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The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

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Treatise On Magic

From "*The Servant*"

By CHARLES LAZENBY, B.A.



Y WAY OF introduction a few definitions may be of worth. Black Magic is the use of the powers latent in man for his own development, and in the use of which he is willing to sacrifice the well-being of other human beings. By his own development is meant any sensuous, emotional or mental expansion of personality at the sacrifice of others and with indifference to their good. An ordinary undeveloped man who takes advantage of another's weakness and ignorance to gain some fancied advantage, in money or the gratification of some personal ambition, is treading the path, which, if followed, as his deeper and fuller powers develop will make of him a Black Magician.

White Magic is the use of all these powers for the well-being of humanity, and in the use of which the man who uses them is continually willing to sacrifice his own personal comforts for the good of mankind. He will forego gladly the pleasures of the senses and that recognition of his personality which he might claim, if by this denial he sees that mankind will be added and helped forward on the long journey towards the goal of human perfection.

Left-Hand Magic is the use of the powers of one's own being plus ceremonial, also to build body or organization or form, for the life to manifest. It is the throwing outward into concreteness the form, whether physical as expressed in the cultivation of the senses,

—or in the building of organizations to be used as the vehicles for ideals, religious, scientific, political, artistic, or any other conception which requires an organized form for its manifestation. It is form-building, and its function is not so much concerned with the life and nature of the ideal as to build the form for its expression.

Right-Hand Magic is the use of the inner powers of man's nature to overcome the limitations and bondage of form, and to free his soul from all the trammels of sensation and the emotions and imaginations which tend to tie him to nonpermanent aspects of life. It is the service of his eternal and immortal part in which the mortal and transitory forms are sacrificed and their seductions conquered.

The Higher Magic is the conscious use of the powers and forces latent and developed from within. In its expression it seeks no outer aid of ceremonial or religious organization. It cultivates a positive will, and by concentration of the mind enables the man to become a creator of new values, and a powerful centre of thought, emotion, and magnetism.

The Lower Magic is the use of auxiliary aids to the expression of man's desires and ambitions, and to the making more stable and objective his mental conceptions. It does not aid the spiritual unfoldment, but quickens the emotional and magnetic fields of his personality. All chants, invocations, evocations, the sciences of the use of mantra, of colour, of incense, and of the magnetization of food, human forms, and other material objects is part of its sphere. The lower Magician also understands the use of his own magnetic force, and may, if he chooses, devitalize and enitalize those around him, though this practice carries with it such responsibility that no truly instructed adept will care to do it. Lawyers addressing juries, directors of

joint-stock companies, committee men in the labour world, often use unconsciously these magnetic forces and win their way for a time at the expense of those associated with them. It is however, destructive to the practitioner, and in the Aryan occultism is avoided by the initiate. For the same reason hypnotism and mesmerism or any control of passive types from the astral or from the physical planes of consciousness is practically forbidden in the Aryan lodges.

The Manu of humanity is that limitation within the Universal Mind which contains all the ideals and conceptions relating to man and his evolution from the infant and undeveloped state to his perfection at the end of the complete cycle of human growth.

There are seven great departments of humanity, and seven divisions of conscious purpose within each of these great departments. Each of these forty-nine sub-departments is evolving the types within it, and educating its members in its own particular lessons.

The White Lodge is made up of the Servants of Man. No one is a member whose life is not dedicated to human service. Each member is pledged to aid humanity in its long journey, and to the teaching of man in all departments the lessons suited to his unfoldment at that point. The least developed man is important, and his needs must be considered by the true lover of man. Because there are fourteen departments of human life, and indeed because each of these sub-races is again divided into seven grades or families—there are a corresponding number of divisions of the White Lodge, and over each family of the sub-race there watches and guides a group of the servants whose function is to protect and enlighten that particular field of human endeavour.

The methods of instruction and the nature of the lessons to be learned are thus very diverse. The ideals

are different, but all are necessary to the unfolding life of man.

Wisdom is the right use of knowledge. The knowledge must be acquired and assimilated. Then it must be used for the helping of man. Any member of the human race who, having grasped the ideal, the conception of life suited to the next stage of human endeavour, brings into his or her life the projection of that ideal, becomes the embodiment of it, for whatsoever is sown in the heart and mind of man is reaped in physical action. This person or these persons are then called Boddhisattvas—or wisdom embodiments—and in each of the various families of the sub-races of the root-races, there are, from time to time, embodiments of this character, who then become examples to the growing children of men.

Unscrupulous and selfish men in that family cluster around such a figure and strive to nullify its effect. This may be done in various ways. They may teach their less individualized brethren that the Boddhisattva is far out of all reach of example—they may make of him a god for worship, thus violently disassociating him from the practical life and needs of those to whom he came,—or they may kill him, distort or destroy his words, or put words into his mouth suited to their own selfish ends, the spirit of which is absolutely contrary to his purpose and ideal.

Part of the function of the members of the White Lodge is to protect the ideal from these priesthoods of outer religion, the Herod's who seek the young child's life to destroy it. The Boddhisattva is thus preserved as an ideal for coming ages in spite of the priesthoods of selfishness, who, finding the ideal has slipped from their throttling fingers, build churches and temples to it, and like spiders in the midst of their web, suck the

blood from the flies, their less selfish brethren, who would approach to partake of the honey of the ideal shown forth by the Boddhisattva.

An occultist may be either a student of the hidden lore or a magician using his knowledge of the forces in man and nature in the outer and inner worlds.

The occult students thus fall into two classes—the seekers for knowledge and the seekers for usefulness, and the progress and development is very different for them as they go forward.

The occult student may be selfish or unselfish. He may be seeking for self-development by practices of control over the various elements of his soul, or he may be seeking the kingdom of heaven in the hearts of all men, and striving to make it manifest in himself by continual loving deeds and constant kindly thoughts. In the latter case he will soon know that all the powers and riches of life will be added unto him without taking thought or care for them.

There is a lodge composed of dedicated servants of the Supreme Life under its human form in all nations and tribes. This Life is one, and is the Light in every human heart. The saviours of men are those members of the White Lodge who from time to time come forward into the outer life of humanity to reveal the true path and point the way, which, if any man will follow, he may save himself from ignorance and folly, and may attain the clarity of perception which enables him to transcend the limits of his mortality and to dwell consciously in immortality.



The GREAT ONES are initiated by God Himself, and they prove their initiations, not by their claims, but in their works.—Inayat Kahn.

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

Service

DR. MYSTERY

MANY A SOUL is lonely and neglected because he has never thought of comforting the lonely one, the neglected one.

Many a soul is in poverty, in friendlessness, in disgrace, in unhappiness, because he has failed in his day of joy, of fulfillment, to think of the unhappy one, of the lonely one who might have been blessed by his thought, by his prayer, by his compassion.

Many souls are not blessed with joys because they have not earned them. Others are not blessed with joys because they misused them.

All that we obtain, all that we have is given us that we may pass it on, multiply it many fold, radiate it forth in its blessings to other souls.

We are not beings who are to retain, repress, withhold, but beings who should be as an eternal, flowing river, that a cargo of God's sunshine and blessings may be forever borne forth to the great sea of life

beyond us, to the souls who are in darkness, to the souls who are drifting rudderless, to the ships that pass in the shadows.

These blessings which we possess are but potentialities, are but embryonic states of possibilities, are but acorns that give promise of the great, broad, shading power of the oak.

If we forget and clutch to our heart our blessings, if we hide our light beneath the bushel, surely it will be unfed. Surely the ones in darkness will watch and wait and be no more for us.

It is according to our use of our blessings that our blessings increase and renew. It is according to our use of love, to the use we make of the love that is given us, of the blessings that surround us, of the help that is yielded us that we are judged. And if we do not use our powers for good, if we do not open them wide, through a broad channel, to serve or to unfetter, they decrease, and stagnant becomes the water of the pool that does not flow.

That which would refresh and quench and purify us becomes impure, congested, clogged back by our selfishness, our thoughtlessness, our indolence, be whate'er the cause, if we do not see to it that that which is ours belongs to all humanity, that that which comforts us, comforts others, that that which strengthens us and illumines us is for all as well as for us. And until we have learned that if we would know joy we must give joy, until we truly believe that it is in giving and not in receiving, that it is in serving, not in being served, we find our blessings. Until we learn that the dignity of a servant is equal to the dignity of a monarch, until we realize that their offices are one and the same. The greatest ruler has ever been the greatest servant, and the greatest dignity we can conceive for ourselves is that of serving.

Let us accept gratitude only for that which we deserve, and call forth the love, the respect, the confidence, and the trust of others by that integrity and absolute truth of quality which is the positive and irresistible magnet, drawing to us the divine potentialities of every soul that contacts a true exemplar of this life. For if we can call forth faith, love, strength and nobility from others by the example of our life, by our worthiness of their faith and trust in us, we have lifted others in sustaining ourselves. Let everyone avoid the habit of craving praise undeserved.

Service renders you eligible to the storehouse of God, where "all that the Father hath is thine." You can enter the Father's mansion only by the consciousness of your services being truly well done. Service cleaves a mighty channel through which the ocean of life may flow, and upon it ever is bound the cargo of God's loving blessings.

Service is the most wonderful healer and revealer that we know, in its practical usefulness, in its irresistible force which overcomes all obstacles and renders subject to it the strength, wisdom and love of God. For these aspects of Divine Mind are essentially servants of God. Love serves, strength serves, wisdom serves. Service is the acme of attainment for the human soul, for the divine soul. For the child of the Living God, who has indeed fulfilled his duty well, is upon the right hand of the Father, which is in heaven.

If the complaining soul who sits alone in his corner bemoaning his loneliness, his state in poverty, in friendlessness, in the deprivations of the joys which he covets, which he sees others enjoying: if he, I say, could forget his lack in his compassion for the lack of others, if he would turn to the hungry one and strive to feed it with that food which it needs, be it food or raiment or spiritual comfort, if he would busy

himself reading to the blind, encouraging the discouraged, carrying flowers to the maimed, if he would turn his energy to noble, spontaneous service to one who needs it, he would break down the walls which shut him out from the paradise of heaven, he would render nil the loneliness, the helplessness, the discouragements of his own life, and in swinging himself far out into the deep current of life, with its opportunities to exchange blessings, he would find himself, in that consciousness of unity and cooperation to which he has been so long a stranger.

If the individual who feels lack most deeply and sees no way to bring himself the fulfillment of his life, if he, instead of in complaint, in the spirit of believing that the world owes him relief, comfort or service, if he would but remember that as he gives so he will receive: that he must make a channel before there can be a flow through him toward the fulfillment of his desire: that the being who seeks to serve, establishes within himself a positive and irresistible magnet for the service of others: that the soul who wills to comfort makes of himself a magnet by which he receives comfort from others: that the soul who seeks wisdom, who seeks to know that he may lift others up: that he who seeks to lift himself that he may lift others, he shall indeed unite with the powers of the Infinite, which serve him on his holy course toward fulfillment and realization.

Never permit yourself to be thwarted—never believe that when you come to the end of the path fulfilling your own, gratifying your own present desire that it is an end. It is only a beginning of an opportunity to seek expression for another.

Perhaps you have been too long gathering to yourself, or desiring to do so, until you have made a dam instead of a channel through which might flow the blessings that you covet.



Prayer Of St. Patrick

I establish myself today in

The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to speak for me,
The hand of God to protect me,
The way of God to lie before me,
The shield of God to shelter me,
The host of God to defend me,
Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man who sees me,
Christ in the ear of every man who hears me.



The Science Of Numbers

VERA STANLEY ALDER
LONDON, ENGLAND

THE WORLD is built up of thousands of differing rates of vibrations, all these having their origin in the One original vibration of the mind of the Creator — or the sum, essence or single number of the Whole.

We learn from the ancient teachings that the One original mighty Creative Power, wishing to make further manifestation, and to exercise His creative ability for a purpose which it is beyond us to understand at present, divided Himself (by the power of the Word) into Three, thus forming that great Triangle which originated Life and Action as we know it.

The Triangle, known as Father-Mother-Son, or Positive-Negative-Combustion, or Mercury-Sulphur-Salt, as we have seen has always been studied over the world.

We begin, therefore, in this science, with the number One, the Creator, who divides into Three in the act of creating. The scientist will describe this formation as Polarity. As Schopenhauer put it: 'Polarity, or the sundering of a force into two quantitatively different and opposed activities, striving after reunion . . . is a fundamental type of almost all the phenomena of Nature, from the magnet and the crystal to man himself.' The Hindus describe it thus: 'Brahma, that the world might be born, fell asunder into man and woman, became name and form, time and space.'

In a further definition of the origin of this Solar System we are told that the Creator, a Great White

Light, divided into Three—Red, Yellow and Blue (the primary colours which correspond with the primary notes of the scale, C, E and G). After the division into Three, the second great division into Seven took place, and the Seven Spirits Before the Throne, inhabiting the Seven Sacred Planets of this Solar System, came into being. From Them radiated the seven colours of the spectrum. There are also the seven notes of music, the seven planes of matter, seven days of the week, the seven ages of man and his seven glands—in fact, as we have seen, the tremendous scale of Nature's vibrations runs in an infinity of octaves of seven.

In history we can trace man's appreciation of the significance of the number Seven when we think of the Seven Days of Creation, Seven Cardinal Virtues, Seven Deadly Sins, Seven Wonders of the World, Seven Towers of Constantinople, Seven Hills of Rome, Seven Plagues of Egypt, the Seven-branched Candlestick—and even the Seven-league Boots!

Seven therefore, is the number of the condition of man's physical existence upon the earth as it is at present. But humanity is imperfect, unfinished, unevolved, so seven is not the final number. Mankind as well as all of Nature, is to rise out of the imperfect state, to become complete and creative, and to develop the full quota of qualities and capacities, which run up to the finished number of twelve.

These signs circle round the Sun and represent the twelve great lessons and qualities of living. We therefore find this number Twelve playing a significant part in Nature also, as well as in mythology and history. We can at once call to mind such divisions as the twelve hours of the day and the twelve months of the year.

There were also the twelve sons of Jacob, symbolizing the climax of a past period, and the Twelve Apostles, representing the climax of the present era.

When humanity has taken its degree in the school of earthly life, and graduated through all the twelve great tests, becoming thereby master of itself and all conditions, and therefore creative, it turns 'back to the Father' as in the tale of the prodigal son. It has exhausted the possibilities of matter, has realized the illusion of the infinite divisions of nature, and retraces its steps back to the one original great White Light of Omniscience. Man has become One in understanding with the Creator.

The farther we go back in history the more profound seems the understanding of these definitions of life. The ancients arrived at a deep knowledge of astronomy, astrology and world history without apparently possessing any of our instruments of science. We are told that they obtained this knowledge through the subtler senses, by meditation. They discovered many things about the formation, quality and meaning of the universe which could not be expressed in words but only in numbers and symbols, and many of the vital truths of life are still only to be found in this way. Numbers and symbols play a very large part in all the Bibles and sacred writings of the ancients, and we should gain much by being able to decipher them.

Everyone who was allowed to study the Mysteries with the learned priesthood of Egypt and Chaldea was initiated into the meanings of numbers and symbols. It is said that first Moses and then Jesus studied in this way. Pythagoras studied thus with the priests for twenty-five years in Memphis, Thebes and Babylon and, as a result, founded his famous school of philosophy. He called his pupils 'mathematicians'. He said

'God geomatrises'. He studied the numerical relationships of all the phenomena of the universe and was able finally to classify and sum them up.

Numbers rule nature, not only in the classification of objects but in periods of time. The Moon plays a large part in this, moving in periods of four weeks, or four *sevens*, ruling woman also in these cycles, and governing the tides and seasons, fertility and growth.

The Moon passes through one of the Zodiacal Signs every two hours. The earth herself, moving on a grander scale, passes through one of the Great Zodiacal Signs about every 2500 years. Certain influences are therefore radiated down to earth by the Moon in miniature every two hours, and by the Sun in magnitude about every 2500 years. The scientist or astrologer who can decipher the lesser influence can be sure of the greater one. It was in this way that the ancient peoples were able to 'prophecy' the trend of civilizations and races 2,000 or 200,000 years ahead. Much of this knowledge is wrapped up in the mistranslated symbolism of the Revelations.

It is therefore apparent that one way of learning many of the secret processes at work in the universe and in our own natures lies in the understanding of numbers and symbols. To do this we must study the output of those early peoples and understand the foundation and origin of their knowledge, and the way in which they were able to tap the 'Universal Mind'.

If a doctor, knowing the periods of crisis and the duration of a certain disease, were to tell a company of the microbes just what would happen to them in three days' time, that would seem an impossible and wonderful feat of prophecy to the microbes; and as they only live from a few minutes to a few hours the prophecy would apply to their far-distant descendants in the dim future. If, however, the microbes themselves

could train their mentalities (and science has now proved that even a cell or a microbe has a mentality) they could obtain telepathic contact with the mind of the doctor, and themselves discover his ideas and knowledge of the future development.

Mankind may be said to bear an analogous position to the microbes. We are little more than microbes upon the body of a great Being, which body we call the earth. Just as we depend for our future health, comfort, peace and the development even of our wisdom upon the well-being and co-operation of the cells in our body, so, we may imagine, does that Being depend upon us for His own progress, and in helping ourselves we help Him! If we make progress He is possibly just as grateful to us as we are to our own hands, eyes or brain as they improve in their capacity to serve us well.

Having visualized man as a microbe upon the living body of the earth, let us go further. The Sun is called the Heart of the Universe—why? Because, we are told, it is a great heart, the heart of a Being too vast for us to conceive of, and in whose structure our earth plays the part of a gland or organ.

This Gigantic Being is He whom some of us call God, just as we ourselves are a vast inscrutable all-knowing God to the little creatures whom we know as the cells of our own bodies.

In all reverence we might try also to realize that the glorious Being whose heart is the Sun may also be worshipping and striving to reach a still mightier God even further from our power to comprehend. So life repeats, up and down the scale of size, forward, and backwards upon the scale of time, periods and cycles. It is only by having the clue to the octaves and their numbers that we are able to link up and

connect and interpret the manifold differing expressions of the few fundamental qualities of evolving creation.

These hidden truths constitute some of the Mysteries which the Initiates and Adepts are able to reach, one by one, as they graduate upwards through the school of life, taking one Initiation after another. In olden days certain people were carefully selected to be trained to this end in the temples, although now the road is open to all.

Those early scholars realized that certain sounds linked them up with certain creative principles in nature and that every sound and quality had its *number* which was the sum total of its vibrations.

The science of numbers, or numerology, has, like much of the ancient knowledge, become through disuse misunderstood and debased to the rank of superstition. It is only used now from the limited personal viewpoint, but even so it can be both interesting and helpful.

It is said that before birth we are drawn to our names, birthdates and parents by an irresistible affinity with those vibrations which compose our own characters and aspirations, and that a numerologist by studying the former is able to tell us what we are and wherein lie our potentiality, our hopes and our hazards. Each letter and date represent a number. The right reading of these numbers will describe our character and type of life. Each number represents a planet, colour, quality and experience in either its good, bad, or negative aspect. We can map out the life according to the relation in which all its numbers are standing to each other.

Those who believe in this science declare that it is extremely useful in the choosing of vocations and partnerships and that with its help the handicap of in-

compatibility can be avoided. Like everything else it must be used with moderation and common sense and not in a spirit of idle superstition.

The famous American physician Dr. Abrams invented an apparatus which measures the vibrations of all the reactions of the human body. He ascertained that every disease has its own numerical value, and that the cure can also be determined by means of numbers. Much, of course, has to be learned and proved about this science, but here again the fundamental importance of a number is brought to light.

The meanings of the primary numbers have been described throughout the ages as follows:

The number One represents the first necessary qualities of evolving life, the pioneer fighting spirit, leadership and force. A person born on the first of any month will be given chances to exercise these qualities.

The number Two represents the second stage in man's developing nature—*sociability*, and includes affection and all the give-and-take qualities, such as diplomacy and home-making.

The number Three represents self-expression. Man has fought and made friends. Now he wants to give entertainment, beauty and *joie de vivre*. People with this birthdate should not be expected to be very orderly or reliable.

The number Four stands for the solid framework of life, the foundations. People attuned to this number will be called the 'backbone of the country'. They are the patient, reliable plodders.

The number Five represents the Five Senses—Experience. It gives travel variety and drama to life, and progress.

The number Six represents Family Life, but on a much broader scale than the retiring number Two. Six stands for Guardianship, when a man begins to

sense his higher destiny and responsibilities, to care for all families as well as his own, and to offer worldwide hospitality and help.

The number Seven represents the final turning of man inwards to the spiritual life, to the study of sciences and truths, discipline and organization. It is the number of loneliness.

In number Eight, man, having found his own soul and the power within him, must turn to earth-life once more and learn to combine the two. So eight gives power, organization, and constructive leadership, backed by spiritual inspiration.

The number Nine represents the perfect and completed man, who having fully developed himself, must now forget himself in Sacrifice and Service. Here we have the great lover, humanitarian and artist. Through this number beats the most high-powered of human vibrations, which has great force to be used for either good or evil.

To write all that is known about numbers would fill volumes. We have not space to do more than take this glance at the primary numbers. They, of course, each belong to their Colour, Planet, and Sound. When, after some study, it is seen how completely all these facets of life dovetail and fit into their places like an intricate vast Chinese puzzle it will be realized that these marvellous 'theories' are too perfect and too near to the truth to have been invented by the brains of human beings. This indeed is the reward of a study of these matters—a gradual realization of the amazing fact that there *is* a whole universe of marvels and of sublime promise for those who seek.

The science of numbers is exhaustive, instructive, and useful if applied with an honest desire for progress and understanding. Modern scientists are busily expressing the ancient beliefs in their own manner. They

are measuring the vibrations of diseases, of thoughts, of will-power and of many other activities and getting them all *numbered*. They are numerologists in their own way, although they still turn their backs rigidly upon the ancient sciences. Nevertheless, they are bringing to light one fundamental fact, and that is that everything exists through the formation of a different number, and therefore that numbers *must* constitute a language, a key, and a clue to many secrets in life, if we can learn to decipher them.

There are various systems of numerology. The sifting of the true from the false will do much to develop the student's own powers of deciphering numbers.



ISSUE OF THIS WAR

The issue of this war is the basic issue between those who believe in mankind and those who do not. There have always been those who did not believe in the people, who attempted to block their forward movement across history, to force them back to servility and suffering and silence.

The people have now gathered their strength. They are moving forward in their might and power—and no force, no combination of forces, no trickery, deceit or violence, can stop them now. They see before them the hope of the world—a decent, secure, peaceful life for men everywhere.—*Franklin D. Roosevelt*

God Is Love

GOD IS LOVE, and it is only by developing to its utmost capacity the power of loving, without thought of gain for self, or of return for love given, that any human soul is enabled to understand, and respond to, the love of God.

Most people expect to be loved in return for love; and when they help the needy, expect them to be grateful for such help. There is nothing wrong in this attitude for those who feel thus; but for a disciple on the Path to God something more is needed. For him, the only return for love given should be the privilege of loving; and the only gratitude for help rendered, the satisfaction of having helped; and when this stage has been reached there is a further one still when the disciple unconsciously gives love and help to all men, because his whole horizon is filled with the Image of God. Then all things become merged into one glorious vision of the perfection of love, harmony and beauty, until he sees all living beings as himself, an expression of the One Life.

The great need of the soul who is seeking union with God is to develop love for love's sake, and be able at the same time to be detached from the object loved; a difficult, but necessary achievement, for one who is treading this path.

The full realization of love does not come to all men, there are a few who have courage to face the sunlight of His Presence, wherein everything, save the pure gold of love itself, is burned away. The majority live all their lives in its shadow, and are content with love's counterfeit. Its inner mysteries are only unfolded to

those whom life has called to pass through the gates of sacrifice; for they have been prepared by suffering to receive the ecstasy of joy.

He who has never touched the depths of love cannot stand upon the heights; but whosoever has experienced, even for one moment, the upliftment of love's sacrifice, or tasted but one drop of its sacramental wine, is lifted above its alternating sorrows and joys, its hopes and fears, its pleasures and its pains; for he has stood in the living Presence of God, Who is Love, and that remembrance will remain throughout the rest of the journey. "For one day with the Lord is as a thousand years."

—From *The Lifted Veil* by NARGIS



A Little Love

My love was such a little thing—

'Twas all that I had left—

I thought I'd try to save it all

And keep it for myself.

But when I shared a little bit

With some old friends one day

I knew that Love was only meant

To use and give away!

JUSTICIA EDNA MASON

Merciful heaven
Thou rather, with thy sharp and sulphurous bolt,
Split'st the unwedgable and gnarled oak
Than the soft Myrtle.

—SHAKESPEARE

Adaptability

NORMAN DOUGLAS

He who is adaptable is wise:
Force is ever prone to test Its might
Against whate'er is *set* or loath to *yield*.
The stubborn nature that would challenge *Force*
Is very apt to court its own destruction.
The tempest stoops to caress the lowly grass
And gently stirs the lilies of the field,
But lays to waste the proud and lofty tree—
Or, gathering might against whate'er is *set*—
Throws Its force around the anchored rock
And uproots aught that would be *set to form*.
And yet the raging tempest would endow
The *yielding willow* with the grace to bow.
Water, by nature, is adaptable,
But when frozen, takes a form that's breakable—
(As do other things that crystallize);
But water as itself and true to nature
Is so all-resigning and submissive
It yields to what is *fixed* or *set to form*
And though the object be composed of granite
Water, with its soft, fluidic embrace,
Wears and frets the rough and hardened nature
With a tenderness that actually consumes
The very life of that which would not *yield*.

• SCIENCE •

Life as an Energy, a Consciousness and a Substance

From "The Science and Philosophy of the Drown
Radio Therapy" by RUTH B. DROWN

PART II

Life as a Consciousness

WE HAVE touched very little upon the consciousness, which for some reason has been taken for a fact by the physicist, who does not attempt to reason its existence, but shoves it into the corner for the metaphysicist to deal with as he may. This seems to have been a common playground of everyone; each trying to declare to the world *his* truths, forgetting or failing to realize that everyone is the center of the Universe to himself, and that his approach is his own combination of light, energy, gases, liquid substance and form, and cannot apply to anyone else, except in a general, homogeneous way.

That which is the truth for him he must fulfill if he follows the law of his being, but if another tries to follow *his* path, dis-ease or inharmony presents itself in that other's life and chaos results.

Now we hear someone say quickly, "But what about our criminals? They would be undisciplined if their actions were not curbed."

True, but when one reaches the stage of a criminal he has done so after constant rebellion against the laws set up for him to follow, which either were presented to him in a manner that he resented, or through some misunderstanding on his part caused *him* to decide against conforming to them.

However, the healing of a dis-ease has never resulted from treating the effects alone, and it often takes a very long time to trace back to the original cause. For that reason there is no mass panacea which can heal body, mental or social human ills; an individual beginning must be made in which each one is taught to know himself from within. We have so many trying to dominate the world with their own ideas, which are truth to them and truth *for* them, that they continually create jealousy, greed, and all the rest of the in-harmonies under which mankind suffers. Tolerance cannot come until understanding precedes it.

One of the first steps in consciousness is "awareness." We are told that "we possess a consciousness and a subconsciousness." In other words, "an outer awareness is above our inner habit-forming consciousness; we have voluntary and involuntary action, ruled by the consciousness and the subconsciousness."

Let us analyze for a moment what this is. If light, energy, gases, liquid and substance were not intelligent they would not or could not act under conscious direction. Plenty of experiments have been made which prove the above statement; in fact, the transmutation of one phase into the other is its proof.

Thus, if the above is true, and all tests show it, then our own manifestation of this intelligence is the precipitate of it, and is much less in degree than that which is unmanifest or not yet out into the world of form.

Everyone seems to agree that intelligence belongs to the physical world, but no one has seen it—only its manifestation, or, let us say, its precipitation. No one sees the thought until after it has taken form.

This, then, leads us to an awareness of energy and power behind the outer precipitate of the thought, and we realize that we can continuously draw upon that source of supply.

Now this source of supply is called "sub" to the outer manifestation or to the physical effect, which in truth is *subject* to, and NOT *sub*, or beneath, the outer will. The word or sound is the thought and feeling, which in reality bring it forth into the outer or physical world. The thought is only the framework or pattern, but the feeling is the magnet which draws the subjective consciousness into the outer manifestation.

This of course helps us to realize how important it is to understand and control our feelings as well as our thoughts if peace is to be maintained in our own world. There is no thought which is not followed by energy.

We realize also that if we draw this subjective consciousness out hard enough it acts automatically, but never involuntarily, for everything done is always voluntary, although it often becomes a repeated habit to the extent that we may give it very little attention. Yet it is always under conscious awareness and rule, and can be changed at any instant. If it were involuntary or could be made so, it could not act.

We need to think more about the meaning of our words and not try to explain haphazardly that which demands watchfulness in details.

Life as a Substance

We must realize that if our consciousness is the precipitate of this same grouping of above manifesta-

then the only distinction we can make in all these would be that atoms and cells of the body are precipitates, in substance, of fluid, gases, energy and light.

Magnetism is the energy acting and reacting between the lode-stone and the armature; between light and energy; between energy and gases (air); between gases and fluid; between fluid and substance; and completing the circle, between substance and light. Magnetism is the *feeling* in the atom.

In our statement on light we say, "Substances absorb or reflect light." In reality the magnetic pull of light for substance causes the substance to emit its atoms. These come away fast or slowly according to its porosity or solidity. Because in the more solid substances the atoms are packed more closely together, they stream out more slowly into the light, and their action is seen by the physical eye. But in the porous types they are not so tightly packed, and are emitted taking place on the plane of energy and light, with greater freedom; their speed is not seen, as it is beyond the visible range. We say that the porous type of substances absorbs light, but in reality light absorbs them very rapidly.

We do not see light, we see only the atoms of certain slowly vibrating substances being drawn into the light, meeting other atoms which slow down their speed and produce visibility.

The porous substances have more light, (not space), between their atomic and molecular arrangements. Thus the balance of light and energy is more constant, while the solid substance releases its atoms more slowly into the light and the energy generated is very much slowed down, which is the reason for seeing its action.

We wonder why we have so-called night one-half the time and so-called day the other half; or why visible light exists one-half the time and invisible the other half. It is just the speed of atoms being drawn into the light which causes it to become visible or invisible.

It is true that everything casts its shadow — the more solid substance causes the most visible light, and casts the darkest shadow. Let us go back again to a former statement, "Life is conditioned in motion." Let us also consider that our world, instead of being the center of the Universe whirling around, shone down upon by a stationary sun, is *really* carrying out the original idea of the atom; its own axis, with all the other planets of this galaxy doing likewise, and the sun as the nucleus also in constant rapid rotation. Thus as our earth rotates, and the sun rotates, and all swirl around the sun, we have the drawing of particles or atoms of each coming together in the light, which also is the space. The magnetic force field is held as an energy or cohesive force which, when the light draws atoms from the side of our earth toward the sun, and also draws atoms from the sun, produces visible light as the two meet. The side of the earth that is turned away from the sun is not in this particular action to the same degree; therefore the light is visible, but in a lesser degree.

We say that the moon always remains with its side turned toward us, but rises and sets even as the sun. All this action is due to the relative positions of all three—earth, moon and sun—but each is active in its own sphere, so that while it appears that neither the sun nor moon turn in their positions, our own speed is equal to theirs and they therefore do not change their sides to us.

Now we hear you say, "What about the eclipse—the moon coming in between the earth and the sun?"

We not only have the rotation on one plane, or flat surface plane, but it is being recognized by scientists that the movement of all the electrons around the nucleus is spiral, and that when the electrons reach the complete outside of the circle they are met again by the protons or the nucleus being brought up to them. Thus we spiral in one direction and then back, the whole atom slowly turning over while it ultimately spirals out and in, to and from all directions.

Since this takes place in the atom it must follow through, and ultimately the earth, sun, and other planets of this, our galaxy, do the same.

Now we come to the question of the unequal size of planets. Since light is continuously drawing the atoms of substance to itself, recharging them so to speak, and repelling them back into substance again, it would stand to reason that form, as we know it, would never be equally divided nor symmetrical. Once again we are using the atom to explain the greater form—time entering in as an element complementary to the speed or action of light on mass substance.

The rays of this light also divide the nucleus of the atom by withdrawing the magnetic charge which holds the positive electrons together when this magnetic charge reaches a state of saturation. The positive protons repel each other, causing a division; then the new atom, having less positive and negative electrons, becomes another degree of substance in light.

We cannot realize the speed with which such action occurs; and the slowness with which a new sun is formed is also outside our comprehension. Nevertheless all changes in substance are made by this means,

carrying through from atom to galaxy or solar system. There are no freaks nor accidents; these only appear to exist because our glimpse is so finite.

Each part is in constant sublimation and distillation; thus the chemistry and physics of the whole cannot be separated without leaving out some of the vital effects that take place.

If we wish to transmute solid substance into light at a faster speed we apply energy or friction, and produce heat, which when speeded up becomes visible as flame and light. This action draws a greater number of electrons from the substance at a time; these are rapidly absorbed into the light unseen, until there is again a balance between the atoms of light and the atoms of the solid substances.

The planets have a bearing on our earth as well as on other substances in the light. Our seasonal control is directly under the planetary influences. The moon has a decided effect upon seeds, which seem to grow better when the moon atoms are not so directly bombarding the earth's atoms in the light (or moonlight).

This is explained by some as the pull upon the electronic flow from the earth exerted by the sun on plant life. When the seed is placed in the ground in the "dark of the moon," its electrons, which are negative, are not disturbed by the repelling force of the negative energy of the moon, and are permitted to be attracted along the line of energy pattern of the seed without interference. Thus the reason for planting in the "dark of the moon."

The Line of Force, which we call the "Silver Cord," the sap in the center of the tree or plant, etc., is the extension into matter of the rate of vibration of a ray of the One Great Energy Intelligence, which takes form on the plane of earth according to the thought

and sound in the energy around the earth in which it crystallizes.

Let us assume that the earth is a dynamo, electromagnetic in nature. It goes through the same gyrations as the atom and the molecule spiral formation. Each plane takes it nearer to or farther away from the plane above it, through the oscillations of the earth in the spiral planes surrounding it. These planes are made by the acting influences of the other planets in our galaxy, which not only act on the earth but also on every atom within their radius of energy!

As the earth oscillates back and forth within this radius of energy, every atom is affected at one time or another by every outside planet. All nature is ruled by this influence, and yet nature itself is made up of this same Line of Force, or Life Force, "The Silver Cord," there being only One Life, One Energy, One Substance.

Every time a seed is *planted* into the earth its source is this One Life, One Energy and One Substance, which comes from the Great Central Sun as the dispenser of all Life—the "Light that lighteth every man that cometh into the world."

Since it is a Light, its make-up has more positive than negative electrons, and free carbon is the crystallization of this Light! (Note the diamond.)

Also note that one atom of carbon is equivalent to four atoms of hydrogen. Thus the proof that, chemically speaking, carbon can be returned to hydrogen and many other states of matter without changing the fact that the carbon is only the physical state of this light energy.

These changes in condition are maintained by the number of free or rotating negative electrons which they attract and hold. When any of the electrons are forced off, the substance takes on a different condition

according to the number of removed electrons. However, when a line of this Life Force comes into the earth, it comes as a small seed in which the idea or pattern is folded. This pattern is complete, having in it the energy line of that which it can stretch into and become. Thus the acorn has a central pattern of positive and negative electrons, surrounded by shells of electrons on the same plane. These shells are permanent orbits or groupings of electrons, stabilized or crystallized.

Now when this seed is placed in the soil the earth electrons begin at once to repel the shells, forcing them upward, shell after shell, until the number of shells and electrons are pulled out like a spring. They follow up along the line of this energy, which is acted upon by the bombardment of the electrons until the heat generated by them causes a condensation in the energy line, and fluid, or sap, results. We therefore find that chemical action has taken place and follows through according to law and order.

These same electrons are drawn out from the central line by the action of the planets on the earth, and the leaves of the plant are formed by this subtle energy pull, which ends as the atoms pass the plane of influence on that particular rate of vibration. When at last the flowering state is reached, it comes as a bursting or fulfillment of the action of electrons, which results at the crossing of the Lines of Force of the planets.

This happens at every plane of oscillation, and if the energy is weak, i.e., if the electrons from the soil are few, the force of growth will be less, and the plant will flower at the first or second plane and be short-lived. If the energy or electric force from the soil is greater, the plant will be huge and strong in every way.

The number of leaves or petals to the flower signifies the number of planets influencing besides the sun. The speed of the ray of light, or Line of Force, produced the color, just as it draws the type of electrons needed from the soil, giving the color at the time; all electrons are condensed, so to speak, in the vortex which produces the flower.

Water is the condensation of the Life Force from many rays, and helps to keep the energy flowing when added to the soil, as water draws the electrons to itself; is distilled into gases again. Thus we have a small part of the story which man must some day learn.

THE END



Through all the close entanglements of earth
My spirit shaking off its bonds shall fare
And pass, and rise in new unfettered birth,
Escaping from the labyrinth of care. . . .
What are these bonds that try to shackle me?
Through all their intricate chains my way I find,
I travel like a wandering melody
That floats untamed, untaken, on the wind.

—*Amir (Hindustani Lyrics)*



When a person is absorbed in self, he has no time to build his character; but when he forgets himself, he collects all that is good and beautiful. This is the key to the whole life—to worldly success and to spiritual attainment.—Inayat Kahn.

ART

Epochal Art

By GEORGE HAYES BEASLEY
Editor and Publisher of "PRINCIPLE"

IN PREHISTORIC DAYS, when mammoth animals existed man was a giant astral shade with little or no mobility. This fact is attested by the giant monuments found in a few of the islands of the sea and the giant statues of black Buddhas found in India. Also the Bible gives a key to the existence of giants. "And there were giants in those days" is a familiar verse to Bible readers. The fact of the remains of mammoths having been found is evidence to the intuitive mind that man was built in proportional stature to the life around him.

The idea of the static man of early beginnings, has been vividly portrayed in Dante's *Inferno* and perpetuated in color by Gustave Dore, in his illustrated edition of that epic.

The progress of all ages is due to man's rebellion against static. When man surrenders his power of initiative to his environment, his progress ceases and deterioration towards the prehistoric vegetable state begins. But all-wise Nature has interceded in behalf of evolutionary progress and when man, either as a group or individually, reaches a certain degree of decay in life, he is gently and kindly removed to the

perfect static of rest, where his seed pod is cleansed of its mistakes and renewed by the recapitulated experience of the past, with the ultimate objective of overcoming all static by conquering death and reaching that degree of perfection which will permit him to revolve in his orbit with the perfect geometrical precision of the stars, and in rhythm with the music of the spheres. However, so long as there is desire, he will be stirred to renewed activity that he may not surrender to the deadly static of environment and precedent.

With the above premise it is readily understandable why and how Charles Matthew Crocker was enabled to produce the tremendous metamorphoses from inertia to dynamic life, in color and form, that compose a gallery of masterpieces, in which he has brought to life in no uncertain language, to the intuition of even the tyro in art, the progressive law of cosmic energy functioning as the builder, the vitalizer and the destroyer, from the inert mass to the animate personality.

One needs no occult powers to discern in the very atmosphere of the room, an indefinable something that grips and holds the attention.

If asked to instantly name a title for the group, the picture would suggest it in "Atomic Energy Rampant". The student of Evolution is always probing for the cause. When the jazz mania dominated the music of the country, the cubist movement was born in the art world. One was complementary to the other. Each was a form of emotional insanity that presaged the oncoming social cataclysm. Neither had a plausible excuse for being and both are now dead. These crazes were a revolt against the deadly conventional and precedental and both left a heritage to society. A desire for the spiritual expression of the soul.

Writing as a rank outsider unversed in music and art, this writer dares to advance the idea that jazz has not, as yet, epitomized into its ultimate world symphony. But in this group of progressive masterpieces, Mr. Crocker has answered the longing of the soul for the expression of truth unhampered by convention and precedent. He has here turned the mind from traditional orthodox methods towards a more expansive view of the life forces about us and their manifestation.

Humanity has rebelled against the thought of death. The promise of eternal life is read in every page of Nature's book. The new order of Aquarian schools are teaching, *en masse*, the vitalizing, electric, spiritual dynamics of Universal Love and lives are being rejuvenated and horizons broadened. Eternal life is promised in these new ideas and the inhibitions, limitations and the precedental conventionalities of orthodoxy, were the cause of the hot revolt sponsoring jazz in music and cubism in art.

Nowhere is the cry for the soul for new visions and broader horizons, more loudly expressed than in the minds of true artists. The mob psychology of cubism has been routed by the individualism of a new theme that contains the germs and points the way to a new consciousness in art which can not but inoculate the mind of humanity with the seed of a coming religion. The religion of a continuous stream of life, never beginning, never ending.

The same unrest is noted in architecture, sculpture and mural decoration. The architect struggles to establish new horizons and release the spirit confined in stone and mortar that it may speak the new language of the infinite. The sculptor would fain chisel free the idealism his soul can dream but his hands cannot fashion. The muralist would depict a pageant

of the transition and transmutation of progress he can see daily about him but finds his arm bound to his side by the damning orthodoxy of conventionality and precedent. His plaques are torn from their setting as soon as exposed to view.

Charles Matthew Crocker was not to escape the penalty of daring to express truth. Three of his masterpieces, representing the finale of the revolt were censored from the walls of Exposition Park library where they were exhibited. The three were vital to the complete understanding of the series. The "House of Death" being a remarkable production in oil of the General Hospital, with its beautiful lawns alive with astral entities that had passed out in their sojourn there; the skeleton surgeon, priest and lawyer, attending a dying patient and The Wayfarers with hands upraised to a rising sun, back to the front, expressing powerlessness to help themselves and fixing their eyes on the infinite source of help. It is not surprising these three canvases were not permitted to stay on exhibition where Mammon held sway.

* * *

Mr. Crocker has received many flattering press comments. Here are excerpts from a few of them:

"Crocker gives each scene a pathos that befits any one stage in the circulation of cosmic force, but he also makes us feel the assurance that this is merely one point in the circle, as truly living as any other point. He seems to have assimilated the cosmic discoveries of scientists and mathematicians. 'The Life Force', he says, 'brings integration and disintegration, but actually these are both life. Death and decay only occur to the parts, and these are only human conceptions after all'.

"When he employs paint as a medium the art takes

care of itself. Schools and theories are always left flat by such an artist. In a word, we have once more a man who has something to say".—*Arthur Miller*, Art Editor, LOS ANGELES TIMES.

"To stagger into the world of Crocker's consciousness is, especially at first, a baffling experience. From listening to him talk vehemently, electrically, about death and life, the circuit of life, transformation, cycles, tempos, dynamics and color relationships, one turns to the canvases themselves. In them one finds no resemblance to any tradition, school or current in painting. They stem neither from Cezanne nor Rousseau. You cannot place them. They defy any attempt to trace them as an outgrowth of any other human being's pattern.

"These sorcerous paintings, through which groping, pressing, writhing human energies seem to vibrate with maddening insistence, are painted with passionate vigor. But, as one critic has written, a Crocker painting is not a melodramatic thing. Its drama is as honest, or sane, as balanced as the most critical might demand. Crocker has perfect control of his basic abstraction or conception in every painting. Acetylene suns pour blinding light in some. Mountain and rock are volcanic, explosive. Trees, dead, rotted, eaten out by centuries of wind and rain, swell and writhe and shudder with a terrible life.

"A perturbing side of the whole business is that these paintings are invested with a haunting reality, an inveigling gripping sense of reminiscence. They are hair-raisingly familiar, like some long-lost landmarks in the journey of the human soul."—*Ted Leberthon*, in *SCRIPT*.

"Charles Matthew Crocker's canvases convey the struggle of life. They symbolize the gradual upheaval

of nature in the effort to growth. He has dared to paint the ugliest phase of struggle that rouses our primitive emotions. His trees crawl and reach and throb in convulsion and laborious movement, like human beings. The keynote of his every effort is the emotion of thought. In every canvas wherein he has conveyed his philosophic thesis he has projected a dynamic mental theme."—CALIFORNIA GRAPHIC.

"Charles Matthew Crocker, whose interest in the 'philosophy of physics' has recently manifested itself in his painting, is having an exhibition at the Delphic Studios. He is obsessed by the activity of the electron."

—NEW YORK TIMES



What doth the Lord require of thee, but to do justly,
and to love mercy and to walk humbly with thy God.

—Micah 6:8

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