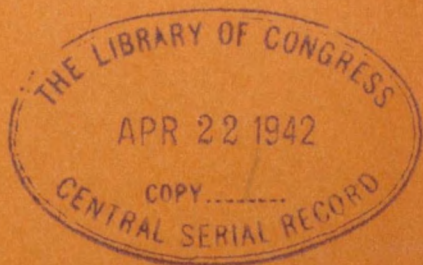


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A MONTHLY MAGAZINE

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(Taken from a Sunday Talk
given by Manly Palmer Hall at
Los Angeles.)

The Magic Mirror of The Mind

(New Dimensions of Thinking.)

Manley P. Hall

PART I.

THE only tool we have to work with in our effort to find out what is happening about us is the mind with which we must reason concerning incidents and circumstances which now make up life. It is therefore more important that we bring to bear upon the problems of today the best quality of thinking we know, and that we divert toward them essential energy from other channels which we can reasonably spare from other pursuits of life. We need to THINK today. We have a magnificent opportunity to think. We are really privileged to be spectators of a great pageant in which the forces of nature and man have aligned themselves in one of the grandest and most horrible pageants the world has ever known. In the presence of this pageantry of destruction and change the mental life of every person is challenged.

So this morning we want to take up in a slightly new way the problem related to the process of thought because we are so concerned with the problems of the world and its mental activities, that some research into thought mechanism may help us to understand the tool with which we are trying to understand the war. We take it for granted, we come to a conclusion about it — and there it is. Unfortunately the process is not as simple as it seems and there are many proc-

esses along the way of thought by which our very sensitive mental mechanism may be derailed and depart from any reasonable procedure. Our thinking, therefore, must always be attuned and keyed to ourselves, to our fundamental normalcy, and to a certain level of common sense which we have evolved and experienced through ourselves. We need an accurate testimony of our own sensory perceptions in order to live well today. To achieve that accurate testimony we may need to make certain changes within our thinking process. These changes because they are indicated and because they are important, we would like to suggest for your consideration.

In the first place let us ask briefly and in substance, what are the mechanics of the mind? The answer is, mind essentially is a vibratory structure invisible to our physical perception but might be regarded tangible in its own sphere of activity, and organized into structure organ, faculty and thought, is connected with the objective world of which we are a part by a sensitive organism which we have termed the brain. The mind is itself an area of impulse and reaction. The mind is constantly accepting into its own structure the vibrations of the sensory perceptions. Whatever we see, whatever comes to us as a testimony of the five sensory perceptions, passes through the brain where it is recognized and organized into patterns and these patterns then pass into the substance of mind where they become thoughts. These thoughts in turn, having been accepted and fitted into a general thought pattern, become the basis of new mental processes, which, emerging from the mind, pass downward into the brain and from the brain are distributed throughout the nervous system as reflexes and other impulses.

There is a constant circulation of impulse. Everything that we observe becomes the basis of a reflex, and what we see becomes the basis of an attitude or reaction. In the very brief period of time between the observation of something and our conclusions concerning it, energy within our bodies has made a complete

electro-nervous circuit, carrying an impulse from the brain into the mind and from the mind down again through the brain to the nerves and out again through the sensory reflexes. Every part, therefore, of our thinking is an elaborate formula but because of the rapidity with which the reflexes take place it appears to be a spontaneous, instantaneous procedure.

The brain itself as a whole is not the medium of the mind. The brain itself is a center for the gathering of testimony. It is that part of man in which is gathered together and organized the findings of the various sensory bodies and perceptions, all the external life. The brain is a clearing house where thoughts are opposed to each other, where impulses are organized and classified, and to a certain measure digested and assimilated. The direct mental energy from these processes is then transferred to the mind which receives the digested and relative patterned impressions after the brain has censored and organized them.

The mind itself, therefore, is man's last authority and last appeal in the process of thinking. Here within the mind, scattered, incomplete and imperfect thought patterns find their relationship to the rest and are organized into the grander patterns which make up our conclusions and attitudes and more permanent findings. Our philosophy of life, our attitudes and dispositions, arise from the grand patterns which are set up in the mind by the accumulated testimony of the sensory perceptions.

Now united, the mind and the brain form an electromagnetic field, which, according to the greatest research work done on this subject, is the auric emanational body, or the magnetic emanations from the small gland in the center of the brain which is called the pineal gland. This small gland is the center of radiant energy, and this disc of radiant light or vibration is flowing constantly from this gland which is, as it were, a lens or mirror in the magnetic field, and it is this field that is the focus between the brain and the mind. This field is composed of an attenuated substance, mag-

netism, the most subtle force known to man. It is also a borderline force, because parts of it are no longer physical but peculiarly mental; therefore, in magnetism there is a substance that partakes of both matter and the superphysical. It is, as it were, a bridge between the two. This substance is sufficiently subtle to respond to the impulses of the power of thought. It is at the same time sufficiently gross to be able to receive the impulses and impressions from the physical brain itself. It is the link, the common denominator, the meeting ground between the mental thought world and the physical brain world.

This lens is, therefore, the most sensitive part of the human rational mechanism. Derangement of this lens and astigmatism affecting this lens, cause mental obscuration of various kinds. Anything that interferes with or injures the function of this sensitive magnetic field, destroys the normalcy of the human thinking equipment. Occasionally, for example, this field can be injured by a violent blow resulting in a form of amnesia, therefore, there is a dislocation in this magnetic field and a loss of proper relationship. If through exceeding exhaustion the magnetic currents of the body are depleted so they cannot maintain this field, it grows dim and we have what is called mental fatigue as the result of physical fatigue. If any serious ailment affects the nervous system, destroying the sensitive nervous filament that maintains the brain, then we say the individual is losing his reason because of certain physiological ailments.

Whatever interferes with the function of the magnetic field destroys the visible, tangible manifestation of human thought. This does not mean the mind is destroyed, because mind is indestructible, but it means the link between the mind and brain having been destroyed, the brain will revert to a comparatively primitive condition and we have the Mongoloid, the moron and the imbecile, the creature in whose equipment there has been a failure of relationship between the mind and the brain structure. If through extreme age we ap-

proach a certain type of senility in which the structure is no longer capable of maintaining its magnetic equilibrium then we have a state that is called second childhood, which is the breaking down of connections between brain and the mind, not inferring that the mind is weakening but the link with the brain is weakening, it being capable of exhaustion in the same way the body wears out. Under normal conditions the effective maintenance of this magnetic field assures a reasonable mental clarity and is the basis of our so-called health of mind or ability to think.

Now we call this field, for practical purposes, a lens, because it is similar to the condensing lens of a searchlight or any other powerful luminous medium. It is a gatherer and uniter of force. It is reminiscent of a physical lens, but a field of electrical force. It is reminiscent of a new policy that is coming into the minds of modern scientists. Microscopes are now being built in which the magnifying lens is being left out. Instead of using a magnifying lens, the image is sent through a field of electricity with the result we have an infinitely greater magnification through energy than we have through glass. This is analogous to our problem in connection with the mental lens. Instead of the lens being a piece of glass or crystal, or some tissue that is transparent, it is merely a field of force far more attenuated than the crystalline lens in the eye, far more accurate as a conveyor of energy, but, like the electric fields through which rays are being sent in order to count parts of electrons and atoms, this field is capable of magnification and is capable of preserving original patterns and forms without distortion, much as energy transmits the voice by radio over great distances of so-called space without this voice being lost, scattered or injured.

One of the earliest objections to the use of electricity in radio was the smug conceit of some people who said it was impossible to transmit audible sound through space, because when the sound hit space it would be like a drop of water falling into the ocean — it would be

infinitely diffused. But instead of that it was found that space as a magnificent carrier, could preserve patterns with the greatest ease and perfection, so it was not space but man that was scattered. As is so often true, we possess the weakness we attribute to others. This crystalline lens, being a magnetic substance, is a field of constantly flowing energy in which certain conditions may arise, profoundly affecting the usefulness of this lens as a natural medium.

Most of us have seen frost pictures on the window pane, the peculiar fernlike structure of delicate tracings and lines which gradually intensify becoming ultimately entirely opaque, and visibility through the glass is practically lost. These tracings upon this window pane are the result of certain patterns, physical patterns, responding to energy currents, and taking energy forms upon the sensitive, smooth surface of the glass. The same effect may be achieved by drawing a violin bow along the edge of a plate. On the edge of the plate will be accumulated a certain amount of fine sand from the vibration of the violin bow. This fine powdered substance on the plate will gradually assume geometrical patterns resembling snow-flakes or frost pictures. These patterns are, therefore, crystallization along lines of energy.

Under certain conditions a process somewhat similar to this is constantly taking place on the sensitive surface of a mental lens: that is, the sensitive substance of the pineal gland. Every system of thought we build up, every bio-chemical reflex within the body, itself, every complex attitude we have may be regarded as a line of force. These lines of force, converging on this lens, bring with them a certain amount of substance, and this substance encrusts that lens.

(To be continued)



Beauty In Art

Bessie Mona Lasky

SOMEONE asked Professor Heocking of Yale University to define beauty. "Beauty, I believe, is one means of anticipating the achievement which all of us hope for at the further end of eternity—the complete subjugation of matter to the uses and ends of the spirit. Here in what is beautiful we see that attainment before our eyes, and its presence sustains us in the long journey."

Civilization cannot blossom without its artists. To forget this lesson is to lose the very spirit we are defending, and that brings to my mind the question: Should one paint today's scenes, its period of war, bloodshed, humans torn asunder with grief and complete devastation? For to express a timely interest is to follow the trend of events in the world, to make a complete record of the Present in paint, varying one's palette accordingly, replacing delicate lines for heavy tortured expressions.

My humble answer flows very delicately from my brush, for that is my present preoccupation and has been for the last twenty years—to paint what I FEEL at all times and, like Professor Heocking, I have been on that very search for beauty, using the medium of paint.

You who read this article will be interested to learn where the final answer came from—quite simply and naturally. Recently I was invited to have a room at the Los Angeles Museum for a month, devoted to the hanging of my paintings.

On Sundays, I was told, about five or six thousand persons from all walks of life pass through these various rooms, so on the first Sunday I placed myself in a position to watch everyone approaching my work, and

could from that direction follow them around the room, without their being conscious of the humble painter sitting in their midst. My subjects were landscapes in quiet and radiant moods, still life with rich color, portraits in quaint character, Madonnas imaginative, and large tempera designs for frescoes, primitive with religious feeling, bringing the spirit world closer; and pools such as Debussy might have expressed in paint. All of these subjects had nothing to do with the issues today, the dilemmas of existence. I observed young mothers with babes in their arms, sailors, policemen, public service men, such as street cleaners and bus drivers, children, families with grandmothers, camp boys, visitors from different parts of the country; many harassed, tired, worn-out faces, to say nothing of their inner frustrations. The majority of these people approached the room in reverence as though they were about to be transformed. Their gaze was eager and quick to perceive that which attracted their particular attention which I found to be in most cases that which again the Professor had expressed—the intangible quality **Beauty**. I saw their faces become softer, more relaxed, with a happy look flooding their eyes. They settled themselves in front of their particular painting, seeming to feel the reason for my having wanted to paint just such a subject, and I heard them speak of the religious beauty, a quality which made them happy once again in the rhythm of their beings; and it was then that I felt only that which clears the mind, and fills the individual with a warm glow and a reassurance of true values should be expressed in paint, and my heart started to sing and I felt my contribution to life was just as important as a first aid course, or an ambulance driver's certificate could be, for I was pouring the higher radiance into starved souls and I think you, dear reader, will justify this statement with me.

To quote from a letter sent from one who visited the museum, "Seeing your work sustained me in that tiny dot in time which my particular journey will consume, and I am most appreciative."

To make true life more understood, to bring the world back to its Source, to feed the hungry soul with color and imagination—that is also vital as one of to-day's many issues.



The Soul of A Dancer

Hugo Storm

I wish that God would let me be
A starlit moment in a dew-drenched night;
A breeze-toss'd leaf atremble
In a firefly's light.

So many things I'd be for you,
If that within me which is I could be,
From all that's sensuous flesh,
For one hour free!

I wish that God would let me be
A glint of sapphire from some sacred ring;
The whisper of the desert wind across
A moonbeam fiddle-string.

I wish that God would let me be
A bubble in a glass; a lingering kiss;
A drifting wreath of smoke; a perfume spray—
Instead of this!

So many things I'd be for you
If I could dance tonight for you alone,
In some dream-haunted, dim-lit, silent room,
Unfettered by flesh and bone.

*Unless you are interested in character building, do not read this article. If you are interested, a complete file of Dr. Mystery's articles will be invaluable to you. They will be continued. The language and form of expression used are as originally given and may at first be difficult to understand. However, they cannot be changed without altering their meaning.

Man's Nature Is Divine

Dr. Mystery

Part One

God's virtues are potential in man. All of the attributes of Divine Mind are latent in him. These virtues which he seems to think are evasive, difficult of cultivation and expression, in reality are most natural to him.

There has been a perverted idea concerning the course of evolution, of the attainment of the soul to higher altitudes; that there is some lesser force (we call it lesser although we seem to grant it is more powerful and more potent than the Divine Light). There has been the idea that it is a struggle, a battle against man's nature, that it is a perpetual strife to win from the evil one the glory to give it to the Almighty, the All Wise, the All Loving, to the All Good. This is not true!

The perverted course yields no satisfaction. It was never commended by those who have traced it. The ascending course which is the natural one for man is onward, forward, and upward. The joys of life are all induced through the pursuit of this upward path. Natural man is divine man, is Godly. Happiness and satisfaction come only by being natural, and peace comes only through virtue. These ephemeral conditions that people call happiness, gratifications that leave only a

thirst, an insatiable longing for a real, permanent lasting quenching supply, have never given and never can give a reward, while virtue always is reward, and always lifts the being who expresses it to heights of mastery, into security and position where he can command more of it and create more satisfaction and fulfillment of his Life's hopes and desires.

The voice within each one tells him that the only happiness and security he can ever know, will come through expressing his Divine Self, and expressing the highest he can conceive, and that no one has ever known permanent satisfaction or profit to come out of misrepresentation, falsehood, selfishness, or breaking the golden rule; or living an inner life he is not willing to have exposed or interpreted by the All Seeing Eye.

No Soul enjoys life who is trying to keep himself a secret to the livers of life.

No Soul is so blind or more ignorantly morbid than one who thinks he can procrastinate, that he can postpone the day of judgment, that he can evade in some way long enough to pay him an interest on false living.

There is a standard which each and every one holds no matter what his walk in life, and that standard flies over him constantly, and every time he strives to drag it beneath his feet, every time he attempts to lower it, every time he attempts to step back and downward, covering himself with a cloak of pretense, he is binding himself with fetters which none but himself can ever break. He has to toil over the same old course and untie every knot which he has tied. He has to come back and face every opportunity which he has turned away from; not only has he to toil back with the cross upon his shoulders, but he has to take it and carry it forth again.

Had he but lived out his opportunities as he came through, had he but lived up to his standard, the drastic painful experiences which every soul who fails must meet, would not be his.

There is nothing more pitiful than the life passing over into its zenith toward the grave knowing that he

is still pretending, that he is still imitating, that he is not himself in expression, that he is not even what he seems, he is hiding from himself and not living up to his inner consciousness. But there is still greater work to be done for those beings who know better and still do not do it, who have lofty ideals and longings, who love beauty, music, art and perfection, who are conscious of the ideal life but would sell themselves for the sake of a short delay;—just a little longer time—postponement of the judgment day, of the judgment hour, heaping upon themselves this interest to be paid also; the habit of throwing dirt over the sprouts of aspiration, of longing for genuineness, the habit of postponing the exposure of the real self, of the hour of fulfillment of his manhood on this plane with the idea that he can evade reality, that some other time will be easier than today to bear the truth.

There is a law which provides for the state of mind that has cloaked itself, and is not strong enough, courageous or daring enough to expose itself, yet who feels the quickening from within but because of not having lived up to its full standard it has undermined the attribute of courage, its faith, its confidence in itself, its estimation of the power of love, truth, and wisdom, and its self respect. All of these attributes of consciousness have been so undermined that they are faint and feeble, and such an one is afraid to lose its hold upon that which he has, though it be false, and risk the chance, the possibility of not gaining the newer and higher fulfillment of realization.

The old orthodoxy has not satisfied the spirit in man, that one may say to him, "Confess your sins, declare your intention to live." These are external declarations. Words cost but little to many people. Yet the consciousness knows whether that being really wills to identify himself with his ideal and means to be lifted to it, or whether it is an effect he is attempting to produce, a bridge he is trying to build to span a chasm between himself and the ultimate goal or the reward he so covets.

There is a provision which meets the requirements of these souls that are not strong enough to stand out in one hour and declare themselves as they will to be, as they long to be, in contrast to what they have been in manifestation. This provision is:—that after all, it does not matter what other people think. You are not your brother's keeper, neither is your brother your keeper: you have no explanation to offer, no answer to give to another: you have but yourself to answer to: you have but to live from your center outward: you have to be willing to begin from within and be true to yourself: you do not have to go out and declare your sins, you do not have to go outside of yourself and make claims of remorse and resolution to fulfill the highest that is within you: not outside of yourself.

All of these things may have had their place in a day when individuality was not recognized as divine: but today, with this great philosophy of life dawning in the consciousness of the human race, he learns that it is not what he is in the eyes of others, but what he is in his own eyes.

And there are those who begin to shrink the moment they are asked to aim at the highest goal and fulfillment of their possibilities, and feel they are being asked to forego the physical, the earth joys of life, or are asked to give up earth to accept heaven.

None of the great teachers of the past taught that man must give up earth to accept heaven: they have all told him to accept heaven first and all else would be granted and that he must obey the great law of self and become a lawful being, and restrictions and penitentiaries and official places will not be necessary to restrain him upon earth when he becomes a self-conscious law-abiding Soul.

There is no need of any one fearing that he must leave his religion no matter what his religion may be, if he is reverential toward his ideals and ideas and lives his ideals out. It is the one who is attempting to restrain consciousness from being natural and loving who is the menace to evolving mankind.

The being who can live from his consciousness out, no matter how low in evolution it may be, or how small in inclusiveness it may have grown, is a safe law unto himself. And we find that when one, instead of busying himself with the living of his own life, becomes busied with the manner in which another is living, he becomes responsible for his brother; instead of permitting his brother to be responsible for himself. When he begins to assume others' responsibilities with resistances, with restraint, with domination, he begins to depart from his own consciousness, he begins to leave his center where the still small voice is, and where the illumination from on high can pierce and guide him. He departs from this center when he begins to project out and dictate and domineer and order other conditions; for after all, if he studies himself he realizes that it is expression that he needs: that restraint and suppression bring him the opposite to growth, and that his nature impels him outward, onward, and upward, and that anything that comes over him to circumscribe, to suppress, to restrain him, is his enemy. [The race has risen through countless ages with a just belief that it was surrounded by enemies, realizing that everything that restricts and restrains is an enemy,—the meaning of the word, in truth.] Everything that calls out and expresses and liberates and manifests him is his benefactor. He has been his own most cruel enemy, his own jailer, through times past, and today he is just learning his humanity, a humane way of treating himself, just learning that these qualities and impulses and characteristics are of slumbering beings, not yet awakened; that these tendencies that seem so perverted, these lower impulses and passions and greeds and apparent untruths or opposites to his true nature, are divinity; and as he comes to understand that these things are not to be crushed out, that all things else are not to be denied him because the kingdom of heaven is to be granted him; he comes to understand that all the impulses of the flesh, all of the impulses of the mind, all of the impulses of the divine being have their place,

are stepping stones, are mounting blocks, instead of barriers, or enemies. Instead of crushing these out or annihilating them, the work to be done is to direct them. He learns that these longings of the heart that will prompt people to sell their honor to provide for certain beauty, for certain acquired delight or satisfaction, are not unnatural, are not strange; they are simply misunderstood. When these beings understand their great longing for satisfaction, for beauty, for love, for abundance of life's joys, is perfectly divine, is perfectly good, is perfectly true; and when an attitude of commendation is taken toward it and man is told to rise, to lift himself up and go forward undismayed, told that this indeed is the glory of God in expression, is the fulfillment of life! When he can understand that this is true, this old resistance, this old ignorant prejudice against sacrifice or fear of not having to give up so much to acquire this kingdom, will have passed away.

This old psychology of belief, this false teaching of the past, will have annulled itself when he brings on the light of his own reason, of his own intelligence and when he comes to understand that after all, if he wished to have these things, or to acquire all of this fulfillment of his ideals; to have in his environment beauty, in his heart love, by his side comradeship that is congenial, in his soul true abundance; if he desires in his heart to have all these ideals fulfilled, and to bring his life into one grand symphony, when he feels this impulse and realizes this is truly God's suggestion to him to lift up his head to see the kingdom of heaven which is awaiting his acceptance, to see that all these things are his, he will take the key and unlock the portal of his doubt, of his disbelief.

But do not misunderstand what I mean. There is a price paid for everything, good or bad. There is an earning before there is a share, an earning necessary to enable one to acquire a reward. There is a law which governs all, which is immutable, which is unerring; and he must live the life of a child of God, as a child of God, to enjoy the inheritance of God.

(To be continued)

Creation In Motion

Azon

MAN CARRIES in the ether that surrounds him (in his own atmosphere) all the thought forms that he, himself, has created by his thoughts and WORDS—and each word or thought form draws to itself a like thought and substance for its embodiment. All objects, whether money, tables, lands or conditions, are simply condensed energy, therefore, before they are tangible things, they are atoms seeking form—what kind of form is determined by man's thought patterns.

Therefore, if man's thoughts and words are negative, mean, covetous, poor, unhealthy, he draws inevitably to himself these very conditions. There is only one way of displacing these negative thought forms in the atmosphere of man and that is for man to crowd them out (literally) with positive, good thought forms or influences (entities—for every atom has light and intelligence).

A spoken word (sounded aloud) will disturb the atoms—the atmospheric arrangement—surrounding a man and cause confusion and a complete re-arrangement of that atmosphere. FOR EXAMPLE: I have spoken and thought poverty until my personal atmosphere or aura is full of poverty. All right, I begin by speaking—aloud—by making the statement that “I and my Father are ONE.” I do this until I have convinced myself that this is literally true. Then I deliberately stir the ethers around me by speaking, with authority, the WORDS that will replace my poverty, fear, ill health thoughts.

At first, perhaps for a few days, I find chaotic influences all about me, but little by little, if I go on, I DO

replace every negative thought with a positive thought (image) ; glowing, alive, and when my own atmosphere is completely charged with these radiant, living thought forms, I draw into my surroundings only positive, glowing, radiant conditions.

ANY WORD, spoken aloud, has the power to completely change the atmospheric arrangement, rather atomic arrangement, of a room. Every word starts a whirling activity until the atmosphere reflects the word spoken, or the thoughts that have inhabited the place, thus making ready for events. Violent, angry words produce violent, angry events.

It is taught that all that exists is based upon sound—the spoken word. According to the note (the word or vibration) of the sound will the work of building in, or casting out be done.

“A MORNING THOUGHT”

Three man are my friends. He that loves me; he that hates me; he that is indifferent to me. Who loves me, teaches me tenderness. Who hates me, teaches me caution. Who is indifferent to me, teaches me self-reliance.

—Panin.

IT IS A POOR LAW that doesn't work both ways. When I protect my subjective mind (myself) from the evil or destructive thoughts of another, I also protect him from my own destructive thoughts—as the screen of protection—or veil as it is sometimes called—that prevents entrance of destructive thoughts, will also prevent them from getting out.

—Huntley.

Lapis Philosophorum

Dr. George Winslow Plummer

"AN ACTIVE BELIEF in some sort of magical 'stone' or 'touchstone,' can be discerned in the Sacred Writings and Scriptures of all ages as well as literature relating to the arcane sciences and philosophies as well."

He goes on to say that we read much in the Christian Scriptures about a rejected "corner stone" that became the "chief stone of the corner." Peter means "a stone." The ecstatic vision of St. John the Divine includes a "White Stone" given to the redeemed and at the time it is presented a mark is placed upon the receiver's forehead.

"The Tibetans have had their sacred Turquoise; the Chinese their sacred Jade; the Hindus their sacred Moonstone; the Egyptians their sacred Ruby. The Mohammedans have their sacred Kaaba, the Black Stone to which ultra magical properties are ascribed and to which the faithful who desire to acquire merit are expected to make at least one religious pilgrimage; its resting place being at Mecca. The acceptance of the truth of the assumed magical and spiritual qualities inhering in the various sacred stones just mentioned, persisted into and through the medieval period and it is not at all improbable that the early investigators, who were the pioneers in what later became known as 'Alchemy,' derived their initial inspiration from their knowledge of these same sacred stones. It may have been their desire to investigate and then digest into a concrete philosophy, that would furnish a satisfactory exegesis of the specific principle underlying them, the qualities, attributes and properties apparently common to each racial and national acceptance. . . .

The art and science of alchemy was born, as a result

of the labors of the investigators into the . . . elements composing the several stones. The interest in the several stones crystallized into the belief that transmutation, or the method and process of 'raising' one substance to a higher substance or element, would make possible a synthesis of the active factors involved, into a single 'stone' that would combine specific physical and spiritual properties seemingly supernatural in their nature and potencies. This concept of an elusive yet factual Stone took form in what since has been called the LAPIS PHILOSOPHORUM, the 'Philosopher's Stone,' or 'Stone of the Wise.' "

Manly P. Hall in one of his student letters has this to say about the Philosopher's Stone:

"The word alchemy is compounded from two words; AL or EL meaning GOD and CHEM meaning Egypt. The word chemistry literally is the science of chemistry or the divine science of Egypt. Chemistry was identified with the Egyptians because among ancient peoples it was believed that the secrets of chemistry were first communicated to man by the priests of the Egyptian temples.

Alchemy is spiritual chemistry; the secret doctrine concerning the perfection of man concealed under a terminology of chemical terms, allegories, fables and symbols.

Spiritual realities are internal, formless mysteries that truly are incomprehensible unless clothed in some body of tangible lore.

The fable becomes the vehicle of communication. A man crossing the void between one mind and another must be transported in some kind of container. The Buddhists call their sacred scriptures BASKETS. One of the saddest tragedies of mankind is that the average human saves the basket and throws away the contents, worshipping the basket in the belief that he is pious because he preserves the shape of the idea that has come to him though he is unaware of the purpose. . . . Alchemy is devoted to the quest of three hidden truths which are three concealments of one Truth. The first

of the veils is the transmutation of metals; the second, the discovery of a universal medicine; and the third, the creation of the elixir of conscious immortality. There are two kinds of alchemists, those who think the above means material metals, etc., and those who realize that alchemy is spiritual chemistry. In an old manuscript, left by some writer of the 17th century, a mystic alchemist sounds the note of warning: "Woe, Woe, Woe unto the goldmakers!" . . . There are two kinds of metals, earthly and philosophical metals. The kind of gold mined from the earth and philosophical gold mined from the air. There is a mercury which falls from the rock and a philosophical mercury which abides as a vapor in space. There is mortal iron and immortal iron. There is tin in the earth and tin in the heavens, copper that corrodes and copper that is incorruptible. There is lead that is heavy and lead that has no weight.

In the formulas of alchemy there are seven sacred and profane metals, as in the formulas of theurgy there are seven parts of the soul, rational and irrational. The seven irrational parts of the soul are the seven base metals, and the seven rational, the seven mysterious and perfect metals. Also, there are seven sensory perceptions of the soul which extend outwardly from within to comprehend the order of the base metals, and there are seven rational extensions of the soul which extend inwardly to contemplate the divine metals.

In addition to the metals, there is VITRIOL, not the Vitriol of chemistry but the Vitriol of the philosophers which is the devourer of the metals, the slayer of the metallic souls. This Vitriol is the indispensable solvent of the metallic principles; it destroys them as metals and mingles their essences; it dies with them and produces from their minglings the supreme mystery of the philosopher's stone. This is the stone *petra*, the rock upon which must stand the temple of Truth. This is the stone that the builders rejected; the stone that destroyed the giant of Nebuchadnezzar's dream. This is the sling stone of David; the white stone; the magi-

cal stone of the Shedd that gave Solomon power over all the worlds. This is the emerald of the Sangrail, and the sapphire stone of the Commandments. This is the diamond soul of the Tibetan lamas, the priceless jewel in the forehead of the Buddha. . . . Omar Khayyam knew the secret of the metals when he wrote:

The Vine had struck a Fibre, which about
If clings my Being—let the Sufi flout:
Of my Base Metal may be filed a Key,
That shall unlock the Door he howls without.

The mystery of the metals is the mystery of the recognition of the twofold nature of all consciousness, all form and all thought. When the alchemist wrote: 'You shall take one part of the Philosophical iron and add thereto three parts of the Philosophical mercury, and be sure that they have been properly distilled and augmented,' he was using his own terminology to convey a truly transcendental secret. Those searching for the mystery of the inner life can use in their quest only the higher and most attenuated faculties of sense and thought.' "



If man could only come to believe that his Father, God, **really** means to be good to him, but he distrusts this. He still cherishes the belief in the Hebrew God of Wrath and, while on one hand, he wants to believe in the Father Jesus came to introduce him to, there is that deep-rooted fear of blasphemy, wanting to be on the safe side. He doesn't want to get too familiar with God because, not really believing Jesus, he still feels he must keep in right with the God of Wrath.—Burton.

Money

Andrew Sinclair

"THE LOVE of money is the root of all evil." For us to be able to understand the full meaning of this statement we must examine it with the greatest care and with open hearts.

Money means many things to many people; few people, indeed, recognize it for what it is. The phrase above does not say, as often quoted, that "money is the root of all evil," but "the love of money."

Love is a very strong word. It implies devotion, adoration, even worship.

Money is the end product of an evolutionary process. In its simplest and generally accepted sense, it is a medium of exchange, small, usable, its value declared by the State and without necessary intrinsic value.

Under the mercantilist, shop-keeper, industrialist era now approaching its end, money came to be thought of as a thing desirable in itself. It was and is sought after, and often hoarded. Many people came to look upon it as the most precious thing in life, and devoted all of their waking and sleeping hours to working for it and dreaming of it. There were gross men, without understanding of the meaning of life and the purpose of it, who amassed great fortunes and were forthwith accepted by society as great men, and their opinions were sought on social, ethical and governmental matters. Check books came to be an "open sesame" to the pomp and circumstance of great affairs, to the coveted degrees of the halls of learning, to the homes of the socially elect, meaning those who have money and have had it, preferably, for more than one generation. Money has corrupted our social structure, and has prostituted art, and has too often led the men of the church to avert their eyes from their heavenly tasks.

Money, having been accepted as a desirable thing in itself, came to be manipulated as a commodity and through cyclic inflation and deflation, master minds, devoted to the control of money for its own sake, impoverished the unwary and finally brought about a congestion of goods which the people could not buy because they were denied access to the medium of exchange. This has been called depression. Want in the midst of potential plenty is the paradox produced by the love of money.

No person can fully understand the devious ways by which the lovers of money have led the peoples of the world to the brink of a precipice, on which we now stand, and across which we seek a bridge.

Money is not evil. It is necessary and highly desirable. Many people have used it unwisely, and through its misuse have corrupted the pure waters of human aspiration.

This brief article will not allow us to examine either the past history or the future of money, but it does allow us to reach some very definite conclusions.

The orthodox economist confuses himself and the public with a maze of figures calculated to prove this or that. No two economists agree, either as to their figures or conclusions. Certain it is that no economist, of any school of economics, can be believed. They deal in cabalistic abstractions to which there is no key.

Money must be reduced to a simple and understandable thing, and only those who love their fellow men more than money can be trusted to have access to the power that money gives.

In the good society of some tomorrow, money will no longer be sought after as a thing of value, to be loved above everything else, including decency and honor and life itself. Money will be, in fact, a simple means of exchange between individuals for needed goods and services. It cannot be otherwise in a good society.

So many people are blind to reality that it is difficult to write on the general subject of money without giving offense to those to whom no offense is intended.

Very few people, anywhere, have given serious thought to the subject of money. Money is taken for granted, like sunshine and storm, and is accepted as a natural phenomenon. When money is scarce and want spreads its blight over the land, we think of the drought, when rain is withheld from the soil and crops suffer; when money is plentiful, we recall the good years when there is an abundance of both sunshine and rain, and the ears of wheat are heavy with grain and all growing things surge with life. Yet money is not a product of nature. It was devised by man as a medium of exchange for goods and services. When used for this purpose, it is a good device. But the widespread use of money suggested means of manipulation. The money changers of old gave way to others, more cunning and perhaps even more avaricious.

Those whose lives have been bereft of all meaning, other than the love of money, have established a cult of money worshippers, and this cult is eminently respectable in the world today. Its adherents occupy high seats in the councils of men. It denies the processes of change in our complex social order, accepting Adam Smith and others of the prophets of this cult as infallible law givers. They condemn as radicals those who look at the world condition in its entirety.

People should be happy and free. It is for this purpose only that governments are instituted, and it is in this relation only that any human institution can be properly judged.

The control of money by money changers and their modern counterparts has blighted all opportunity for real happiness. It has clogged the channels through which goods and services flow, and has resulted in the well-known paradox of want in the midst of plenty. That this condition results directly from the wrong use of money no one can deny, and that it can be corrected only by changing the rules governing money everyone must admit, yet those who exercise the power attendant on the possession of much money are determined that the rules shall not be changed. It is from these condi-

tions that revolutions are born, and it is from this resistance to change that the present world revolution has arisen to drench a large part of our civilized world in blood and to wrap it in flames.

Statesmen, financiers, rulers in all lands, are helpless to prevent change. Human hunger and human greed are in conflict.

Our people in the United States feel themselves temporarily insulated against drastic change. Yet this insulation will be destroyed by inevitable and inexorable necessity. We are stupid enough to act as though our problems have been solved by the vast expenditure in the present armament drive. Most of our people are concerned with making money and hedging against an uncertain future.

The war will end, sometime, somehow. Any person who shuts his eyes to the reality of that post war world is to be pitied. We, all of us, are fearful of change. Change disturbs us. It threatens our security. It destroys our serenity. We cherish old associations and familiar things, even though we have known that they were wrong and could not endure.

This is both a warning and a plea: a warning of present change, basic and revolutionary, and a plea for reasonableness and good-will. If we approach our present dilemma with these qualities, we need not fear. Change is not evil. It is natural and right.

It is also natural and right that all men, everywhere, should have access to the good things on which human happiness and well-being depend. Those who have an abundance of the tokens that we call money can know no security in their possessions while others know only insecurity and fear.

The good life can be lived only in a good society. A good society cannot exist where many of the people live in a state of insecurity and fear.

Money is good. It will continue to be used, but it must not be treated as a commodity, a thing of value in itself, but rather as a means of exchange, freely available to all alike, and freely circulated. This is not

a blue-print of Utopia. It is practical common sense, sanctioned by all men of good will.

The LOVE of money is the root of all evil. The love of HUMANITY is the root of all good. Money must no longer be the master of man, able to withhold food from his mouth and happiness from his heart, but it must be made the useful servant of man, a token of the abundance which must be freely available to all.

Let God Be God

Gill Huntley

"WITHOUT man God is unexpressed." It's impossible to find out where that originated, it has been used so often. What does it mean? In my opinion, it seems to mean that man's real mission on this planet is to express God on it—to let God live earth life through him—experience through him. But—and here's where I am stopped. When man commits a crime, is God expressing Himself? I would think not, if we stick to the premise of God's being only good, knowing only good. Then what is being expressed? If we can keep out of occultism, it would seem that nothing is being expressed. The committer of the crime, from time immemorial, has been scheduled at some time to experience all things, so perhaps this is the life wherein he experiences the sensations of a criminal. Did I say keep out of the occult?

But to get back to our point. There will come a day—and on this planet—when man will understand that first, last and all the time, his only reason for being here is to express God. He will not lend himself at any time to the commitment of an act that does not express God. In that day, he will have found God greater than karma and heaven on earth will be an established state.

Ninety-First Psalm

Mary Jane Burton

HERE is one of the greatest and most dramatic pronouncements of that great teacher, Moses, one of the most feared, hated, and yet venerated of all the law-givers in the history of discipline. Like all great prophets, he had a heavy task in reaching all of the minds of his followers and making his pronouncements impersonal, in order that he might teach all and offend no one by indicating that any particular one might need teaching. The 91st Psalm has a rhythm that is almost Oriental. It begins with Moses speaking of Man — then Moses speaks of himself, pointing the way in which he would proceed. He passes on to what he is sure God will do for man, and last of all he speaks for God — even going so far as to quote God — leading by sheer artistry to the climax of what man may expect, if he will only be guided by the few simple rules he lays down. One can see him now — standing there before a disgruntled, worn and weary multitude who for years and years have known nothing but wandering — led ever onward by a Something Moses has contacted that gives him a peculiar eloquence, making them believe in him, even though it takes forty years for him — and them — to finally prove his vision true. It might have been at the end of a long, hot day when the first breeze of the evening lifts the small curls at a baby's temple and the thin ends of Moses' long white beard stir faintly against the stained garment that covers his heart.

Without the inner strength upon which he has learned to draw, even Moses feels the utter weariness of his people. Perhaps they've passed through some

harrowing experience that has made them mutter against him in their fear. The "Secret Place of the Most High" seems to be a familiar spot to him, a place he tries to show his people how to find, in the second verse. Reassurance is in every line — in every word, and one feels the great love he has developed for his people in the long years of his servitude to them. We see him lift his eyes:

1 — HE (the man) THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.

As always, the promise is given with a provision, and the provision has to do with the word "dwell." The definition of the word "dwell" is "to keep one's attention fixed." In the same dictionary, the word "abide" means "to remain, continue." So in the language of our day Moses' first sentence reads, "He that keeps his attention fixed in the secret place of the Most High shall remain, continue, under the shadow of the Almighty." This brings the promise and the reassurance up to modern times, and after finding out what man has to do, discovery of the "secret place of the Most High" is the next step.

That secret place is for each man where he is at one with his God, the place where his divinity and his humanity, his Godhood and his manhood, meet and merge, that spot of purity that is never contaminated by any experience through which he passes, that remains unchanged and unchangeable — eternal. So, if man can keep his attention fixed upon his secret place, he is privileged to abide UNDER the shadow of the Almighty. The promise is not IN the shadow, but UNDER — and if man could get under a shadow, he would be hidden by it, out of sight — invisible!

Next we find Moses musing for the benefit of his listeners. He is giving them a formula.

2 — I (Moses) WILL SAY OF THE LORD, HE IS MY REFUGE AND MY FORTRESS: MY GOD. IN HIM WILL I TRUST.

He suggests words in order to help them to remember the secret place that will guarantee their right to live UNDER the shadow of the Almighty.

He reasons with them, leading them backward to their fears, then adroitly forward to their safety.

3 — SURELY HE (God) SHALL DELIVER THEE (Man) FROM THE SNARE OF THE FOWLER, AND FROM THE NOISOME PESTILENCE.

God will do concrete things for them — things they can understand — things they've been worried over — and things we, in this day, can understand and are worried over. God will deliver man from the fowler (the pursuer) and from the trap (the snare) — and how many traps there are, and how we are pursued by them! There are the traps of flattery, of egotism, the traps of money worship and of gullibility — all — all set by man, the pursuer, to catch himself. The noisome pestilence is more real today than ever. Everywhere. In the very air, by day and by night and the world becomes ever more hideously noisy.

4 — HE SHALL COVER THEE (Man) WITH HIS FEATHERS (warmth), AND UNDER HIS WINGS (close to Him) SHALT THOU TRUST: HIS TRUTH SHALL BE THY SHIELD AND BUCKLER.

Now Moses begins to warm to his subject, speaking to his sad and tired band eloquently, appealing to the child in them. To be covered with God's feathers — to be soft and warm with love — pressed close! The knowledge that Man can rely upon his God — and really believe in Him — the pledge that He is really all there is in every single thing, no matter how it appears — this shall be man's shield (his great protection) and his buckler (a very small round shield). Even small things he shall be spared.

One can almost trace the things from which these people had been suffering, by Moses' enumeration of them.

5 — THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT: NOR FOR THE ARROW

THAT FLIETH BY DAY.

Many arrows had pursued them by day, as many arrows still pursue the little people, for they were fleeing as are more than half of the world's people in this time; and the day's worries pursued them in their minds and in their dreams by night, as man's worries and troubles follow him into his resting hours in these days — but Moses was giving them a rule by which to live. They need never be terrified again at the small rustle of a bird's wing, or the snapping of a twig. They need not start up from their resting place in fear of the piercing arrow. They could free themselves from the things they could see, and the terror when their days and their lives were dark.

There had been illnesses and burials during those 40 years and many of their number had dropped by the wayside, struck down with disease. This need not happen again.

6 — NOR FOR THE PESTILENCE THAT WALKETH IN DARKNESS: NOR FOR THE DESTRUCTION THAT WASTETH AT NOON DAY.

The pestilence that is physical and the pestilence that is mental — man's own secret thoughts and those of his brothers about him that would destroy him — neither for the hideous things that he cannot hide nor control that in spite of anything he can do, waste his force and destroy his power.

He comes back now to more personal things, to battle, to injury, even to death.

7 — A THOUSAND SHALL FALL AT THY SIDE, AND TEN THOUSAND AT THY RIGHT HAND: BUT IT SHALL NOT COME NIGH THEE.

No matter what happens to man's nearest neighbor — to the man walking by his side; he shall be singled out and taken care of — because of where his attention is and the resulting immunity.

Surely this should comfort the people in the world of today when all about them in the newspapers, from radios, in the very air, is the constant reminder of the slaughter that is going on, the report of starvation, of

endless disease; the stream of accidents on every side, the daily addition to the long list of jobless, homeless. If ever there were a time in the world's history when man needed to know which way to turn to find some secret place where he could be protected, it is today. And as Moses promised his people so long ago, if the attention is constantly centered on the secret place, no matter what is happening to man's neighbor on the right or on the left, it need not happen to him. He shall remain standing, no matter how many fall, "under the shadow of the Almighty," because his attention is fixed upon the "secret place of the Most High." He may go serenely about his business, unharmed, oblivious of the happenings around him, his eyes clear, his heart serene, his mind at ease. Surely — this is the psalm of today.

8 — ONLY WITH THINE EYES SHALT THOU
BEHOLD AND SEE THE REWARD OF THE
WICKED.

Only with man's physical eyes will he see what can happen to those who seek not, find not and dwell not in the secret place, but he shall not experience what he sees.

All of the above Moses promises in God's name, if man will learn to dwell in the secret place — and in God's name, Moses promised perhaps better than he knew, for the things he told his down-hearted people in another day, are true now for all time and for all men.

Now we find him raising his voice, encompassing all the men and women and children who squatted at his feet to hear his comforting voice. He is using rare psychology now in taking it for granted that this company have agreed with him and are seeing eye to eye with him that his way is the real way. He is putting their understanding of his message in the past. They are at one now — each man as great as his neighbor — each man as great as his leader. They are all brothers.

9 — BECAUSE THOU (Man) HAST MADE THE

LORD, WHICH IS MY (Moses) REFUGE, EVEN
THE MOST HIGH, THY (Man's) HABITATION:

Because we are agreed upon this thing and from
hence forward we will follow in this path,

10 — THERE SHALL NO EVIL BEFALL THEE
(Man), NEITHER SHALL ANY PLAGUE
COME NIGH THY DWELLING.

All of this still depends upon man's keeping his at-
tention on the Secret Place. Even the inviolability of
his home — where he lives — in consciousness and in
his body.

11 — FOR HE (God) SHALL GIVE HIS ANGELS
CHARGE OVER THEE, TO KEEP THEE IN
ALL THY WAYS.

Moses' God, he assures them, will give his helpers,
his teachers, his thoughts CHARGE over man. Man's
well-being will be in charge of God's helpers. They
will keep man in ALL his ways — his small ways, even
his ignorant ways, and his mistaken ways — and when
he stumbles

12 — THEY (God's helpers) SHALL BEAR THEE
(Man) UP IN THEIR HANDS, LEST THOU
DASH THY FOOT AGAINST A STONE.

These same angels, helpers, teachers, powers,
thoughts, shall bear (lift and hold) man up in their
HANDS (their carriers) lest man get hurt in his
stumbling. In other words, the path will be made
smooth and lovely for man, and when an obstacle
appears there will be a lifting up over it.

13 — THOU SHALT TREAD UPON THE LION AND
THE ADDER: THE YOUNG LION AND THE
DRAGON SHALT THOU TRAMPLE UNDER
FOOT.

Man may tread upon the king of beasts in safety—
and the adder—the poisonous snake (treachery and
deceit). He may even tread upon the young lion (noth-
ing could be more dangerous) and the dragon—most
feared of all things—still in complete safety. Sure
disaster to the rank of men will mean nothing to the
man whose attention is fixed in the Secret Place.

And now Moses reaches sublime heights—he feels the Lord upon him and in the name of his Lord he speaks for Him to people who are badly in need of reassurance. His voice floats out to them in an attempt to pierce their apathy—their utter weariness.

14 — BECAUSE HE (Man) HATH SET HIS (man's) LOVE UPON ME (God) THEREFORE WILL I DELIVER HIM (Man); I WILL SET HIM ON HIGH, BECAUSE HE HATH KNOWN MY NAME.

Here Moses points out that because man has set his belief and trust upon God, God will deliver him (lift him out of his unhappiness) and set him on high—give him a place high among his fellows—merely because he has learned the potency, the power of His (God's) name.

Still as the Voice of God, Moses continues:

15 — HE (Man) SHALL CALL UPON ME (God) AND I WILL ANSWER HIM: I WILL BE WITH HIM IN TROUBLE: I WILL DELIVER HIM AND HONOR HIM.

When man has established his attention in the Secret Place and is living under my shadow, I will converse with him. He will speak and I will answer. Naturally I will be with him in trouble, but there should be none when he is UNDER my shadow. I will rescue him always and I will even honor him—with far more honor than any man can confer upon him.

16 — WITH LONG LIFE WILL I (God) SATISFY HIM (Man), AND SHOW HIM MY SALVATION.

By now Moses has come to the end of the glorious vista that he has opened for his people. By now we see the children asleep against their mothers' thighs as the tired mothers lean against equally tired fathers. The old have long since drowsed to the music of their leader's voice, resting confidently in his assurances, leaving the young to his counsels, knowing that in due time, when they have learned the lessons of the long journey and have returned to their Father's House—

the Secret Place of the Most High—they will indeed be ready for the salvation (the salvaging of their real selves) which Moses, as God's Ambassador to the Israelites — the wanderers — has, in God's name, promised them.



“So long as thou dost not know life, how can'st thou know death?”
—Confucius.

I complained because I had no shoes, until I saw a man who had no feet.—Author Unknown.

BALANCE

When the objective and subjective have become properly balanced, then comes the realization that it is indeed true that the center of spirit is everywhere and the circumference nowhere. This being true, one can look either within or without and find God, for there is no place where God is not.
—Burton.

Astrological Laboratory of Scientific Living

Pauline Browning Conk

Astrology is a science which must and will be restored to its original status of truth and wisdom with a truer perspective of the Divine Plan. This will involve an esoteric approach.

In the past, few have been ready to function from a soul level, the personality being too potent to reflect any soul light, but there are many now seeking deeper within themselves and without for light and wisdom. When we develop within ourselves an increased sensitivity, we shift from personality interests to soul interests.

The rising sign, or ascendant in the horoscope, and its rulers, both exoteric and esoteric, becomes the most important key to the soul and indicates the spiritual purpose of this incarnation. The sun sign, with its rulers (which change according to your degree of awareness in consciousness) gives the key to your personality with its present equipment and quality.

Humanity is now at the cross roads. Humanity, as a whole, has been emotionally polarized, but the consciousness now is being focused on the mental levels. Spirituality cannot be bought or assumed—it must be evolved. The first requisite is a sanctity of all life, a sort of tuning in and understanding of all the kingdoms. We must enter a world of meaning.

In scientific astrology some comprehension of the laws of vibration and cycles are necessary. The vibrations of very powerful planets are being especially focused on our earth at this time; Vulcan, Pluto, Neptune and Uranus form the larger patterns. Wonderful scientific strides will be made. The releasing of the energy of the atom—this, when mastered, will com-

pletely change the political and economical systems of our world. Color and Light: Would it surprise you some day to turn on your radio and fill your room with certain healing colored lights? It is coming. Light is hidden in every form of nature waiting to be liberated. When we can think more in terms of light, we will bring in etheric vision. This will enable us to see the next grade of matter with the physical eye.

Vibration is the basis of all things, the common denominator; the cognization in matter of divine force and life. It is the active manifestation of God in nature, as the pulse in man. It is the thing that causes differentiation. It is the basis of perception. Odor is vibration. Under some vibrations we see, others we taste and hear. Under some conditions if we cannot see vibration, we can pick it up as thought. There are colors we cannot see and sounds we cannot hear with our present equipment, but they do exist.

There are essentially three rates of vibration, three primary colors and three primary geometrical figures and three of light. The basis of Science, Philosophy and Religion. As evolution proceeds, matter becomes increasingly a better conductor. There is a great difference between appearance and reality, for all things possessing form and weight are not what they seem. They are the external representatives of a more interior spiritual correspondence.



THE THING that makes us enjoy the company of our fellows is not admiration for their inner virtues, but delight in their outward manners. It is not enough that they are headed for heaven and will sit upon the right hand of God through all eternity; it is also necessary that they be polite, generous and, above all, reliable. —H. L. Menken in American Mercury.

The Philosopher's Stone

“Because strait is the gate and narrow is the way
which leadeth unto life, and few there
be that find it.”

ONLY THOSE souls worthy of possessing the Philosopher's Stone will find it. The method of finding it has been preserved through the ages and the process both physiologically and spiritually runs through the symbology of many of the Wisdom Teachings. It will always be hidden from the ignorant for only those whose consciousness has the awareness and capacity will be able to unveil its mysteries, for it deals with mystic activities taking place within the physical and spiritual organism of man himself. It is the symbol of the perfected and regenerated man who has liberated the spirit fire and transmuted his lower nature into the divine. The spiritual development of man depends upon the QUALITY of his vehicles.

Pythagoras said that the Universal Creator had formed two things in His own image: The first was the cosmic system with its myriads of suns, moons, and planets; the second was man, in whose image the entire universe existed in miniature. The body of God is composed of the substance of Light. Manly Hall says: “Where light is God is. Who worships light, worships God. Who serves light, serves God. What more fitting symbol has any man ever conceived of the ever-living, pulsating Divine Father than the living, pulsating, radiating fire! The Mysteries of all ages were dedicated to the reunion of the little light with the Great Light, its Father and Source. The light in man they believed would ultimately be reabsorbed into the Divine Light from which it was temporarily separated by the prison walls of man's lower nature. The

light in man, the God in miniature, was saved—or more correctly, released—by a process called regeneration. The secret method used to effect this release was the great and supreme secret of the Mysteries.”

It is the redemption and the transmuting of all the lower faculties of man and the developing of the God power within which brings illumination. Man's polarization is changed. The creative force in the lower regions of man with its physical passion is transferred and transmuted into its higher manifestation in the region of the pineal and pituitary glands in the head, bringing compassion and selflessness and illumination. This is the second birth—the birth of the Christ in man.

Dr. George Winslow Plummer says: “There is a spiritual power residing in the soul of man which enables the soul to attract, influence and change things. If the power of the soul rises to a certain height it may overpower the elements which hold it in bonds. That which is above attracts and subjects that which is below and that which is below partakes of the changes of that which is above. Everything belonging to the Above moves that which is next below it, according to its degree and order, not only in our visible world, but also in the invisible part of Nature. Universal soul moves individual soul, mind acts upon animal, animal on vegetable principles. It is to understand this law and to learn to know which acts on the other that constitutes the secret of the Alchemical Arts.”

This spirit fire in man is often termed the Kundalini. Dr. Plummer says that “some day occultists and anatomists will discover that the Kundalini is none other than the functioning of a gland system at the base of the spinal region, belonging to the chain of ductless glands some of which, like the Pineal and Pituitary Body, were for years regarded as vestigial organs. Now, seemingly, even life and growth are dependant upon them, to say nothing of our reason. The Philosopher's Stone is not a gland or any other physiological organ, but it has a powerful, almost supreme effect

upon all the important vital organs of the human body, although this is merely incidental to its general scope and field of work. It is most noteworthy that, with the renaissance of interest in alchemy and the mystery of the Philosopher's Stone, has come also the remarkable progress in organotherapy, glandulatherapy and endocrinology. Therapeutics are being revised. Glandular extracts are found to have wonderful potencies and alchemy is being transferred to the laboratory of the research and pharmaceutical chemist."

Knowledge truly is power. "Seek and you will find—know and it shall be opened to you."



The road to true philosophy is precisely the same with that which leads to true religion; and from both the one and the other, unless we would enter in as little children, we must expect to be totally excluded.—Bacon.

"Life Is A Great Marriage Song"

Mary Lucky

In meditating upon that sentence, a great vista opened up to me. I've looked down this corridor before and perhaps glimpsed the same truth, but the words of it were different this time. I saw myself as the masculine principle always. I, mentally, am the father of all of my creations. Everything I experience, everything I have in my life, every circumstance, pleasant or unpleasant, I am the father of. I have with my own thoughts been a bridegroom. I for one instant, with ALL of me have BELIEVED, given myself completely to a Vision, either of poverty or abundance, good or ill health, harmony or inharmony—and Eternal Substance Energy, Subconscious Realm—anything you want to call the feminine principle—has received my seed and out of her great, unlimited sea of supply, the Mother principle, which is the silent, living substance of all things, has conceived (received and understood) and will bear me the child I have given (had in mind); good or ill, success or failure, or whatsoever I've been thinking of.

I create children with my every thought, but when I consciously take time to create the children I WANT, I, of course, create nearer to my heart's desire. However, too often I forget to do this and so my idle thoughts and words keep bringing me a parade of idle happenings and conditions, states of health, wealth and so on.

This is just another explanation of creation—of moving upon the waters—projecting myself into the realm of substance which in turn brings my image (ing) back to me, in the realm of form.

I marry living substance every moment of my life and bring forth children. It is up to me whether my

children are good or bad, beautiful or ugly. So I can trace right back to myself every unlovely child (experience) of which I am now or ever have been possessed.

Every teacher who has come to the planet has tried in one way or another to give us the story of creation and we've always thought of it as simply the first creation of the planet and the kingdoms on and in it, forgetting that "In the beginning" is every moment, that something begins every instant, seemingly, and something apparently ends every instant.

Creation is not something that came to pass in a great burst of activity billions of years ago. It is a continuing thing. As long as mind functions, human or divine, creation will continue taking place. We look back toward creation instead of ahead and more important still, to this very moment. Activity has not ceased. Therefore creation has not ceased, for activity is creation be-ing. Projection is the thing that takes place with every thought, every word—projection of a pattern into the hands of the Master Builder Who returns to us in tangible form our creation, or the thought we projected. Woman is the Master Builder of the Objective Plane—woman who builds the forms that Life itself functions through. So, on the subjective (or inner plane), it is the feminine principle which receives and molds thoughts and words into things.

WORDS

To say "I was," "I have been," is to place myself in the discard—to die. To live in the past is to live in death. "I Am" is all we are or have. Not "I was," nor "I have been." This is annihilation. What I say "I am" today determines what "I will be" tomorrow. To admit I "have been" is to admit "I am not" now.

Modern Medicine - Meaning of Medicine

Ruth B. Drown

THE TERM medicine can be explained as "The art of preventing or curing disease; the science which treats of disease in all its relations." However, modern medicine seems to be drawing entirely away from the old apothecary type and is taking on a new form following science and philosophy. It is true that in the past ages, the priest was the physician, and rightly so, because our healing energy manifests from the infinite to the particular and from the particular to the infinite. That which we call modern is termed "new fashioned," or fashioned after the new, but when we speak of modern medicine, we are not stating a truth because there is no new to fashion medicine after if the life-giving energy of the body always existed and always will exist, and for that reason could not be rightfully termed new. But the means of dealing with this energy by man is new to him when it is no longer done from the herbs of the earth and drugs or inclusive of the use of serums. While all of these things man claims to have tried and given up because he feels they have failed, it has not been that they have changed in their assistance to mankind, but that those using them have ceased to recognize their virtue and in so doing are no longer finding them valuable.

There was a time when the old Indian and the country doctor knew the true virtue of all of the herbs according to the seasons in which they grew and came to fruition, and the seasonal diseases were helped by the herbs of that particular time.

All of this was very valuable to man when his understanding of life was not so far advanced as it is today. In other words, when the physical body needed more of the earth energies because of its life-giving qualities, and when the mental activities were less potent, these

remedies were valuable. But now that the world is speeding forward, it is necessary to adjust life to the same rate of vibration and, as always, mind changes rapidly and therefore the body vibrations are speeding up and the old slow energies of the earth are no longer helpful. It is quite obvious then that some method must be used by which the diseases of this day and age can be eliminated, even as the advent of our radio and television and all of the other uses for energy have brought about a great change in the scientific world, just so must the same energies be speeded up with reference to the body. Man's disease or "lack of ease" today is partly due to the energies in the ethers of which he is not outwardly aware. For instance, he turns on his radio and his senses tell him whether he is eased or dis-eased by what he hears—pleased or displeased. However, even though he is not outwardly aware of these things, his physical body is effected to the degree that he is sensitive to the vibratory strata of energy.

When man turns on his radio and hears music or broken rhythm, if he is not at ease with it, it soon throws him out of vibratory resonance until he becomes quite dis-eased with it and many a condition has been brought about in the physical body from some sound sent out from the radio of which the one affected was not aware. If these conditions be true—and you may be sure they are, then is it not reasonable to believe that the method of healing must be of the same quality, with all energy? If we are to be lifted out of the position wherein all energies affect the physical body then it is known that we must speed up the vibratory actions of the cells in our bodies and keep ourselves in a positive polarity whereby we may repel them so that they cannot enter our domain.

The term "Medicine" is so much associated with healing that to say that radio therapy could be considered a medicine is stretching the credulity of most people. However, if you think of the term as explained in the beginning of this article, you are taken up and

out of the conglomerate grouping placed under its head in the past and put into a clear, fine, wholesome understanding of health, which helps to complete in our minds the law of the circle upon which all our lives are based. The term so often used that "all energy returns to its source" is proven truth, and as man starts out as energy, he ultimately returns to his source, bearing with him the sum of all his experience and knowledge and the wisdom with which to express it.



Whipping Boy

DO YOU need a whipping boy? Do you need someone to explode to when you're angry—blow your top? A whipping boy was a useful thing in the days when self-control was considered weakness rather than strength. When you became terribly angry at someone but dreaded facing him, then you just called the whipping boy and gave him a good thrashing—and returned to your regular routine, smiling and relieved.

DOES A WHIPPING BOY take your beatings? If so, you are to be pitied rather than envied—because in the lives to come you will take a beating for every one he's taken for you—only your's will be doubled and tripled.

WHAT IS A WHIPPING BOY? He was educated at Court with the young princes of the royal household and when the princes needed it, he got whipped.

MAY NO ONE ever get whipped for me! May I always insist upon taking my own whippings!

I'm The Dust of The Road

Helna Issel

I'm the dust of the road!
To blow with the wind
Was the law for me
When the seed of the field
Was newly binned—
When the grave with the dead
Is freshly laid.

I'm the dust of the road
Gone blowing by,
With the wind for my feet
And death for my song.
I love both the earth
And the cloud-swept sky,
And I linger nowhere,
Nor love too long.

I'm the dust of the road
On the jungle track—
The silver dust
And the sand in one—
The soot and the ash
For the empty sack
To hold, and the soil
For the fertile sun.

I'm the dust of the road
Whom men have met,
When their throats were parched
With my desert heat—
And all that is passed
May I now forget,
Whether the bitter
Or whether the sweet.

And all that I pray
When the wind is still,
And the stars are sharp
Through the leafing tree,
Is a long, cool rest
On a high, white hill,
And a God who will prove
This is none of me!



VIOLENCE is the last resort of a stupid intelligence.
It means you have failed to make your way in the
mazes of human contact.

—Louis Paul in "The Pumpkin Coach."

Will We Become Another Moon

Sam Irwin

MANY PHILOSOPHERS agree on the theory that every man is a cell in the body of this particular Planetary God. If this be so, one wonders, upon looking at the sick and weary world of today, if our Planetary God is committing suicide—or withdrawing from this particular body—or if man through his crass stupidity, his greed and power-madness, is driving God out of His earth body. This is a shivery thing to contemplate and something to stop and consider.

Think of your own body. Imagine great masses of cells suddenly rushing into a maelstrom of destruction. Inevitably your body would die. Inevitably your soul would be driven out by its vehicle becoming so inefficient, so diseased, so painracked, that there would be nothing to do but withdraw and leave the body to disintegration.

This is rather a grim thought, but one worth our attention, because with havoc and destruction appearing to be gaining the upper hand on the planet, one wonders if it is too late—if the Planetary Spirit we call God has already withdrawn, leaving His vehicle to the end it deserves.

One sees the great cancer of war spreading, ever spreading and drawing into itself more and more of the cells of the Body of God and wonders how long even a planetary spirit will put up with a vehicle that is so out of control. If the Planetary God will find this particular body worth fighting for—worth saving—and if so, how?

Certainly the healthy cells themselves are far outnumbered and it will take nothing less than a cataclysm to bring them to their senses. There is nothing like a catastrophe to bring man closer to man, to make him

forget his differences with his brother, to create in him a crying need of his brother's hand clasp. One cannot imagine two men remaining enemies under a bombed roof. Instinctively one turns to the other in an attempt to unite their strength against their common enemy. Wars have ceased to be big enough, or horrible enough, to frighten people. Man is certainly calling unto himself either a drastic cure or death.



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