

The

PHILOSOPHER'S

A Monthly
Magazine

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:-CONTENTS:-

The Power of Thought in
Silence
Dr. Mystery

The Present Awakening
Vera Stanley Alder

The New Self Education
Marie Harlowe Pulley

The Power of Poetry
Norman M. Douglas



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MAR 31 1945

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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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The Power of Thought in Silence

Dr. Mystery

Some of you mortals feel that silence is merely closing the eyes and trying to remain still outwardly for a certain period of time, while within yourselves your minds are rapidly generating thoughts, receiving thoughts and mulling them over and over and then you wonder why, when you think a thing, it is not fulfilled. We have heard some of you say you created a thought form of a certain condition but it was not fulfilled. It did not come out upon your pathway. Therefore, you became discouraged, unable to carry on, feeling that you did not yet know enough to accomplish that which you would like to have done.

Now we would like to have you think about this subject which we call Silence. Silence to us means not permitting thoughts to enter your mind or to leave, excepting that one great thought of lifting the consciousness up to a higher and yet higher rate of vibration, that you might attain to that plane upon which the thought form must first be realized for perfect manifestation upon this plane. It is necess-

ary that you become positive, that you hold yourselves in a position to permit your life force to flow through its channels, released and free from all obstruction and that you keep your mind clear and quiet, that you will yourselves to "stand porter at the door of thought" and that you do not permit an entrance,—that you wait until such time that your whole body is under your own control and direction.

Then when you send forth this great idea which you choose to create, it is necessary for you to send it out with dynamic force upon this plane of consciousness which we have just spoken of and after you have sent it out with force, power and great feeling, then do you know you have planted a seed and just as you plant the seed for your flower, do you water it with your faith, knowing that in due time it will come about. You do not know the seasons of thoughts as you do your plants and your flowers, but you do know that if you plant a thought in the Silence that it will come forth unless you dig it up with your doubt and with your fear and with your lack of understanding of the law of nature. If you plant your seed and you are not true to it, then you cannot expect a perfect harvest and if it is planted deeply and you immediately plant other thoughts as deepy, which are not constructive, then you cannot hope to have a perfect harvest. It will be chaotic

and filled with weeds.

There is no mortal upon this plane who is not capable of bringing forth into manifestation anything that he desires to plant and if he has any degree of consciousness higher than the ordinary ideas of life, the vibrations of his harvest will be as rapid as his degree of consciousness and will come forth accordingly. In other words, if you lift your consciousness to a high rate of vibration, then your harvest will come to you rapidly according to the foregoing laws. There is no excuse for any student to feel that he cannot fulfill and that there is anything outside of himself that keeps him from fulfillment. There is no reason for discouragement. There is no reason for negative thoughts concerning it. It is vitally important that each one of you recognize your powers your capabilities and utilize them in a most dynamic constructive manner

Once you have placed in motion the great thought of advancement, desire, knowledge and understanding, then do you place yourself in the momentum of such laws governing the universe and then do you draw to yourself experience that you could not have had otherwise, because it is necessary to eliminate from out the consciousness of each one of you all of the dross that you might be purified and the new and higher rates of vibration come forth. It is of your

own asking—it is of your own desire. When it comes to you no one else has done it for you and one once placing himself in this position will never be permitted to stand aside again and drift with the tide.

Once he attempts it, the price is a great one and usually drastic to pay, not because he has sinned, not because he is not right, but for the same reason that if a being attempts to ride upon a fast train and would decide to step off, that too would be a drastic experience. The train is going onward and the only thing you can do is to remain with it, even though it may bring to you discomfort. You have made your choice and that is the only way that you can arrive at your destination.

The only way you can lift your consciousness to this particular plane that we speak of is by spending a certain amount of time in the silence and that means free from all outer conditions, as well as outer and inner thoughts and we may say to you there is no outer conditions so important to any of you as a certain amount of time devoted to this particular period of silence. You never can go back over the pathway, once you have come along this far, and it is necessary that you take this opportunity of silence now, for it is wasted moments for you until you do so.

And we would suggest to you that when you enter into this silence that you throw a law of protection

about yourselves and ask that you may be protected with Infinite Love of Wisdom and that no one be permitted to enter into your room who does not come in the name of the Father, seeking to do his will and thereby uplifting all humanity. It is necessary that you bear this in mind continually and we suggest that you use it often. Whether you are entering into the silence, or wherever you are going we suggest that you use it often. Whether you are entering into the none greater.

Silence does not only mean this that we have been discussing, but it is a vitally important word when used in relation to speech. It is important that at times you do not speak, that you remain silent rather than to speak hastily, rather than to express yourselves in a manner that is unbecoming, or cause you to regret it later. As we have said to some of you, "If you but knew the power of the spoken word, it would strike you mute." We see so many individuals all over the world speaking idle words, casting out sounds upon the earth plane that travel through the minds of thousands upon thousands of individuals and return to them and their own in many forms of chaos and often destruction and there are those upon this side whose work is to try to lift some of this heavy burden that it might not gather force and momentum and destroy entirely masses of humanity.

It is so important that you little dream of how much you have to do with the making of disaster, how much you yourselves are responsible for such conditions. Every time you read in your newspaper or hear spoken by another destructive conditions, destructive attitudes of mind, every time you repeat it or discuss it, you give it added weight, added power and it goes out into the world and creates that which you would little recognize, if you were to see it. It would be impossible for you to know why you were affecter or were not affected by a condition when it reached its climax of action and little would you dream that you, perhaps, had had much to do with starting this great condition in its smallest form. That is why we have urged so often that you watch your speech, your thoughts and do not read and discuss and think over destructive things. Try to qualify them, as we have heard you speak of it, with Divine Love and Wisdom and lift your own consciousness above it that it may be eliminaed fully and you not be a part of it. It is necessary that you shatter destructive thought forms and when such thoughts come into your minds that distress and disturb you and you know they are not a part of your own, do the same with them that you may clarify your own minds. Thus you would bring about healing in your own world, as well as healing to others and you would be giving to the world that which no one else

could give unless they too would do the same. You could not do more if you had much wealth than to do something of this kind for humanity. Anyone can do it if he wills to do so and by doing so he attains for himself self-control and to those of you who desire attainment, who wish to be placed in a position where you can help humanity, see to it that it is not a position of power, of place, that you are looking for, but that it is one of true selfless service.

It is so vitally important that you ever bear in mind your motive and while, to all appearance, even to yourselves, you may feel that you are serving selflessly, it is well for you to take inventory of your own thought world and see if your motive is always pure, taintless,—without desire or those subtle influences that tend to keep you from that great attainment for which you are striving.

And "by their works shall ye know them" and out upon your paths will come the fulfillment of this great desire if you are true, if you fulfill not to satisfy something within yourself, but fulfill because it is the law of your being and necessary for the great cosmic good that you serve and fulfill. Work ceaselessly that others may be aided and "as ye give, so ye receive". As you lift yourselves up do you lift others unto you. And we urge you to see to it continuously that you are true to yourselves, for only so can you be true to others.

The Present Awakening

Vera Stanley Alder

Having taken a lightning and very superficial survey of the history of the Ancient Wisdom, we can now trace the evidence of its resurrection at the present time.

The first steps were taken toward the end of the nineteenth century. H. P. Blavatsky contributed greatly by her inspired researches among ancient documents and the treasures she brought to light and so tirelessly analysed. She founded the work which has since been carried forward by the Theosophists and which consists of a modernization of some of the Ancient Doctrines, together with public instruction in the form of lectures and libraries. Various other teachers and communities too numerous to mention here have come forward all over the world to add their quota to the widespread interest.

Some of these stress the mystical side, some the occult, and some the practical. Everywhere there is a banding together of earnest people thrilled with their particular fraction of the unearthed wisdom, each little group usually convinced that it posses the one and only truth and way of salvation.

For a long time progress has been hampered by the old feeling of separatism and the intolerance of another's method of approach to the truth. But even that handicap is finally beginning to be overcome. The cry for world-wide unity, peace, brotherhood and the casting down of barriers is increasingly making itself heard.

Fraternities like World Fellowship of Faiths have fought against almost insuperable odds of intolerance and stagnation, to draw together the religions of the world and bring to light their fundamental sameness. Groups have been formed all over the earth for purposes of spiritual propaganda, united meditation, and training for the selfless service of healing and harmonizing by thought and prayer.

The word 'international' is now so much in use that it is almost becoming a household word. Humane societies for the prevention of cruelty of all kinds are also doing valuable work and gaining increasing support, while education and health culture are being revolutionized.

Nudist movements, vegetarian and nature-cure practices, biochemistry and the latest method of psycho-analysis, all point the way to the future universal 'Yoga' of physical attainment which is being ushered in.

The promised individualization of the Aquarain

Age is already in evidence. No newspaper can hope for success unless it provides crossword puzzles or competitions, or in other ways allows its readers to contribute each his own quota of self-expression or effort.

No film star dare run the risk of ignoring the individual outpouring and demands of his fans.

From the lowest grades of humanity to the highest can be seen signs of an increasing independence, self-consciousness and awareness.

It is true that at the present time the world is racked in parts by wars and bound down by oppression and that much cruelty and selfishness is in evidence. But these very activities are a proof of the restlessness and striving among all ranks, the stirring up of the mud in the pond before it can be cleaned. It is like the final orgy of a drunkard which precipitates the violent reaction through which he is able to regenerate.

The urge to combat stagnation and to struggle out of the ruts of convention and go forward no matter how has been evidenced for some time past in the adventures into 'modern' art, 'modern' literature, 'modern' music, and even 'modern' manners and morals.

All these signs are healthy and promising and only await the leadership of those who have put themselves

in touch with inner realities to bear rich fruit.

One world-wide group of people, the 'Men and Women of Goodwill,' are pledged to contribute that leadership in all phases of human living, fired by a lofty ideal of brotherhood which remains completely non-partisan and all-embracing. They are introducing an international periodical to foster the expression and reciprocity of goodwill all over the globe. This will be an advance on the hundreds and hundreds of periodicals already in circulation which are each solely concerned with the activities and teachings of their own little esoteric fraternity.

Another group has organized itself as a Temple of Service. It gives free training and help to all of any creed who pledge themselves to the service of humanity.

There has also been designed a World City where a nucleus for the planning of world economics, social science and the arts can be formed on a basis of world co-operation.

A deeper understanding of the arts and sciences is being taught by the school founded by Rudolph Steiner, whose very name is an inspiration to students of the occult.

And so the work grows on all sides. There are some, of particular gifts, who are practising alchemy itself, revising the ancient mystic knowledge and pro-

bably preparing a wonderful step forward for medical science.

Others are working faithfully and steadily to spin a web of constructive thought across the world by the formation of groups everywhere meeting regularly in Meditation for *Peace and Progress*.

In the Church itself many are beginning to feel the fires of inspiration rising once more, and their congregations are quick to appreciate it.

The flame of regeneration and renaissance is burning high already, and many are the little sparks, fanned by patient souls, ready now to flare into a rich fulfilment.

We find too that a higher type of teaching is gradually permeating various centres of investigation both spiritualist and Christian-Scientist, occultist and psychis, a type of teaching which is insensibly, and subtly drawing them all closer to each other. At the same time the materialistic scientist, chemist and experimenter is, by virtue of his very persistence, approaching to the self-same heart of Truth in his own way.

A wonderful era may soon dawn when humanity will figuratively rub its eyes to find that blinkers and barriers of so many kinds have somehow melted away, and that it has learnt to turn its back upon the illusion of Division, and seeks only to unite and

fuse all people and all activities into one coherent Whole which ever becomes simpler and more complete.

* * *

Never forget this: humanity is ever aspiring to happiness, peace and progress, but as Thomas Jefferson said: "Man is the maker of his own destiny" Marti also said: "The great battles that will free humanity are not fought with swords in hands, but with the intelligence in the inner being". Napoleon was also explicit, saying: "There are two great powers in the world; the sword and the spirit. The spirit has always conquered the sword". This shows us clearly that we must prepare ourselves for the post-war period, since when the cannons cease to speak, Human Conscience must assert itself and claim its natural rights, which are of greater importance than conventional interests of political arguments.

The worst tragedy of humanity would be that, when peace is made, in the time of readjustments, political expediency should weigh more heavily than Wisdom and Love, or military might more than Conscience and enlightened intelligence. The truly Vital, in humanity, is rooted in the Spiritual, and neither the militarists nor the politicians know a lot of this.

The New Self Education

Marie Harlowe Pulley

"The most difficult thing is to know what we know and what we do not know." —Ouspensky

Plato declared that the purpose of education is to be led upward from youth to be glad and sorry about the things one should be glad and sorry about. Certainly no sphere of life is remote from education. Education, which should be an equalizing factor in life, is today that which makes men unequal—there is no equality of opportunity where there is no equality of qualifications. Many men can read, but few can read an antique, rare papyrus. "Education" means to "draw out" (Latin derivation) though the process is that of cramming in. Only by drawing on that interior resource by true education is man's will and capacity brought into harmony.

Jung said of that education which is not merely intellectual, "I am a physician and deal with ordinary people, and therefore I know that the universities have ceased to act as disseminators of light." Almost every man is a Jekyll and Hyde, but an education which perceives that there is Something in man to be

drawn out, carries man beyond the education of the ordinary life.

Man is being continually educated—the Inner Life drawn out into expression, but many of the transitions remain unnoticed. The starting point in man's true education is the point of awakening in him the sense of the Absolute Righteousness of Life. In the past, education has taught man something about almost everything but himself,—how to make a living but not a life. But as man is slowly getting away from the idea of a pedagogic science with its limited principle, true knowledge is manifesting as an impetus to Self-discovery. A change of consciousness (the development from self to Self) is man's greatest aid, for all else follows. Strangely enough, man's first training is involuntary, effortless—as he learns his own language. Whereas in the past a too great stress was placed on External objects, today true education tends to less of a grouping of a conglomerate mass of abstract and assumed facts, and more to a stimulation of originality or the expression of the inner and higher mind or Self.

True teaching does not convey facts merely, but develops the faculties. It does not indeed "teach" anything, but develops the brain power. The memory type of teaching has lost; therefore, its power to transform the mind; that which is made so plain as

to require no further thought for comprehension is valueless. Those who complain that a classical education is not practically informative are in error, for teaching is chiefly for the (re-orientation) of the character by opening the windows of the inner consciousness. Thus, a man may know all the dates in history without having developed a political sense within him; a man may know many languages without perceiving anything of the national spirit which inspired them. A madman remembers clearly but does not perceive the truth. And a theory of painting does not enable man to paint a masterpiece.

Teaching should be in harmony with the inner stages of man's development, covering his psychological life periods, if the full benefit of development and expansion is to be received.

The period from conception to four years is governed by the MOON, in which is developed the faculties of hunger and thirst, love of sound, attachment to parents and pets, a sense of color and of proportion, measure and size. The child is strongly imitative in this period. Exhortations and admonitions are useless in discipline, which must be done through reflective imitative impulse. Often a child stealing money for candy is not stealing at all, but is merely an imitation of an action by the mother going to her purse for money for purchases.

From four to fourteen the individual is inclined to mental activities,—reading, writing, study of languages, inasmuch as this period is governed by MERCURY. The imitation of the previous period is now inventiveness and originality. Reverence due to a strong development of devotion to authority, is here manifested. Often the child here accepts some religious authority in life. At about the age of nine the memory is developed, accompanied by a feeling for history; feelings are awakened and the personal will is developed, showing at about eleven or twelve years of age an independent power of judgement.

In the period from fourteen to twenty-two, governed by VENUS, man gives himself over to entertainment, friendships, novels, love and the sex impulse. From twenty-two to forty-one, a period governed by the SUN, man shows his love of freedom; he becomes independent and confident; a sense of holiness and self-respect is developed; the will becomes determinate.

From forty-one to fifty-six, governed by MARS, life is full and active, but not always without its troubles. Courage and executive ability are developed. From fifty-six to sixty-eight, a period ruled by Jupiter, man is inclined to deeper studies, to a more ceremonious interest, to more thought of future life. Charity, benevolence and justice develop here. From

sixty-eight to the end of life the individual develops a sense of economy, becomes secretive, fearful, and suspicious.

A word must be said about the polarity of the student-teacher. In India a student often dwells with his teacher for a period of thirty-six years. As education is there recognized as a character-building process, the home of the teacher becomes the university.

Tremendous forces are centered in a teacher. The student receives from the teacher more than he can ever return or repay. In this, the teacher stands for something more than his own person; in serving the teacher it is a symbol to that larger Teaching which the teacher but symbolizes. Certainly if the teachings contain nothing of the self of the teacher, they are valueless, for the student accepts from the teacher only that which the teacher himself actually accepts.

There is a certain psychological identification of the teacher with the student in which an intangible element in the teacher's life becomes a power which starts a centripetal current operating in the mind of the student.

Teachers form and mold human life to a great extent. Those psychologists teaching the Self-Education must of necessity be limited to those whose con-

ditions of consciousness prepare them for the newer and more powerful type of teaching. The force of such a teacher is centrifugal and it streams from him in a positive, dynamic power which disintegrates the old forms of consciousness. The purpose of such a teacher is to create a new type of consciousness and not merely co-operate with the existing forms. Naturally such a one is not always popular with the crystallized mass consciousness, not yet appraised of the new world, and its new education now emerging from the global chaos.

* * *

Prayer

"The example of our Lord in the matter of Prayer is one which His followers might well copy. Christ prayed much and He taught much about Prayer. His life and His works, as well as His teachings, are illustrations of the nature and necessity of Prayer. He lived and labored to answer Prayer, but the necessity of importunity (steadfastness) in Prayer was the emphasized point in His teaching about all Prayer. *He taught not only that men must pray, but that they must persevere in Prayer.*

"To prevent any discouragement in praying He lays (as a basic principle) the fact that God's will-

ingness to answer our prayers exceeds our willingness to give good and necessary things to our children. Further, Christ gives the most positive and reiterated assurance of answers to Prayer. 'Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you.' And to make assurance doubly sure, He adds; 'For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.'

"Yet there are certain conditions to answered prayer. As our great example in Prayer, Christ puts love as a primary condition. Through love the heart of him who prays must be purified from all the elements of hate, revenge and ill-will. The 13th chapter of 1st Corinthians is the Law of Prayer as well as the Law of Love. To master this chapter from the epistle of St. Paul is to learn the first and fullest condition of Prayer.

Dr. Edward M. Bounds—The Periscope

* * *

I open my entire being to the cleansing fire of Divine Love, that it may purge me from all bitterness and hatred, uniting me with Christ, and manifesting itself through me in harmony of spirit, mind and body.

The Power of Poetry

Norman M. Douglas

In other words, while man courts duality, lukewarm between Mr. Hyde and Doctor Jeckyll, he is subject to the effect of contrast and the relativity thereof. While, in truth, there is but one *Being* throughout all existence (Mind inseparable from matter) and though debris or dirt itself is just misplaced matter: whether it be the colorful powder and grease of rouge applied to the face of our lady or the black powdered dust on the face of a coal miner, there is no difference—save that matter out of place is dualized as dirt to minds fenced with duality. Thus, to define what we consider clean, we must first cause or establish what we consider as unclean—notwithstanding that “To the clean all things are clean”—and that it was to this pure state Shakespeare refers in “Ripeness—that’s all,” or fulfillment and time to leave this particular plane of being: Jesus put it in these words, “Blessed are the pure of heart for they shall see God.”

Albeit, on this plane, the kingdom of Satan—as well as the kingdom of God, is *within* each individual Self.

Good or bad, we, our Self, cause and create the effect of all Subject and object being and the relativity thereof: hence, the true poet—loathe to cause or effect Negation in any form, courts love, harmony and beauty rather than encourage evil, discord and hate. The poet appeals to the Inner Nature; and as such is a stranger to negation—whether he theme a Judas, a Barabbas or Satan, aims to augment good while raying evil with that which is not wholly bad.

The criminal lawyer, and Earl Rogers or a Clarence Darrow, raying light on the good and virtuous side of the defendant, is the greater lawyer; and the writer or poet—though he must show a heroic character more goodly by the negative contrast of another's evil, is a true artist when he can create a goodly villian—as well as a Godly hero.

In the Book of Life, the saint and the sinner are twins in the eyes of the Author, God—the Poet of poets. We are his living songs: feeling, pulsating—throbbing in the The Book of Being—“In the beginning was the *Word* and the *Word* became flesh.” Yet ere showing here our oneness with the poet's true Self and the creativeness of his words (thought-forms) let us case the criminal lawyer: for if he, against odds wasn't big enough to effect a goodly defense, the defendant's cause would be lost. George Jean Nathan's one-word-description of Clarence Darrow is

"SIZE." Now which of us—even the most Christ-like and greater among us—would have felt big enough—Spiritually speaking—to defend and bring out "What It Took" to save the lives of Leopold and Loeb? Skipping all that was wrought herein by the attorneys for the defense, Mr. Darrow closed his plea with: "I was reading last night of the aspiration of the old Persian poet, Omar Khayyam—

It appealed to me as the highest

*'So I be written in the Book of Love,
I do not care about that Book above,
Erase my name or write it as you will,
So I be written in the Book of Love.'*

While the entire plea took hours, what word-power—what poetry must have flowed from this man's soul to effect judge, courtroom and maddened populace. "There was scarcely any telling where his voice had finished and where silence had begun," Said the reporters. "Silence lasted a minute, two minutes. Darrow's eyes, dimmed by years of serving the accused, the weak, the oppressed, were not the only ones that held tears. . . ."

Now we shall see how a poet (of "SIZE") gives an appealing and up-lifting picture of a murderer, a Christ and a thief. We found Gibran's Judas not wholly bad. Let us view Barrabas, the murderer,

placed as a pawn beside Jesus, the Christ; who, in turn, is nailed between thieves.

When Jesus stood before Pilate, whether or not the latter was moved by his wife's: "Have nothing to do with this just man," he saw a way to free himself of any risk wherein he might be a party to injustice. On the day set aside to celebrate the Feast of The Passover, it was in his power to release one criminal: hence, he felt that in placing the murderer, Barrabas, beside Jesus, the populace would demand that he release The Christ. Let us hear Saint Matthew:—
Chapter 27; verses 17 to 27

And Pilate said unto them, "Whom will ye that I release unto you? Jesus of Barabbas?"

But the chief priests and elders persuaded the multitude that they should ask for Barabbas and destroy Jesus.

But the governor answered and said unto them, "Whether of the twain will ye that I release unto you?" They said Barabbas.

Pilate saith unto them, "What shall I do then with Jesus which is called Christ?" They say unto him, "Let him be crucified."

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just persons see ye to it"

In relating what followed, the average chronicler depicts Jesus as a pitiable victim between two thieves and crying, "Oh, my God, why hast thou forsaken me?" while Barabbas, the criminal, is—but here is where we see poetry—as Shelley sang, "Marry exultation and horror, grief and pleasure. . . ." for Gibran lets Barabbas carry the *word* and he says:—

"They released me and chose Him. Then He rose and I fell down.

And they held Him a victim and a sacrifice for the passover.

I was freed from my chains, and walked with the throng behind Him, but I was a living man going to my own grave.

I should have fled to the desert where shame is burned out by the sun.

Yet I walked with those who had chosen Him to bear my crime.

When they nailed Him on His cross I stood there. I saw and I heard but I seemed outside of my body.

The thief who was crucified on His right said to Him, 'Are you bleeding with me, even you, Jesus of Nazareth?'

And Jesus answered and said, 'Were it not for this nail that stays my hand I would reach forth and clasp your hand.'

*'We are crucified together, Would they had raised
your cross nearer to mine'*

How timely are Shelley's words here: "Poetry redeems from decay the visitations of the divinity in man; and turning all things to loveliness, exalts the beauty of that which is most deformed. Poetry marries exultation and horror, grief and pleasure, eternity and change; it subdues to union, under its light yoke, all irreconcilable things. It transmutes all that it touches, and every form moving within the radiance of its presence is changed by wonderful sympathy to an incarnation of the spirit which it breathes."

While the average depiction of a Barabbas or a thief is effected to stir hate—or at least indignation—the poet, realizing the Oneness of Being and appealing to "the divinity in man" entreats understanding and harmony. While discord and hate injure the Subject rather than the object, indignation itself is never justified. The most critical nature—in fact, the foremost critic of now, Mr. Nathan, in "The Testamony of A Critic," says, "The truly cultured man is never indignant."

"There is no 'righteous' indignation:" taught Vivekananda (Inspired talks) "because indignation comes from not recognizing Oneness in all things." God and

His humanity are One and ever would Polymnia's true self rein Pegasus toward that reality. While the commercial author and journalist, for the sake of news or business, may pawn the beauty of Erato for the hurts of Melpomene—and the bard of laboratory worth play to the lower nature, the true artist and poet would exalt the beauty of that which is most deformed and not cause one nature to dislike or disrespect another.

Gibran says of Jesus, "Master, Master Poet—Master of words sung and spoken, the heart of the world quivers with the throbbing of your heart, but it burns not with your song. The world sits listening to your voice in tranquil delight, but it rises not from its seat to scale the ridges of your hills" What truth! For He verily cried from the house tops, "There shall be but one fold and one Shepherd—Ye are your brother's keeper." He asked, "Who are my brothers and sisters?" to denounce the divided sections of distinction and clear all doubt as to the oneness of The Human Family. When asked for a lesson in prayer, He began with "*Our*" and not *My* Father—but we shall hear more about this Oneness and the poetry of Jesus later.

If we have dwelt at length on Gibran, it is the majestic power of his beauty that lures us. Esteemed "The greatest seeker after beauty of all time,"

how comely vestures he the most adverse character in gracious apparel—and especially where such an one as Barabbas is occasioned to tell us of Jesus and the thief. The latter, proud in being crucified with the Redeemer, is calm and fearless in facing death and The Unknown; while such is the nearness wrought by the poet, Jesus says, “Where it not for this nail that stays my hand I would reach forth and clasp your hand. . . . Would they had raised your cross nearer to mine.” Such friendliness and understanding—for, after all, to the Savior or Christ, what is a thief but a creature in want—on a planet lavished with abundance?

* * *

May the Strength of God pilot us. May the Power of God preserve us. May the Wisdom of God instruct us. May the Way of God direct us. *St. Patrick*

* * *

Blessed is the man that trusteth in the Lord—that delighteth greatly in His commandments. Wealth and riches shall be in his house. *Psalm 112*

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the busy man and woman who desire an impetus in
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7443 Sunset Boulevard

Hollywood, California