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# PHILOSOPHER'S A Monthly Magazine STONE

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*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

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# Divine Selfishness

DR. MYSTERY



WHILE THE Western world is devouring itself with selfishness, and the Eastern world is abasing itself with selflessness, let us try to contemplate an impartial, impersonal, perfect attitude of mind, which is not a respecter of persons but which is rationally able to see that the good of all depends upon the good of the individual, that the good of the individual depends upon the good of the all, that we cannot lift ourselves up without lifting others, that others may not be lifted up without lifting us.

Let us lift up—let us rally ourselves to this normal place in consciousness, where we see that that expression which *was* essential in primitive consciousness, which was an element of good, that selfishness for conquest, that seeking for gratification for self, that reaching forth to preserve self and one's own, *was divine*, and *is today a divine right*; and that that selfishness which is necessary for self preservation, when united with that selflessness that gives to self not before than to another equally in need, that would give to another not before it would give to itself if equally in need, is the ideal balance in consciousness.

Let us maintain the consciousness that refuses to be prejudiced, that refuses to lose sight of perfect proportion; let us grow away from the old teaching that demanded humility and sacrifice from ourselves greater than we should ask of our neighbor, or that permitted of greater sacrifice or humility on the part of a neighbor than we would ask of ourselves.

Let us maintain and practice that true golden rule of behavior toward one another, which preserves in perfect harmony universal brotherhood, unity of heart and interest of motive, of ideals, cooperation in spirit, and in labor. Let us maintain this rational attitude; let us serve others by equipping ourselves to serve well—the blind no longer leading the blind; let us seek for light that we may shed light afar; let us seek for strength that we may lend strength to the faltering; let us seek for wisdom that we may throw light in the dark places of the consciousness of those about us; let us see to it—by careful study of our motives—that they are not dammed into narrow ways, that our desire for attainment is not closed in with ourselves, but that it may render service to others, that our every motive is flung out upon fields consciously, a precious cargo going forth to cheer, to serve and to bless others. *See to it* that life reveals a larger aspect than ever before.

Through the teachings of past prejudices, through the teachings of past negativeness, we have found ourselves involved in race beliefs, in many thoughts that are not over pregnant thoughts, many thoughts, many vibrations that are not from the voice within—from the light that lighteth all men that come into the world. If we do not realize that we have this power to turn and challenge all that has been and *demand to know a reason why it should continue to be*; if we shall longer respect or obey commands, if we will chain a habit to serve us—that of discriminately inquiring a reason for the need of, the usefulness of, a practice, a custom, before we will submit to it, and if we will practice the habit of seeking to live life daily, reasonably, purposefully, intentionally, carrying ourselves forward in that courageous spirit of responsibility of ourselves, willing to bear the fruits of our frailties or

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ignorance, willing to aid in a manifestation of the wisdom indwelling, willing to call forth and out into expression the love mighty, the wisdom divine, willing to aid in that which we will enjoy and earn and bless others with the manifestation of these attributes,—if we will resolve to live *each day* up to our highest standard, using as much of our indwelling potentialities, expressing as much of our possibilities as comes within our power, throughout that day — urgent, alert, vital, aware, seeking continual expression of larger and larger volume from this boundless storehouse of the All Good, seeking to radiate forth light that will encourage all, love that will comfort all, strength that will sustain all, wisdom that will illumine all, living throughout the day with that earnest desire to lift self up that we may lift all up, to seek the relief, the comfort, the blessing of all, that we may also partake of these blessings; knowing that we are not vassals to others, nor to ourselves, but that we are indeed a part of God—all life—all good—that we have our mighty mission to perform and that we *will* to perform it with that perpetual steadfastness and constancy of determination, with that single eye to the goal of larger expression, that we *will* to stand forth living exemplars, an inspiration to others lives, that they may find the higher road of peace. 72

For the consciousness that can see the sunset in the West and can declare, "I have lived up to my standard; I have aimed perpetually and have attained well toward the goal," this soul knows satisfaction that surpasses all others, this soul *is success, is victory* in one; this is the consciousness of the victor, this is the consciousness of perfection. The soul who sets forth upon his journey in the love of humanity, for the love of light, for the love of all of these potentialities of his nature within, waiting to be unfolded and expressed,—

the life that sets forth to make of opportunities the most possible—such a life we have indeed need of. Such being that are within themselves their own reward, that are within themselves the indwelling potentiality of joy, of satisfaction, of fulfillment, the emblem of the harvest time,—these souls we have need of.

Let us buckle on our armor. Let us come forth in the morn with determination and resolution that our life shall out picture its ideal, its conception of the highest ideal it is capable of, manifested into fulfillment and complete realization.

We emphasize again and again that it is possible for the individual to induce whatever state of consciousness he *wills* to induce,—let that be in the ascendancy, let that be always pointing upward, let it be conquest, positiveness, constructiveness, creativeness, and lovingness. Let our attitude of mind be continually and perpetually pushing upward, pressing outward, springing forward, including more and more in that inclusiveness that widens the orbit continually. It is possible for us to *be*, to *induce*, what we will. It is no longer excusable for us to declare, “this is not natural to me, this is not my disposition, and that is not possible because of my disposition.”

When the soul has learned that he can transcend all of these prenatal conditions, all of these conditions of environment, all of the circumstances that have, in fact, ruled humanity in the belief of abject subjection, are passing from the minds of the awakened selfhood of today, and we are learning that we are only slaves to that which we are not masters of, and that our only reason for our subjection to limitation of any kind is because we have not learned the mastery and the consciousness of that victor who holds dominion over his domain.

There is no field with which we need to be more familiar than that of the soul's power to induce its own state of consciousness, to order its own thoughts, to be willing to think, to dictate its activities, its words. When the soul can understand that he stands monarch over these subjects, these vehicles, these instruments, these creations which he has created, when the soul realizes that it is possible for him to *induce* an attitude of mind which transcends any condition that can possibly present itself for his contemplation, that that which will bring the death blow to one soul lifts another soul far beyond its reach in its consciousness, of its imperishable and eternal uplifting; that one soul will cower beneath a burden while another soul will call forth that transcending consciousness that teaches it that it is eternal, that the thing in hand, the problem, is a passing event to be worked out soon, that from its consciousness a soul can swing itself ahead, beyond, can stand aloof over the conditions that subject others to fear of perishing, that these conditions are in the passing. The soul that fears a situation places himself subject to it. The soul that boldly fears it not, that induces a consciousness of fearlessness toward it, that declares that he will make no place in his consciousness for this fear, such a soul completely expels the elements that can relate up to that condition which could produce such fear in another.

The soul that is coming into this victorious consciousness of constructive and ascendent thinking, a soul that realizes that daily he must weed out old habits and establish new and better and more constructive ones, the soul that realizes that all of these implements, all of these customs, all of these habits and expressions of the vehicles of the brain, of this body and environment, are for him to manipulate and to draw out of them the essence of experiences that expand

him into a consciousness larger than he was before,—the soul that recognizes his relationship to them only as one who is using them but not used by them, only as one who has an attack upon things discordant, upon dark places, and upon inharmonies that will reform them, but who will see to it that if the room is dark he will bring in his light, that if an association is hateful he will bring in his love, that if a soul is ignorant and foolish, he will baptize him with his wisdom, and in that wisdom he will know how to call forth the corresponding wisdom that is in his command, he will learn to call out love where hatred seemed to be manifesting, he will learn how to call forth from that being the correspondence to his own vibrating keynote.

So if you find conditions unsatisfactory, do not fling out your forces to contend with them, but see to it that back within yourself are the keynotes to which you would have these external things tuned up, see to it that you, within yourself, are in perfect law and order, in perfect harmony, and love and wisdom, see to it that your attitude of mind toward these conditions are as the conqueror who knows his power,—in the conquest of that Victorious Consciousness is the laurel won.

It is not for us to externally combat, but it is for us to internally harmonize and blend in perfect order our nature divine—with the infinite nature divine—which is inseparable, but which we must gain the consciousness of, for that which *is* is to *us* only in the degree that *we become aware of it*. Only in the degree that we have learned to be conscious of it, we must be willing to love, because we know that God is good, that all is God, and all is lovable;—knowing that wisdom slumbers within us, wisdom that can reveal to us the good in everything, and that it is more of this wisdom that we would consciously and steadfastly strive to

unfold—to call forth into expression—to call out into larger volume and manifestation, that it is more of these potential things which abides in us, which we have use for, which the world has need of, this is our work, this is our sacred mission on earth,—to call out into larger expression the indwelling potentialities of the individual.

Think for a moment of the Eden on earth which would maintain if each soul were busy with itself,—each soul busy with its environment of highest and noblest manifestation from within; each soul knowing that his duty is with *himself*, to lift himself up; each soul trusting because he knows that if other souls are seeking to lift themselves, they can wrong no other,—knowing that if the practice is long, is faithful, that power surely will follow. Think upon this, and *see to it that your part* of the work is well done, *see to it* that that which you are responsible for shall not fail through your indolence or negligence. *See to it* that you maintain an even quota of consciousness that perpetually knows itself to be faithful, constant, and loving,—think of yourself as a being *too* loving and noble to stoop to less than Godly acts.



Are we to live forever in this inferno of fear? Sometimes when I consider these matters I despair, but in more lucid and less emotional moments I know that the race is winning through; that the leaven is slowly leavening the loaf, that the Kingdom of Heaven within us is in truth like the grain of mustard seed, and that it is growing today, here in this “materialistic” age, with amazing speed. This is an age of speed, even in matters of the spirit.—Judge Lindsey.



“Participate in the light, but at the same time share the dust.”—*Lao-Tzu*.

# *How We Are Made*

VERA STANLEY ALDER

LONDON, ENGLAND

The secret knowledge explains to us in quite a scientific way how we are made.

We have seen that modern scientists have worked out the whole of physical or chemical life to a scale of atoms vibrating at different speeds. The Ancients called this great scale the Physical Plane.

A Plane meant a complete series or world of substances under one Law.

The Physical Plane includes solids, liquids, gases and the ethers of which we are told there are four. That totals up to seven 'states of matter', which go to make up the densest or chemical expression of life called the Physical Plane. We must remember that these 'states of matter' are mostly able to interpenetrate each other.

The Physical Plane includes, of course, our Solar System, with its solids, gases and chemical rays.

Now, the Ancient Wisdom teaches that life is made up of Seven Planes or states of matter, of which the Physical Plane is only one—the densest or, in wireless parlance, the one of lowest frequency.

We are told that each of the Seven Major Planes is divided into seven sub-planes or strata, just as is the Physical Plane, each Plane and each Stratum being a mirror or counterpart of one of another series. Take the seven colours of the spectrum and split them up into seven shades of each colour, and you have a simile. Let the seven darkest shades represent the Physi-

cal Plane, and the seven palest and most luminous represent the Spiritual Plane. You will see how closely they are all connected with each other, even taking into account the complementary colours.

The Planes are neither above nor below one another, but interpenetrating, those which we think of as 'above' being of higher frequency from the standpoint of vibrations. (Bear in mind that all these things are very difficult to put into words.)

Everything in life, from a planet to a fly, from a cloud to a grain of sand, is interpenetrated by all these seven planes or worlds, and in most cases has a 'body' with which to function in each of them.

Man possesses a body made up of the material of the physical plane world, a body containing chemicals in liquid, solid and gaseous state. This body is interpenetrated by another body, which is its counterpart, and is made up of the four ethers. This is called his 'etheric' body, and constitutes a fine web through which the electric and radiating life-forces are fed into his physical body from the outer universe. This completes man's physical plane equipment.

The next of the Seven Planes is called the Astral World. It is called by some the Desire World, as it is the sphere of emotions or desires. It contains the substance that stirs or motivates us. It is the world of attraction and repulsion.

Man has a body of this astral material, which is in full action when he is roused, excited, afraid, or full of desire—these feelings being, as we know, sometimes quite divorced from and stronger than our reasoning minds. It is possible for man, the individual, to separate his astral body from his physical body and wander about in it. Such an astral body can be seen by the astral eyes of another person, who will speak of it as a 'ghost'.

Everything physical has its counterpart in astral substance, so that a man wandering in his astral body can see chairs and tables, or, rather, their astral counterparts. The counterparts of physical things are made up of the lowest and densest stratum of the astral material, whereas the counterparts of thoughts and feelings are made up of the subtle and malleable kind of astral stuff. This has been described by clairvoyants as a moving and shimmering kaleidoscope of swiftly interchanging colours.

The Astral World is therefore almost impossible to visualize by anyone who has not been able to see it, but a vague idea of it can be obtained by a study of the various descriptions given to us by clairvoyants of all times.

The third of the Seven Great Planes is the world of thought or mind. The densest stratum of this Plane contains our own more worldly and material thoughts. The finer strata are used by cosmic intelligences for planning the archetypes and activities of the universe. That is why if we can contact the higher strata of the mind-world or Mental Plane by training the corresponding parts of our brains (as all the sages have endeavoured to do), we shall gain inconceivable knowledge. The world of thought is even more difficult for us to picture than the Astral World, but as a beginning let us realize that it is said to interpenetrate all of life, like a sort of forceful 'gas'. It is not confined to the brain, which latter acts more like a kind of telephone switchboard to all the thoughts which pass through it.

The Fourth Plane is that of the Will or Life-spirit, and it is of this world that the *real* individual, the Ego, is a part. It is the Ego who uses the physical, astral and mind bodies as tools with which to achieve his purpose. When they are completely under his control

and in harmony and balance one with another he becomes omnipotent and has achieved conquest over matter. He can, after careful training, shed his physical body like a coat, and, leaving it safely in the nourishing care of its etheric web, continue his activities in his other bodies, or 'vehicles' as they are called.

When he wishes to return he slips back into the cramping and restricting burden which is his outer coating of flesh. We call this waking up, or returning to consciousness, as the case may be. He has often brought back useful knowledge which would benefit mankind, but the jar of contact once again with the heavy earth vibrations is so harsh that it usually snaps the thread of memory of the preceding activities, unless the person has been specially trained.

We have now come to a point where words are no longer even of the slightest help, so we will not attempt to describe the remaining three of the Seven Great Planes, those three which carry the consciousness through to a contact with the world of the Divine Creator Himself. It takes courage even to think, let alone speak, of such untranslatable wonders—but we do need such courage, and man is therefore obliged to reduce them to tiny Physical Plane conceptions able to be grasped by his five limited senses. Daring, however, is not without its reward, provided the motive is sincere, so man soon learns that he is more than an animal.

The Seven Planes, then, comprise the material of which the whole evolving universe is made. The Physical Plane, or solid world, takes up the smallest space, because it is condensed, and we can see it everywhere with our physical eyes. The etheric counterparts protrude an inch or two outside all living objects, and can be seen with the help of the Kilner glass screens.

The astral body protrudes to a still further extent, and is described by the clairvoyant who can tell a great deal about the individual by looking at it. Our earth also has an astral body, of course, which stretches very far out from its circumference. Incidentally, we shall have to accustom ourselves to the idea that the earth is a living creature, as are also the planets.

The Astral World is the world wherein the Fourth Dimension is to be found and understood. If you can imagine having eyes that see right through everything in all directions at once you are visualizing your condition when functioning in the Astral World!

The thought-world, or Mental Plane, or that part of it which is the thought-body of our earth, extends still further outwards into interplanetary space. It presents a marvelous field of exploration for the mystic and the occultist.

The worlds of spirit occupy still larger space. The finest stratum of these, in the final world of Divine force, embraces all and flows uninterruptedly through everything. By this we can see what is meant when we are told that God, or Heaven, is within us. We are each able to contact the world of spirit within our own little bodies, because in the final analysis it is the life of that world which is interpenetrating and sustaining us.

We have taken but a superficial glance at the Law of the Seven Planes. It is open to us to reject or accept such a hypothesis, as we choose. But the exhaustive way in which all the workings of these Planes have been analyzed gives us a most interesting and suggestive field of study, full of amazing and thrilling conceptions.

Let us summarize some of the main points once again.

According to this teaching, then, man has for his use first of all his solid physical body of low-frequency vibrations (an instrument or switchboard through which he contacts physical things).

Secondly, he owns a body of ether, interpenetrating this first body by reason of its higher and finer vibrations, and acting as an intermediary between it and the outer ether, a channel through which all the magnetic life-forces are fed to it.

Thirdly, he owns an 'astral' or 'ghost' body, interpenetrating the other two, and having much the same high speed of movement as electricity, at which speed he can travel when polarized entirely in the astral body (as in sleep).

Fourthly, there is his mental body, and well-known instances of thought telepathy travelling right across the world in the space of a few seconds prove to us the speed at which we can function while in this body. We often hear of cases of people appearing to their friends at the moment of their death, although living in a distant land.

Man's spiritual body is composed of the finest and most high-frequency vibrations of all, and can for that reason take control of all the lower ones. It can travel so fast that it can appear to be 'everywhere at once'. When man can consciously function in his spirit-body he is able finally to *conquer time and space, which only belong to a seventh part of the universe, the Physical Plane.*

It is very hard for present-day materially minded man to visualize these 'planes' and 'bodies'. But he must not allow his brain to remain inferior to that of the early races. The Egyptians, for instance, were quite at home with this knowledge, and drew and named the different 'bodies' of man on tombs and frescoes.

According to some authorities they symbolized them as follows:

They called the physical body KAT, a dead fish! The symbol was a curled-up dead fish, and perhaps was chosen because the fish is the only animal without an astral counterpart (and therefore the most physical of all creatures).

(1) The etheric double was called KA, and symbolized, as the vehicle or holder of the body, by a breast and two upstretched arms.

(2) They called the astral body BA, symbolizing it by a human-headed bird, a bird being a 'traveler through space'.

(3) The spirit was represented by a lotus, which is able to rise out of the darkness and mud to reach the light.

The knowledge of these early peoples was astonishing. They understood so completely the power of mind over matter. One outstanding instance of this is seen in their feats of building, still incomprehensible to us.

It is said that they were able to wield the spirit-force over astral and physical substance and create entities to attach to the tombs, to guard them for centuries.

Present-day scientists are busy exploding the atom with magnetic and electric force, but so far the results of their efforts have been dubious. Perhaps they are doing things the wrong way round, using physical-plane instruments of low vibrations to try to control higher vibrations. They might do better if they could train the only high-powered instrument they possess—the mind—as did the ancient scientists. The true alchemists tried to use the burning force of the concentrated mind as the crucible in which they could distill the elixir of life from gold.

Fire can burn up anything of lower vibration than itself. The mind can control fire, being of higher vibration. There are many authentic cases of people who can contact fire without being burnt and can be pierced by knives without shedding blood. The mind can act very quickly on matter, but the spirit can act instantaneously, rearranging the vibrations and reforming them. This fact is probably the basis of the performance of 'miracles' and 'faith-healing'.

Many people are testing these things out, through mesmerism, hypnotism, thought-reading, psychometry, and other methods.

The explorer along such lines will find that the ethereal body has been weighed by scientists; that the aura can be seen through a glass prepared by psychic researchers; that numberless people have had experience of the astral body; that the vibrations of the mental body have been recorded by instruments; and the power of the spirit-body demonstrated by innumerable 'miracles'.

It is natural to be skeptical about many of these things, but he who is wise will keep an open mind until he has fairly tested the various proofs available to him.



He's true to God who's true to man wherever wrong  
is done

To the humblest and the weakest, neath the all behold-  
ing sun

That wrong is also done to us, and they are slaves  
most base

Whose love of right is for themselves and not for all  
the race.

—James Russell Lowell

# • SCIENCE •

## *Life as an Energy, a Consciousness and a Substance*

*From "The Science and Philosophy of the  
Drown Radio Therapy" by Ruth B. Drown*

We are told by the physicist that only that which has length, width and thickness and can be recognized by the use of one or all of the five physical senses can be considered as real. Therefore he places under the above headings the following:

MATTER, OR SUBSTANCE,

SOUND, OR AUDIBLE EFFECTS OF ELECTRICITY,

VISIBLE EFFECTS OF ELECTRICITY, OF LIGHT AND COLOR

The physicist has made for himself a standard by which he measures the Universe, and although that standard must either be assumed with blind acceptance as correct, or changed every few years to meet the new experiences and evidences of something greater, he holds fast until it is swept from his grasp, rather than admit something else into his sense world to expand his consciousness.

It is evident also that many who have earned their own spurs, so to speak, through advancing the ideas of the world ever so little, are unwilling to be open-minded about the efforts of someone else; therefore science is held in check and can advance only if the new ideas come under the above headings.

But what about the new and expanding consciousness? This must find a niche for itself in the world of form and prove all the old as well as its own new aspects. Thus we sit in a world of our own ideas and declare that all the laws of physics are known, and a thing must either conform to these ideas or be considered untrue.

We brand many things "false" without reasoning that the very opposite of false is real but if we admit the existence of "false" we are at the same time admitting the possibility of a "real" existing. We must have the comparison for distinction.

The newest and greatest things in use today are not here because the scientific world hailed and accepted them, but in spite of their refusal to accept them.

The history of all utility has been one of struggle for existence, because in each instance the ideas of "science" were outraged. Electricity was a "form of magic," the steam-engine and steam-boat were "impractical," the telephone and radio "impossible," etc.

In the medical field the X-ray and fluoroscope had their struggle and are still having it, because so few can read them with accuracy.

We are continually trying to explain electricity, as its true source is unknown.

We of course are not forgetting the financial influence on the new with reference to the equipment of the old, yet it is not the general tendency to grasp the ideas of the new with friendliness.

We laugh and ridicule the discoverer with a decided lack of respect; but when his work has been accepted, which it generally is after a few years, we erect monuments to him and give him much credit and applause—usually after he has died. Man's inhumanity to man, and his refusal to do his own thinking, act as stumbling blocks which only the courageous can surmount.

This message is an effort to stimulate the minds of those who read it to the freedom and expansion of their own consciousness, that they may through this attain to greater heights and idealism, for only so can truth be discerned.

### *Life as Energy*

The new physics is attempting to explain energy as the bombardment of electrical particles which float in space, and to deny any knowledge as to their origin, or that they have any origin except relatively speaking; namely, that the ethers are filled with them. When we feel anything, they say, it is the bumping into electrical particles; all physical phenomena can be explained from the relative position of an imagined observer.

The interesting thing is that there is always the necessary use of the imagination of the observer, of a theory that *if* such and such were true, then so and so would of necessity have to be true, following someone's law which has been accepted by science for a certain number of years as a means of measuring or deducing results. All of these laws are admitted to be relative and not immutable.

No one dares to declare a fact unless the majority accepts it; and in truth very few know facts, so that all assumptions must be subject to change.

If they are changeable, they are not, or cannot be, facts or true laws. They must belong to a condition, and can be exchanged for another condition. Thus we have accepted Einstein's theory of relativity, which allows for changes. We also have many phenomenal experiences in chemistry, which those using it explain only affirming that if certain things are put together under certain conditions, one can get certain results. Hence if gas is formed under certain conditions it can

be reduced into liquid, and the liquid solidified. This process can be reversed by proper methods, proving that an unseen gas can be condensed into liquid, and crystallized into matter or substance. We may or may not smell the gas—we may know its presence by its action on something we see, smell, taste, feel or hear.

We cause an energy to act upon it—usually heat or its opposite, cold. We bring it into visibility in what we know as water, or a liquid state. Then by the action of energy again (either heat or cold), we produce a crystallization, which is actually the above-mentioned gas brought into a more substantial form, or brought into form. Known combinations of liquids always create the same crystals and the same gases.

We have the action of sound both in and out of a vacuum. Taking the simple example of the two tuning forks, we start them vibrating; the one outside the vacuum will rule the one inside, and cause it to raise or lower to its own level.

Then we have LIGHT.

This is produced by vibrating a substance. A wire is usually used; it is started vibrating; a humming sound is heard. We vibrate it a little faster and make heat; still faster, and it results in color in reddish degree; increasing the speed will then give yellow; and so on through the visible spectrum until no light is visible. It is found that energy passes along the wire unseen, but is felt if touched; or if properly resisted, it produces light, heat, power and more energy.

Everything so far acts and reacts along a very definite course when the same things are done to cause it.

Energy, heat, light and power are usually produced by rotating a lode-stone in an armature; thus there is a magnetic field of force acting. But the human body is also composed of magnetic qualities, and has

been known to emit light even as some fish do; then we hear you say, "The fish has an over-amount of what we call phosphorus, which glows in the night."

This does not belittle nor enhance the fact that the body of the fish glows, nor does it prove that in the human body there does not exist the same substance, or one having a great degree of vibration showing a different aspect of the same phenomenon.

We are prone to let our terminology confuse a point without realizing that if the result is the same, the same law must be fulfilled, even as in chemistry. These laws function on many planes, and the fact that we do not fully understand them does not detract from their reality. It should reveal our lack of knowledge to the degree that would force us to seek harder than ever to find the cause of all the phenomena, that we might be truly wise!

We say there are ninety-two elements in chemistry. Actually, there is only one. All the phenomena are only precipitates of the one energy functioning at various rates of vibration.

It has been discovered that Life is conditioned in motion, and that stagnation results in death. Therefore even the electrons making up the atom are in continuous motion, thus keeping up the lode-stone and armature process, producing energy which constantly supplies life to the body structure (or to any structure having form). For since the nucleus is the seed or form-center of the atom, even as the acorn is the seed or form-center of the oak tree, having in it the completed tree, just so has the nucleus of the atom of any body the complete picture of the entire structure of which it is a part. Thus if an old cell is thrown off, a new one comes in like it, as the nucleus is there producing continuous form after its own pattern.

The nucleus is considered the point of light in the

cell of the body, and when struck by light of its own kind divides into two (since like poles repel and unlike poles attract). Each atom in the nucleus of the cell has the complete picture of the whole, therefore unless the nucleus is destroyed the cell and body continue to rebuild.

We hear you say, "The nucleus, too, is thrown off with the old cell." Yes, but the part you see is only the precipitate or end product of the energy which produces it, therefore it is like the scaling off of the outer layer of skin—another forms at once, because the conditions are the same and the energy is still there. If that energy were removed there would be no more formation of that type of cell or atom.

We are all familiar with the statement in the Bible which says, "That was the true Light, which lighteth every man that cometh into the world."

Also, "In the beginning . . . the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

Now out of this Infinite Light comes the reduction into energy, then liquid, and lastly form and substance. If the same laws be followed, these of necessity must be only one-half of the cycle.

Following the laws just mentioned, form on this earth is subject to energy and light, and of itself can be reduced to fluid and gases and back to energy and light, of which it is a part. If this is true in small ways already discovered, it is true in all ways not yet discovered, because the laws of Life are true and immutable, and it is only form which changes, or shall we say that only what can be discerned by the five senses is that which changes form or condition.

Thus we follow this nucleus of the atom back along its line from form to liquid, to gases, to energy, and to light, which contains within itself all that it can produce under any condition. In this way all energy returns to its source, from the small nucleus of the atom through its original state.

We reduce all this back to One Energy, One Substance, and One Life, out of which every form is made manifest. Therefore any energy is a phase of Life, and out of it can come substance and form.

Hence it is not magic nor nonsense to take a drop of blood from the human or animal body and find in each atom the complete energy of every part of the body from which it came, any more than it would be considered magic to plant the acorn and produce an oak tree. For Life cannot come out of the acorn if it is not in it, and no amount of soil and water can produce an oak tree without the energy and pattern in the acorn. Therefore the blood cannot maintain life in the body if it has not the pattern of the body within it, or the power in each atom to produce the energy used to maintain life in a constantly active, moving body.

The acorn produces life in the first dimensional plane, because it remains stationary and cannot move from place to place.

The blood produces life in the third dimensional plane because it can move from place to place, heal itself and reproduce its kind.

We then take the life energy back to its source of consciousness, which, like the tides of the ocean, is continuously flowing in circular motion as well as back and forth.

Since we have found the energy of Life, we now mention some of the proofs of our findings.

A drop of blood is placed on a blotter. The atoms are crystallized, and remain stationary as far as our five senses can discern, but the energy constantly supplying the activity of the nucleus of the atom is very much active and alive, and goes back to the source, which is the path of the body. If this energy is withdrawn from the body, it no longer reproduces the body pattern, but must go directly back to its source, for was it not crystallized after being fluid and coming from out a gaseous state?

After so-called death we watch the blood go back from a red color to white liquid, to gases, and then evaporate, after which our senses fail to follow it. Does this mean that it ceases altogether—that we are the last word in knowledge and judgment, and are to make such assumption?

Man is always being displaced from his self-acquired heights because of the broader expansions just ahead, which are continually coming into view and disproving his tendency to measure the Universe with his yard-stick and define its boundaries from his own limited vision.

The greatness of man is recognized by his ability to see his limitations and ever push forward with courage toward the goal of true attainment.

*(To be Continued)*



No Heaven can come to us unless we find rest in today.

No Peace lies in the future, which is not hidden in this precious little instant.

There is Radiance and Glory in the Darkness could we but see.

—Fra Giovanni (1513)

# MUSIC

From *Mysticism of Sound* by INAYAT KAHN

"Every Sacred Scripture, every Holy Picture, every spoken word produces the impression of its identity upon the mirror of the soul; but Music stands before the soul without producing any impression whatever of either name or form of this objective world, thus preparing the soul to realize the Infinite."

"In the beginning of human creation, no language such as we now have, existed, but only music. Man first expressed his thoughts and feelings by low and high, slow and prolonged sounds. The depth of his tone showed his strength and power; the height of his pitch expressed love and wisdom. Man conveyed his sincerity, inclination, disinclination, pleasure or displeasure, by the variety of his musical expressions.

The tongue touching various points in the mouth and the opening and the closing of the lips in different ways, produced the variety of sounds. The grouping of the sounds made words conveying different meanings in their various modes of expression. This gradually transformed music into a language; but language could never free itself from music.

A word spoken in a certain tone shows subservience, and the same word spoken in a different tone expresses command; a word spoken in a certain pitch shows kindness, and the same word spoken in a different pitch expresses coldness. Words spoken in a certain rhythm show willingness and the same words express unwillingness when spoken at a different rate of speed.

Up to the present day the ancient languages Sanscrit, Arabic and Hebrew cannot be mastered by simply learning the words, pronunciation and grammar, because a particular rhythm and tonal expression is needed. . . . Even modern languages are but a simplification of music. No words of any language can be spoken in one and the same way without the distinction of tone, pitch, rhythm, accent, pause and rest. . . . It is therefor that a foreign language is rarely spoken perfectly; the words are learnt, but the music is not mastered.

A study of ancient traditions reveals that the first Divine Messages were given in song; as were the Psalms of David, The Song of Solomon, the Gathas of Zoroaster, and the Gita of Krishna.



### *The Religious Hope of a Great Educator*

In the face of what is happening in the world, there is in fact no refuge for the human spirit *but* religion.

We can, we must, forget the letter of our different faiths, so far as they divide us. Free peoples everywhere may yet turn to the deep, uniting spirit of religion as the world's one sure defense against the madness of barbaric power seeking to command our lives. And the churches, the Sunday schools, and religious homes may yet discover how to do well what they now seek to do with varying success—to make reverence a climate for the soul.—Dean Henry W. Holmes of the Graduate School of Education, Harvard University (in the *Atlantic Monthly* for July, 1940.)



“Those who think that music ranks among the trifles of existence are in gross error.”—Wm. E. Gladstone

The following excerpts are from the manuscript of a book by Norman M. Douglas, upon which he has reserved the copyright.

# JESUS THE CHRIST

## *(Conclusion)*

While we prefer Kahlil Gibran to any other poet or writer, it is often contested as to who was the greatest of the following four, Homer, Dante, Shakespeare or Milton. We have told you (in part) what Dante and Shakespeare thought of Jesus; (Homer sang his songs ere Jesus graced the earth). Hence, we are interested now in Milton's conception of Jesus. As for this great bard, Milton, his entire life was a Ballad of Beauty, a Poem of Power and a Symphony of Strength to Jesus The Christ! It is enough that Jesus is referred to as "Nature's Master!"

Few men have had keener minds than William Cecil, doughty Prime Minister and the power behind Queen Elizabeth. He was a relative of Lord Francis Bacon, and his blood still flows in the veins of such English nobles as Lord Cecil—as well as Alfred Balfour. On his death bed—and seemingly prepared and ready to leave this life—William Cecil exclaimed, "One drop of death—my Lord Jesus!—Oh! what a heart this is—that will not let me die!"

Another outstanding figure is Mahatma Gandhi. What says he of Jesus? (We quote S. S. Paisna, in *The Indian Ocean*, Jan. 17, 1932.) "If mankind is to

live in a manner befitting its dignity", claims Ghandi, "it must observe the fundamental principles of truth, justice, mercy and love enunciated two thousand years ago by the Great Man Jesus—whose coming upon earth the whole Christian world celebrates.

"Christ's Sermon On The Mount is the loftiest piece of moral teaching the world has ever received. It is a calamity that the present-day world seems to believe it impossible to reduce Christ's teaching to practice, whereas I believe it is."

"A few days after the Christians had occupied Jerusalem, Godfrey of Buillon was chosen King of the Holy Land. 'I will accept the office', he said, 'but no crown shall be put on my head and I must never be called King. I cannot wear a crown of gold where Christ wore one of thorns—nor will I be called King in the land where once lived the KING OF KINGS!'—Taken from "Famous Men of The Middle Ages" (Published by the University Publishing Company, New York, N. Y.)

\* \* \*

Strange as it may seem, our conversion to Buddhism began with a study of Sir Edwin Arnold's "Light of Asia"—a poetical life of The Buddha. From the very introduction—graced with the purity and beauty of Maya Deva, the *virgin mother* of Buddha, we concluded that in *Buddha's* teaching (really a philosophy) lay our means of salvation and self enlightenment. But what of Jesus Christ? We shall hear more of Him later. Right now we are concerned with the viewpoint of Sir Edwin Arnold, K.C.I.E., C.S.I. Gracing our desk at this time is his work "The Light of the World", and from the introduction thereof (written by Richard H. Stoddard — Century Club, New York; Oct. 22, '90) we quote: "The Light of Asia is

now followed, as many hoped it would be, by 'The Light of the World', which, from the higher significance of its subject, and the greater fervor and reverence of its handling, comes more closely home to the bosoms of men. The theme of many poets, in many languages, the divine tragedy of the life and death of Christ has never till now been considered from the point of view which Sir Edwin has selected, and which is the one best suited in the poetical and spiritual development of his work, in that it is the one above all to which the greatest number of Oriental influences and interests tend, and round which they revolve in ever-widening circles. Given his characters, sacred and profane, and the situations into which they naturally fall, the necessity for his poem, and his manner of writing it, is so apparent that one wonders it was not perceived before. It was much to have written 'The Light of Asia', but it is more, infinitely more, to have written 'The Light of the World'—of which every lover of sacred song will say, when he has finished it, "That strain I heard was of a higher mood'."

That our reader might have some idea of Sir Edwin's tribute to Jesus, we offer the following:

\* \* \*

### PROEME

"The Sovereign Voice spake, once more, in mine ear  
'Write, now, a song unstained by any tear!'  
'What shall I write?' I said, The Voice replied,  
'Write what We tell thee of The Crucified!'  
'How shall I write,' I said, 'who am not meet  
One word of that sweet speaking to repeat?'  
'It shall be given unto thee! Do this thing!'  
Answered The Voice: 'Wash thy lips clean and sing!' "

“ . . . I pray thee note how He would call Himself  
The ‘Son of Man.’ Is’t not the way with kings  
To bear for style and title—first and most—  
Their Kingdom’s name, prouder than crown or ring,  
Or high imperial purple? This our King,  
Who, had He willed, might sit in majesty  
Out of all reach, in court invisible  
Of undiscovered Paradise; unmoved,  
‘Mid Angels and Archangels ministering,  
Throned Son of God; with archipelagoes  
Of orbs for silver islands of His Realm;—  
Dwelled, seest thou this, with us in Galilee;  
And, lowly, took for Empire ‘Men,’ and Man?  
Consider what it is that He was Man!  
If one proclaimed—the wisest and the best  
That ever lived in all our lands, and years,—  
‘The way to God is by the road of men;  
Find thy far Heaven in near humanity;  
Love thy seen brother as thyself! Thereby  
Thou livest Him Unseen, who is the All!’  
What answer should we make? should we not say  
Some few our eyes have seen lovers and friends,  
Tender and true; once, twice, and thrice we knew  
Hearts gentle, just, and pure; and there have been—  
If annals lie not—excellent good souls  
Giving themselves for kindred, country, right;  
Wise teachers, worthy soldiers, foremost minds  
Whose names are sweet upon the lips of Time  
For service dearly wrought and selfless deeds,  
Yet, never was there one might say, at height  
Of topmost virtue, ‘See in Me that God  
Elsewise unseen! For My sake find in Man  
Heaven’s glory hiding; and for My sake love  
The least of these my brethren, since the least  
Hath God in him—or shall have!’”

In 1936, after giving a most remarkable outline of the present day conditions, Mr. Sayre (Washington, D. C.) said, "Nations know that another war may spell the end of civilization. And if a war starts in the Old World, the United States can no more escape the consequence than could a carefully barricaded householder in the path of a cyclone.

"The practical question, therefrom, comes, what can we do about it? Various remedies have been suggested. State socialism, but that is merely a palliative. Fascism, through its strong arm program of suppression, but intensifies and deepens present problems. Communism, in spite of its name, is a disruptive and destructive force. And partisan politics can do little more than apply a bit of plaster to conceal the cracks. We need to go down to the foundations.

"How? As long as the world continues, humanity will require of life certain fundamentals. Among other essentials mankind must have: first, a profound faith in the essential goodness of life; second, it must have happiness, and third, it must have knowledge of the pathway to power, with the road lying open before it. These imperatives of life, present-day civilization is notably failing to give. Our crucial problem is how to attain them.

"In the presence of our own manifest failures I can see only one way which is really practical—appeal to the supreme Master of Life, Jesus Christ of Galilee. He alone probed into life deep enough to bring forth a body of teachings which bears the stamp of perfection for all time and for every race. He alone actually put into His life the perfection which He taught.

"Our approach to Jesus for the salvation of our civilization is not a question of theology or mysticism. It is not a problem for sentimentalists, or an issue

circumscribed by churches or ministers. It is a job for red-blooded men, wrestling with life's cold realities.

"Our present civilization is built essentially upon material possessions—the reality only of the tangible and the visible. Seekers after the material end their lives starved of the really genuine satisfactions of life. We hand down stocks and bonds to our children, but no ideals; we measure success by dividends—not by the quality of life given to employees—and reap ever-increasing unemployment, starvation wages, growing and menacing social unrest. Materialism does not yield practical results.

"Would we reduce crime? Our present system turns misdemeanants into hardened criminals. Would we lessen industrial strife? Our only solution today is strong-armed state police. Would the nations achieve greater national security? Our one solution is bigger battleships and more poison gas, with nations going into sure bankruptcy to buy still more armaments.

"Then comes Christ saying, 'a man's life consisteth not in the abundance of things he possesseth. What doth it profit a man to gain the whole world and lose his own life?' Materialism never will and never can succeed for human nature will eternally crave spiritual values. Believe me, humanity is not now athirst for more inventions and improved methods of manufacture. These things will not stop heartaches or broken lives. Men are groping for spiritual values, such as abiding faith in the goodness of life, the light of love which passeth understanding, joy in daily work and satisfaction even in commonplace labor. And these are precisely the values created by Christ's way of life." Rel. Digest, Dec. '36).

THE END

# LESSON SIX

DR. MYSTERY

The greatest vehicle of love is service. There is an intimacy between us since having been together in the study of these lessons. When you respond to love from another you make it easier for that person to love. Those who are seeking the good become recipient to good. The results in this class have been satisfactory but have not been so great as they might have been. Some have forgotten about holding that ideal. You who have been faithful are sure to have gained by these lessons. That which you hold as of importance you must keep working to carry out. Those who have practiced the principles of the preceding five lessons cannot know how much they will mean to the coming years of their life. To have persisted for six lessons you have set into vibration forces which you can call upon for years to come. The practice of carrying out the ideals which you set for yourself is of great importance, and benefit. There is an undercurrent set in motion by such practice—a consciousness of the at-one-ment will always be with you.

You will remember that if you ask you shall receive. When you resolve to help yourself *God* and His *angels* help you. You have made yourself receptive to that high at-one-ment with the best that there is. The degree of earnestness with which you have attempted to hold these lessons has made an impression upon you. As the chick cannot go back into its shell after it is once out, so you cannot turn back to the life from which you have graduated.

When your personal problems seem heavy rely upon the sources within yourself. It is your duty to lift

yourself in order to lift others. Hold the sense of unity. Remember that we are all seeking the same goal—the power of manifesting His wisdom, of manifesting His law *Divine*, of demonstrating the power of thought. We must know that our thoughts have expanded with love, faith, etc. Your heart is at one with the Great Heart. Do your work not as a glory to yourself, but as a duty toward God.

Recognize as spiritual attainment health, wealth; do not place a ban upon any condition. You who are really demonstrating the principles of these lessons must manifest health and wealth as truly as you must manifest love, patience, etc. There is a great family of God's children who are seeking what you know. That the world can give to you, and if they see you manifesting health, wealth and power, it will help them to visualize these things which they wish. You must lift on high the luminous light of your faith; send out the love radiance. Let us bear our hearts toward God; let us work upward and forward instead of endeavoring to work back into the finite.

Too much information is disorganizing, is like the Old Man of the Sea, whose foundation is not builded upon the Rock of Ages. I urge you to train and practice loyalty to principles. Be sure your foundation is understood by you; be sure that you want knowledge that you may be more useful; that you want power that you may be more useful. Do not wish for information in subjects that will not be useful to the world.

There are those among you who, in the next fifty years, will be heard of in the world, who will be known for what they have done toward benefiting the world. Hold a great impulse toward service, toward usefulness. Of whom God approves, none has power to cast down.

You must be aggressive in your desire to make yourself strong, and to do good.

I leave with you our benediction and our perfect faith in you. Pray more than you do—*pray without ceasing*.



This is a quotation from a newspaper in Bournemouth, England.

"We have been a pleasure-loving people, dishonoring God's Day — picknicking and bathing — now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church going—now there is a shortage of motor fuel.

"We have ignored the ringing of church bells, calling us to worship—now the bells cannot ring except to warn us of invasion.

"We have left the churches half empty when they should have been filled with worshippers—now they are in ruins.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

"The money we would not give to the Lord's work, now is taken from us in taxes and higher prices.

"The food for which we forgot to say 'Thanks'—now is unobtainable.

"The service we refused to give God,—now is conscripted for our country.

"Lives we refused to live under God's control—now are under the nation's control."

The following is from "The Temple Beautiful" by Luise Bradshaw, published serially in "The Conqueror", 1924.

## *Humility*

(Our TEMPLE now has its foundation of Patience, its facade of Kindness, and its walls of Generosity. If these are built in securely, we are ready to lay the floor in Humility.)

Humility is also Love, or a part of Love—the part that "vaunteth not." There are several aspects of Humility, the first of which we might call humility of the intellect. A really great man is too wise to think himself great. He realizes that conceit of personal skill or cleverness is mere vanity, that he is but an instrument through which the One Great Mind works.

Truth, as such, is not in the mind, but can be gained *through* the mind as the mind learns to open to the Cosmic Consciousness. This can be done when the mind has learned to be "still", and wait for the Light within. We have so enthroned mind that it does not like to be "still", it prefers to think things out.

Humility of Mind may be attained in various ways, one way is to be open to different ideas and unprejudiced in our judgments. This forces the conscious mind to accept superiority and allows the subconscious to exercise its faith, thus opening an avenue to the Light. Faith is the cross of the conscious mind, the realm where Reason would hold sway, yet Reason, arrogant as she is, must bow to the Power of Faith when that power is expressed in works, even the growth of Humility. The Creative Force is and ever

will be to the conscious Mind a veiled Being, but the subconscious *feels* God, and *knows*.

The second aspect of Humility might be called the humility of the emotions or feelings. While Faith is an attribute of the heart, it must work with Reason, which is an attribute of the mind. Faith should lead, but still it must listen to the suggestions of Reason and thus the emotions are often held in check. Faith is more vital than Reason, for while Reason can strengthen Faith, Faith can go beyond Reason and attain of its own force. Then, for Faith, the greater, to listen to Reason requires Humility.

Since the emotions are oftenest expressed in words, to be silent, to consider the feelings of others, even to recognize superiority of feeling when it appears in others will help toward humility of the heart, and make firm the floor of our temple.

And the Soul, also, must learn Humility—the Soul, which has the power to will, and to express itself in deeds. When the Soul can humbly serve, realizing that only when it is expressing the will of the Universal has it any real power, then the Soul also will have learned humility.

Even in trying to help our friends or loved ones, we are inclined to pray for such help for them as seems good to us, but the prayer of true humility is the one that asks for their good, whatever that may be, regardless of our own judgment.

When true Humility has found expression in intelligence, in feeling, and in will, then the floor of our Temple will have been beautifully laid.



Ah! When shall all men's good be each man's rule and universal peace lie like a shaft of light across the land, and like a lane of beams athwart the sea through all the circle of the golden year?—Tennyson

# Attainment

By a MUREED

*"We live by the hope of attainment; without this one cannot exist."*—HAZRAT INAYAT KAHN.

The desire to attain that for which the heart yearns is the driving power back of all human efforts. The goal may be of a spiritual nature, or of a material nature, it may be unselfish or selfish—it is not possible nor necessary that all should have the same object of attainment. It is possible and necessary, however, that all *attain*. An object in life must be attained, sometimes, even though the price may seem greater than the object gained, for each gain, however small, paves the way for a future success, and each loss but leads to another failure.

It is possible and desirable to attain through Concentration, but *small* things are better accomplished by external means than by a needless outlay of forced mental effort, although forced mental effort should be used when necessary.

In determining an object worthy of concentrated effort it is not advisable to reach for something so high that one is incapable of holding it. The object should be high, but within range of a person's possibilities. Neither should one be dazzled by the aims of another, but should seek that for which one's own heart yearns, for with each desire attained and renounced the way opens for a greater and higher goal.

The wise will realize the value of the object and its nature before accepting it, knowing full well that anything gained from another is but a fleeting possession and must be passed on to still another, willingly or

unwillingly, when the time comes, therefor, concentrated effort should be given only to things that endure. If a thing lacks right and justice, that lack will bring disappointment and disaster in time. "One great moral point must be understood; one must never desire any attainment which blinds one to what is right and just, and which destroys kindliness in the heart."

When the object is decided upon and it is settled in the mind that the attainment of such an object is worthy, that the heart greatly desires its fulfillment, then there should be no change. With patience, faith and trust the object may then be pursued. No difficulty need frighten one, no thought of means to the end, nor time required for accomplishment, nor fear of incapacity need deter. If patience, or faith, or trust fail—if that rope of hope which reaches from the heart to the object of its desire is loosened, then no effort will be of any avail. That ray of light shooting from the individual soul to its objective can clear away the intervening mist, if there are no clouds of confusion caused from changing thoughts. That life which goes out from the heart is just as important as the light which comes back from the object. Therein lies the Great Mystery—"The knower, the thing to be known, and the power of the light of knowledge which connects them."

Concentration does not mean just sitting down and thinking of an object. It means holding the idea at all times. The result of concentration depends upon how much the object is loved. "Love is all-powerful and it naturally gives power to concentration, be that concentration centered on person, wealth, position, knowledge or God."

If there is indecision in regard to the object, or change from one object to another, weakness occurs, and the results will be inferior. The object should be

clearly seen as a birthright, as a gift of the Divine, then the mind should be turned to other things—to ways to procure it. The mind must be allowed to work normally — action must always balance thought and thought balance action. When only mental work is used and no outward action, a lack of balance may result. The mental worker always faces this danger.

The object must always be kept before one; proper surroundings and atmosphere help. Indiscriminate talk about the attainment is a great waste of power. A definite time set aside each day or night for concentration on the object will open the way to mastery.

"Bear in mind that the attitude of mind is the most important thing in attainment." Success achieved by injustice and oppression will meet with failure, even when right is being done. Success achieved by right-doing will fail when the method is changed to wrongdoing. Success—so-styled—depends upon a fixed attitude. If attainment has been reached by thought, that method should be continued; if by action, then action should be continued; if by a combination of thought and action, then both should be used. The attitude is most important.

The object of attainment should be renounced only after it has been reached, and there is a better one in view. If the desire is for a rose and a jasmine seems easier of attainment and quite desirable, the search for the rose should not be abandoned. The effort and skill expended in attaining that rose will open for the heart's enchantment perfume and color from many undreamed of blossoms on the way, but only the attainment of the rose will free the heart of the bondage of desire. Contentment is a virtue only when one has mastered desire and risen above it. If

contented before one has mastered, then contentment is a weakness.

"Things (objects) in themselves are not merits, neither are they faults, but they become such by their proper or improper use. . . . Therefor, let the wise choose the light of wisdom, and by that torch they may journey on through life."

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