

The

PHILOSOPHER'S

A Monthly
Magazine

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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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Voyager of Life

Dr. Mystery



It is just as essential that the voyager upon the ocean of life and experience should understand the fundamental basic laws of navigation as that the pilot of your stately ship upon the ocean that divides continents should understand the laws of navigation. It is essential that the individual should understand some of the experiences that are likely to beset him when he swings his rudder to correct his course. If he understands that in changing the course from a lesser to a greater ideal, there is necessarily a volume of habit and backwater, that continues to prefer and urge toward the course that has been pursued before, If the pilot understands this law and realizes that if he persists in his intention, with determined effort to proceed onward, he can in time outride this urge in the course that has been before pursued, and set up for himself a new current that sustains him in the course he Wills to go. He can set up a new current which with its back waters and supportingg current will carry him on toward whatever goal he determines to aim. It is this first effort to change the

course, which human beings have not looked upon as they might with an earnest attempt to understand its potentialities, for it is in these beginnings that must be repeated again and again with that faith until they are able to carry themselves along to all they have attained in any former understanding or aim. If the soul would understand that it is necessary for it to study the probable cross currents, the probable vibrations that have to be taken into consideration, if the human being would study this law of living, of navigating the great ocean of experience, as carefully as intelligently as he does the lesser confusing experiences upon the ocean of your earth, he would find himself carried more rapidly forward to peace.

Some of these most simple fundamentals, that of persisting in a new course of shutting his eyes, of minimizing the effect of the resisting current, would be one great step indeed toward attainment, for we have few mortals who have developed the faculty of setting a single eye to the goal and let come what may, persist with unswerving expectation of fulfilment toward that goal. Rather they take into account all the resisting currents, all the cross currents all the unexpected (because unknown by them) intervention and interruption. These take upon them high importance in the eyes of the registerer, while the great eternal, standing back, are lost sight of quite entirely, also that it is possible for any soul to attain mastery, that it is the aim and motive of

existence to reach this place in consciousness, where realities are never lost sight of, where time is left bowed down to where the theme of existence continually plays thru into higher harmonies of conscious realization for the individual. If the individual with seed to sow would not become mixed up with conditions and effects as it is very easy to do, (because it is very easy to look back into the old current), but it is also possible for the child of the living God to lay hand upon intention, and with a faith which is innate to sustain himself across all resistance, all apparent hindrance, to cease to estimate how much time or how little time it takes, of simple knowing that it shall be, to Will that it shall be, and that it shall be a persistence perpetual continuous and eternal process, moving onward forward and upward to that dominion over all; moving forward in the conquest of the misunderstood to that of the understanding of all. If the soul could take its interest in existence, in living life, could learn to revel in all notes, all experience, all reflection, and all aspects of life as one who is studying it, as one who is earnestly and lovingly seeking after understanding; many of the conditions that now take upon themselves great proportions, that seem to be ominous enemies to the progress of the soul would turn into friendly children, friendly acts to be studied by the individual who is to take hold upon them and arrange them where and how he wills. But when the soul takes the reverse or perverted attitude and feels that these

conditions have essembled to over-power, and that probably he will submit to their tyranny, that probably they have assembled to conquer him, and that they will, no doubt, succeed. This attitude so entirely changes the aspect of an envolving soul, in its course from the joyous living, to that of helpless resignation which is quite the opposite pole, and that which we urge each soul to set its eye upon and never again in the course of its ongoing to lose sight of. We urge that the individual himself can so inbed this thought within his consciousness that no matter how the surges beat about the foot of the mighty Rock of Ages, (which is faith and security,) and no matter how the current may roll, still, the calm awareness of the eternal security may abide, no matter what the past or the crucificiton of members, of parts, of phases of the instrument to be handled may be, if only now that rearranging and mastery of that organization of these forces may be conducted by their creator, the authority which has a right to use them, instead of, being used by them. There is an attitude of mind which can surely be induced by any soul that Wills to do this thing, that attitude that sees the goal, the harbor aimed at, seeing it no matter what the resisting current may attempt to impress upon his Will, upon his mind, yet, he, can continually bring the distance between him and the realization less and less as he daily grows in steadfastness in consciousness of his existance, his security becomes absolute. This attitude is possible for one upon a

death bed or back upon any rung of the ladder of a life's experiences upon the earth, anywhere, anytime. It is possible from the battle field in the midst of the greatest fight, for a soul to place his hand upon the rudder and declare the intent of his goal. It is possible for the individual at such a point to rally such forces, as will come to carry him to the peace that "passeth understanding." What is needed by every individual is to have more confidence in his assets to more thoroughly understand his latent possibilities and the potential equipment which he has. The confidence that comes to a soul that is in the habit of meditating upon his powers, of previewing them, of enquiring of them their possibilities and testing them out. The strength and power of the Master is evolved thru this process. If the individual could more thoroughly appreciate this power to equip himself for life more satisfying to him. If he could understand that it is not so much the endowment of objects and possessions, from without, as it is a consciousness from within of self power. If the individual could induce, would induce this positive aggressiveness, this positive spirit of conquest, this positive spirit of awareness, of its possibilities, of its irresistible powers, it could move forward on the course of its evolution without these delays in reaping that it so often suffers from. It is so essential that the pupil should take up these particular fundamental exercises and practice them, apply them in all the little experiences of life. See to it, that it is

when it needs power and poise and wisdom that it calls it forth for itself, there are those who declare that much is possible but when the test and trial time comes they desert their post and leave their throne and come down among the mutinous elements and there among them conflict with them. While the emperor, the true conqueror stands qualified above, instead of becoming mixed up with—manipulates and dictates yet, does not mingle. If the individual could play his part well, practice being a queen, a king, practice ruling his kingdom, practice that dignity and confidence that comes to one who holds within his hands the scepter, being continually aware of the obligation of which power incures; continually aware fact that his very kingdom depends, upon his reign to preserve. The dignity of his throne depends upon the steadfastness of his purpose and the truthness of his living to the ideal of his kingdom. If this individual who has taken life up in its disturbed place and found conditions resisting him, trying and confusing to him, would not swing out into the conditions and battle with them, but draw himself back into the "secret place of the most high," closet himself within himself, right his attitude of mind, make of his own consciousness a challenging power of the ruler, see to it, that he begins at the very center of his being and declares authority, out to its circumference. The spirit of the ruler would be aroused, would be induced, would be ungirdled within, he would express to himself, his ideals, familiarize and identify his mind

with his ideal, that he, then, would ascending to the throne and command audiences that would hold precedent, that he would rule, that he would conquer, that he would succeed in whatever he commands, in what ever he would order. This is the consciousness that no other but himself could be responsible for, no other could do for him this thing. It is possible for him to set the standard of the mental attitude of a ruler and then to ascend to it, to grow into it, to include it in himself until he and his ideal of the ruler become as one, and in the ascent, comes the greater range of freedom afar out, beyond and above any experiences he has ever conceived of. As revelation and appeal comes back to him with inspiration to seek still higher and greater heights until he finds the evolution of the soul is eternal. That the course is perpetual and continuous and that the experience in expressing of experience, should be joy, no matter what the difference may be. As he transcends many of the little inconveniences and distresses and situations on earth, with a consciousness that is worth while, he learns that what he earns is often at the cost of yielding up something, yet, this transcending is also joy to him. So it is true of the great souls, the conqueror who stands above physical distractions, material distractions, social or spiritual distractions, looking upon them as means to an end, forever and forever friendly, accepting every so called stumbling block as a mounting block, seeing to it, that it is what he believes it to be, making of it, what

he Wills for it to be, and, seeing to it, that he suggests to it its nature, rather than it suggests to him its nature, seeing to it, that every condition is the embodiment of his ideal for it, rather, than it should present itself, and he would have to accept its interpretation of its value. So in meeting his friends, in meeting all of the experiences of life he sets his standard for it, he holds them aloof expecting from them the best, expecting from them that which he needs for his ongoing and growth, expecting that the noblest and best will be radiating from them continually and that he will bask in the benefit of these experiences. This attitude of mind challenges and calls forth from the greatest depths and the greatest heights, that which attunes itself to his present needs to the well-being of all concerned. It is possible for the soul to command that which is for its good, for its growth, there is no way for a soul to escape that which is its next step. It may have banked up many so called stumbling blocks to mount over before it knew, before its vision was clear, never-the-less the most friendly are these very so called stumbling blocks, for they can be transmuted into mounting blocks, for until they are recognized in friendly appreciation of what they may mean to the souls ongoing, until, that soul lays hands upon them with the intention of using them as friends until this is done they are to the soul that which he believes. If he believes evil of sickness, evil of poverty, evil of discord, if he believes that these things have in them no re-

deeming virtue, to him, they are as if they had not; but, if he will look about and see other souls in their course of evolution, see them as they were but a few short years before, and as they may now be and realize that thru the very overcoming of conditions that seemed so unsatisfactory, to the very meeting and bearing with them, they have grown into the consciousness of the monarch, have grown into greater and greater, awareness, until their orbit is larger than it was before, until their consciousness of the value and privilege of life is larger than before. This is possible if the soul will not be blinded by the mote that is before his eye, if he will see with larger range, if he will look back over his own path, over the path of his friends, he will easily learn to induce the quality of recognizing, of discriminating blessings in all things, blessings in the very rod that is laid upon him, that it arouses; blessings in the primitive soul that it hungers that it might go forth to find. So with the soul today, the limitations are their greatest aid, for they will teach him dissatisfaction and a Will to win more satisfactory conditions, which is promised.



The growth of the intellect is spontaneous in every expansion. The mind that grows could not predict the times, the means, the mode of that spontaneity. God enters by a private door into every individual.

—Emerson

Above All Things

NORMAN DOUGLAS

MEDITATION

THE foregoing proves that atmosphere—flowers, pictures, a crystal etc., is not necessary in meditation—even where the highest attainment is realized: for Bodhidharma, with no other power save THAT found in meditation, attained not only Enlightenment but planted certain Spiritual seeds in China that seem destined to change the world. And when this lowly monk, known as the Bearded Barbarian, sitting in silent mein with his face to the wall, realized a state wherein his power of ABSTRACT THINKING could actually OBLITERATE MATTER, what are YOUR possibilities?

As for concentration, in connection with meditation: the latter is subject in itself. Yet, in clearing and preparing the mind for ABSTRACT THINKING it, promotes a natural desire for deep thought and contemplation. While some minds are easily controlled, others are aberrant; and concentration serves the latter in gathering its stray thoughts into a focalized ONENESS. But—ere dealing with this, let us first consider the four different stages of mental evolution—INSTINCT, INTELLECTION, INTUITION and INSPIRATION.

There was an eon when we depended upon INSTINCT, but as Nature knows no stationary state it became necessary that we develop something higher or be overcome thereby. Hence, the birth of INTELLIGENCE and Human Consciousness. Yet, as Today finds humanity courting self-destruction—While Seers contemplate: “Is this humanity worth saving?”—it were time that The Few strive for INTUITION and opening of the THIRD EYE!

As for Human Intelligence: while the genius of Shakespeare unmasked Ambition, it took the Deity of Jesus to dismantle Self-preservation—the father of INTELLIGENCE. (Anthony: “—But Brutus says he was ambitious; and if it were so, it was a grievous fault—” Cardinal Wolsey: “I charge thee, Cromwell, fling away ambition! By that sin fell the angels. How then can man hope to attain by it?”) As for Self-preservation, “He who will lose himself shall find his SELF”—as Jesus taught. Yet only the quiet, selfless peace in meditation can free us of self-preserving ambition that was born of Fire and Conquest in the mind of primitive man. For while the suffering and hardships wrought by exposure and cold caused him to think (devise) Fire; the pain and fear suffered in brutal conflicts with this or that primitive beast caused him to think (connive) the WAR CLUB—the bow and arrow, the javelin and poisoned dart.

How many times primitive man was treed by this or that primitive beast before he was necessitated to

THINK (connive) a way of killing such, we cannot say—other than “Self-preservation was born of Fire and Conquest!” And—all things returning to their Source—we leave the outcome of Man’s Power to Think and out the “Present State of Affairs” to your imagination. Today finds cold Intellection and Its followers courting destruction via the very means that gave it birth: and ‘tis well! For the further back we delve and the lower we exhume the stronger do we find SELF-preservation. Even within the density of the low Mineral World we find cold, lifeless metals innately preserving themselves from the crassness of alien formations. Verily, Biologists are disinclined to prospect for gold and the finer metals in the like of marble and granite: metallurgy has taught them that such metals vein clear of aught that is foreign to their mineralization.

And what has all this to do with Meditation? Everything! For—as we have learned—and as Jesus personified—we must loose ourselves to find our “SELF!”—and what we would iterate and emphasize is the prevalence of self-preservation in the very lowest forms of BEING. Muse now—and ask yourself: if we want to be (It) how can we be one with (That) Being in whom we live and move and have our being?

While we find some sacrifice of self in the animal world, not so in the lower or mineral realm: when “Mother Earth is with a kind of colic pinch and vexed” and stirring particles of iron chance within the

grasp of Magnetism, there is no escape!—They must serve a power more self-preserving than anything found in the higher (Vegetable, Animal of Human) realms:—And the higher the evolvment the less we find of self-preservation. In the animal realm of INSTINCT, a monkey mother will risk her life in fire for her baby; while dogs, in sense of danger, have given their lives for their masters. And though we may find such self-preservation in the realm where blood would live by blood, higher in the INTELLECTUAL, we support blood-banks where sacrificial humans give their blood for (what we might term) strangers: while these, in turn, are willing to give—or sacrifice—their lives! Now think ye the sacrifice and giving necessary for the next higher stage—that of INTUITION!

Though it may be questionable as to which made the greater sacrifice Jesus or Buddha, neither was ambitious nor given to Intellection. Both renounced and gave up kingdoms! So much for Ambition. As for intellection? Having evolved beyond Intellect, Intuition and Inspiration, “REVELATION” was Theirs!—they were so unselfish they descended unto Human Aspect that we might, at least, realize the Light of Intuition—rather than group forever in the fire and smoke of Intellection’s dying torch. “So what?”—says Today: while Today’s Intellectuals, lost in logic, should be free in Light; Today’s politicians, priced and paid should be as Impregnable Pillars; Today’s theologians, frightened with theories,

should be wearing the Armour of Jove! Today's scientists, solidified and set, should "Be born again of Water"—and lose FORM—all the result of cold, ambitious, self-preserving INTELLECTION!—the which, will keep us held, fixed and set, until we can lose ourselves in Meditation's "Sea of The Self" and live on the Inner, Intuitive Plane.

In truth, is there any wisdom in our ambitious struggling for the preservation of a self that, because of its self-preserving nature, proves that it fears extinction? Verily! your true, original Self is deathless—everlasting, IMMORTAL! and so well preserved that Meditation, alone, has "What It Takes" to even touch the INACTMENT!

Howbeit, and notwithstanding the influence in the outer LOWER and denser forms, there is a faster rate of vibration in the higher if we but prepare our Self to withstand it. For—as the vibrations of animal instinct are higher than the dense inbument we find in the mineral realm; and those of Intelligence higher than instinct, the vibratory rays of Intuition are higher—and faster—than those of Intellegence. As a matter of fact, as the vibrations of light travel 186,000 times faster than those of sound, we need say no more about the Power of Intuition—or the heights obtainable for your "Winged Self!"

GUIDANCE or HELP

As the higher type of animal, the horse, dog or elephant, is often guided and helped from the Instin-

ctive plane to the Intellectual in being trained by us humans; we, if able to secure a Teacher having risen above the human, can be guided and helped from the Intellectual plane to the Intuitive. And herein is concentration timely used in connection with meditation. While some of us can realize effective results alone, others—incited with worries, day dreaming and negative thinking, may need instructions on (what some term) exhausting the mind's aberration with deep concentration. Not unlike an athlete that, in exhausting his seeming only self, is about to give up when his "Second Wind" gives him a new Self that takes him speeding toward the goal, the meta-physical student, able to exert his intellect focally to a state of (seeming) exhaustion is—via pure necessity—revived with the Light of Intuition. But how can we exhaust the Intellect? If in meditating, your mind is busied with idle thoughts, worries and day-dreaming, gather all such leakage and give the mind some real work:—the "Study of Self" of "The Solution Thereof." For, as we have seen, the greatest minds seem taxed with such problems as "Who am I" — "What am I?" — or "Who is THIS that would question ME thus? Are there two of us—a doctor Jekyll and a Mr. Hyde—or is there but One?" And while such questions can be put to the mind over and over again, we have Gibran's confession, "Only once have I been made mute. It was when a man asked me, 'Who are you?' Or Robert Browning's: ".....Only God knows! While the Indian Master and Mystic Bodhidharma,

when commanded by the Emperor of China—"And what are YOU that stands before MY throne?" thunders back, "I DO NOT KNOW!" Hence, if—in meditating—you wish to practice concentration, we can suggest no deeper problem or greater Subject than your own dear SELF and ITS orogin!

In earlier chapters we learned that You are not your body, your person, your brain nor your sensations. Then WHO and WHAT are YOU? What IS your true nature?—and destiny.

As for picking a Teacher—if needs be: we hope to justify this subject in a separate article following this issue. While the Seafarer knows that it takes good judgement to pick the ship that sails The Sea of The Infinite, it takes keen DISCRIMINATION to pick the right Pilot. Hence, the selection of such is not easy. With some of us, Enlightenment has beamed with a FLASH! in our aloneness and has been likened unto a pilgrim that—in waiting patiently (before the Stone Door of Bewilderment) too long, attempts to crash the door with his head, when lo! and behold! he sees "STARS" and in The Light thereof beams The Answer. An ancient poet of the Orient put the complete story of Enlightment into a little three lined poem:—

"An old—old Mill Pond;
A basking Frog;
A dive—a SPLASH!"

Howbeit—and notwithstanding aught that might be said favoring this or that means to the goal MED-

ITATION, concentration or contemplation, if the Frog continues to bask, or the Subject is not practicing and LIVING the knowledge acquired, there will be no obligation of objectivity, there will be no SPLASH in the Old Mill Pond—or ruffling of the curtains veiling the INNER PORTALS.

Live the good you know in every moment given you by this Eternal NOW! Be steadfast and faithful in your practice of meditation. Try to feel the purpose in the precept "He who puts his hand to the plough and then looketh back, is not fit for the kingdom of heaven." Know that the goal is STRAIGHT ahead!—beyond this—beyond this—and THIS!

While the Master warned us with "He who looketh back"—merely glancing around or courting the by-ways, "is unfit!" to often have we left the plough standing in midfurrow while we went sauntering in strange fields. But alas! that is all of our dead yesterdays. We have Today—and the zeal of NOW!

POSTURE, AND PRACTICE OF MEDITATION

Contrary to popular belief, it is not necessary to assume the Buddha posture in meditation—nor any other certain form. Adapt a comfortable sitting position that is most becoming and natural for YOU; and with your hands folded naturally in your lap, spine straight, head erect—yet not too effective, be still, be quiet, calm, peaceful and serene. Seek thy goal! Be purposed like unto the prow of a worthy and steadfast ship that would plough through troubled waters—onward—ever onward! Face the Infinite—

ever determined to know thy Self and master him.

As for worries that would trouble you and steal into your present: alas! the present is ever passing—as each heart throb or quick pulsation proves; hence such worries—always of the past, can have no existence unless you mind (think) them into your NOW! As for worries or problems of tomorrow: they are also powerless to effect you in the least, unless you, as “The Cause of Their Being,” take thought for the morrow and mind them into being. Hence, while worries of the future have no existence and those of the present “come to pass,” the only thing that can debris your mind is the dead thoughts of yesterday. What a pity! Clean the mind of such refuse and, alive to the urge of NOW! discipline yourself to meditation. Beginning with faithful practice, control your mind a little each day, twenty or thirty minutes will do, morning, noon or evening—depending upon your daily regimen. If, at first, control and stillness seem difficult to attain, practice counting the rhythmic in and out fuse of your respiration. As you inhale, count one; exhaling, count two; inhaling, three; exhaling, four, etc. Count to ten and begin again with one—or count to twenty: it doesn't matter as long as the breathing is natural and peace of mind is attained. Nor is this counting contrary to the quietude and stillness desired: It simply serves as a temporary safeguard against mind-wandering.

And now, dear Reader, as our theme deals with your Self: and that Self is unlimited, boundless—

endless and ABOVE ALL THINGS—were it not time that we assumed an end to this thing called “writing”—or the feeble attempt of placing Thought Power into word forms? Verily the all-important issue herein is that You actually be your SELF and live the knowledge and wisdom that SELF “RAYS!” And if such LIVING seem not easy: be glad! for the WORTHWHILE is never easy.

If, in closing, we would linger, we would only repeat what we have said: apart from self-guidance, peace of mind and spiritual security, meditation enables you to realize the ONENESS of Being. All life IS One! But until humanity, as a whole, can actually live in the Realization of that Oneness, Universal Harmony is impossible. We may break the laws of men and ignore the laws of nature, we may attempt to deceive ourselves and hide from the light of the sun, but in our daily contacts with men and women in the great open “Realm of Life”—we cannot escape Eckhart’s reality in “The Eye with which I see God, is the eye with which God sees me.

And now, this above all: “To thine own Self be true....” for helpless and lowly as thou mayest feel; weak and bewildered as thou mayest feel; weak and bewildered as thou art want to seem; impermanent and insecure as thou mayest appear, if thou wouldst be one with Man and know The Beyond; if thou wouldst possess Omniscience and behold Omnipresence—if thou wouldst feel Onnipotence and fathom The Ultimate, then know thy SELF and explore the realms THEREOF!

Gardens For Tomorrow

Chet Petersen

The laws of God are immutable. God is Love, Life, Good, Omniscient, Omnipresent,—Light—Heat and Power.

Man continually asks for proof. He questions—he doubts—he doesn't believe—and yet, the proof is all about him.

The Master taught plain, simple, natural law. He taught in a quiet, confidential, and easily understood manner. He taught in parables, or simple explanatory stories of comparison, in keeping with the mode of verbal expression during His time on Earth.

Let us consider, "As Ye Sow, So Shall Ye Reap". Is this so hard to understand? Does not ALL life spring from the soil, growing upward into the light? Does not the LIGHT, by immutable law, attract?

The farmer, working with the soil, and the seeds of the life, which he naturally expects to yield an abundant crop, KNOWS, his crop will be exactly that which he has prepared for, in advance. From a few seeds of corn, planted in a hill of soil, stalks spring up into the light, to later yield an infinite number of the same kind, but perhaps of slightly better type seeds. The intelligent farmer practises crop control. Calmly—quietly—and in perfect faith and trust—he

prepares the soil, adding fertilizer to strengthen the weaker elements of the soil; where rainfall is insufficient, irrigation makes up for the deficiency. Each planting yields in accordance with selection, preparation, and care.—Should the rains and drought come to sweep away the farmers work, he steadfastly continues to till and plant, knowing that the great law of compensation will in the end, bring a yield for all that has been lost. Gain and loss are but experience, and through each experience, the farmer becomes wiser. Through each experience he learns that as a child of God, an off-spring of the ONE GOD, Father of all, he must do his best, even in the face of adversity. Time, place nor circumstance, are not his master, for he has become master of himself and his destiny. He has chosen to work with the elements of his surroundings, knowing his failures and his successes are the product of his knowledge and wisdom.

Should he burn up the ground, or drain it of all strength, or plant more inferior seeds, year after year, he eventually must come to the realization that he has been working with the law of diminishing returns. He then understands that his work has been that of a destroyer, the product of his own choosing. Facing himself, and seeing the fault lies within himself, he repents (turns about) and seeks to correct his erroneous ways—Lacking the courage to face himself, he blames farming in general; poor land; poor seed; and everything he can condemn. He then

passes on to another kind of work, where again he must work with the elements. His failure or his success are in his own hands, for as he sows, so does he reap. The law is immutable, and impersonal, irrespective of the chosen field of work.

The same law applies to finance; to masonry; to dressmaking to electrical work or any other field. The law works only one way. In success it is called the law of abundance; in failure it is the law of diminishing returns. In each case it begins with ONE, always the law of "Sow and Reap."

The same law provides its own penalties and rewards. The poor workman, the poor lover, the poor business man, the poor statesman, the poor farmer, eventually eliminates himself. He needs no one to eliminate him, for the great Provider, in setting up the perfect law, made provision for ALL THINGS. The good workman, lover, business man, statesman, farmer, receives his just reward. As he becomes better; making use of intelligence, (light) he finds a new level, the level which he chose to attain. As he shares his new attainment, he enjoys the warmth (heat) of friends. And as he instructs and lifts up, not looks down upon, those fallen by the wayside, he receives respect, (power) because he kept his light in the open, rather than hiding it under a bushel. Again the immutable law—All things are drawn to the light. NOTHING IS HIDDEN, for the law is impersonal, and is shared by the infinite intelligence. When man seeks to hide what he has discovered

(to keep for his own) a more perfect discovery is made in another place so the light can always shine. God's supply is inexhaustable and is given freely to USE for man's betterment or attainment. God continues to give man chance after chance to USE, not to keep, that which is freely given.

The same law applies to dealing with people, regardless of race, color, or creed. Like attracts like. Guns call for guns. Harsh words call forth harsh words. Freedom begets freedom. Kindness begets kindness. Thoughts beget thoughts. And thoughts are things, for thoughts are potent. Thoughts are unreleased power. Actions bespeak thoughts, for action is manifest thought. Life is a continual or continuing process of choice, of weeding out, of mental housecleaning. Life attracts life. Death attracts death. Dead or unexpressed thought is the beginning of decay. Anger, jealousy, hatred, and all other forms of destructive thinking, if expressed to another bring in an abundant crop, at the most propitious time. If suppressed or compressed into the brain of man, they stagnate and poison that man's system, starting the decaying process, within that man, and expressing themselves through the law of diminishing returns. Such thoughts eventually darken the mind or brain, and exclude the light of life.

Thus, it behooves man, to cancel such thoughts within himself, if he would live. The Master taught the exact way to accomplish this. He taught forgiveness unto seventy times seven, and the return

of a good thought, or thing, for evil. Even unto the end, when crucified upon the cross, He said, "Forgive them for they know not what they do." He knew that life was eternal, that He couldn't lose, for He was working with the law of increase, and that as He passed on, the abundance of His good, in word and deed, would not only light the way for others to follow, but would yield Him, the fruit of His labor in behalf of mankind. He knew the law of "Sow and Reap."

What will your garden of tomorrow yield? What crops are you preparing from today's seed? Are you faithfully planting kindness, love to one another, helpfulness? NOW, is the time to plant tomorrow's crop, whether it be in work, in health, in play, or in human relations. For the law is immutable. The law never fails, no matter what you plant. From somewhere, in the garden of the world, comes your crop. YOU are the planter—YOU are the reaper—YOURS is the choice.



"Reason operates only on the surface of the mind, and however purely rational a man may suppose himself to be, when he sleeps he is caught unawares by the thoughts that he believes to have vanished."

—*Author Unknown*

* * *

Our Breath, and yet eternity of breath—
Life's rhythm;
One Soul, and yet a multitude of souls—
God's Love.

—A. ALLT

The Aura

Marie Marlowe Pulley

The Past hovers like a subtle aura around the Present

"Aura" is a Greek word meaning "breeze". The "aureola" is that radiant, luminous cloud-like haze which emanates from and surrounds each individual. It is the atmosphere of anybody composed of subtle exhalation of certain forces within the body.

Sacred personages are always pictured with this aura visible, particularly around the head as a halo. People in ancient days believed the brain to be in various parts of the body (as it is revealed to be in deep occult study) but placed the halo near the head brain, recognizing the seat of spirituality in that center which governs the aura in the head brain. Crowns of kings come to be symbols of the radiance of this spiritual power in man.

Science has looked upon the supposed emanation of power from one individual to another, particularly through the eye— "the evil eye", as mere superstition, but in the modern study of electricity and magnetic fields, it is coming to sea that the human body is surrounded by a magnetic field created by an emanation of certain forces from within the body.

The aura is of oval, elliptical form, narrower at the top, and although of vapory appearance, it is not

a vapor as it remains unchanged by either heat or cold. It varies in size, or depth, according to spiritual development. Gautama Buddha is said to have had the largest in history. It also changes with the physical health and disease. Women have the wider auras, and can change them voluntarily, though men cannot.

Science well knows that the human body generates and radiates heat. As heat it manifests in the field of infra-red, and as light or aura manifests as ultra-violet phenomena (at opposite ends of the spectrum.) Rays of the aura do not belong to the ordinary visible spectrum, hence they are not auto-luminous in the ordinary sense. An extra-normal sight based upon a certain nervous action is necessary. Rays of the aura are invisible in total darkness (except to the clairvoyant sight.) They show best in a dim light and because of this characteristic are never photographed satisfactorily.

There are also rays, or vibrations which are sensitive to the nose. Saints are said to have a peculiar smell—"the odor of sanctity" is no mere figure of speech. There is an aura which is smelled, as well as one which may be seen (and heard.)

Most people of little or no psychic development are able to see the auric emanation, without straining the eyes, in a dim light, particularly if the ginger tips are held about six or eight inches apart. (It is easier to see a line of force at two points than over or from large surfaces.) It is an interesting experiment for

two persons to hold each a finger in this position to see how the forces and colors of the two blend or repulse each other.

A red aura, if it be dark and violent, indicates the emotion of anger present; if it be rose colored, of love. Brown and grey are negative colors which blend, and negate, with all other colors. Black also is a negative color, but its presence in the aura indicates extreme hatred. Reddish-black indicates flashes of anger. Reddish-brown denotes avarice and selfishness, and greenish-brown jealousy. A bright, livid grey denotes a fearful mind. Yellow is the color of the intellect or the mental life. When it is dull it indicates a low level of mind development. Orange, on the other hand, indicates pride and ambition and aggressiveness. A dark blue aura indicates a person of religious feelings; a purplish-blue indicates one of more spiritual development. A medium blue is an astral color, and purple is the color of spirit.

Auras change frequently, though the general color, size and brilliance indicate the real symbol of the individual's development. The aura may be changed in hypnotism. There are always sudden changes as the emotions change suddenly. The brightness as well as the color is an important indication of soul development. Auras of quick, intelligent minds are brighter than those of dull minds. There are also modifications in texture and delicacy of the aura. The Colors themselves are changed with the application of bromine and iodine, but their allied chlorine

causes no change. Applied to certain parts of the body, the color of the aura of that part is changed, but when these drugs are applied to the spine the whole aura is changed.

This indicates that the aura is definitely connected with the nervous or Life Force of the body. Children have little or no aura, but the aura manifests at puberty. Persons of undeveloped mentality have infantile, undeveloped auras.

Whether the aura depends on the functional maturity of the sex organs, or vice versa, is a moot question. Pregnancy also produces marked alterations in the aura, showing definite connection also with the Life Force in the body. As a matter of fact, pregnancy can be diagnosed by the aura. A certain dark space in the lumbo-sacral part of the body disappears in pregnancy. Deeper colors, though not so bright show at the breasts and umbilicus.

For that matter, all diseases can be diagnosed in this manner.

The aura is divided into three parts: 1. the part nearest the body is not more than 1-8 inch wide and merely outlines the body in uniform width. In disease this part grows wider. It is usually of bluish-rose tint. 2. the second part is wider, with lines at right angles to the body. It is greatly enlarged when the person is in poor health, especially is it enlarged at the parts chiefly affected. It is of bluish color usually, shaded to red and yellow (with the mass of people). 3. the third or outer part of the aura is the

part which is most greatly changed in health and disease. In good health it is symmetrical. In bad health it is unequal and irregular. When the character of the aura is not changed by ill-health, there is always an alteration in the texture in diseases as the auric texture becomes very coarse in the sick.

In cases of nervous exhaustion, as in a faint, the color of the aura becomes paler. Also in the impairment of the mental action, the aura diminished in size, color and distinctness. Age does not change the aura though disease alters it somewhat.

There is no aura to a corpse, not even with highly spiritualized persons like the Buddha. It has been scientifically proved by the Russian experimenter, Prof. Edwin Bauer that the magnetic and electric characteristics of living cells change as life ceases.

Science has revealed an electrical atmosphere of a super-physical substance which emanates and envelops everything and extends beyond the periphery of the physical body. In other words, an air current caused by an electrical discharge from the body produces a magnetic field surrounding the body. The force emanating from magnets is well-known.

The aura itself does not possess a magnetic polarity, being of neither polarity. It is in reality the expression of two forces (polarized) generated within the body. It is not the mere radio-activity which is the universal property of all matter, for the physical aura can be influenced by the external forces of electricity and certain chemical actions. An elec-

trical charge will enlarge an aura. All vital forces are electrical, and a mutual attraction, or repulsion, exists between different auras. Something of this sensitiveness and attraction exists between people who can sense or see the aura of another individual.



Words

ELLA WHEELER WILCOX

Words are great forces in the realm of life.

*Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
Those very elements to mar his fate.*

*When love, health, happiness and plenty hear
Their names repeated over every day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay.*

*Who talks of evil conjures into shape
The formless thing, and gives it life and scope,
This is the law; then let no word escape
That does not breathe of everlasting hope.*

Love and Hate

ROSE MADELINE HARRIS

*Hate is Love's wayward child,
One from the other springs;
Because we love over-much,
We clutch Hate so fiercely.*

*But how entice the erring child
Into the fold?
Time was, when flogging,
Ostracism, torture untold,
Followed the transgressor
Through the world.*

*But today, we say,
"Extend a helping hand,
Try to forgive and understand."*

*Those warming rays of Love,
Steadily undermine
The frozen wastes of Hate;
Pursue ardently,
For light through darkness
Has ever been known to shine.*



Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.

—Daniel Webster

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