

*W*

COPYRIGHT DEPOSIT.

THE LIBRARY OF  
CONGRESS  
SERIALS ACQUISITION

*The*

# PHILOSOPHER'S

*A Monthly  
Magazine*

# STONE



20c

*July and August 1943*

AUG 14 1943

VOLUME 2

FOLIO 5



*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

Editorial and Business Offices at The Chase Printing Company, 7443 Sunset Boulevard, Hollywood, California. 20c per copy, \$2.00 a year. Contributions will be welcome, but must be accompanied by stamped, self-addressed envelope. Copyright, 1943 by Ruth B. Drown. Reproduction permitted if credited. The Philosopher's Stone is not responsible for statements or conclusions appearing in original articles or other submitted material, unless so stated.



## *Self Control*

**S**ELF-CONTROL is more than virtue. To control the self is to become master of the mind as well as the body. To be able to control the mind as to disposition, and the body as to muscle and nerves, is to attain to a position of perfect poise.

To be perfectly poised, is an achievement belonging to very few; but one worth ineffable value to all who can accomplish it.

To control the mind, one must have within his grasp the Power which is the Divine Right of each one; and to be able to transmute by the use of this Power one's disposition to conform with his highest ideals at all times.

The greatest lesson along this line is to control the mind in such a way that one knows at all times and in all circumstances, just exactly what he will do; and not feel that after the dust of battle has cleared away, his brain had been so foggy he could not tell what he had done, or why he had done so.

Too often one is caught in the whirlwind of circumstances, and does things which he immediately wishes he had not done; and often wishes could be gone through again, in the way he would have had it; if he could only think clearly at all times.

So often we wish for "The Land of Beginning Again," and this would not be, could we but see the advantage of Self-Control.

Yet we often hear the remark, "That is true, could I only have known it when I was young." Why yearn for the days of one's youth; when the physical brain was newer it had not seen the experiences which it has in later years.

If we learn through years of experiences, then the more we have to our credit, the wiser we should be. If we have allowed our minds to become sluggish, we can only remedy the situation by immediate action.

One way which has often been used and is highly recommended by those of higher authority, is to take up mathematics. It clears out cobwebs in the mind quicker than any other method, although memory practice is considered another very effective way.

Life is as we make it, and it is never too late to accomplish. We are as young as we think and act, and it is therefore our chance, our opportunity to make of ourselves that which we desire; that which we would have done, could we have known as much as we do now, when we were young. "Now" is never too late to begin.

Knowledge, strength, energy and vitality should all be increased instead of decreased by the years.

One should have his faculties so thoroughly mastered by the experiences of the years that by the time he reaches what men call "old age," he will truly have attained to the height of Self-Mastery.



For man is ever dying, and being born anew, daily; every atom; every cell of the body is being destroyed and built anew. Therefore, why should not man control the building of the new to the extent that he wills strength and more strength into each new part?

It is a known fact that thoughts are things; then by thinking strongly we create what we will; then why not create the things we really desire, in an orderly manner instead of creating haphazardly a conglomeration of things which are in such a confused state when we see them that we are unable to recognize or distinguish the ones we wanted from the undesirable ones?

Then we find within ourselves a lack of faith because we were taught we could create these things and they did not appear in the way we could recognize them.

We cannot have our seeds mixed, when we plant them, with inferior ones, and expect to harvest the choicest grain.

As we clear our fields from weeds before we sow our seeds, just so must we clear our thought world, watching it zealously to keep out the weed thoughts, lest they should kill out the pure strain thoughts which we are so anxious to have grow into a great and glorious crop of strong and beautiful thoughts.

Self-Control is the implement with which all of this work is done; it pulls out the weed thoughts, keeps the mind soil ever ready to contain only the best, it chooses the most desirable and ever keeps guard over

the garden, protecting it from tramp thoughts which would soon tear out the good, leaving nothing but destruction and chaos.

To control the mind is to control the body; for the body is ever the faithful servant of the mind, and the mind is ever the faithful servant of the Real Self.

Did you ever stop to think how faithful your body has been to the constant demands you have placed upon it? How it responds to your every thought and whim? When you think of a thing it acts almost without you realizing that a thought has preceded it.

Is has been well said, "Learn to think!"

One would not have that listless, "nothing to do" feeling, if he consciously thought before every act. He would be so busy that life would hold thrice the meaning for him that it does otherwise. His body would be vitalized, filled with energy, strengthened and immune from all disease.

The body is a living temple not made with hands, and should be kept so pure and holy that it is ever a fit dwelling place for the Real Self, which is one with the Father.

When man does not care for his body, whips it along without rest, does not give it proper food, and does not give it proper and sanitary care, he abuses that which is and ever has been his truest servant, and one which will remain true until he himself kills it.

And how does he kill it? By the thoughts he thinks into it. By his thinking thoughts which sap its vital-



ity; by his constant thinking thoughts of illness into it; thinking thoughts which are destructive instead of constructive.

Self-Control creates thoughts of constructive origin, which create effects in like manner.

We are makers and masters of our own destiny; why do we sit down and drift with the tide?

We have great possibilities within us; even as the seed for the great plant; then why should we allow this to lay dormant within, when it could be used to such an advantage when brought out?

*All of our troubles of today  
Would be sandpapered down, and smoothed away,  
If we could see the growth of the soul  
By reaching the heights of Self-Control!*



### *At Home*

*O what a blest relief, dear Lord,  
To feel at home with Thee;  
To know that one need never fear  
Nor worry — just be free.*

*Free as the birds that nest in tree  
Or trusting, fly in air—  
Thus we can rest our life in Thee  
For Thou art everywhere.*

JUSTICIA EDNA MASON

\*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.

## *Realization of Being*

Dr. Mystery

**W**E BRING our greetings to you. Once more we come together for the purpose of at-oneing ourselves with one ideal—that of perfection. We realize that this day and age so many individuals are passing through all of the training and testing that it is possible for their mentalities to grasp. We look out upon the world and see those who have some idea of life in its fullest expression and those who have no idea of why they are here and what it is all about.

“Realization of Being” is a matter of being aware of who we are, of what we are, of where we are going. It is a matter of bringing into manifestation more and more life, more and more animation in expression of all manifestation. Life is indeed conditioned in motion.



Therefore, everything in life is vibrant, everything in life is expressing to its fullest according to that particular phase or consciousness of existence, and mankind, whether he is aware or is not aware of the fact, is also expressing in his particular type of life. Those of you who have been given the privilege of choosing, of knowing more about yourselves, more about the other phases or manifestation of life on this plane, should recognize your privileges, should bless the fact that you are able to think, that you are able to know, that you have the five senses that have been highly developed in mankind and should become vitally interested in the other two senses that we have heard about. You should know that life can never be fulfilled in the one manifestation of mere existence. You should know that it is something greater, it is something fuller, it is something to work toward. While each one of you may appear to have a separate goal and life, separate to a certain degree along each particular pathway, nevertheless we must also remember we will all attain ultimately to that phase of life which is perfection, which is life in its fullest, life eternal.

In all of its manifestations it comes back to the one, and so when you look about you and think you are different than others, that you have certain conditions in your life that others do not have in their lives and when you realize your life is vital to yourself, and to a degree to others, and that there must be coordination and companionship, friendliness and thinking of one another even as you would think of yourself—in

other words, when you realize your place in life, you lose that tension, that feeling, that you are struggling in the great sea of life alone and that perhaps you will be lost while others will be saved.

That is an erroneous idea that many ministers of the gospel have been giving mankind for many, many years, that there are those who are lost and there are those who are saved. Saved for what? When the Great Master said that He would go out and look for one lost lamb, even though ninety and nine were in the fold, remember that is what He meant and there is no one in this life that is going to be lost because he does not comply with the ideal of some other individual and live his life as others would have him live it. He will not be lost because of that. He could only be lost to one particular cycle of life were he ever lost and that would be because his own soul knew certain things and yet he refused through many ages to admit them or fulfill them. So when those of you feel that you have failed and yet failed again in that weakness that has kept you thinking that others have attained where perhaps you have not, remember you have just as many opportunities to correct your mistakes as another, but also remember that you are the one who must do so, you are the one to fulfill your own highest ideals, you are the one to live your life where you find yourself, you are the one to know your right from your wrong and you must do right, not because others think you should, not because others would cause you to do this or that, but because in your



own soul you know that you should do right because it is right, you know that in doing wrong there is a very great price to pay and you know in doing right that virtue is its own reward because that too is a price but one that many individuals are willing to pay in the end.

And it is our idea to give each and every one of you hope—hope for the future, a realization that you not only can but you will fulfill according to your desires. If your desires are great enough you shall gain that which you will, but if your desires are not great enough and you permit life to live you, then indeed you will find yourself in chaos, in turmoil, and this chaos and turmoil is nothing more or less than the lash of life being laid upon you because you will not step forth and go out ahead of it and keep it from striking you.

All of these inharmonious conditions that bring about discomfort to mankind are vitally important in the great scheme of things. It is necessary, otherwise mankind would never progress; mankind would remain forever without lifting a finger toward advancement, if it were not that life whips them into being, that life whips them onward and causes them to step forth and try to eliminate discomfort.

There is no one that we know of who at times does not sigh for release from turmoil, from chaos, from misunderstanding, from conditions that seem to be impossible to adjust, and yet if they but knew there is the ability within themselves to harmonize with

the great symphony of life and the law of life will adjust it for them.

And to those of you who are studying deeply into the mental phase, we say to you, it is well. You should have the practical view of that which has been brought to you. Some of you are close to your Masters, some of you will be able to make contact with your Masters, and some of you have done so. You have not done so in full awareness but you have done so in a way that some day you will recognize from whence is your aid.

It is necessary that you make it the rule of your life to study life itself and the art of living it while you are here passing through. It is necessary that you have all of these things shown to you in a way that you can understand so that you may go through your tasks with the realization that you are learning more and more in a practical manner, that when you hear some of these great truths you immediately see where they apply to you, where your life at this particular moment is expressing such conditions and it is vitally important for you to become fully aware of all that is going on around you that you cause your minds to become sharpened and quick to the degree that the least little condition will help you in your on-going.

Awareness is being alive to all life about you. Be alert and do not permit yourself to lose your vision, the vision of mastery that seems to be the vision of every one in this room. Mastery over what? Mastery over your own lives and conditions surrounding you. Mastery over the little things that you might become



master over the greater things, master of all that you survey. Mastery does not mean domination, mastery means the complete fullness in the heart of living and being upon this particular plane. Self-mastery! Self-control! Mental control! Spiritual control! The control of all conditions and environments! Your lives to be manipulated by you, not by some one else, not by another's ideas and conditions that may pass your way, but by you, yourself! So learn to live your lives that you not only rule your own life but you are capable of adjusting yourself to the ideas and rules of others in their lives, that your two lives, or more than two, may dovetail and make a complete mosaic structure.

To live your lives completely would be to know complete harmony. Strength, wisdom, knowledge, love, faith, understanding—all of these and many more make up the art of living and you must realize and must know the truth of these things—and the truth exists in you. You cannot afford to look out upon the life of another and criticize it. You cannot afford to say, "He or she does this or that,"—because each and every one of you have so much to overcome and if you were busy about your own business you could not see that the other does, you would not know but you would understand because you would know what you were trying to eliminate in your own lives and would take inventory of yourselves.

Think for a moment what you would do if you were working in some large plant manufacturing goods and

were asked to stop your work and take inventory of stock. What would you do? Would you gaze about the plant and guess that perhaps you had a certain amount of goods there and would you say, "We have a plant full, or two-thirds full," or would you decide the best way would be to go about the task in a very systematic manner and count what you have of each particular article that you might definitely know what remained in stock? We think you would do the latter and we think you would be very diligent and conscientious about it and you would be interested enough to know exactly what was there.

Therefore, when we say to you, take inventory of your own lives, stop and look over your lives for a moment and begin to try to find out where your faults are. When we say faults, that means that which is not good, that which does not harmonize with life, that which keeps you in a state of turmoil and does not fit in the picture, that which is not the fulfillment of truth. You would look at yourself and you would say, "Do I have false pride? If so, in what way?" Then you would try to decide within yourself what would come under that heading. Then you would look again and you would say, "Am I honest with myself?" And then you would say, "In what way am I honest, and in what way am I dishonest?" And you would look again and you would decide upon that point. Then you would say to yourself, "Am I selfish, and if so, in what way? I do not keep from others that which I feel others should have, I do not keep it for myself



when I feel others should have it. Then if I am selfish, what do I do?"

There are many ways we could tell you where selfishness expands to a proportion that you cannot recognize it, and one phase of it we would suggest is that many individuals perhaps will give all things to another but they demand much that does not come under the heading of taking the time of another or causing that other one to do for them that which they should do for themselves, or in other ways demanding that another do for them that which they cannot or will not do for themselves, taking of the time of another in demands that do not come under the heading of things. You can all of you look into your lives and ask yourselves, "Do I demand of this one that which I am free to say I would not do for myself? Do I insist that some one help me when I am perfectly capable of doing for myself, but do not choose to do it? Can I stand on my own feet or am I selfishly leaning on the strength of another? Am I working as I should because I know I should work in that manner, or am I doing it only to fulfill a certain need and permitting another to do the rest? Am I working for the good of the whole, or am I working for myself?" All of these things can be placed under the heading of selfishness.

And yet there is such a thing as divine selfishness, explained in that way because if that thing that you are doing for yourself is to gain more understanding that you might help the greater number of people,

then it is wise that you should do it, it is even necessary that you should do it because how can you help others if you do not stop long enough to take the time to help yourself? That saying that charity begins at home is true. If you would say, "Unless I help myself I cannot help others; therefore, I will not attempt to help others until I am capable of doing so," and then begin at home to help yourself.

Think about your own problems—the problems that affect you directly, not other people's problems that affect you, but the problems that affect you, your own ideas of life, your own attitude toward life, your own disposition of your divine natures, the manner in which you choose to live your lives. Think of all these things, contemplate upon them and look at yourself and dwell upon your problems and finally come to the conclusion or solution for yourself and do it. We see so many people looking at the problems of another and discussing it among themselves perhaps, and saying, "I cannot see why another does not do this or that, or does that or this, and that condition would be better if they would do this way"—and you think about their problem and dwell upon it and are quite certain you could do it better than they, and you perhaps have just as great a problem and if you do not give much time to your own problem, how would you know if you are capable of helping another? How do you know your advice is worthwhile? Have you tried it or do you choose to think it might help in the life of another because it appears reasonable to you? Are



you aware that all the advice you give to another, you perhaps have only used a very little of?

Ideas and thoughts handed down for many ages have ruled many people and you never analyze them and say, "They may have been good once but it doesn't hold in my case." How many of you think enough about your own problems to forget the problems of another? How many of you can say, "I am not quite satisfied, I can't do so well as if I were in that position." Then, if that is true, You are not privileged to criticise because you are only bringing back to yourself criticism.

Your lives are your own in a sense, it is true; yours to guide and to rule, but remember, you belong to the One Great Whole and everyone else will some day have to wait for you if you will not come along, and that is another phase of selfishness, that should be eliminated now. For you are as important in the great scheme of life as anyone else. You would not hold back a group of individuals if you were going some place with them. Then why do you hold back the great universe? As you know, you should be stepping forth and working out of your own problems. That does not mean you should say, "I am not in the right position financially. I will get out and look for another position." That has nothing to do with it. We are speaking of the things of life that do not pertain to the monetary things. It is how you meet life and what it means to you that counts. Think over your own ideas and see how broad they are. How much

do you give to another in unselfish thought that you would have another give to you in like manner? How much love do you give out to another and how much love do you demand back for yourself? Think of all these things. They are small, it is true, but they make up life today and they are too large to surmount for some individuals until they begin at the bottom and work up. You can do it. You are all capable of fulfilling and while you have all eternity in which to do these things, you have not a moment to lose—for none of you can grasp the extent of eternity.

Therefore, do not waste your time.



“The two great functions of the mystical life are Divine Contemplation and Sainly Action. Mystical life is simply life with God, simply a sustained, loving attention to God. The Mystic alone is worthy of the name of man, because he alone grasps the divine purpose of life. The others are simply beasts of burden, or beasts of prey, or beasts of pleasure, or beasts of pride. God is life, and the mystic alone is wise enough to enjoy God.”—*Dom Savinien Louismet*



In the end, this gigantic conflict will be settled, not by weapons of war—but by what is in the hearts of men and women—not only by grit, but by grace. Force alone fails even when it wins.

—Joseph Fort Newton



# Above All Things

By NORMAN M. DOUGLAS

## PART II

WHILE we beg indulgence for such lengthy quoting, and the vasting of such a broad field, it has been to assure the Reader that the principle of our theme is universal and shared by the greatest minds. In truth, as tots at mother's knee—or as youngsters in Sunday school, who among us does not recall having been taught that "Greater is he who ruleth his spirit, than he that taketh a city"? While, as Epicetus tells us, "ALL wisdom and ALL philosophy lie in two words: *SUSTAIN* and *ABSTAIN*." No wonder Shakespeare exclaimed, "This above all . . ." No wonder Buddha, the son of King Couddhodama, sacrificed a throne for *It*—or that Jesus actually avowed *It* to be the "Kingdom of God!"—and emphasized His oneness therewith in the words, "I worketh *in* the Father, and the Father worketh *in* me; we are One!" In fact, so mindful was Jesus of this Oneness, when Mary asked, "Where hast thou been? . . . I have sought thee in sorrow." He answered, "Woman, what hast thou to do with me—must I not be about my Father's business?" Deploring all outer seeking it was as though He would ask, "Why search thee (*My* Mother) in the outer realms for *That* which is within thy Self?"

Verily, we could go back beyond the time of Jesus—beyond the reign of King Tut—and find this ancient wisdom in the teachings of the greatest seers. Akhenaton (step-father of King Tut and ruler of both Upper and Lower Egypt) is recorded as “The First Enlightened Man.” In his hymn (to The Father) he sang:—

“The chick is in its egg cheeping within its shell,  
Thou givest it breath therein that it may be.  
Thou art *in my heart*; there is no other  
That knoweth Thee—save Thy Son Akhenaten.”

Moreover, this same principle, “I *in* The Father, and The Father *in* me . . . is found in Marcus Aurelius’ address to The Universe, This early Roman emperor said,

“O Universe, everything in thee  
Is one with—and harmonizes *in*—me:  
Which is also harmonious to Thee . . . ”

Considering the foregoing and the heritage that is *our’s*, well might Jesus be paraphrased with, “While in my Father’s house (the soul’s temple of flesh) there are many mansions—it hath not yet been shown what *ye* shall do.” Apart from, the heritage left us by ancient sage and seer, together with the sacrifice of Jesus and the *Way* shown by Buddha, we have opportunities, convenience, time and the means of Salvation verily laid at our feet by modern metaphysics and psychical research. Lao-tze, ancient and Venerated Sage of Old China, gave light to Confucius, yet in the



study and contemplation of Self, spent more than half a century's time in learning that "He who knows others may be wise, but he who knows himself is ENLIGHTENED." It takes power and strength to conquer others, but he who conquers himself is MIGHTY! Real virtue consists in being true to one's Self. The reformer is a plague; destroying where he cannot rebuild. Let each of us take care of his *own* conduct—reforming himself, and the world will need no further reformation."

Need we go farther back or deeper into philosophy to find that *Self* and the cultivation thereof is "ABOVE ALL THINGS"? While the Philosopher's Stone may be yet hidden from you, know that The Philosopher's *Light* is to be found only *within* you. All that needs be is that you, as an individual, make progress toward Its REALIZATION: Knowing that—as Pelton, in The Creed of The Conquering Chief, tells us: "All progress of the individual is a matter of INNER UNFOLDMENT. Life moves from within, outward. The germ of vitality is always at the *center*, not on the surface. The growth of the tree or the plant, of the animal or the fruit, is not that of adding on the outside, but a supply from the *inside*. The individual determines his own position in life according to the amount of intelligent effort exerted. It is for this reason that men NEVER WILL BE EQUAL, because there are those, the majority, who will not work to acquire this INNER POWER."

## THE SOURCE OF POWER

"Each man is the center of his own universe."

—Einstein.

What was revealed to Zoroaster in the Light and Beauty of fire, Buddha found in meditation; and what Buddha found in meditation, Jesus wrought via prayer and suffering; and what Jesus effected thus, Mohammed achieved in toil and hardship. Hence, is it not remarkable that Einstein, great mathematical genius of our day, has—with numbers and cold logic, proven what was revealed to ancient Master and Mystic? The germ of vitality, as Mr. Pelton states, is *always* at the center: but how can we of today discover or realize this: through fire—or in suffering and toil? Hardly, for Time goes not backward nor carries with the things of yore. We live amidst noise, speed and the material density thereof; hence, to find our *Center* and live in the silent quietude of our Greater Self, we must be composed in the midst of turmoil and conflict. As for the "How?", meditation serves as a means—but we shall hear more about meditation later.

It is assumed that Milton and Homer (both blind) were the foremost of poets: yet—as one age should lead another in song, and Homer sang his epical lyrics 2600 years before Milton was born, where did he make his *find*—whence the source of The Illiad and The Odyssey?

Homer made the discovery *in* Homer; as did Socrates find his philosophy *in* Socrates; Demosthenes, his



orations, *in* Demosthenes; Newton, the Law of gravity, *in* Newton—or as You, within your Self, have the means to acquire—verily, to *exceed* such greatness: for *within* You there are *virgin* fields of knowledge, wisdom, truth — and a greater Love! *Within* You, there is a Higher Harmony, a deeper understanding and the Courage of Spiritual Rebellion; *within* You, there is *New Urge*—and the dawn of a god's awakening!—"but it hath not yet been shown what ye shall do. . . ."

"O Man! thou feeble tenant of an hour—debased with slavery—or corrupt with power"—helpless and lowly as thou may feel, (my brother), weak and bewildered as thou are wont to seem; impermanent and insecure as thou may appear, wouldst thou know The Beyond? Wouldst thou ascend to The Ultimate? Wouldst thou possess Omniscience and behold Omnipresence? Wouldst thou sense and feel Omnipotence? Then explore the deeper recess of thine own Self!

#### YOUR SELF—AND ONENESS THEREWITH

"We have found a strange footprint on the shores of The Unknown. We have succeeded in reconstructing the creature that made the footprint—and lo! it is our *own!*"\*

Truly, a great discovery; but it means little unless the creature, Man, awakens to its significance. On the shores of The Unknown will he be until he ven-

\* Though quoted from memory, we feel sure its source is Sir A. S. Eddington.

tures beyond *forms* or the reconstruction of *imprints* and, alive in the reality of his immediate *NOW!*—explores The Sea of Self!

“Greater is He that is in you”, said Saint John, “than he who is in the world.” But—regardless of what we may contend, we have lived too much for “*he* that is of the world”—and “the *things* of Caesar.” Living in an over-satiated state of discontent, we have hoped that some new scientific discovery might eventually *give* us peace, contentment—and The Philosopher’s Stone! Yet each new find has anchored us more to the material world and Caesar’s realm; with the result that we have *what we have*:—Mars in power!—with a conflict that threatens the purpose of every great Spiritual Teacher that has yet graced the earth. For the purpose of each (as was shown in the beginning of our theme) has been to effect Universal Love and Understanding. Recall the old saying of Confucius: “There are but few mad men in the world—we just don’t understand the ‘Other Fellow’—that’s all.” Need we repeat that to understand the Other Fellow we must understand (know) our Self—for he and we are a twain composed of the same elements. Tennyson sang (to The Infinite) “We are but broken lights of Thee.” For there is but One Being (found *in* each of us). And when we are true to our Self (The Real) and in tune with that (Infinite) Being we are in tune with our Fellow Man—regardless! Did Jesus have a greater purpose than to avow The Inner Realm and reveal that there is but “One Fold And One



Shepherd"? What philosopher is not familiar with the teachings of the early Persian mystics, wherein we learn that "God and His Humanity are One"? What Biblical student is there that has not been impressed with—that greatest of all Realities—" . . . In whom we live and more and have our being"? While psychical research acclaims: "There is but one Mind with no matter apart therefrom . . ." Verily, the distilled essence of True Science (via Sir Arthur Eddington's Nature of The Physical World) proves that "In the scientific world the conception of substance is wholly lacking, and that which most nearly replaces it viz., electric charge—is not exalted as star-performer above the other entities of physics. . . . To put the conclusion crudely—the stuff of the world is mind-stuff. . . . We may think of its nature as not altogether foreign to the feelings in our consciousness. Recognizing that the physical world is entirely abstract and without actuality apart from its linkage to consciousness, we restore consciousness to the fundamental position. This is not merely a philosophic doctrine but has become part of the scientific attitude of the day."

Hence, as the many moons mirrored in the many lakes and seas are the reflections of but *one* moon; the many minds manifested throughout all being are but the different manifestations of One Mind (Being). In reality, there is neither substance nor form, color nor sound throughout all (seeming) creation. (We (*within* ourselves) are the creators of *THINGS* as

they appear to us via perception, mindfulness, sense and feeling. As with the moon itself: what is the light thereof but a reflection of Sol? While, as we *see* the moon, what is the *seen* but the reflection of the *Seer*—our own Inner Self? And when we can *realize* this (Trinity), and live in the Oneness thereof, we shall have attained Liberation. And this is beautifully illustrated in an old story from the Chinese. Translated by our own Teacher and titled No Water, No Moon, it tells us how a nun, Chiyono, though studying under the master Bukko, was not obtaining desired results. Till one moonlit night while carrying water in an old pail bound with bamboo and lost in the silvery beauty of the moon reflected in the water, the bamboo broke and the bottom fell out of the pail—and at that moment Chiyono was liberated! In commemoration, she wrote a poem:

“In this way and that I tried to save the old pail  
Since the bamboo strip was weakening  
And about to break  
Until at last the bottom fell out.  
No more water in the pail!  
No more moon in the water!”\*

Howbeit, modern man needs must lose more than the reflection of one moon to realize that he is as Einstein's Fourth Dimension proves, “The *center* of *his*

\* We paraphrase from “101 Zen Stories”: translated from the Chinese by The Rev. Nyogen G. Senzaki and Englished by Paul Reps.



own universe," or any *THING* appearing to have three dimensions (FORM). For while Man's form may be of the dust and slime of earth, when he looks up and beholds the splendor and beauty of cosmic vastitude, the glow of Luna, the effulgence of Sol—or the fire and passion of the distant suns, Vega and Hercules, Man is—via consciousness—the creator (and center) of his *own* Universe.

### OUR IDEALS AND IDOLS

Recall the story of Pygmalion and Galatea: Pygmalion was the Creator; Galatea had no real existence. With fragments of wax, Pygmalion gave outer form and beauty to what was purely a manifestation of his own Self; then lost himself (The Subject) in the (*objective*) beauty of his own creation. In pity, we are told, Aphrodite—the goddess of Love, changed the waxen image into animated flesh and blood that Pygmalion might be satisfied. But was he?

Likewise, have we created: yet, not only have we lost ourselves therein but we are threatened thereby. And, moreover thus, apart from our creations of lifeless iron and steel, we have created gods; and, while the cold, lifeless forms of these have been polished with human lips, our idols and ideals range from movie heroes to prizefighters. True, a little temporary idealizing of a great actor or champion athlete—or spiritual being such as The Christ or The Buddha—may serve the *Subject* where there is no danger of losing his Self in (or for) the object. But what good would

you be to your ideal, your god—or to a national leader, if you had failed to be true to your Self—or if you lacked *self*-control, *self*-reliance or *self*-knowledge? Hence, Shakespeare's having stressed the point in,

“This above all: to thine own Self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man . . .”

When the devotees of Krishnamurti were trying to make A Christ of him and lose themselves therein, he said, “To follow another, whosoever he be, is to me the very negation of what I hold to be true. . . . If you regard me as an authority, when this *form* of mine passes away, you will again be bound to the same wheel of limitation. . . . If they tell you that I am The World Teacher, in what way does it help *you*? In what way would it put understanding or truth in your heart or give knowledge to your mind? If you depend upon some outside authority for *your* enlightenment, you will be building *your* foundation on sand. Build on *your own* experience—*your own* knowledge and understanding. Too many of you are depending upon me to tell you the truth; while The Truth lies within your own Self; and the knowledge of that Self, so far as *you* are concerned, is the only knowledge of any real value.”

Recall how Jesus, when His disciples were becoming attached to Him and would lose themselves in His outer person, He cautioned them with, “It is best that I go away; for, if *I* go not away, the Comforter will



not come to *you*." (Comforter herein, as translated, meaning "*Insight* made strong — realized and fully confirmed by The Holy Spirit.")

Spiritual Liberation cannot be realized if we are held by personalities and *THINGS* of the outer world—or Realm of Caesar. As for the purpose of such, let us quote a timely phrase from one of Eckhart's sermons:—

"The purport of outer works is that the outer man may find direction to God. But the inner work—the work of God in the soul, is the chief concern; and when a man discovers this, he can let go externals. . . . For the least thing done by God is better and of more import than all the work of personalities (creatures) in the outer world."

*(To be Continued)*



One could not make a loaf of bread without the flour and other ingredients. Yet with all the ingredients at hand one could not make a loaf unless one had this power of imaging the loaf in one's mind. This seems simple, but the fact is that the power to form the loaf is less common than the available material for the loaf. . . . Substance is everywhere, filling all the universe. . . . If we have not been successful in forming it into the things we have needed and wished for, it is not because of lack of substance but of lack of understanding how to use our imaging power.

—Charles Fillmore

## *Secrets of Breathing*

VERA STANLEY ALDER  
LONDON, ENGLAND

**C**ONTINUING our study of the phenomena of life we can next consider the universal activity of breathing.

This very strange process is indeed much more widespread than we would at first suppose. We are told that the creation of the world was begun when the Creator 'breathed upon the waters'.

And, again, the symbolical explanation of the creation of man tells how he was formed out of dust, into which was breathed the 'Breath of Life'.

The tremendous importance of Breath could hardly have been more definitely emphasized, but we have paid little attention to the invaluable hints bequeathed to us by those ancient savants in their veiled language. We know that plants breathe, and lately have discovered that metals breathe also. Scientists are busy studying the long-drawn-out rhythms of the sun. If we apply to the mystics on this point they tell us that the sun breathes regularly, each breath taking eleven years, and causing at its fullness the appearance of 'sun-spots' upon its surface. The sun is called the heart of the Solar System. We may suspect that it really *is* the heart of a very vast living Being in Whose breath we have our own breathing and living.



We are familiar with the main chemical aspects of the act of breathing as applied to ourselves.

Primarily, we must contain a definite amount of air, to counteract the law of gravitation which pulls us to the earth. At sea level the pressure is about sixteen pounds to the square inch, and this must be equalized by the intake of air. That is why the lungs never empty all the air they contain. Their total capacity is said to be 250 cubic inches, but they only empty 150, so that there always remains 100 cubic inches of air within them. For this reason, if it is desired to clean and refresh the lungs, very prolonged *outward* breathing is the most efficacious. Nature's way of refreshing us is to cause us to collapse limply into a chair and sigh out a long breath.

In breathing we absorb the Oxygen from the air into our lungs to be used for the production of heat and energy through combustion with the substances contained in our food, and we exhale the (to us) poisons as Carbonic Acid Gas.

The animals breathe in the same way, but plants, on the other hand, need to breathe *in* the Carbonic Acid Gas for their sustenance. Here we have one of the secrets of the give-and-take existing in Nature and the reason why animals and plants could not live without each other.

In a normal human being there are approximately sixteen to eighteen breaths per minute, each taking in thirty cubic inches of air. Each breath consists of inspiration, expiration, and a pause, the whole

process taking up the time of four heart-beats. Our artificial methods of living have gradually ruined the natural quality of our breathing and hardly one person in fifty breathes as Nature intended.

The correct muscular action is as follows:

The lungs are contained within the basket of the ribs, the whole resembling a balloon, which inflates at the intake of breath and deflates at the exhaling. There is a muscle at the base of the lungs which should contract them *upwards* at the inhalation, but in most people the muscle is inactive.

Many breathe downwards into their abdomens, pressing down the already sagging internal organs.

In correct breathing the whole chest is uplifted at the intake of the breath, and this raises up all the internal organs from their stagnant position. At the exhalation the diaphragm muscle aforementioned contracts again upwards, dragging up still further the organs below.

Correct breathing in this manner will of course exercise a continuous gentle massage and stimulation of the digestive organs, thereby ensuring perfect action of the alimentary canal and eliminating the need for pills and drugs. The second important aspect of breathing is the rate at which we breathe, the 'frequency', as we should say in wireless parlance. We have seen that the whole of life is built up by means of different speeds of vibration, and therefore the rate of motion of anything is the most important factor



about it, determining what it is. Therefore, we cannot overestimate the significance of the speed and rhythm of our breathing.

'Show me how you breathe and I will tell you what manner of man you are!'

The Yogis and Eastern Sages make a very deep study of breathing and have evolved a profound science from it. By means of this science they profess to accomplish many things, such as prolonging their youth and their years of living, and attaining to various degrees of trance and clairvoyance, by means of which they gain access to knowledge. This science has been handed down from teacher to pupil for thousands of years, and is only accessible to and possible for the very few. But it is said to be a forerunner of the attainment of all humanity in the dim future.

Certain it is that all who wish to obtain any degree of control of their health, characters, or circumstances, must first begin at the very foundation of their lives—their breathing.

Having put in order the mechanical muscular action of breathing, the next thing to consider is the rhythm. We have now to realize that, as not only physical things but also thoughts, feelings and various forces exist all around us *by reason* of their particular *number* or rate of vibration, so we are all the time tuning in to this or that according to our own rate of vibration, which is adjusted by our breathing. We can think of ourselves as wireless receivers and it is up

to our ego or will to tune us in and decide what we shall receive.

I have said that normally there are sixteen to eighteen breaths per minute.

It is said that if the breathing is changed to about twenty-six light breaths per minute it will be impossible after a short time to feel pain!

That is why in the heat of battle terrible wounds can be received without feeling them at all. It is also why many great feats are accomplished under the stress of excitement. The breath quickens, the blood heats up, and this drives the ego slightly out of the body, so that sensations are little felt. Extreme indulgence in alcohol has the same effect. That is why intoxicated persons seldom hurt themselves. We can do and suffer things in 'hot blood' which we can never achieve in 'cold blood'.

There is an interesting story in the Bible in connection with this.

When Amalek drew the Israelites into battle Moses went to the top of a hill. He held up his arms, using his great hypnotic powers to prevent the enemy from working themselves up to the fighting frenzy in which they would partly leave their bodies. He prevented them from quickening their breathing, and so they had to fight in cold blood and could not prevail. Directly Moses dropped his arms from fatigue the battle would go against the Israelites.

Martial music is designed to quicken the breath



and the emotions. So is the colour red on flag and uniforms.

It is quite impossible to become excited if one breathes slowly. That is why a person in a rage is asked to 'stop and count ten'; the breathing inevitably slows down and excitement drops.

Some of the sages believe that we have a definite number of breaths allotted to us for our lives. Those who waste them and speed them up in excitability and emotionalism shorten their span. Those who become philosophers in the true sense of the word, balanced, measured and contented, will be able to live to a very ripe old age with unimpaired faculties.

By quickening the breath the body loses its powers of self-protection and exhausts and injures itself without feeling it at the time.

By slowing the breathing down to ten or twelve per minute it will be found impossible to feel excited, irritable or 'nervy'. This is a useful and invisible little exercise with which we can protect ourselves from those states of mind which tend to poison our systems.

If the breathing is reduced to a deep slow rhythm of ten per minute, for five minutes, the brain will become marvelously clear and ready for work. This can be done before taking up any study, the result lasting for some hours.\* Many of the conflicting vibrations and 'thoughts' which we allow to pass haphazard

\* From a lecture by Robert King.

through body and brain will have been cancelled out by the rhythmic powerful beat brought about by the slower breathing.

If the breathing can be dropped to an even three per minute all the bodily vibratory activities will become so subdued and harmonized that the more delicate psychic perceptions will be discernible, giving us what we call 'inspiration', instinct or premonition; for they are the instigators of all great achievement.

The above-mentioned rates of breathing can be used without danger, if practised gradually and intelligently. But it is extremely dangerous for the average person to attempt any of the more complicated systems sometimes unwisely given out, which might lead them into a mental home or worse.

Yogis can slow down the breath to one per minute, which allows them an intensity of concentration resulting in experiences beyond our imagination or comprehension. Finally they are able to suspend the breathing altogether and allow themselves to be buried for weeks at a time without coming to any harm.

Breathing must always be performed through the nose, quite silently, steadily, regularly and without strain. It should preferably be practised in a quiet place and not just after eating. While breathing the mind should be focused on the highest ideals and aspirations. Remember that we are breathing in, besides oxygen, nitrogen, and hydrogen, a host of subtle and powerful elements and forces. It is the mind which subconsciously directs the selection and utiliza-



tion of these powers. We breathe in Life, we breathe in God, according as to what we aspire.

Slow, deep, gentle breathing will cure insomnia, nerves, blood-pressure, fear, brain-fag and bad temper.

The Easterns apparently know many things about breathing with which the Western world is not yet familiar. They believe, for instance, that in correct breathing only one nostril is actually used at a time. This is said to be caused by a tissue in each nostril which swells at alternate intervals, thus allowing full use of only one nostril. There are said to be two currents which pass up and down the spine, the one on the right side being positive and the one on the left side negative.

The breathing, therefore, is performed alternately along an electrical current indrawing 'positive sun-ruled' particles and a magnetic current indrawing 'negative moon-ruled' particles. It is said that by using this knowledge the temperature of the body can be regulated.

Astrologically, a Sign comes up on the Ascendant every two hours, alternately a positive and negative sign, and this is connected with the breathing.

It is said that Indian doctors always study the patients breathing first of all, being in this way able to determine the condition of the magnetic and electrical areas in the body at the time.

Apparently after a meal or during the change-over

both nostrils are used, so that it takes a little time to determine the exact state of affairs.

An expert in these matters would, however know the quality of his powers of achievement at any given hour, being thus able to ensure the maximum of creative output with the minimum of expended energy. Whereas all we now know is that we are either 'in the mood' for work or not, and this results in an indifferant and uneven output.

The much-discussed power of levitation, in which a yogi is said to be able to conquer the laws of gravity and rise in the air appears to have a strong connection with breathing.

A simple little experiment will point this out.

Let one person lie down straight and still on a couple of chairs. Let four persons stand round him, one at each shoulder and one at each knee, each one placing a finger beneath their prone comrade. All must then breathe steadily and in unison for a minute or so. Finally, after the intake of breath, raise the prone man into the air upon the tips of the fingers. He will seem to weigh nothing at all.

The Egyptians and earlier races could lift mighty stones by some agency which still puzzles scientists. Were they perhaps able to overcome the laws of gravity by concentrated scientific breathing on a large scale? If four people can lift say twelve stones without feeling it, by breathing in unison, what could a thousand do?



It has been found in some factories that the output of work is much improved by allowing the workers to sing. After all that has been said about breathing it will be realized at once what an enormous power for good singing could be if properly used and understood. There is no end to the benefit to be obtained by combined breathing, rhythm and sound as in singing.

A person who is timid, cowardly or shy narrows his chest and breathes feebly. Diseases such as asthma are probably the direct result of nervous breathing. If we are calm, confident and courageous we breathe deep and slow. As an aid to attaining these qualities we must first correct our breathing.

Everyone should breathe in the divine Breath of Life with all his heart and sing his song of thanksgiving no less regularly than do the birds.



## BY A QUIET POOL

HASMICK VARTABEDIAN

*Mirrored in the amber-green water,  
Flickering tree shadows  
Endlessly move to and fro  
In their incessant rippling play,  
And I, lazily gazing at the quivering reflections  
Wonder whence comes the joyous song  
Awakened in my heart.*

# • SCIENCE •

## *Life Force and Magnetism in Relation to the Body*

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

THE DROWN Therapeutic Instruments are a means used to catch and hold a certain amount of the Life Force of a patient being treated. They act as a selecting station, helping to harmonize this Life Force and to bring about health in the physical body.

In its greater sense, the Life Force is a Light which passes through a sublimation into a form of energy, then down to gases, and finally is condensed into liquid, in which state it flows over the nervous system and through the blood vessels. From this phase it crystallizes into form.

Science is aware of energy, from the gas molecule to the element molecule, and has named the gases differently, as though they were separate substances; it has done likewise with the crystals, calling them all elements.

Chemistry states there are ninety-two or ninety-three elements. There are one hundred and one phases



of elements in the body, from the gases to the crystals. Eight more phases of this Life Force exist which have yet to be discovered. Their vibratory rates have been found, and their other qualities conform accordingly.

The Life Force is made up of electrons. That which science calls protons, and thinks of as a fixed substance, is in reality very elastic and volatile, able to expand, contract, sublimate or evaporate, or, in short, to take on any of the chemical or physical phases of substance, energy or light, because it is substance, energy or light!

For proof of this we have only to take the egg from its physical beginning to the crystallized shell, and follow the cycle through from this to the bone formation of the chick itself, then to the release of the Life Force by means of so-called death, and back around through liquid to gases, etc.

Now science has taught that light is only that which we see, and everything else is darkness and space. The continual new discoveries prove the instability of science. If science is not based on fact, then it is not science at all, merely theory.

It is time for all thinking people to study and learn the truth about facts. The only facts are found in Life manifesting continuously in and about us.

So-called "space" is proving that sound and light are carried instantly to any place in the world, and cannot be insulated. Our own photographs of an object or person in any part of the world, taken with the Drown Radio-Vision Instrument, using energy

alone, and no visible light, disprove the idea that there can be just space, and show that space has within it all the qualities of light brought down to substance.

Science has tried to measure the speed of light. It has been only partially successful, but has aided in giving us an idea of the rapidity of energy around our planet; and when we realize that the drop of rain crystallizes in a certain temperature, according to the kind of sound into which it has dropped (the sound passing at the moment in a band or strata of energy), we know why there are no two snow-flakes alike. No two like sounds pass at the same moment.

However, sound does create the pattern of form. This pattern is filled in by our feelings, and temperature crystallizes the whole. That heat expands and cold contracts is not a hard and fast rule, because there is this spiral cycle continuously active. For instance, magnetism and heat act in a similar manner, thus leading us to think they are one and the same, in different phases. Iron expands under magnetism (or heat) to a certain point, and then contracts. Both iron and cobalt lose magnetism at freezing temperature.

The action of the speed of molecules is the same with heat and magnetism. Magnetism is the cohesive power between different phases of so-called elements. Thus without magnetism no electron could be attracted or repelled. Magnetism is the elastic quality in all form, also the feeling quality acting under mental direction.



Therefore, since our earth is a great magnet made up of little ones, we could learn about all life from this principle. Our mental action, functioning in the feeling world, which is called "love," is magnetism. Magnetism is harmony according to its action. The temperature changes in our mental and feeling world, and ultimately it outpictures in our bodies, because they are the outpicturing of our own individual mentalities.

Magnetism, as the field of force acting between two elements out of which energy, electricity and light are made manifest, comes from the earth side of life. It is that energy or quality called force, feeling, or emotional energy. It is that electronic substance which is known as the soul or the covering of the spirit, itself being covered by the physical body.

Here again we have the spirit, soul and body; nucleus, mode, and free electrons of the atom; or the Trinity — Wisdom (nucleus); Love (magnetism); Power (electron).

No thought patterns can manifest unless filled with magnetism (heat) or feeling!

It is magnetism also that *carries* the thought and feeling, and goes instantaneously to its directed place. It often pulls people toward each other when outwardly they are unaware of it. It is the directing pull in reincarnation. It is the energy feeding all on the earth plane. It is the cohesive power of everything from the first atom up. It holds even the earth together. It is that great unnamed God-Presence, the

"I AM" Presence in everything. It is ruled by only one Energy—the Great God-Presence or Intelligence (*I*—intelligence; *A*—armature; *M*—magnetism).

All things are under the command of this Great Intelligence, as it is the source of the magnetic energy or Light brought down into substance. Magnetism holds the form, sound and substance of all things ever having been, or ever being, on this plane. It is elastic, it attracts, holds, repels and shatters all things. We could liken it to the soap bubble, upon which other bubbles are formed. The force causing the formation is unseen, but we call it air, gas or energy.

The cells of the physical body are likewise under the command of this Great Intelligence. They are created by an unseen energy which passes through the particular pattern designated, and takes the changes of formation from the gaseous through the liquid, the gelatinous, the calcified. Often part of the cell formation is seen under the microscope, but the acting energy is invisible.

The honey-comb is a very good example of cellular structure, but it remains constant, although the internal gelatinous substance which fills it is liquid, and ultimately crystallizes.

We think of the cell structure of the body as flat, cruciform or spindle-shaped, but only portions take on these various shapes in order to fill out the bone structure. The blood vessels follow the line of the cell, even as threads might outline a beautiful piece of embroidery, except that as the blood vessels leave



the cell structure they enlarge and pass into the large vessels which eventually form the great life channels of the body, of which the heart is the seed, or Permanent Atom.

How great are our own powers which we permit to lie dormant within us! How much there is to learn and how little we really know!

But our first requirement is to know and understand *ourselves*.

Every cell in our body represents its own complete body, and takes its place in the world as an individual conscious unit. Yet we, with all the millions of cells in our bodies, constitute only ONE CELL in the great body of humanity. Our earth is the smallest planet in this particular chain of planets, in galaxy upon galaxy of other chains.

It is impossible to conceive of the immensity of life. However, everyone must and can learn only from his own little point in the scheme of things, and in so doing raise his consciousness to where, at last, he knows he is the ruler of his own particular world, with power to command it when he has won through to self-command.

And so we come back, inevitably, to the fact that we must begin with ourselves.

The great encouragement lies in the fact that we HAVE THE ABILITY to win through, with none to say us nay but ourselves. Within us is the latent ability to become MASTERS. For we are potential Masters as certainly as the acorn is a potential oak tree. As we

progress we master many things in life, but the most important mastery is that of self: our minds, thoughts, feelings, appetites and bodies.

Human beings are embryonic Gods, because they CAN attain self-mastery, because they have the ability to manifest perfection.

Mankind has struggled long and blindly trying to find that control of life which would bring him into the full expression of peace, happiness and security.

To bring about security seems to each one not possessing it to be the only goal worth having, and to attain this goal all resources are exhausted, many believing that it can come only by gaining enough wealth to buy it. But those having much money find that it cannot buy health, and so continue seeking.

Only those who have learned that all wealth lies within themselves and cannot be obtained from outside can find full peace, happiness and security.

How truly has it been stated, as we have said, "Seek ye first the kingdom of God" (within us) "and His righteousness" (right-use-ness) "and all these things shall be added unto you." The realization that the Great Power which created us is still able to heal us has not made a very deep impression on most of the world. Some have even gone as far as to say, "God is too big to be concerned about us poor sinners!"

Think of it! If we, who know so little, create a painting or statue, and it meets with an accident, we are concerned enough to try to fix it. How much more would an All-Powerful Creator be willing to aid us,



his living creation, if we but ask it. For one of the Great Laws of our Being is that we must ASK, and it shall be given unto us, or "And thou shalt also decree a thing and I the Lord thy God will establish it unto thee!"

Thus if we plant a seed we decree for the harvest, and the Law establishes it unto us. According to the seed we plant, we reap the harvest—either of ease or dis-ease.

We are all aware that when an individual dies, that which we knew as that man, woman or child ceases to exist for us. In other words, the body remains, but that "something" known to us as the personality or ruling life no longer lives, and is gone forever in that form. The body has been finished with as a dwelling-place, and has been cast off, even as a diver casts off his suit after emerging from the medium in which that suit was necessary.

While an individual lives in his body, he is in truth in control of it. He is provided by nature with air, water and food from which to draw his sustenance. But he has complete freedom in the maintenance of absolute health, or ease, only if he has learned to live in accordance with the laws of the earth. If he struggles against these laws, through ignorance, disbelief, or any other cause, he is bound in a state of dis-ease, or lack of ease.

Inharmony is the rock-bottom cause of all disease, for the latter is unable to enter the body unless inharmony has taken hold. The individual has not yet

learned the laws of Life. He has done certain things, year in, year out, and has struggled along, trying to make conditions yield to him, only to wear out his body and accomplish little or nothing, instead of letting go and trying to harmonize himself with the great fundamental laws.

He does not realize that this life is only a part of his journey through existence, and that it is as important to him to find his stride as it is to the swimmer who "at-ones" himself with the water and settles down to meet the waves as they come. If he cannot rise above them, he goes through them, always maintaining his poise and confidence.

So it is in life. If one calmly passes through the waves or rises above them, they go harmlessly on. But if he is fearful and struggles, he is caught and drawn under, to be battered about until death ends his struggle.

Struggle, fear, worry, anger, jealousy, selfishness—all such emotions inhibit the free flow through the body of "that something" otherwise known as God, the Real Self, Truth, Life Force. When any of these mental states is permitted to control the mind of an individual, the nerve in the brain which corresponds to that function of the mind is inhibited. It in turn inhibits the sensory, motor and sympathetic nerves of the body and their subsidiaries. This inhibits the flow of blood, which causes a lowering of vibration in the tissues and a resultant lowering in function of the endocrine glands.



Hence some part of the body becomes diseased—the metabolism of that particular area is out of balance, due to too much anabolism (neoplasm), or too much catabolism (disintegration of tissue).

Thus one can see how growths are formed, and also how tissue lapses into a state of supuration. It all refers back to the lack of freedom of the flow of “that something,” or Life Force, through the body, due to failure of the individual to observe the laws of life.

---

---

SUBSCRIPTION ORDER FORM

*The Philosopher's Stone*

7443 Sunset Blvd., Hollywood, Calif.

Enclosed is my remittance of \$2.00 for 1 year's (12 issues) subscription. Single copies, 20 cents.

Name.....

Address.....

City..... State.....

## IMPORTANT BOOKS

### THE THEORY AND TECHNIQUE OF THE DROWN RADIO THERAPY and RADIO-VISION INSTRUMENT

A comprehensive working manual by the inventor of the Drown Radio Therapy Instruments, Dr. Ruth B. Drown. The purpose of this book is to assist the doctor with his diagnosis and treatment. In order that he may have a broader understanding and knowledge upon which to base his findings, the true foundation of life is touched upon.

*Postpaid \$5.00*

(In California add 15 cents sales tax)

\* \* \* \* \*

### THE SCIENCE AND PHILOSOPHY OF THE DROWN RADIO THERAPY

A concise explanation of the correlation of physics and metaphysics. Why is it we do not see electricity flowing over a wire, and only the results if it is resisted? What energy causes the cell to produce a complete physical body? Why do we hear sound which has passed through the ether, and do not see or feel its journey? These and many other questions of equal importance of what has hitherto seemed mysterious are answered in this remarkable new book by Dr. Ruth B. Drown.

*Postpaid \$2.00*

(In California add 6 cents sales tax)

— *Both Books for \$6.00* —

\* \* \* \* \*

Order from

DROWN LABORATORIES

7509 Sunset Blvd. — — — — Los Angeles, Calif.



*The*  
PHILOSOPHER'S  
STONE.

Is a magazine for  
the busy man and woman who desire an impetus in  
life to give them a little encouragement to carry on in  
a world that is fast changing from an old order into a  
new one. Busy minds have little time to delve deeply  
Let us do it for you.



THE PHILOSOPHER'S STONE

7443 Sunset Boulevard

Hollywood, California

