

The

# PHILOSOPHER'S STONE

1 Monthly  
Magazine

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OCT 2 1942

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August-September, 1942

OCT -1 1942

VOLUME 1

FOLIO 8-9



*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

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MARY LACKEY, *Editor*

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## *A Master's Message*

Children of my Heart, and to all who aspire to form a Brotherhood of Souls on earth—Greetings of Love.

We are God's guests in the Temple of the Infinite and you have all been called to a great spiritual feast. At the head of the table sits a little Child. Do not condemn the appointments of the table, but try to realize your Unity with the sacred elements you will partake of and know that bread and water are symbols of the innocence of Wisdom and the Wine of the cup of the Holy Grail. Nowhere else will you find such an opportunity to serve the Master of Masters who is the servant of all and who guides the evolution of worlds and races.

Hearken to the wondrous words found in sacred Writ: "The earth is the Lord's and the fullness thereof." By the fullness is meant all that the earth may bear—fruits and flowers, grasses, trees, rocks, soil, water, air; also birds, animals and the tribes of man. All belong to the Lord—to the Divine forces that created the earth and its freight of humanity, and all creatures and things thereof.

Therefore, no man can say that the ground or product of or thing is "mine"—for there is no law of mine or thine formulated by the Lord who is the Law of



Righteousness. Man or lower forms of life may use the earth and its products unselfishly. Used for self alone—or to oppress others—in time, the righteousness of the Lord will act and that which has been garnered for self interest, by destructive forces of reaction will be taken from them. It is these selfish actions that wring the blood from the hearts of man and tears of anguish from woman's eyes. Comes the time when the Angel of Death demands an accounting and all that anyone can take with them is what they have given away with a sincere motive to help others. Action and reaction are equal but in opposite directions. No action for good is ever lost or wasted. It may disappear from view in the soil of silence, whence it ascends to the footstool of the Gods and when the cyclic period arrives it will return to bless humanity. The finer forces of inner and outer planes, the great realities of the spirit, the unlimited powers of those fundamental spiritual and moral qualities are the foundation of the universe, yet are invisible, intangible, inaudible and imponderable to the physical senses. They are part of the one Great Reality—the Light, the Truth—the Knowledge and Wisdom that incarnate in all forms of matter, the supernal centres of consciousness which are on the highest spiritual planes and which inhere in everything that has concrete form, or the abstraction of form.

Love, Light and Life are the great interchangeable Triad. You cannot have Life without having Love and Light. Therefore these three great qualities should be cultivated if we would know our real self, and



which makes us divine within though we may not know it on the outer plane. The units of humanity have the divine spark which binds them together as inseparable as the higher ego from which the lower ego is differentiated. Each planet has its planetary ruler and it is the great function of that ruler to spiritualize the earth and raise it so that it vibrates harmoniously with the central spiritual sun which is the cosmical divine entity, the three ineffable qualities in one. It is the function of the planetary ruler of the earth to express itself through the life on the surface and beneath. Therefore it works to create life abundantly on the surface and ever more abundantly in all grades of growing substance from man down to the lowest lives that can exist in earth conditions.

Think of what happens in such a great catastrophe as the great world war, millions of men killed and the emotional and lower mental qualities have not been rounded out by experience. These go into the astral world and wait their chance for finding another physical embodiment—and the emotional and lower mental centres are in conflict and re-act on the earth as well as on the sun. The balance is disturbed. For while the sun gives us Love, Light and Life we also have to return an equivalent to the sun and discarnated entities violently un-souled cannot do this but seek expression through the earth sphere pressing ever more closely into its aura, thus disturbing equilibrium. It is not with human beings alone that this obtains but with all growth on earth through which the planetary ruler can express life in greater and greater



abundance. So the more vegetable, animal and human growth on the surface of the earth, the higher is its evolution. As an illustration consider the function that the trees and plant life play in nature, for they are ensouled with elemental forces and when the production of wheat and other grains like corn, cotton and potatoes and innumerable other foodstuffs are curtailed by man, the elemental lives that seek expression through these cannot find it. These elemental forces also go into the lower astral and create congestion and disturbances which re-act on the earth and the sun most disastrously, causing electro-magnetic storms on the sun with disturbances on the earth, such as too much heat in one place and too much cold in another, too much rain here and not enough there. As these elementals are semi-intelligent forces they raise dust storms by acting through the emotional and lower mental centres which exist between the earth and sun, as the Solar System is a cosmical cell and corresponds exactly to any cell of organic tissue on earth. Such a microscopic cell has its nucleus which draws its sustenance from inner spheres of life, as does the sun which also is the nucleus of the cosmical cell which we call the Solar System. When the elemental life of any planet is disturbed and crops and all growing matter are curtailed by the arbitrary decree of man, who does not realize the power of the elemental kingdom, then there come floods, star dust and earth dust storms, earthquakes in unheard of places, burning heat and destructive pests of all kinds come into existence driven by elemental forces to destroy the green things on the surface of the earth.



The law back of all these destructive happenings is, that the earth is the Lord's and the fullness thereof, and the more growth we can have the more will the earth and its freight of humanity prosper and the balance between forces, cosmical and microcosmical, be maintained.

If general depression came after a calamity such as the great world war and man has the mistaken idea he can cure such a depression by curtailing growing things, just what has happened will happen. Everything has a right to live and grow, even the ferocious beasts, insects and the snakes in the jungle. While they are dangerous and might have to be put away, they are for the time being reservoirs for forces of hatred and evil. If suddenly all ferocious beasts, poison insects, reptiles and weeds were to be destroyed, which are the habitat of evil and poisonous forces, which habitat holds them in check, there would be liberated such a host of elemental lives that humanity would be swept from the planet. The analogy of this fact is found in certain glands of the human and animal organism which catch and hold poisons that find entrance into the system and which poisons are slowly dispersed or destroyed without hurting the person or animal. Every elemental force is in reality a semi-intelligent entity and their power if loosed en masse is irresistible, but few men take account of the destructive forces that can be loosed by warfare against the Elemental Kingdom. In this cycle of the progress of humanity, man is living in the lower mental and emotional sphere. True intuition belongs only to the very few and this intuition is in-



teaching and in-reaching and can touch the higher centres of knowledge and wisdom, and such few can know without intellectual processes, but the mass of people do not have intuition of this kind but they use ex-tuition, that is, they reach out to the circumference and by intellectual processes hope to find basic truths, which is impossible and therefore get hopelessly lost in the wilderness of intellect and so-called reason based on false premises and illusions.

Therefore a nation or humanity must promote the growth of constructive organisms, as these all become a part of the planetary ruler of this earth and more balanced forces will be maintained on the surface. Nothing of food value should ever be destroyed as that is a sin against natural and divine law. If there is a surplus, in what is called fat years it should be stored and distributed freely when the lean years come. This was done by the ancient Egyptians, the Incas of South America and other ancient peoples and its beneficence speaks for itself. With proper and orderly distribution of what the Lord creates, humanity would gain a balance in true Brotherhood, Love and Wisdom.

We are still in a fiery cycle which began in 1898 and will run for 5000 years. Humanity must learn to assimilate these higher fiery vibrations or our so-called civilization will be swept away. Individually and collectively you have been shown a remedy that will help you to assimilate these fiery lives and forces; Unselfish altruism, Love and Service for humanity is



necessary to aid in this assimilation which will give you a higher consciousness and widen your mental and spiritual horizon. This means was pointed out to you in 1930 but very few of you have followed it and you have suffered accordingly. It is not too late to begin now as the first period of the fiery cycle will last for some years to come. You will recall you were told to meet this fiery force as follows:

"I would therefore counsel you, you who are sincerely, earnestly, devotedly striving to subjugate yourselves to the Supreme within your souls, that you may successfully attain the starry positions of your spiritual natures, that you definitely seek surcease at intervals from the fiery heat and glare, that you may not be overcome by it in ways overlooked by you through some weaker aspect of your auras not yet balanced, not fully fortified to withstand the steady strain required of you when in direct contact with this inner blazing Hierarchical Line of the Ruling Ruby Ray of the Lodge. Find the rivers, lakes, oceans, cooling streams and springs at times, that the inner heat concentrated upon and within your physical and mental centres may be neutralized. Let the living waters pour upon you. Immerse yourselves within them at intervals. Keep within their fountain spray repeatedly and regularly be cleansed and bathed in its waters of regeneration and refreshment."

In conclusion, Children of my Heart, realize there is no authority for Truth but Truth itself. So be kind to Truth and Truth will be kind to you. Remember



the forces of evil are powerless when thrown against a pure and unselfish heart. When in doubt or trouble lift your heart to the Christos and ask for help and you will receive it, if your motive is unselfish."

Your Father Brother,

HILARION

July 25, 1936, Halcyon, Cal.

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*Found On The Body  
Of An Australian Soldier*

*Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise  
The dawn of ampler life.  
Rejoice, whatever anguish rend the heart,  
That God has given you the priceless dower  
To live in these great times and have your part  
In Freedom's crowning hour,  
That ye may tell your sons who see the light  
High in the heavens—their heritage to take—  
"I saw the powers of darkness take their flight;  
I saw the morning break."*



## *More About the Blood*

MANLEY HALL

The mystery Schools of ancient Egypt taught that the blood was the vehicle of consciousness. The spirit of man traveled through the bloodstream and therefore was not actually located in any one part of the compound organism. It moved through the body with the rapidity of thought, so that consciousness of self, cognition of externals, and sense perception could be localized in any part of the body by the exercise of the will power. The initiates view the blood as a mysterious liquid, somewhat gaseous in nature, which served as a medium for manifesting the fire of man's spiritual nature. This fire, coursing through the system, animated and vitalized all parts of the form, thus keeping the spiritual nature in touch with all of its physical extremities. The mystics looked upon the liver as the source of the heat and power in the blood. Hence it is significant that the spear of the centurion should pierce the liver of Christ and the vulture should be placed over the liver of Prometheus to torment him throughout the ages. . . . .

The Egyptians considered the juice of the grape to be more nearly like human blood than any other substance. In fact, they believed that the grape secured its life from the blood of the dead who had been buried in the earth. Concerning this subject, Plutarch writes as follows: "The priests of the Sun at Heliopolis never



carry any wine into their temples . . . and if they made use of it at any time in their Libations to the Gods, it was not because they looked upon it, as in its own nature acceptable to them; but they poured it upon their altars as the blood of those enemies who formerly had fought against them. For they look upon the vine to have first sprung out of the earth after it was fattened with the carcasses of those who fell in the wars against the Gods. And this, say they, is the reason why drinking its juice in great quantities makes men mad and beside themselves, filling them as it were with the blood of their own ancestors" (Isis and Osiris). The magicians of the Middle Ages were aware of the fact that they, by their occult powers, could control any person by first securing a small amount of his blood. If a glass of water be left over night in a room where someone is sleeping, the next morning the water will be impregnated to such an extent with the psychic radiations of that person that anyone understanding the *modus operandi* may find contained in the water a complete record of the life and character of the one who occupied the room. These records are transmitted and preserved in a subtle substance which the medieval transcendentalists called the **ASTRAL LIGHT**, an ever-present, all-pervading, fiery essence, which preserves intact the record of everything which transpires in any part of nature.

What oil is to the flame, blood is to the spirit of man. Therefore oil is often used in anointing for it is a fluid sacred to the solar power.



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# *Seven Initiations of David*

By LUISE BRADSHAW

## PSALM XXIII

- 1 *The Lord is my shepherd; I shall not want.*
- 2 *He maketh me to lie down in green pastures;  
He leadeth me beside the still waters.*
- 3 *He restoreth my soul; He leadeth me in the paths  
of righteousness for his name's sake.*
- 4 *Yea, though I walk through the valley of the  
shadow of death, I will fear no evil; for thou art  
with me; thy rod and thy staff they comfort me.*
- 5 *Thou preparest a table before me in the presence  
of mine enemies; thou anointest my head with oil;  
my cup runneth over.*
- 6 *Surely goodness and mercy shall follow me all the  
days of my life, and I will dwell in the house of  
the Lord forever.*

The name "David" has a meaning — it signifies "beloved one," and all his glorious psalms seem in turn an eulogy of, a wonder at, an over-flowing gratitude for the love showered on the "beloved one".

This twenty-third psalm has been a balm to many an aching heart, tortured mind, and restless soul, even though the meaning seemed vague. It has a power at once corrective and soothing.

"The Lord is my shepherd", the "Lord" from an



fore me in the presence of mine enemies."

7 As he presents himself, his desires intact, a living sacrifice to the Christ principle within, he becomes conscious of his direct contact with God—his ordination, as it were—"Thou anointest my head with oil." In the realization of this contact, an ecstasy takes possession of him—"My cup runneth over."

Looking forward to the rest of his life, David foresees for himself a life of serenity—his heart, the female, and his mind, the male, equally developed and controlled, his soul thus held in balance, he sees his body as a temple of his Lord, himself a priest therein.

"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

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All Man has to do if he wishes to lose his security utterly, his supply entirely, is to begin looking to a personality for it. Man has to fail man in order to force man to look to the Source of all good for his sustenance. "The Earth is the Lord's and the fullness thereof". I cannot give to you what does not belong to me. True my Father may choose me as the avenue through which He is to pass some good thing on to you—but I do not own one single thing that I can pass on to you. Therefore, look to the real source of All Good, for your Good, if you wish to find an unfailing security, an unending supply.

—o—

I am no herald to inquire of men's pedigrees; it sufficeth me if I know their virtues.—*Sidney*.

—o—

Heaven's harmony is universal love.—*Cowper*.



## *Protection That Protects*

MARY LACKEY

In the present day there is an urgent need for protection that really protects—more than in any other time of which man has knowledge. Never, so far as we can trace, has man had to think of being attacked from the air, from beneath the seas, and even from the unrest of the planet itself. Never before has man's inhumanity to man been carried to such a fiendish state of perfection as in these last days of the Picean Cycle. Never before has man's peace of mind been disrupted and broken by experiences that he is afraid to even think about. Never has fear of both the seen and the unseen been so powerful an influence in the life of the community. And nothing brings on the need of protection like fear. Fear—even in normal times—is man's subtlest enemy and fear in these days has all but paralyzed humanity's will to survive. Many a man today feels that he is merely marking time until he may be released from this expression, so he insulates himself as much as possible from all feeling, from everything that touches him. In other words, he lives just as little as possible from day to day—simply awaiting the time when what he thinks of as death will release him. This is the spiritual inertia that is today overcoming man's will to live. This is the death in life that is on the lips of many—in the



tection that brings serenity to our days, peace to our nights.

By the time we are ready to admit that only divine protection protects, we have learned that there are many things we need protection from—the thoughts of others as well as their actions. The thoughts of ourselves and their results, psychic disturbances, wars, ill health, poverty, loss, unemployment. And only as a danger presents itself do we meet it. The law of protection can be invoked for a specific ill—then used in blanket form to cover all ills. In other words, that magnificent faculty that has been given man—Imagination—is not to be misused by visioning destructive conditions, either for ourselves or others.

The first thing to be taken into consideration in our learning to use divine protection is the fact that it is not man we fear, but the use that is being made of man; that is, the force that directs him. It is not poverty we fear, but the force that produces poverty. It is not then the thing we can see or feel that we fear, but the force that was able to produce this thing. When we come to understand this, we are able to work with first causes and if we can annihilate cause, we have no reason to fear effect. In this manner, we become absolutely impersonal in our use of the law of protection. Remember, we have no quarrel with our brother—and in the great sea of Life, every man is our brother, because the same stream of life flows



through me that flows through every living thing. The same life may be flowing through me this moment that flowed through a murderer yesterday, or a saint. The life stream in humanity is like the blood stream in a body—and connects every man just as the blood stream relates and connects man's two hands. So, never do we use the law of protection to separate us from another, but rather to unite us in a bond so close that enmity between us is impossible.

There is only one Divine Law and all other so-called laws, formulas or methods, are simply different interpretations of the same law, so for protection we use the law in one way, but in whatever we use it if we learn to use it competently and in every department of our living, we need no other use of it. Every statement of Truth contains all Truth and when we become Truth Minded, we find examples of the out-working of the law in every experience of the day.

Now we will take up self-protection first. Anyone can sit down and think on the horrors going on in the world today until he is frantic with fear. He can think of the dreadful things someone can do, or is doing to him until he is atremble. Or he can sense something going on around him that is not to his advantage and become frightened or resentful. If he knows who is apparently responsible, his first impulse is to close his "veil of protection" around himself and separate himself completely from his enemy. This is wrong. The person who is apparently injuring him is in need of



help—because if he is being used to injure another, he is in bad hands, and must also be taken into the Light—into the “veil of protection” that is drawn about his intended victim.

Let us find out the correct way in which to handle this. We know now that the Master Jesus gave us instructions for use in every phase of living—either by word or example. He used the law of protection for Himself until He was ready to allow Himself to be taken by the soldiers, and had He chosen to put off the fulfillment of His destiny another incarnation, He could also have done that—as can every man. He used what is sometimes called the “Ring-Pass-Not”. This means exactly what it seems to mean—a ring that man draws around himself into which nothing can enter that is of an inferior nature.

The age which we are entering has much to do with Light—not imaginary light, but light that we can see—and as usual, man is and will be the channel through which the light will and does manifest. We are familiar with many different phases of light—but they are all outpicturing of THE LIGHT. The Light is the Light of Christ, the white light of His aura, the light that surrounded Him physically and shone through Him after His transfiguration. It was a conscious thing with him, a natural element. So far with man it has been a thing that manifests itself suddenly, overwhelmingly, at moments of high spiritual exaltation, usually scaring man in the same way



that it frightened Paul on the road to Damascus, when he entered for a moment into Cosmic consciousness. However, we have arrived at the time now when the *use* of spiritual law is being unveiled to us. It has taken man approximately 2,000 years to find out that Jesus the Teacher meant every word He said literally and taught man a way of life that is more practical even today than any other method found or practiced since He walked among us. The law of protection He used was used by men of understanding before He came to the planet and has been used since — but not commonly. The day is now here when man is being forced to find and use this law by the very horror he himself is inventing. In this we see man forcing himself to find protection against his own misuse of his own power. He is forcing himself out of the path of darkness into the path of light, the place where NO evil can survive, for in the white light of the Christ, nothing less than the Christ life can exist, and when this has come to pass, there is no darkness where any danger can lurk. Light is the natural enemy of darkness—where there is light there CAN BE NO DARKNESS; where there is no darkness, there is no evil; where there is no evil, there is no danger; where there is no danger, man has found a protection that protects.

So, following the Master, man draws his ring-pass-not around him. This ring-pass-not is an imaginary line (to the outward sense—but very real in consciousness). This line is a wall of pure white light, so



powerful that nothing can pass through it and survive unless it is as pure as the light. (Think of being enclosed in fluid plate glass). No thought, no blow, no missile may penetrate it, because in so doing, it is instantly dissolved. BUT REMEMBER, if no evil thought can pass through it and get to us, neither can an evil thought of our own pass through and reach another. And as our own evil intentions are to blame for all of our troubles—think what this alone would mean!

The words "I surround myself with the pure white light of the Christ", combined with the WILL to SEE the light, added to the IMAGING IN (Imagining) of the wall of blue white light surrounding you—over head—under foot—and just beyond the finger tips—when the arms are extended full length—is a powerful protection. Think of yourself as a dot in the very center of a globe of glass-like transparency but stronger than anything you can think of and crystal clear. Walk through your days in a mystic shield of light, so powerful that nothing but good may enter or leave it. And from yourself within your "ring-pass-not", send out a beam of pure white light along your pathway—always ahead of you wherever you may walk—like a spotlight. Try to believe that everyone who comes near you automatically enters that realm of light—and automatically, everything of a destructive nature in him is immediately purified. Let your mind dwell often upon the thought of yourself surrounded on all sides by an impenetrable substance,



with a flood of light pouring through your solar center, lighting your way. Imagine yourself with a continually lighted path—think of every room you enter as being lighted by the Christ Light (it is available to every man and can be used only for good.)

This is such a far-reaching procedure that it is difficult to realize its magnitude. Think of entering a sick room—your light preceding you—perhaps healing a brother.

BUT REMEMBER, the light brings only good—and what is not good it automatically destroys, in you as well as in another.

In the 91st Psalm we read: "He that dwelleth in the *secret place* of the MOST HIGH shall abide under the shadow of the Almighty". When man LIVES within his ring-pass-not and *shares* his Christ light, he has found his own "secret place". The man who has found his secret place and is abiding in the shadow of the Almighty has found the Kingdom of Heaven—and having found it "all these other things are added".

So much for man's protection of himself—and the only way to find out whether this is a protection that protects is to try it. However, man is seldom satisfied with minding his own business. He discovers he wants to protect another—which is good. However, in this as in other things, man has not learned discrimination. He can go too far. Take the case of Jesus, the Man. He came here for a purpose as we all



do, but he KNEW what that purpose was. Now, had all of His followers decided to protect Him, they could only have interfered with His destiny—and He might even have been thwarted in that particular life. However, He was able to protect Himself even from their protection!

In protecting another, we have only to remember that each soul incarnated (took on a body) in order to gain certain experiences. When these experiences have been completed, the soul will move on as one moves out of a house that is no longer desirable. Whether it takes two years or ninety to accomplish the thing that soul came in for, only that soul knows and when it has finished its pilgrimage, it will incarnate—in bed—in an accident—in the middle of a sentence. Some souls come in only to go once more through the terrific struggle of birth—the entrance into the objective world.

Within a few hours they have mastered the experience. Then they go out again. So we learn that only up to a certain point are we allowed to protect our dear ones, but no further. Beyond that we interfere with their soul growth and do them irreparable injury.

Often we protect another simply because we ourselves cannot stand to see them injured. In other words, our protection of another is sometimes a matter of self-protection and when this is the case, we can be sure we are interfering with their lives.



It is natural for a mother to protect her child. This is wrong when the child is protected in some wrong doing, some cruelty, for what he is protected in doing today, another will do to him another day when his mother is no longer able to protect him. The wisest course in child protection is to throw the veil of protection around him (the ring-pass-not) only when his image flashes into the mother's mind, and after awhile this becomes automatic. The surest way to protect a child from bodily injury is to keep him constantly in the light of Christ and to teach him to draw his own veil of protection around him—always reminding him that he cannot in doing so place himself above his companions. Teach him the beauty of the unity of all things—and that what benefits him must of necessity benefit all of his playfellows—that each child is equally dear to the Father and that the Father is always on the side of the oppressed. In this way he will CHOOSE to stand WITH the Father in being a protector of the race rather than an oppressor.

In these days of the dying age everything seems to be going through a phase of extremes. A bright child is exceptionally bright—a good child extremely good—a bad one extremely bad. This is not true in the case of children alone. Murders are more hideous than ever before, crimes more diabolical, wars more horrible. Then—as though to balance things—we see people in our midst, living lives so filled with goodness, so adept in the art of divine love that we begin to think there is no middle ground any more.

The way to protect a child most successfully is to



teach him to protect himself mentally. Instill into him that no amount of physical prowess is as strong a protection as living in the light. Teach him how to see the light in himself—around himself—around others. Teach him to clothe his cruel playmate in light—that the light kills cruelty. But teach him that this light is of no avail in protecting him from another unless it protects that other from himself.

Every law works both ways—positively and negatively. A negative use of a positive law brings nothing but chaos and trouble upon the misuser of it. A law which works for me works for you—if you use it.

Much unhappiness enters the realm of childhood by one child inflicting his will upon another. A child should be taught that the inflictor is the lesser of the two, that the one injured is the greater. Teach him that his will is not more important than the will of another and that only through harmony can come complete protection. Only by getting along with his companions, his environment, can he achieve serenity, greatness, the Secret Place of the Most High.



"No man has ever found God by way of his intellect, but the path from his heart is straight and always wide open."



\*Beginning a course of six lessons in "Making Yourself the Channel of Healing as well as Character Building". The language and form of expression used are as originally given in an ancient language and may be difficult at first to understand. However, to change the mode of expression would be to change the meaning.

## LESSON ONE

### *Making Yourself the Channel of Healing*

DR. MYSTERY

This is a course in intensive training for those who have resolved to test out the truths of the universe. This age is favorable to the demonstration of Christian principles. There is no saving of yourself by any power outside of yourself. The object of this course is to teach you to lay off the armor of pretense and be just little children in understanding, to be receptive to that at-one-ment with God.

The power which you call to yourself could be used destructively. There are powers in the spirit world who are ready to influence for evil just as there are human beings doing this. Misuse of power brings devastation and sorrow. You must watch yourselves



give ascendancy to the Divine-tendency within you instead of giving the human tendency power. Conquer selfishness; eliminate negative thought; establish in your heart *constructive thought, love, praise, goodness, faith; acknowledge God's presence*. Do not let the first failure allow you to lose faith, for God is still present. Eliminate the act of sin not by attacking it, but by bringing on the vision of perfection; conceive what you wish to be borne.

*"I would think no thought toward another I would not another would think toward me; I would think no thought toward another I would not wish fulfilled."*

Practice refraining from criticism; special consideration for others; and forgetfulness of yourself. Catch up your human tendencies. The only excuse for criticism is to aid the act. Be practical idealists. This is training for divine love, integrity to learn the real from the unreal. Remember to keep yourself attuned to the ideal. Think not of personal achievement but of unity.

—o—

To bear adversity cheerfully is difficult; but to be temperate in prosperity is the height of wisdom. Good and ill are the tests by which you are able to know the degree of your constancy; and there is nothing else that can so well tell you the powers of your own soul.—*Dandemis*.



## *From "The Tower of Light"*

NANCY FULLWOOD

WHY MEN, you are gods! Why do you sit in darkness?

Know that your darkness is of your own making. This is truth indeed.

Weaklings, tied to old habits of thought know you this: a new day has dawned, out of which will come light such as the planet Earth has never known.

But it will be given to you? No.

Man owns only what he has earned.

Danger? What is danger?

Who has won a prize who gave a thought to danger?

Do not be afraid of life.

Pain? What is pain?

Rejoice that you are worthy to be tested by pain.

Ere many moons the host of heaven will appear.

Do you ask what is holding them back?

One thing alone, man's consciousness.

They will come on wings of Spirit.

Can they dwell in the realm of man-made darkness?

No. Man must light the way.

Through the expansion of his consciousness man quickens and lifts the whole vibratory movement of the Earth.

Thus will man create the condition in which it will be possible for those of rare spiritual nature to manifest.

M. has spoken.

April 16, 1930.



# Gratitude

Inez Brant

All too little emphasis is placed upon the feeling—emotion—of thankfulness. You will note the word—the action, is not indicated, but the EMOTION, or feeling that can be built from a word or thought. In other words, we want to *feel* a thing that is not at the moment actually happening so what do we do? We begin mentally talking about that thing — saying the words that will bring up the image of the thing we want to feel, and after awhile, the words, thoughts, expand and permeate our ability to feel, and suddenly we are beyond the need of words or thought pictures. We have skipped them and are feeling deeply—in fact we are actually experiencing the emotion—and when that takes place, the thing we are attempting to accomplish has been done, and need not be done again. It is finished.

However, it is not sufficient to feel the emotion of deep gratitude now and then. This is a state of consciousness that should be cultivated and practiced until it becomes the very foundation of our daily life, and only by constant thanksgiving to the Giver of all good, can we cultivate one of the most important emotions that man is capable of.



It has been given to me to think of Gratitude as the Coin of the Kingdom. How can I repay my Father for His protection from day to day? How can I repay Him for a full purse, when there are empty ones in the world—for a clean sweet bed at night, when there are people without beds? What can I do in return, or do I take it for granted that I am somehow favored and need only accept, taking no thought for return? Of course, I can do this very thing and get along all right for life after life—just like a small child. But sometime, in some life, I shall have to grow up, become man size. Then what happens? I begin to think upon the good things I have enjoyed and am enjoying, and I begin to wonder how I can repay. And if I am too long about it and get too secure in my abundance, the Spirit of Christ begins to stir in me, and for my own good, that I may be brought to a realization of what good I have been enjoying, I find myself stripped of all that seems to make life on this planet bearable. This, in order that by comparison, if in no other way, I may be brought to my senses, to a realization that I have been unappreciative, running up a bill with no thought of payment.

One of the great mistakes man has made in regard to gratitude is in thinking that God needs his gratitude. No one needs man's gratitude, excepting man himself. He needs to *feel* grateful so that he may grow. To grow in grace is to grow in gratitude, to grow in gratitude is to enlarge man's capacity for *feeling*, and to grow in feeling is to grow in under-



standing, for only by being able to FEEL a thing, are we able to understand it.

In all philosophies great stress is laid upon gratitude—and thanksgiving. Gratitude is the feeling, thanksgiving or giving thanks is the action, the out-picturing of gratitude—then AFTER, not before—the feeling, the action, comes the fulfillment. The only really poverty stricken man is the man who knows no gratitude, because without gratitude, he is not conscious of having received, and if he does not believe he has received, he is in ignorance of his good fortune, and if he does not know he is fortunate, he is indeed poor.

The law of gratitude is worked out very simply for man every day, if he has eyes to see. And when he does see it, if he can understand, he should feel very much ashamed of his meagre trust in his Father, to whom he owes every good thing he has ever experienced.

We have an example of man's complete faith and trust in man whenever a purchase in a store is made. Taking gratitude as the coin of the Kingdom, we will proceed from there.

Man goes into a store. He sees the article he wants. (He sees with his physical eyes a physical thing). The clerk holds it out for his inspection and man chooses it. The article is then taken away again. Man does not say "How can I know I will receive this thing?" He simply takes out his coin (which is



equivalent to his 'thank you') places it in the clerk's hand, gives his address (spiritually knowing his Father knows who he is), and goes upon his way rejoicing. In his mind he has already received the article. He has paid his money for it. He goes to his home, and perhaps the article is days in being delivered, but does he worry about that? Indeed not. He TRUSTS the merchant. He doesn't have to have the article immediately in his hand, in order to believe it is his. He has already PAID for it. It is his. No doubt assails him.

Taking that transaction into the realm of spirit, does man trust his heavenly Father half as much as he does the merchant? Indeed not. He wants his Father to deliver the goods BEFORE he gives his thanks. When he SEES the goods in his hand, he will believe his Father has bestowed, or delivered them.

NOW, if man could see Gratitude as a necessary payment in advance for favors to be received, how much simpler would be his transactions with his Father.

This brings us right back again to belief. One cannot believe a thing unless he FEELS it to be true. All right then, feeling is a necessary path to belief. And gratitude for a thing IN ADVANCE produces the BELIEF that it has already been received and this is what is meant by man needing his own gratitude—that he may strengthen his own belief. And of all things man is in need of, it would seem that a



strengthening of his belief is one of the greatest. How often a person has cried out almost in despair "I want to believe my Father can help me", as did the man with the child who came to Jesus for help. Jesus said to him "If thou canst *believe*, all things are possible to him that believeth". And the father of the child answered "with tears", so desperate was he, "Lord, I believe; help thou mine unbelief".

Only desperate fear, crises, emergencies, can bring out the utter weakness of man's belief. He thinks he believes, and in a passive sort of way, he does. But belief must be more than passive. It must become an unshakable conviction, a thing that every cell in the body adds its voice to, before it becomes half as strong as the belief in the merchant to whom we pay our money and leave his store empty handed.

"Help thou mine unbelief". If there is a formula that will answer this cry of humanity, surely the development of gratitude into a strong and abiding human quality is at least a start in the right direction. I cannot be grateful for something I do NOT believe I have received, so, if I can strengthen my gratitude, I automatically strengthen my belief. And the greatest need humanity has in this day of breaking up, is the need for belief. A rock to stand on when everything has broken up, an inner surety of an outer security, an unshakable belief in the rightness of the Father's way, regardless of appearances.



One thinks of paying money only for things. This is not entirely true—money is paid also for change of environment, conditions of living health, intangible things. So in an inner sense, one thinks of gratitude as coin of the Kingdom, paid only for things one wants. If money can pay for the bringing about of pleasanter conditions, so also, if one would work from the Absolute, is gratitude paid for a fuller life, harmony, pleasanter conditions, health and so on.

It is well to begin thinking in larger terms than just things, so begin paying your gratitude for first understanding of the Law—and when understanding of spiritual law is barely glimpsed, life in the long run, more abundantly, will begin to show its treasures to you.

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There is a spirit in all things that live  
Which hints of patient change from kind to kind;  
And yet no words its mystic sense can give,  
Strange as a dream of radiance to the blind.

And as in time unspeakably remote  
Vague frenzies in inferior brains set free  
Presaged a power no language could denote,  
So dreams the mortal of the God to be.

—A. E. LANCASTER

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I pray Thee, O God, that I may be beautiful within.

—Socrates.

—o—

I regret often that I have spoken; never that I have been silent.—*Publilius Syrus*.



# LESSON TWO

DR. MYSTERY

Faith is the expectation of God. You must stand forth in a demonstration of a faith greater than you have ever manifested before of *prosperity, health, joyfulness*. It is the expectation of your teacher that your work may sometime be felt by many needy ones.

Ask yourself—Do I put into practice the principles of Lesson One? Do I remember to render loving service? Do I practice loving my neighbor more than myself? Do I avoid falsehoods such as “I am sick”, “I am afraid”? The real self of you is never afraid, never sick, is always one with the Father. You must stand upon the principles of truth unceasingly. Never claim that the I am is defective.

In sleep you are released from your body ready to go forth to your lessons. Before going to sleep hold your affirmations in mind. The impressions made upon the sub-conscious mind must be made with a clearness and definiteness of purpose; if you have a tendency to become drowsy, sit upright and subject the thoughts you wish to register—*do your registering when you are awake*. Say your affirmations con-



sciously. To register upon the subconscious mind, you must have clearness of thought and an earnest desire for results. *Deep feelings register more deeply than mere intellectual feelings.* Some people desire only superficially; but the prayers that have been answered are the deep and feeling prayers of the heart. It is better to take the one affirmation which desires deeply and intensely its fulfillment, than to take many and make them unfeelingly.

That which I am conceiving for you is possible to be borne. I am seeing for you a vision of each, standing forth in the consciousness of your inheritance—being able to heal and free yourself and others from inharmony. This is accomplished by conceiving your aspirations *fulfilled* instead of seeing deficiencies. Repeat the affirmation of perfection—picture the fulfillment of the ideal—health, joyousness, prosperity.

Make your affirmations regularly and after you have made them remember *each hour of the day* that you are to *expect* your affirmation to be *fulfilled*. Remember what your hour of affirmation *stands for*. Do not *pervert* these affirmations by *losing faith in them*.

You cannot merely *say* that you *believe*, and have that belief made manifest; you must *truly believe*. Let not appearances of belief ensnare. Faith which is not *encouraged and wooed* does not live. *Believing in good, releases good in you; believing in God, releases God-like attributes in you.*



Practice of the principles of this teaching are necessary to accomplishment, as practice of the scales are to musical accomplishment. Ask for help and the Still Small Voice, which is the God-voice, will answer you. There can be a communication between your subjective consciousness and your objective consciousness. Practice of this concentration will lessen the labor of obtaining results in this work. We become magnets thru practice. Recall the affirmation: "I am a positive, powerful and irresistible magnet, drawing unto my life all conditions I have need of, for my on-going and my growth".

You draw to you only that which you need at the time. If you so decree a thing it shall become established unto you. Feel the objective duties of these lessons, feel the at-one-ment, being conscious of it all the time. Keep yourself reminded that you feel faith—and practice it. So long as you have not learned the importance of at-one-ment of love, you cannot help any one. Will power and persistence allied with self may accomplish certain ends; but this teaching is one which advocates help through the impartial and unconditional faith of your love, working through the God in you; and you must be that perfect channel through which the God expresses.

Avoid being critical. If there are those who trouble you, use this affirmation: "Dear God, I do desire to generously appreciate them, to begrudge them no favor or praise which might comfort or inspire them".



Preserve this and use it. Apply it at times when you may have become sensitive to something in some other person; when you do not love enough, some person; when you feel a little less than the bigness of the God-like. Decree then that you shall become generously appreciative of another; that you may become so appreciative that you can rejoice at praise or favor for that one. Apply it also to things; duties which irk you; things with which you are out of harmony, of which you are complaining.

*Be generous.* You must be as ready to give as to receive. When a heart desires something it is because it has need of it. *However, the things you have need of are not always pleasant.* But they are still a privilege.

Arouse yourself into an attitude of relationship of things. Eliminate a selfish attitude. *Everything has been placed upon your path as a mounting block; to give a larger expression to your life.*

Write down the high-notes of your hopes. What is the pinnacle of your hope in attempting to apply these truths? Then from time to time add to these notes.

You are justified in attempting to make yourself the manifestation of the power that these lessons teach, and you can help others, at the same time. Attend to your individual need; for in lifting yourself you lift another.



You do not need to be humble. It is not a compliment to God to stand trembling and humble. Stand god-like and ask for strength, wisdom and love, for these are your rightful inheritance. Make your heart a vessel of expectancy and it shall be filled and running over.

Find in each day an hour of time when you do not intend to be disturbed, when you are not to heed disturbance. Take that much time for review of the thoughts of these lessons. Meditate upon your ideal, upon eliminating imperfections from your consciousness; expect to see your commands obeyed. Let this hour be the same each day.

Recall these affirmations:

*"I live in a perfect universe for God has already finished the things which concern my life."*

*"Thou shalt also decree a thing and the Lord, thy God shall establish it unto you."*

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The night has a thousand eyes, and the day but one, yet the light of a bright world dies with the dying sun. The mind has a thousand eyes, and the heart but one, yet the light of a whole life dies when its love is done.—*Bourdillon.*

—o—

A sound discretion is not so much indicated by never making a mistake as by never repeating one.

—*Bovee.*

—o—

Our intellectual and active powers increase with our affection.—*Emerson.*



## *Come Thou With Me*

*From "The Temple Artisan"*

And behold—I was shown the Waves of the Universal Etheric Sea, at Flood Tide Incoming were the billows, of deepest blue, crystal clear, high-rolling the waves, crested in a sharp line of light, and of pure white electric radiance. As if to break upon the shore did they move, one over the other, but they broke not. Instead, each on-coming wave wrapped itself round the former and indrew itself again within the hidden depths, reinforcing their power constantly, eternally, and withholding also the might of their destruction from spreading upon the strand.

And from the Depths of that Silent Inner Sea, now softened, quieted, mellow-lighted, came the Inner Voice—simplified, and spake over the Waters of the Ocean of Life for all to hear, and said:

"Come with me a little while, that we may refresh ourselves, that we may be together. Heart to heart shall we speak, hand in hand shall we walk, face to face shall we stand, and KNOW that WE ARE ONE, that in ONE ANOTHER, we live, move and have being, and without whom We Are Not.

Come with me Tired Hearts. Come with me Wearied Bodies. Come with me Brave Souls. In Blue Cosmic Waters shall we bathe. With etheric charged tides



and on crested waves of Light shall we be borne; with their vital energy shall we be renewed. With their power and spirit shall we wrestle and play; in their depths be immersed, and come forth dauntless, courageous—nobler, stronger and truer—purer and freer—rested and happy from the Vast Ocean's embrace, in Conscious Union with It, with One Another, With all That Is. Come with me a little while. Come with me”.

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To be deceived by our enemies or betrayed by our friends is insupportable; yet by ourselves we are often content to be so treated.—*La Rochefoucauld*.

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### *A Child Questions*

CATHARINE M. ALBRIGHT

I wonder why  
When men are sad,  
They say,  
“I’m blue today,”  
For when the sky and sea are sad,  
They’re gray.  
There’s no lovelier hue  
In all the world than blue.  
And the sky and the sea,  
Agree with me,  
For when they’re glad,  
They are the deepest blue!



*Manly P. Hall Says in one  
of his Student Letters...*

He who lives in the future abides in a vagary of hope. He who lives in the past lives in the vagary of regret. Both hope and regret are inferior attitudes as compared to the active certainties of the NOW. A man working with a present problem is gaining much more of soul growth than can be achieved by dreaming after unborn tomorrows, or moping over dead yesterdays. When we become very wise so that we are untroubled by memories and are unmoved by repining, we then may find profit in the contemplation of our own past misdeeds. Until such time as we have gained this philosophical equilibrium, too much retrospecting is likely to prove harmful. . . . . It is better for man to search for truth than to wrestle with his errors. . . . . When the Universal is born the Personal dies. . . . . Man begins his growth as a lowly creature like an atom in space. In the end, however, he achieves space; his consciousness is identified with space. He no longer is isolated, but encloses space within himself.

—o—

The first of all gospels is this: a lie cannot endure forever.—*Carlyle.*



# GIVING



# RECEIVING

MARY JANE BURTON

This is a subject to which little attention is given. For there to be a giver, there must be a receiver because if there is no one to give to, how can one give? So, the receiver is quite as important as the giver, although when one is the giver, he feels he is much more important than the one to whom he gives. This needs no logic to prove it. It is self-evident for any one who has ever given one single thing to another has felt that he was far the more important person in the transaction. However, from now on, always remember that when you give something to another, he is just as important in the scheme of things as you are, in fact almost more so, for he contributes a lot of your happiness by his very willingness to receive from your hands.

Now, let us take up the giver. Always, the giver has felt that he is bringing great joy by his gift. We are told that it is more blessed to give than to receive. What can this mean? Only that the giver gets more joy out of giving than the receiver does out of



ceiving. The joy of giving is a more subtle emotion than receiving for it is a spiritual joy. To give something to another brings a glow to the heart of the giver—even though no gratitude is forthcoming from the receiver. The very act of giving makes one feel important. Automatically it places the giver on a higher level than the receiver. It bolsters up his ego. Man does not give looking up, figuratively speaking. He gives looking down. He feels as though he were handing down something to the person to whom he is giving. There is a slang expression which is used to express something that is given—a hand me down. The person who coined that expression had an inkling of the real truth of the act of giving. There are people who make giving a positive vice. It is like perfume to their nostrils and strange as this may sound, little as a giver will admit it, the joy of giving is often a selfish thing. A person, carried away by his own benevolence, will give to another something that he would like to take back at a later time.

What happened to this man who gave away something he really wanted? Why, he was hypnotized by his own importance, by his own generosity, and before he could stop himself, he had given away something he needed. This is really selfish joy. The praise he expects and usually receives from the humble receiver of his gift is like wine. It goes to his head, and the day comes when to be able to give is almost as necessary to him as food. It is his stimulant. It is all that he finds worth living for. However, a giver of this sort will, in time, have to be stripped



so that he is no longer able to give, because after all, no man, never mind how generous, is allowed to play God, and this sort of giver does in his own mind exalt himself far beyond his real importance in the scheme of things. When he is no longer able to give this giver will get his joy out of remembering his gifts of other days and in his lack, he will resent the fact that his gifts have been forgotten by the recipients of them, and his joy in his own generosity will turn to bitterness and resentment. Above is the portrait of the man who has made his giving a joy to himself and the receivers of his bounty slaves to his passion for playing the benefactor. This is the selfish giver.

Now we will turn to the receiver of the selfish giver's gifts. For a time the receiver is genuinely grateful. He is astonished and full of humble gratitude for his benefactor's interest. However, a day comes when he realizes that his benefactor needs his gratitude—craves his admiration—will do anything under heaven for the admiration and worship of the people to whom he gives, and in that day, the receiver becomes quite as selfish as the giver. See how the law works? The selfish giver calls unto himself the selfish receiver. And when the selfishness of the receiver comes forth to meet the selfishness of the giver, the recipient of the giver's gifts; knowing the giver's weakness; he will do his best to supply the praise the giver needs, and thereby make the giver a slave to his gratitude, and the more the receiver praises the giver the more desperately will the giver struggle to find things to



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give and they play, one against another, until in time the giver is stripped and the receiver finds himself glad to be rid not only of the gifts but of the giver himself, for neither of them have really been sincere. Here is the picture of the selfish giver and the selfish receiver. Neither has been a good influence for the other. Each has called out in the other his worst qualities, and no lasting joy can ever be realized from any transaction of this kind.

We will leave this type of giver and this type of receiver, which are true pictures of many kind people—but people who have not yet analyzed themselves and who are hypnotized and walking in the dark. However, we leave them without criticism, for they might be ourselves, and we will know that we are all going in the same direction, and that one day, the light will filter through to them. Then they will awaken to the joy of real giving and real receiving.

Let us turn to scientific giving—real giving.

As we go along, we run more and more often into the word "attitude". Everything we do is done with an attitude. By this is not meant a pose, but a mental state. We speak of an attitude toward something, which means a way of looking at it, of approaching it. So, the importance of giving is determined by the giver's attitude toward—not the gift—not himself, but the recipient of the gift. If he looks down at the receiver, he elevates himself. If he looks up at the receiver, he lowers himself. Neither attitude is correct, but if he looks at the giver as one who is helping



him to keep open his own channel for receiving, he places the giver upon the same level as himself, and the gift becomes not a gift, but a mutual exchange of benefits. If he looks at the receiver as one from whom he may expect future favors, he is always disappointed, because a favor that is purchased never comes up to the expectations of the purchaser. The reason for this is that the purchaser of the favor always values his own gift more than the return gift, therefore he always feels he has paid too high a price. So, we find that there is a scientific way of giving that brings in return not less than we gave, but spiritual measure "heaped up, pressed down and running over". There is also a still further way of blessing our giving. When one has given a gift, he owes a certain amount of gratitude to the recipient, for without the recipient he could not give his gift, also he need not look for a return favor from one to whom he has given. By doing so, he limits his own reward to one channel. When he has given a gift to John, he has, in reality, given a gift to the whole race, therefore, the return favor may come to him in innumerable ways, for after all, no one man returns his favor. His Father returns his favor, in ways and through channels that his Father shall choose. This accounts for the fact that seldom are the people we befriend able to repay us. However, others do repay us. You see, God gives through us, because only through man can God express himself to man in material ways, and God receives through us, for the same reason. In both giving and receiving, there is one thing that MUST be remembered, in order to make



our giving and receiving scientific. Place the gratitude—the power—the glory—where it belongs. If you are the receiver of a gift from John, thank God for it. If you are a giver to John and John thanks *you*, remember to tell John that you are only a channel—and for him to give credit where credit is due. If John then asks what you mean, tell him that you are merely the instrument through which *God* has chosen to make him a present. The day will come when John understands—and if it never does come, you have done your duty by refusing gratitude that belongs to God *only*.

(To be Continued)

—o—

To be idle and to be poor have always been reproaches; and, therefore, every man endeavors with his utmost care to hide his poverty from others, and his idleness from himself.—Johnson.

—o—

*Aram Darya*

ASTROLOGY

TAROT

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Res. HI. 2434





## *A Prayer*

O, Unseen Power that rules and controls the destinies of the children of earth, teach me the symphony of life so that my nature may be in tune with Thine.

Reveal to me the joy of being loving, self-sacrificing and charitable.

Teach me to know and play life's game with courage, fortitude and confidence.

Endow me with wisdom to guard my tongue and my temper, and to learn with patience the art of ruling my own life for its highest good, with due regard for the privacy, rights and limitations of other lives.

Help me to strive for the highest legitimate reward of merit, ambition, and opportunity in my activities, and to be ever ready to extend a kindly helping hand to those who need encouragement and succor in the struggle.

Enable me to give a smile instead of a frown, a cheerful and kindly word instead of harshness and bitterness.



Make me sympathetic in sorrow, realizing that there are hidden woes in every life no matter how exalted or lowly.

If in life's battle I am wounded or tottering, pour into my wounds the balm of hope, and imbue me with courage undaunted to arise and continue the strife.

Keep me humble in every relation of life, not unduly egotistical, nor liable to the serious sin of self-depreciation.

In success keep me meek; and in sorrow, may my soul be uplifted by the thought that if there were no shadow there would be no sunshine, and that everything in life must have its antithesis.

Grant that I may be a true loyal friend, and a genial companion with the broad honest charity born of an intimate knowledge of my own shortcomings.

If I win, crown me with the laurels fitting to be worn by a victor; and if I fail, may it be with my face to the foe, fighting manfully.

—ROBINSON



O God! That bread should be so dear, and flesh and blood so cheap!—HOOD.

—O—

He who is parted from those of his speech,  
Is wordless though he speak an hundred tongues.

—SHERIFA LUCY GOODENOUGH





## *"Life's Path"*

If your path be strewn with roses,  
And in it a thorn or two;  
And you think the thorns are large ones,  
Because they ARE but a few;  
Think of one who always loved you,  
As a friend you'll find Still TRUE,  
If your path be strewn with thorns,  
And the roses but a few.

—RUTH B. DROWN

AUG. 21, 1909





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