

The

# PHILOSOPHER'S

A Monthly  
Magazine

# STONE



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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.



*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

*RUTH B. DROWN, Owner and Publisher*

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# SILENCE

Dr. Mystery



EW of the students of metaphysics I believe really understand the majesty of this word of great meaning, that of Silence. It is used frequently by many people when they mean concentration, when they mean attention. It is used in various ways.

When they mean to carry themselves into their silence, into that closet to be still with themselves, this is an appropriate use of the word. We want to have you pupils think of it more reverently, think of it with its potentialities, with better understanding perhaps than ever before, to realize silence is *stillness*.

To my mind, no word relates so closely to law as the word silence. It is poetical, it is descriptive and it is a lawful word. For as we become at one with the *law* of our being, we realize the stillness of being, we realize the seeming of all of this activity, the passing events, the occurrences,—all of these experiences to be by effects, while we *live* on still, in our eternal Being, at once with the law of all, at one with God, at one with All. And we understand that stillness is the link between manifestations and that which, to the

finite mind, is the unmanifest, that stillness is the state between knowing and unawareness, that if we wish to obtain an understanding we have to reach a stillness of consciousness for a moment, when that explanation or that illustration is given. Our minds have to follow up to a point and to touch stillness, to grasp an increased relationship, to comprehend something additional to that which we have been comprehending; and that out in the active plane, upon the field of war or battle, stillness is present no matter what the din, what the objective noise may be, the consciousness that knows what it is doing, that definitely reasons, that definitely proposes, and directs itself, is *still*, must be *still* in that moment of relation, of reason..

And so as you enter into the stillness of your own center and demand larger understanding, demand a mastery over conditions that have heretofore been mastering you, you enter into silence.

This word has been used by those who do not know what they mean by it, but in reality this silence that you seek is that connecting link that makes you at one with the whole, with the larger, that includes the lesser within the greater consciously. This you should seek to understand, to recognize, to feel the approach of and to solicit. You should seek to live your lives in the silence though you were abroad in activity, among noises, in chaos, in confusion, you



should seek the consciousness of that at-one-moment through all of these conditions, and you can hold yourselves still and poised and mastering, while objective conditions, while the torrent may be sweeping around you, *you* stand upon that Rock of Ages, which we so often call faith, you stand in your security, knowing of your eternal nature; knowing that eternity that you are preserved in, you have no fear of losing yourself, you have no fear of loss of self, but to relate up to your subject.

Metaphysics has taught this great important step to many to a degree, but to leave out this word and the interpretation of its meaning would be a mistake.

We have given you a course of lessons, have repeated again and again to you that you are being created in the image and likeness of God, Perfect Beings. That the true attributes of your mind as of God's mind are love, strength, wisdom, faith and knowledge: we have emphasized this again and again we have said to you all of these manifestations of life are but different aspects of these same attributes: there is nothing outside of them, there can be nothing but them in manifestations no matter what the diverse expression, though the variety of aspects shown to you at times makes you sometimes attempt to call one evil and the other good, one condition evil and another condition good, and divide up in parts, though with the same breath saying that He is omni-

present, omnipotent and omniscient. Though your words speak truths, sometimes your doubts, your perverted ideas of your own meaning when you speak these words bring chaos and confusion to your mind and disconnect, as it were, your consciousness, from the source of its provision, of its abundant supply. And when you think the word "silence" at any time in your life it recalls you, it re-collects you, helps you to concentrate your consciousness upon your potentialities, it relates you again to your fortress, it gives you a sense of eternal presence in the midst of all this chaotic and passing panorama of events. And this is wholesome for you, beneficial to you to remind yourself frequently of the power of stilling, at any time, at the place, in the midst of whatever you may be surrounded by, that you hold this magic wand in your hand, that you can collect, that you can retain your serenity, by choice, by will, if you will that none other, no condition, no external effects can cause you to lose this stillness, if you will to be in silence, in at-one-ment.

This thought is helpful when you are praying to the God-head, to the source of limitless wisdom. This thought of silence is helpful to you when you are sounding the depths of your own potential being, striving to call out into manifestation and into demonstration, the wisdom, the love, power, the strength and faith which you want. This word "Silence" is



helpful to you when you are dealing with pain, poverty, disorder of any kind; to be able to say, "Be still. I am still, and I do know that I am King," is a magical quotation, is of vast help to you and to those difficulties.

I should not feel content if I had not reminded you again and again of the importance of the spoken word "Silence", or "Be Still", for I feel that it is a part of your equipment, that it is a link between you and that fulfillment of the relationship that calls into expression these attributes of your being, waiting and pressing and crowding against you and urging you out to express them more fully, to express yourself more fully.

I often speak to you of "them", I often speak to you as if you were a being and you possessed these qualities. This is true. Yet it is that you *are* these qualities, that you *are* this soul, that you have many aspects, that your consciousness has many aspects, that these different aspects of mind,—one intellect, one intuition,—that these different aspects of the same great mind must be spoken unto through different windows, through different portals we speak unto them. There are certain beings who are equipped with intellectuality, but not with intuition or even small intuition: with small spiritual perception but intellect; if we find entrance at all unto them, we must speak to that intellect as though it

possessed a body and possessed a soul, as though it possessed potentialities, and so it is our entering wedge. We speak to you beings in these ways because at moments we find you projecting into and identifying yourselves more especially through different aspects of this same mind.

We find sometimes we have to approach you through your prejudices, though your partialities, through your preferences, through your superstitions, and we understand more fully the meaning of the great teacher who said to you "Be all things to all men!" You can reach or you can help all by reaching them at their point, but you cannot command all to reach your point unless you can reason their point and draw them to you, to your point of consciousness.

And so some of you who have been thinking you should acquire more soul and more nobility of character and a great many of these attributes of mind you have not been manifesting very freely, but hope through study and application of these methods, through living this philosophy and bringing it into your life you may ultimately acquire more consciousness and more soul. We say to you that never, until you can practice silence, never until you can revert yourselves to the potential center of being, can you come to that at-one-ment, that consciousness to realize that you really are *soul*, evolving into fuller and fuller manifestation a consciousness all-inclusive, a



consciousness great enough to include more and more God, infinite God-head; that is by approach to this shrine of silence which you should all revere, which you should hold sacred, which you should always feel should be visited frequently during your day, during your journey through life, that you should very frequently turn to this temple of the Living God in silence and in stillness, consciously recognizing your relationship. That this is the missing link, so to speak between the manifestation and demonstration of this practical truth,—that mind is master of all things, that mind is all, and that you can hold dominion over all things, over all creatures, over all conditions, when you learn to enter into this silence into this at-one-ment, and recognize its potencies and its relation, its power to quicken your consciousness of that relationship.

When this is attained you will find that with the practical understanding, the study of methods and means and the observation of others who have achieved a knowledge which you cannot always achieve, you may sometimes manifest, sometimes demonstrate, and other times fail to demonstrate this thing or that which you wish to manifest. That it has been manifested once you know has proven the law of its possibility, and yet you do not understand the unfailing rule by which you can apply always and forever successfully these methods. It is from this

law of consciousness of this relationship, and I know no place to find that consciousness of relationship except in that stillness, through the silence. Through silence is the realization: and not the silence, which you possess occasionally, which is an occasional acquisition, not knowing how you attained it. But through soliciting, through striving, through an intentional creation of the right condition, through intentionally at-one-ing yourself, stilling yourself and listening for the pulsation and expression of these potential attributes of being which each and every one does possess, these latent powers waiting for expression, you soul, you intellect, you bodies, you beings all in all, through every atom of your being, through this which lives and moves and has its being in God essence, whole, complete, to all of you, the whole of you, you manifested and you unmanifested beings, *we speak*. We ask you now to still yourselves for a few moments, to win this stillness, note the chasms, the separations, the divisions, and ask questions, if you will, to explain why certain conditions are as they are, why you can go so far and no farther, why you can sometimes accomplish, what other times you cannot accomplish, why, if these latent powers which as we have declared again and again are yours, for each and every one of you, why, if your natures are divine, why if each and every one has been created by the same Creator out of the same



essence, the one essence of geing, why the diversity of expression? Ask any question you wish to ask. Ask whatever comes not intellectually, not superficially to your mind because thinking of something to say or inquire; but still yourselves a few moments and find where the chasms seem broadest and most difficult of tiding over; what do you need most to know, what do you feel the lack of, wherein have you failed to make theory practical, to demonstrate what you believe, what you feel to be true? Wherein have you failed to bring out into form and into manifestation that which you feel sure you have conceived by your creative thought?

Silence is the shrine of wisdom, of love, of strength, of faith.

I Am answering a strong wave of questions I feel, in explaining to you, relationship, correspondence, constrasts and opposites. We cannot mix oil and water without due chemical preparation, we cannot leap from one condition into another condition unless we have connected them by relationship, unless we have projected them or combined them through natural law. Souls find themselves in a place; they suddenly project a question or thought into another place; so much as they project, goes to the other place, but only so much. Souls live scattering, dividing themselves. The old theology and teaching of the past taught that body was one, mind was another,

spirit was another part, often times found pitted against each other, instead of three parts of one whole. They were opposing factors and enemies to one another. Thinking was condemned, was dangerous; yielding to the natural demands of the physical was dangerous, that there must be the excluding of parts, always.

We teach there must be the including of all. To develop symmetrical poise for natural manifestation of any kind there must be relation up instead of detachment and holding asunder. We must learn the relation between body and mind or thought and entity of spirit; we must learn the relationship and we must learn it so completely that our theories are whole and consistent, or the application at one hour will bring fulfillment expected and at another hour unexpected results.

*To be continued in next issue*

\* \* \*

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



## *The Promise*

Lo! I am with you always.

Here, in the sea and the sky,  
You will hear the voice of my promise,  
You will see the light of my eye.

In the low sweet wind through the heather,  
In the mountain-peaks' wild howling gale  
You will feel that my hand is upon you  
With a surety that cannot fail.

For I am the Son of the Father;  
And I am the Brother of you. . . . .  
Inseparable, one from the other,  
As is crystalline water from dew.

Yes, I am with you always,  
Heeding your laugh and your cry,  
And never a need in you rises  
But that I know all, and am nigh.

Ah, yes! I am with you, always;  
A part of your smile and your tear.  
Your courage is balm to my heart-wounds,  
As your faith is an end to your fear.

Lift up your eyes to the hill-tops,  
Lift your heart from mortality's bond!  
For lo! I am with you always,  
To the end of the world . . . . . and beyond.

## *Re-Incarnation*

Marie Harlowe Pulley

Spiritual Science is concerned with two births, or birth and re-birth, for as the child is born into the physical world from another sphere or plane, so is man born into the spiritual world or into another sphere or plane than the physical. Being "re-born" into a new spiritual life is not, however, the same as being re-born again and again into physical life through re-birth or re-incarnation, which is necessary inexperience until man is indeed re-born into a high spiritual plane of being.

Re-incarnation is the periodic dip of the immortal individual into the material world for the purpose of working out his karma. It teaches in its recurring births and deaths that death is not the end of life, nor birth the beginning of it. Where there are endings, there must also be beginnings. Life is a story, and it has many chapters although the plot is continuous. It is like a fabric woven on a loom—it is continuous and grows and widens as time and experience is added to it.

Re-incarnation is based on the fundamental that



God is Good, Loving and Just; if man fails in this, life's school-room, Divine Mercy and Justice allows him another trial.

As Karma is connected with Divine equilibrium, so Re-incarnation is connected with Divine Justice. As a body is subjected to hereditary laws, so is the soul or Self connected with its own Karma. The purpose of Re-incarnation is to link karma with the individual life. People often declare that they do not want to be in the earth plane, or to return to it, but if God did not desire it, the individual would not be present.

Re-incarnation teaches that there is within man a living something, a spark of divinity, a principle, which is not changed by ANYTHING. The Spirit which IS. American Indians speak of the body as being cold or hungry, but never of themselves—their true selves. A little boy, divinely quickened, has always declared in a whipping, "You whip Murray, but you don't hurt ME". The Spiritual Law admits no special privileges in the use of this Principle. Use, personal effort and merit are all that counts, and all that explains why one man is a great scientist, for instance, and another man is a dunce, Mozart at the age of four possessed wonderful musical knowledge without any training, but heredity could hardly explain this fact in as much as other members of the Mozart family were not also so musically gifted.

Only re-incarnation explains these startling divergences of mental capacities among children of the same parents. Even modern science now recognizes neither creation nor destruction,— only an endless growth and transformation. As such, re-incarnation throws new light on the seeming injustices of the world. Even astronomy now teaches the cyclic life in showing the great series of cosmic changes in the sidereal year (868 solar years) wherein the heavenly bodies return to the same relative positions which they occupied in the beginning. Spiritual Science teaches a cycle of Initiation wherein the inner man regains his pristine purity, with the physical body as the mechanism especially adapted for use in the transmutation of the inner, mental power into modes of external activity.

*The Secret Of All Evolution Is To Become  
What We Are.*

Eternal existence before birth is a necessary correlative of immortality after death. Swedenborg established mathematically that man lives eternally in sphere either higher or lower in graduation. It is easy to see how a man lives in two worlds simultaneously, as ice floats in water.

A mouse has as much life as an elephant, notwithstanding the difference in size. Life, or God, is present in entire totality everywhere, and at every point simultaneously. Re-incarnation teaches whether a



mouse or an elephant, the God-within is actively, progressively leading you forward to greater heights of spirituality, or the expression of God.

Many declare that circumstances will not permit them to be their real selves, but one's inner development will always manifest no matter what the environment. If, for instance, you are a world teacher born a carpenter, you will still attain to world renown as a teacher. A person with a sunny disposition will continue to be sunny, regardless of the ills of his world. Re-incarnation teaches that God is not limited, that He works through us in *All* conditions. It teaches a destiny of man which connects him with an existence independent of all and superior to all changes in the outer world.

To a great extent man can make a plan for himself, and armed with a strong resolve, can accelerate his own progress, thereby within certain limits, choose his life's activities. Like attracts like that is the law of harmony, so that one's character and tendencies follow throughout manifold lives. "Choose ye this day whom ye will serve."

Karma reveals that there is no short cut to the acquisition of an interior character. (Anthrology says that it takes at least 10,000 years to modify a nose.) Very often people who start on a great new undertaking do not get very far in the first few life's times.

Suffering has its place in the development of

character; pain is a requisite for evolution, for it obliges one to inquire the causes, and thus oppose and overcome the inharmony of life. It alone rescues man from indifference, and is the infallible corrective of inexperience.

Of all the planets, Earth is the kindergarten of the universe, and it is foolish to talk of this life as being one's last incarnation on earth, for all of life as it is manifested on Earth is in a comparatively primitive stage. It has been the custom of pseudo-psychics to flatter people by telling them of the great personage they were in the past. As life is a progressive matter, an individual is never greater at a later time or life than in a former, though the circumstances of life may be greatly altered and changed. When the Self becomes a member of the Divine Order, the individual will not be affected by earth limitations and laws. Paul spoke of the development in which man became "a law unto himself". And when mankind is developed to no longer need earth lessons, it is then developed in spirituality and compassion to want to return to help others.

The question of heredity always presents itself in a consideration of re-incarnation. Heredity is the sum total of experience which the souls of men carry from one life to another through Devachan to re-birth. This is not transmitted from parent to child, but its leading trait is attracted to such leading traits in the



parents. Only mans original ancestor, is of importance.

The term Devachan is used to describe or indicate that intermediate astral plane where the soul stays between incarnations,—from which the soul came in this life and to which the soul returns after death. A census would reveal far more souls out of incarnation in physical life than in it, although in present times, quickened by impending cosmic changes, many young souls are incarnating into fine families, who wonder where and how these bad (young) souls could come to them.

The length of time which the soul stays in this Devachan varies greatly. A soul may be arrested on the astral plane and turned back at once into renewed manifestation in the physical world, and in India this is often done to continue unbroken the series of lives or efforts of purification. In India the exact moment of death is noted of their Holy men in an effort to locate a new-born child, the newest incarnation of those Holy Men. Unless the law of re-incarnation is learned in this physical life, however, it is very unlikely that it will be learned in the astral environment. Spiritualists often call attention to the fact that returning astral entities do not know of this law and are only concerned with life in their immediate sphere. No time is set for the return of an individual in life, for that depends upon many conditions. It ranges

from immediate re-birth up to 500 years or more, far more. As 144 years is a life cycle on earth, most people finish out these years from their last birthday on earth before they start into another earth cycle. Whole people re-incarnate at the same time, as well as individuals, as for instance the conquering, colonizing Romans are largely today the conquering, colonizing English. The Greeks (ancient) have become modern Americans.

The form of the returning soul must also be considered. On the one hand there are cripples and congenital idiots, and on the other geniuses, while in-between there are a great many varieties of forms and types of individuals. The theory of the transmigration of souls (into animal life) must not be confused with the law of re-incarnation. This theory is but a perverted notion of re-incarnation, and is in reality retrogression, whereas re-incarnation deals with the God-Like progression of life. Retrogression is nowhere a law of nature; re-incarnation expiates the errors or retrogressions of life. Platonists, Pythagoreans and others supposed that human souls might inhabit the bodies of animals and birds. Manicheans further believed that human souls could live in vegetable and mineral life. The Druids and Mayas believed that human souls inhabited trees. All of which was but the limited conception that God-Like is every where present, but present in very different forms as



that life is spiritualized in its physical expression.

Human souls reincarnate through human bodies alone, step by step to higher planes. At the time of the procession of the equinoxes, approximately every 26,000 years, each division,—the mineral, the plant the animal and the human makes a step upward in the orderly manner of all natural progression. We are progressing toward the end of such a cycle—we shall reach the end of it, or the procession of the equinox in some 700 years.

The sex varies in succeeding incarnations. It is determined by the other conditions which determine re-birth in the first instance. The ego is itself sexless, and in the course of myriads of re-incarnations dwells in both male and female bodies. The positive and negative elements within each individual must find complete equilibrium and the karmic consequences of life must see the alternation of the sexes.

The question most often asked is why the individual does not remember his own past lives. Many persons living today do remember their past lives. Theosophists and others in India check these memories of past lives most thoroughly. Generally, the immediacy of events determines for use the importance, and we cannot generally remember but a small part of what happens in this very life-time. We do not remember the time spent in the womb (although modern psychiatry sees more and more of this unconscious memory

in our actions) or the time of early childhood.

Emerson points out that it is the divine goodness of God which veils our past, and sometimes, our future, from sight. In evolution, every individual has passed through bitter experiences which would depress and discourage the individual if he could have memory of them until there would be no progress and spiritual growth would be retarded. In a majority of cases, among the masses of people, to learn what they had been would be a bitter disappointment to them). The memory of the trials of this one life is about all most people can bear.

Man does not remember his past lives until he has gained a poise which nothing disturbs. Forgetting the past is at times an indispensable condition of human progress, so great are the past amassed defects and stains. We have emerged but yesterday from barbarism, and the weight of the memories of the sufferings at that time would weight mankind down. The burdens of this life are hard enough, without adding the memory of suffering, shame and degradation of our lower evolution in past lives.

The individual is not conscious of many things in the soul today. The soul not only knows, but IS. It is that spiritual entity within growing to maturity as the germ from an old plant is detached from the plant, to become, through the seed, a new plant. In Spiritual Science we learn to grow and develop and use



Memory, for Memory is a phase of spiritual quickening. As spirituality is quickened in an individual, more good is built into the consciousness, more of the abiding verities manifest through memory.

Man has an undying psychical memory, incognizable by the incarnate soul, which nevertheless through numerous transmigrations to the elevation of God-consciousness, comprehends itself and its relation to evolution.

Normal sleep serves to show how the persistence of physical life is maintained notwithstanding its periodical, frequent and continuous lapses of consciousness. Memory leaps the chasm of sleep, and man is not terrified to sleep. The larger memory leaps the chasm of death, which is sleep on a larger scale.

The memory may be lost for a considerable period of time and may be suddenly recovered. Paul said, "We have the same mind, whether in or out of the body". The law of karma would be futile and useless, aye, purposeless, if at each re-birth we were new persons. Jesus gave His conception of physical existence as one throughout precedings ages in the statement, "Before Abraham was born, I am".

The break in the memory at completion of the physical existence is a physical phenomena only. The psychical processes of evolution are unaffected by death and re-birth. Qualities, tendencies and spiritual attainments belonging to an individual are

carried across the gap by a psychical process. Verily, the memory of past lives is solidified in the person, in the face, etc., of every individual, for what one did yesterday is present today in effects.

Since memory is a matter of soul development, it is possible to look either forward or backward, for the Soul IS. Space and time are subjective—time does not “go on”—it only seems to. Therefore the consciousness of the individual makes the past and future objective whereas it also is Present—or NOW. It should be as easy to see backwards as forwards for the trained psychic mind. Even Science is endorsing the static quality of Time. The Now keeps exfoliating out of itself, yet never escapes. Plotinus said, “For that which sees is itself the thing which is seen”. One could kiss his own lips if he only knew the trick.

*I behold the muddy stream of past errors turned into the wine of Spiritual Perfection. And the ruler of the feast tasted the water now become wine. John 2:9.*

#### HISTORICAL NOTE—

Among Asiatics re-incarnation is considered the normal, inevitable matter of growth. More than three-fourths of the world's population believe in the law of re-incarnation, which means most peoples, except those of the western world. Caesar found the belief among the Gauls beyond the Rubican. Old



civilizations of Mexico, Peru and Egypt all accepted it. The Jews of Jesus time believed in re-incarnation. John, the Baptist, was believed the incarnation of Elijah. John, whose memory was not quickened, denied this, but Jesus, with His larger scope of vision, knew that is was so. It was probably adopted by the Jews in the time of the Babylonian captivity. In African tribes and various North American Indians of the aboriginal nations also subscribed to ideas relating to the law of re-incarnation.

\* \* \*

NOT WHAT, but *Whom*, I do believe,  
That, in my darkest hour of need  
Hath comfort that no mortal creed  
To mortal man may give;—

Not what, but *Whom*!  
For Christ is more than all the creeds!  
And His full life of gentile deeds  
Shall all the creeds outlive.

Not what I do believe, but *Whom*!  
Who walks beside me in the gloom?  
Who shares the burden wearisome?  
Who all the dim way doth illume?  
And bids me look beyond the tomb  
The larger life to live?—

Not what I do believe,  
But *Whom*!

JOHN OXENHAM (Credo-Methuen, London)

## *Unnecessary Noise*

Norman M. Douglas

Unnecessary noise, what are we doing about it? A well known writer, lecturer and war correspondent—mind you, columns the following:— “Home again—and how well notified! Noise informs me. Radios overloud—and many running wild, motorcycles, trucks and jallopys backfiring, the unnecessary HONKING of car horns and the needless CLANG! CLANG! of street car gongs, the screaming of headlines and loud blatant HONK! HONK! at all four inter-sections to attention newsboys—while high school youngsters in stripped roadsters—with the exhaust wide open take the avenues—and with rationed tires and gas! Verily, NOISE personified, NOISE magnified, amplified and glorified, tells me I am home again—and I, a returnee from the battle front. . . .”

The greater part of the afore mentioned noise is so unnecessary that not only does it interfere with the necessary sound signals but deafens caution to the siren and police whistle. There was a time when the sound of a police whistle was such that those licensed to carry one considered it a means of protection, but the din of unnecessary noise is gradually making



modern man indifferent to sound-warnings, burglar alarms, sirens, etc. True, exaggerated sound effects in the Talking Movies have helped; we sit listening to sirens, police whistles, alarms machine guns, cannons, bursting shells and bombs—together with nerve wrecking screams and shrieks—all volumned and exaggerated. Hence, in the world of Reality, when emergency gives us necessary sounds, we are indifferent—unneded and meaningless RACKET having either immuned or destroyed that sensitivity to which an explosion means danger; to which the distress of a scream is unusual and to which the blast of a gong or the sound of a siren means "TRACK"

What must be our unnecessary clangor when street car gongs are no longer heeded? Have we not seen the motorman leave his seat at intersections for the purpose of requesting some motorist to pull to the side and give him the car tracks? But this is the effect wrought via unnecessary "CLANGING" from one end of the line to the other. True, while some operators are timely considerate, anti-noise workers have found that the average street car operator will "CLANG" the gong through habit. Take note the next time you board a street car and you will find that—regardless of how fast you move to take that first step, you will be given an invariant "CLANG! CLANG"—as though to "PROD" you into a "Hurry Up!" All of which is unnecessary—as is proven by

the indifference with which it is received. In truth, our indifference to necessary sound signals is born of such conditions as the following: Loudly clangored above the stir and hum of human activity (and not so long ago) sounded o'er the din of city hustle-bustle, the toll of "GO" and "STOP" gongs signal traffic north and south. While the same effect could be had with lights or the silent lifting of an officer's thumb, King Noise drives the populace like sheep that move to the clamor of goat bells and the herders loud "HEE-YAAH!" for with the grind of gongs, police whistles shrill the same signal, and above the blasts thereof the loud HONK! HONK!" of car and bus and truck horns likewise, while from each inter-section peals the "CLANG! CLANG" of street car gongs. Noise versus Noise with Volumned Racket, and ere the man-made canyons can sound the echo, again there grinds the gongs with "STOP!" for traffic now moves east and west, answered again and again with the unnecessary shrill of police whistle, the "HONK! HONK" of bus horns and the loud "CLANG! CLANG!" of street car gong—while in silent power and majesty two lights, *green* and *red* (well able to handle the traffic alone) flash their signals unnoticed. Verily while we hire sound-producing experts to give us louder and more penetrating horns, more piercing whistles and more clangorous metal for bells, if God (Mind and Spirit) be Infinite Silence, what is the



answer to our ever increasing NOISE? Moreover, what sort of materialist it is that is given to imagining God, (a Being of Infinite Silence) bestowing a blessing upon a Nation featuring a car horn loudly bellowing "God Bless America?" In truth, we have been timely called "A nation of money-mad materialists"—here is a quotation from The Billboard of January 1941:— "The God Bless America" automobile horn is proving a MONEY-MAKER for its manufacturers. The horn is operated by a push button and plays the full title of *God Bless America*. Other titles available include—Merrily We Roll Along!—Happy Days Are Here Again, etc. Installation is easy because the horn fits all cars and trucks. The item is approved by traffic authorities."

"Nations are founded on silent deeds—and destroyed with noise." When the citizens of Franklin, Mass. decided to build a steeple on their new meeting house, they wrote Benjamin Franklin, asking if he would contribute the bell. He replied, "Sense is better than sound,, I am sending you a set of books from London"—and we might add: that gift of books (in behalf of silence) laid the cornerstone for Horace Mann's education; they composed the only library in the small district school he attended. As with Franklin's mindfulness regarding the value of silence, likewise, we find Columbus, Lord Baltimore, Washington, Jefferson, Paine, Lincoln—on down to Calvin

Coolidge (called Silent Cal) and other of our Nations "Quiet Doers"—why, with such founders, do we indorse noise programs, support the loudest politicians and contribute to the noisiest prelate? Who is it that is not familiar with Thomas Jefferson's words on the majestic silence of George Washington; and how, in serving with the great general, he had admired Washington's quiet depth and silent mein. How far we have come—and what a change has been wrought since the days of Washington, Jefferson and Thomas Paine. Today finds us as the "Only nation whose subjects are strangers to real meditation." In memory of our silent dead we are asked to give Armistice Day at least one minute of silence: but try and get it! While alas! we have just received word that—regardless of the vital need of power, paper, fust, etc., there is to be a reviving of the old Fourth of July, with all its nerve-wrecking noise, unneeded waste, fires, crippled children and burnt fingers. Whether this be the influence of those who would keep the majority from thinking (via noise) or whether it be the influence of those who live by the sale of powder and fireworks, we know not—unless it be that, with the noise of the old Fourth dead, we have only the racket thundered by our Labor Day celebrations: pealed in noisy parades that carry King Clamor on floates equipped to sound the roar of the forge and furnace, the grinding of geers, clanging of heavy



hammers and the ringing of huge anvils—carried on nerveless monsters of iron and steel whose roaring is noised with the loud honking of car horns, the clanging of gongs and the *rahs* and *boos* of the populace. Yet, ere this thunder is stilled, the noise of our Halloween parties is enough to raise the dead. Then comes the thunder of Armistice Day—loudly “BOOM-ED!” in the wasteful salutes from army crag and cannon. And verily, hardly can God’s Infinite quietude absorb the destructiveness of this ere we are celebrating Thanksgiving with noise-makers. As for Christmas and News Years racket, we spare the reader. In truth, the birthdays of Lincoln and Washington, both men of quiet mein, are celebrated with enough noise to last until Easter when the resurrection of Christ is “NOISED!” in the shrill of Easter whistles, tin crickets and Easter greetings via car horn; to be followed by the June weddings: wherein occasions, that might at least woo a little peace and serenity, are Noised as though King Racket were a necessary part of both Sacrament and ceremony! Peaceful neighborhoods are distrubed by car processions that—tin canned with buckets, pots and kettles, follow the bridal car with loud and prolonged “HONK-HONKING”—until there would seem to be no end of nerve-wrecking racket and unnecessary noise, for all this shall again be followed by the volumed din and noisy clanger of the old Fourth of July:

wherein we shall once more court shell shock with the "GIANT CRACKERS!" the gravel-filled TORPEDOS" and the nerve-wrecking "BABY BOMBS!" While, long before the Fourth, the peace of no hour is safe from explosives; and long after—as reports prove, nothing is done where playful boys toss ignited fire-crackers into passing car and bus; while the entire populace yawns with indifference when midnight sleep is broken by the explosion of "left over" sky-rockets!

In mines and wherever powder is used, only those experienced in the handling of explosives are allowed to touch the stuff, but when we celebrate our independence it is generally grandma, junior and Mary Lou that take charge of the fireworks. And though each Fourth leaves us more blind and fingerless children, we shall embrace it again, relish the racket and welcome the cost; though it encourages loud gloating over our defeat of England, we will tolerate it; though it causes unnecessary fires and damage—while time, money and nerves are sacrificed for smoke, racket and debris, we will support it; although the figures put out by the Braille Institute show that 23 percent of the Nation's *blind* lost their eyes via "FIREWORKS"—we want it back. Yet how many Americans know that, apart from all of the expense, waste of time and dissipation, more lives have been sacrificed in celebrating our freedom, than were



lost in winning it?. The death toll for the American Revolution numbers 4044, while nearly 5000 Americans have been needlessly killed by fireworks in less than 35 years; not to mention those permanently crippled or the blind. And—as our first silent Fourth, that of 1942, proved that all of the past noise, waste and celebrating, is purely unnecessary, what shall we say of the Noise Lovers and Powder Kings that have succeeded in bringing this seeming dead monster to life? Well, there may be some hope in Ripley's Believe It or Not—"John Adams originated the idea of celebrating the Fourth of July with fireworks—and John Adams died on the Fourth of July," (Absit Omen.)

*The End*

\* \* \*

True philosophy is that which renders us to ourselves, and all others who surround us, better, and at the same time more content, more patient, more calm and more ready for all decent and pure enjoyment.

—Lavater.

\* \* \*

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like a sword in a scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be wise, be so wise as to hold thy tongue.

—Quarles.

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