

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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# Honesty

Dr. Mystery



YOUR subject to night is one of the divine attributes called Honesty. Many mortals declare themselves to be honest, honest in their endeavor in a business way to fulfill all that they see and attempt to do where-in their clients or patrons are concerned. Yet they do not recognize the same honesty in business that they would recognize in their own personal lives. In other words, mortals feel that there is one code for the business world and another for the social world. There are others who feel that if they live within the man-made law of justice and honesty that they are fulfilling all that they should. We find that most of your lives are based upon the general opinion that honesty is as mortals have made it according to custom rather than living to the letter of the Law.

As we see it, honesty must first be in the heart of the individual and if that individual is truly honest, then he will be honest in his social life, he will be honest in his business life, because he is honest in his thoughts toward himself, within himself. It is indeed

a truth that if you are true to yourself you can be false to no man.

We have looked upon the lives of each and everyone of you and we have seen you do things and we have heard you discuss yourselves as feeling guilty, and yet at the same time you do not feel that you have done that which is wrong in the eyes of the world. Let us say this, that if you feel guilty for any reason whatsoever, it is because you have perhaps omitted to be true to yourself. Perhaps you have been a little cowardly; perhaps you have not done that thing which you knew within yourself you should do, even though it would take but a moment, you have not done the one little thing that perhaps would cause you not to have this guilty feeling.

Some of you wonder why conditions come into your lives that upset you, why others attempt to do things that upset you, why others attempt to do things that keep you from obtaining honest results. Some of you look out on the world and say, "Why is it that this one is not true, is not honest in his efforts to fulfill that which he promised? And we can see very quickly it is because in your own heart you have not been true to yourself somewhere, you have failed to have the courage to stand forth and do that one small thing that would have kept you from bringing back as an effect those conditions that come to you and



upset your equilibrium in the day's work.

Honesty is that which causes you to be true to yourself first and if you are true to yourself first, then you cannot lay a law that will cause dishonesty to come to you, and even though it comes, remember it will only brush your skirt, it will be aborted to a degree. The very fact that it comes even to that degree shows that you have not fulfilled somewhere.

We have watched you and we know that each one of you sincerely hopes and desires to truly fulfill and we give this to you because it will help when you are taking inventory within yourself, It will assist you to know that somewhere along the line you have not been quite true, and because of that you have brought back returns. Think well within yourself when you say, "I always deal honestly and fairly." If you have, it will never come back to you as dishonesty. You do not need to ask another if you have been, you have only to ask yourself, you have only to see the result, you have only to see the returns of the bread you have cast upon the water. The answer is there literally and you can read it. If you are honest you will read it; if you are honest you will ask for it, and you will admit it, and once you admit it, the lesson is over half learned.

We have watched some of you in your lives wonder why it is that you have always given, that you have

always tried to fulfill even more than you have asked of others; you have always tried to do that which you knew to be right as you saw it, and you have looked out upon the world and you have declared that others should have been honest. You have seen here and there where they were not honest; you have seen that their lives have shown evidence where they have deliberately, as you would interpret it, done something that you would consider dishonest. Perhaps they have done so—perhaps they have looked at a thing quickly and have made a rapid decision and their decision was not complete; it was not clear, and way back within there was a little feeling of cowardice that they were not secure enough within to say, "I stand for this, or I do not stand for that". Perhaps they had thought if they permitted it to slide by it would not be noticed and perhaps it will never be noticed, but somewhere along the line it will return and when it does return in a manner where some one else has failed to fulfill toward them, they can rest assured that the Law has noticed it and the lesson has been given in like manner, and it has been returned. We give you this, as we have said, that you might go a little deeper into your life, that you might look yourself over a little closer and be a little more rigid with yourself, not with others, but with yourself, for you have not placed yourself in a posi-



tion where you are truly capable of judging others. Not until you have overcome within yourself, are you privileged to do that. When you judge others you are continually setting in motion judgment upon yourself and that judgment will never cease toward you until you cease judging others and work upon yourself first.

We hear students making the statement that they have been told if they set in motion a cause, a result will return, but if they quickly say, "It is not necessary for this result to come back if I know the truth". They take the stand that they know the truth and place out of their minds the fact that they are continuously setting in motion certain results. All of this they state with their minds, with words, but not with thoughtfulness. Truth is irrevocable law. Truth is immutable, it stands forever, eternal and can never change, it matters not how many times man's opinion and his mind will change toward it, truth remains and we have ever urged you to seek the truth, to live the truth, to be the truth, to know the truth - and honesty is the knowing of the truth, is being the truth, is all that you must learn to do if you hope to attain the truth. You cannot pass on and above unless you can understand the truth, unless you are able to face it, unless you have courage to stand and look yourself over and admit to yourself

when you know you have done less than regard the truth. Truth is vital as definite thought and definite thought must be a greater understanding of that which you hope to manifest. It must not carry barnacles - it cannot carry excess baggage and be the whole truth.

And to those of you who would like to attain your understanding and peace, we declare unto you, you can never do so until you are honest with yourself, until you cease to say, "I feel guilty - what have I done?" Look back within yourself and say, perhaps, "What have I not done that brings forth this particular feeling within me that makes me disturbed, that proves to me that I am a little homesick to come within myself and be at-one with myself?"

It is when you go far out from your own center that you feel disturbed and that you are homesick. Then we urge you to come back and be at-one with yourself in order to be at peace with yourself, and with the little things that make up the day. It is the little feeling that you should analyze, not mull over but analyze it that you might understand it, accept it, admit it, and immediately place it out of your mind that you may have room to place its opposite in its stead, for we have declared to you, it is a physical law that no two things can occupy the same place at



the same time. Therefore, you must immediately place it out of your mind. Recognize it and eliminate it and go forward feeling that you have conquered, that you have won a victory and you are ready for the next step.

Life is continuous, onward progression. If you choose to fulfill your part you must go on, you cannot stand still and fulfill. Tolerance is another phase that you should have with one another and yourself to the degree that you can forget mistakes but not to the degree that you can ever excuse yourself from further progress. Go forward, but go from your own center out. You are indeed master over your own domain. You are the center of the universe to yourself. Think of it and be it. You can rule, you do rule but rule majestically and be qualified and not unqualified.

You look upon a child and you say it does not know better. Some day it will learn better. Sometimes you are tolerant and sometimes you are not. Remember there are always those above you and they could say the same thing about you. Today you know no better, but tomorrow you will know.

Therefore, when you do know better you must be better. There is no excuse when you do know better, and none can look at another and see his faults without looking at himself and realizing his own - if he would be *honest* in all things.

# Birth, Sleep and Death

*Vera Stanley Alder*

As we have proceeded to explore life along these lines, it has appeared to grow more and more complicated. Indeed, many people will draw back with a feeling of resentment. They will say: "It is not necessary to know all these things! So far I have managed very well without them. The simple Christian faith is sufficient for me."

Such people will probably hate the idea of living again on this earth. They are interested neither in the future development of mankind nor in the service which they might contribute to it. In this way they show us that they are possibly still the victims of moral laziness. They are not yet prepared to think deeply or to seek new ways of helping and achieving. They wish to be left in peace in the groove in which they have been brought up.

Nor is it good to endeavour to persuade them otherwise. They are probably doing very well at their present stage, even, possibly, better than those who are so anxious to teach them other ways.



There are plenty who are eager for further knowledge and who need no persuading.

Let us continue our explorations with these latter ones, and consider more deeply the phenomena of man's existence—his birth, his growth, his sleep and finally his death.

It has been said that man is born unfinished! He is born at the ninth month, the 'finished number being' twelve. And certain it is that the young of the human are the most helpless of all.

Throughout this article we will study the human being in his fullest sense, that is to say with his seven interpenetrating 'bodies' as before explained.

We are told that the birth of the physical body precedes that of the other 'bodies', each one of which is intimately connected with one of the seven principal Endocrine Glands.

We can do no more than touch on this intricate subject here, in order to give point to our argument. Up to the age of seven the average child has only complete control of its physical body, the rest of its faculties being imitative or dormant. In a court of law a child is not considered punishable until after seven years of age.

After the first cycle of seven years we are told that the 'etheric body' is 'born' or comes under positive control. The ethers govern growth and memory.

or woman who was able to live up to his or her potentialities.

But at the present time many people dissipate their energy and strength to such an extent while young that they never reach the flowering of their greatest faculties at all. They live and die without ever tasting the ultimate joys and triumphs of human existence. They are never able to feel that they have made any knowledge really their own—that they *know* any one fundamental fact of life—what they are, why they are here, or to what progressing! They live always like the man who said, "The only certain thing in life is doubt"! They admit their dark ignorance by scoffing at the bare possibility of such knowledge, refusing to see that right down the ages there has been a vast accumulation of 'circumstantial evidence' compiled for their own heritage and benefit. They continue to muddle along interminably in their stagnant grooves.

Such laziness makes man willing to be blind to the fact that his greatest contribution of value to the world can be expected after he is fifty. Therefore he does not husband his mental and his physical strength to that end. He should realize that the inspired production of the higher mind give the intense joy of *fulfilment*, than which there is no greater glory.

The fact that many people are half-exhausted



wrecks by the age of fifty, and others much before that, is a disgrace to 'progress' and modern education and one more proof of the prevailing ignorance is that people are, not sensible of this disgrace.

When healing the sick Christ said: "Thy sin is forgiven thee," pointing out very definitely that disease is the outward manifestation of wrong thinking. But we have not yet taken the hint. We are still proud to tell of our diseases, unaware that we are giving away the unclean and unkempt condition of our minds. In the future people will feel ashamed of letting down the community by becoming unwell. A man will be as unwilling to admit to having a cold as he now is to confess to a theft.

The present general ill health is responsible for many irregularities in the development of the glands. Some of them do not recess when they should, and so a childish and unmoral state continues in the growing youth.

Unbalance of the glands cause some of them to predominate too early, to compensate for weakness in others. This produces geniuses, who are, for that reason, often prone to epilepsy and other abnormalities.

The ancient understood the connection between the glands and the subtle worlds of nature. It will be a happy day when that knowledge is revised by modern

should be put to death. Alexander the Great spoke of dreams as the greatest chance man has of acquiring knowledge.

Martin Luther said that the correct translation of 'He giveth His beloved sleep' is 'He giveth to His beloved during sleep'.

The whole history of the Bible, as well as many other ancient histories, revolves round the importance of visions, prophecies and dreams.

What are we doing now about this interesting activity which takes up nearly a third of our living hours?

The first step would be to obtain through concentration and practice a clearer recollection of our dreams. To do this it is necessary to try to visualize the Astral Plane as it really is. This is difficult because once we are free in the Astral World conditions are utterly different. Then around us pulsates the living malleable astral stuff, which is free from the laws of gravitation, and which moulds itself at once into forms under the impetus of our minds. If we want a horse, for example, we involuntarily and rapidly build one with our thoughts, and it is only a horse as our powers of visualization and observation can produce! So we are told that at night the astral realms are peopled with sleepers surrounded by their 'dreams' or creations, which are sometimes ludicrous



in the incompleteness of their conception. Apparently a person can, therefore, either actually meet his friend in sleep or converse with his own conception of his friend, which he has created. How near he gets to his desire depends on the extent of his concentration and will-power.

Another condition of the Astral World is that many things can be happening in the same spot without being aware of one another, as it were, the different grades or vibrations of astral stuff flowing through and inter-penetrating without losing their separate identities (in much the same way as we when in the physical bodies can walk right through a 'ghost'). Here we enter the realm of the Fourth Dimension. If we have had no personal experience of it, we can only understand it by studying the thousands of descriptions given to us throughout history by those who had.

The jar of returning from those subtler realms into the heavy vibrations of our physical bodies, at the moment of awakening, usually shatters the memory of our experience. We retain at best a jumbled and inconsequent translation of our dream. This is where the need of training comes in. We should concentrate on exercising a strong grip upon ourselves at the instant of awakening. By this simple expedient we may soon learn consciously to profit by our nightly experience.

Also, before sleeping we should tune our minds to our highest aspirations, as this will determine the realms we are able to reach. If the mind is clogged with petty earthly considerations, such as the price of food or a quarrel with a neighbour, its owner is naturally drawn to the same type of vibration when asleep in the astral world.

Let us now consider what is said to happen when Death has snapped the Silver Cord, and the person is finally separated from his physical body. We are told that often it may take a little while for the individual to realize that he is 'dead'. But for some time prior to this he has been buildin in the astral stuff the kind of Heaven or after-life to which he aspires.

Of course, thousands build a Heaven with golden streets and angels playing on harps. These numberless living 'thought-forms' cohere by the law of attraction into one great whole, so that the conventional 'Heaven' is actually there awaiting its owners.

Those who expect, because of their guilt, hell-fire and goblins, have created that charming reception for themselves also!

The miser will probably have made for his use a heaven full of nothing but gold pieces. The Eastern pasha will certainly get his Paradise of Houris. The disbeliever in after-life will have created for himself a horrible blank abyss.



# IF

*by Rudyard Kipling*

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you  
And make allowance for their doubting too;  
If you can wait and not be tired of waiting  
Or, being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good, or talk too wise;

If you can dream and not make dreams your master,  
If you can think and not make thoughts your aim,  
If you can meet with triumph and disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you've given your life to, broken  
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch and toss,  
And lose, and start again at your beginnings

And never breathe a word about your loss;  
If you can force your nerve and heart and sinew  
To serve their turn long after they have gone,  
And so hold on when there is nothing in you  
Except the will which says to them, "Hold On"

If you can talk with crowds and keep your virtue,  
Or walk with kings, nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the Earth and everything that's in it,  
And—what is more—you'll be a man, My Son!

*Taken from "Voice of the Science of Mind"*

\* \* \*

#### NO SOUL EVER DIES

For no soul dies—  
It lives—it loves—  
And who can tell what moment  
Some passing zepher  
Or glance—  
May start again  
The fire that burns forever  
And never can burn out.

*Justicia Edna Mason*



# Pentecost

Marie Harlowe Pulley

In all the centuries there is no age which so closely resembles the period of the early Christian church as does this age of ours. Along whatever lines of analogy our thoughts may run, -- Politics, Culture, Religion, Conflict of the Masses, the resemblances are suggestive. The church of that period stepped beyond the confines of Palestine, and came into conflict with religious quackery and universal doubt. Greek philosophy held strong sway; Pagan civilization was not yet dead; Oriental cults flourished. The world was paralyzed by doubt, and pessimism ate at the heart of man.

There were people living who had no apprehension of the spiritual needs of the day, which it was the church's purpose to satisfy. Julius Caesar, Emperor of man's army and of the church's assembly, had stated that death was an eternal sleep, and in all the great assembly of Roman Senators, not one had risen to argue the point. Three hundred years later an Emperor and the ministers of the church loudly proclaimed "We believe in the resurrection of the

body, and the life ever-lasting. In the infinite distance between the Roman Senate Chamber and the Nicene Council something had happened to turn the world upside down. What had been the power matched against the combined powers of Hellenic thought and the religions of a thousand years which had destroyed them?

A heart opened to divine fire had set the dross of the world aflame, and in the light of its blaze a new order was seen emerging. Human dross and debris are ever timber for that out-pouring of divine power which quickens, restores and adjusts all conditions of, and manner, of men, the Pentecost. It is noteworthy that the Christian Church has never experienced this restoration and rehabilitation *en masse* since the first Pentecost, a fact which indicates not that the world is not ready for spiritual re-birth, but that the tools of God, his ministers and teachers, are lying idle on every hand. Bon-fire material is plentiful, but hearts aglow with the divine message seem few.

The unstable order of society of that day is matched by our own. Never has there been such a feeling of helplessness. The cry of Soviet Russia in its upheaval is the voice of a score of nations unable to cope with situations as they find them. Social and economic unrest here in America, reputed to be in



advance of other countries in the wisdom of its management, is breaking out in disorderly situations the country over.

Facts of, and a program for a new era must be launched. The church of the first century which promulgated the original saving of Pentecost. The duty of the modern church is to capitalize the situation, and with supreme dedication of itself, raise up its shoulders to the task. Examination of the methods employed by the early church might be of incalculable assistance, for in all instances their problems are the same. The city of Jerusalem of the first century ranked, according to Josephus, in population and influence with Rome. The Hierarchy of the Jewish church fixed its abode in Jerusalem. Trading through caravans from Arabia and Egypt, and sea commerce through the Mediterranean was at great height. Jerusalem knew the problems of urban living, of commerce and trade, of racial intermixture, of appalling vice, and as such was a city charged with Pentecostal possibilities, in a way easily understood in the light of our own problems in a day when the tide of population towards our cities has never been stronger. Methods employed by the early Christian Church would therefore be found efficacious today.

Jesus had spoken much of walking in the Way, and

so extraordinary were some of the accomplishments of His followers that they were known for a considerable time as "People of the Way". They had no money hoarded in the purse, no baggage-laden train, for they had foresworn money-making as life's chief aim. Their healing activities recognized a vital need of any new age. Bodies and characters must necessarily be renewed, reconstructed. Primitive Christianity met the needs of the multitudes in this, and other ways. It made religion simple. The working man has no time for a religion which deals with leisurely observance of external sanctities. The early Christian church recited no creeds, enforced no sacraments, and its members belonged to no formal exclusive, monarchical or hierarchial organization. Set methods of its leader and Master were unknown. He saw a duty and did it. One blind man he healed by a word, a prayer, another with an application of clay. His words were clothed in garments suitable to those who were to wear them. He who found his way about the streets of Jerusalem on the back of an ass, might lose it amid our sky-scraper churches with thirty-four foot electric crosses and pews rented at a figure so high as to make them prohibitive to the average man.

What is needed today is a new discovery of God as clear and dynamic as the first Christians' experience



at the first Pentecost. Demonstration, not controversy, shall be the basis of this discovery. Upon that epoch-making day of Pentecost three thousand members were added to the church. When such a thing happens in a modern church our daily newspapers will feature the event on their front-pages. And happen it must, if the church is to be revived. The challenge of a world potentially Pentecostal is "Rise, or Fall".

In the first Pentecostal congregation there was much prayer, and little preaching. There was prayer and consecration that healed the sick, strengthened the infirm-prayer that demonstrated its use. Science teaches that what is once possible is at all times possible under the same conditions. Two plus two always adds to four. The field for a new Pentecost is white unto harvest. Where are the laborers?

\* \* \*

A true religious instinct never deprived man of one single joy; mournful faces and a sombre aspect are the conventional affectations of the weak-minded.

Hosea Ballow.

mnia glorified when - in finished excellence the poet has regalia for the Godhead?

Cast from the heights and faced with doom, at the of hell this fallen being meets his own son and daughter; she, symbolizing the ugly aspect of sin, and the son representing death - - while hell-hounds, the offspring of the twain, never cease yelping around their parents: and yet withal, in the face of shattered hopes, defeat, remorse and terror, this crushed being in magnificent defiance - - cries: "Hail horrors! HAIL!

*Infernal world, and thou, profoundest Hell,  
Receive thy new possessor; one who brings  
A mind not to be changed by place or time;  
The mind is its own place, and in itself  
Can make a Heaven of Hell, a Hell of Heaven,  
What matter where, if I be still the same?  
For the mind and spirit remains  
Invincible, and vigor soon returns . . . ."*

While high above all this Melpomene bates the monster with vain-glory - - the very cause of his downfall. Upon the brittle pillar of glamour he is placed:

*"High on a throne of royal state, which far  
Outshone the wealth of Gramus and of Ind,  
Or where the gorgeous East, with richest hand,  
Showers on her kings barbaric pearl and gold,  
To that bad eminence; and from despair*



*Thus high uplifted beyond hope, aspires  
Beyond thus high, insatiate to pursue  
Vain war with heaven."*

For his spiritual understanding and the priceless lessons found throughout his work, Milton's metaphysical knowledge stands with that of Shakespeare and Saint Paul. While - in Paradise Lost -- his genius vestures Satan in beauty, majesty and seeming power, it is for the desire thereof - - together with self-preservation and vanity, that he is divorced from the Cause for which he was created - The Original Self. "He who shall lose himself," said Jesus, "shall find His Self:" and in Milton's fallen Lucifer, the Mr. Hyde within each of us, we have a self-preserving ego that is the cause of our downfall. While this truth is revealed in the songs of the major poets, the master and seer have voiced it in The Word: and if we were to use as timely a lesson as that found in the foregoing, it could be found in the works of a greater poet. Verily, in grammar school, we are drilled with Shakespeare's:

*"The noble Brutus*

*Hath told you Ceasar was ambitious;*

*If it were so, it was a greivous fault*

*And greivously hath Caesar answered it."*

While in King Henry The VIII, the poet has the ambitious Wolsey confess:



*“ . . . I have ventured  
Like little wanton boys that swim on bladders,  
This many summers in a sea of glory  
But far beyond my depth; my high blown pride  
At length broke under me. . . .  
Vain pomp and glory of the world I hate ye; . . .  
O, how wretched is that poor man that hangs on . . .  
For when he falls, he falls like Lucifer  
Never to hope again”*

*“Cromwell” (Shakespeare words the Cardinal),  
“I charge thee, Fling away ambition:  
By that sin fell the angels; how can man, then,  
The Image of his Maker, hope to win by it?”*

If, in the present trend of events, Urania finds Mother Earth behind the eight-ball, her self-preserving, over-ambitious mortals have shadowed her thus. And if the human family does not rid itself of the lust for self, old Mother Earth may rid herself of humanity. One thing is certain, the singer has sung his song.

While we have touched here on Milton, timely as his words may be, great as is his singing (he couldn't see to write) they cannot touch the greatness of the Man himself. As for worldly power or ambition, he left that to the Almighty -- the Being that turns our globe, that plumbs the planets and fuels the distant suns -- and he accepted his sunless existence as the

will of that Power. What man -- save perhaps Homer, another poet, would have sung in darkness and of his blindness as did Milton? Verily, he sang: “They also the yearserve who only stand and wait -- and yet:

*Thus with the year seasons return, but not to me  
returns day,  
Or the sweet approach of ev'n or morn,  
Or sight of vernal bloom, or summer's rose,  
Or flocks, or herds, or human face divine;  
But cloud instead, and ever-during dark surrounds  
me . . . . .*

*. . . . . When I consider how my light is spent  
Ere half my days, in this dark world and wide,  
And that one talent, which is death to hide,  
Lodged with me useless, though my soul more bent  
To serve therewith my Maker, and present  
My true account, lest He, returning, chide:  
'Doth God exact day labor, light denied?  
I fondly ask; but Patience, to prevent  
That murmur, soon replies, 'God doth not need  
Either man's work, or His own gifts; who best  
Bear His mild yoke, they serve Him best, His state  
Is kingly, Thousands at His bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait.”*

*To Be Continued*



"We will suppose," he said, "that the peak, the mountain top, stands for Unity or God. And we will suppose, all around the base of the wide mountain, men who wish to attain the peak. From any spot at the base, the direction to the top is not north, east, south or west; it is upward. But the mountain is too steep for any mortal to climb straight upward; so here are some journeying eastward and others westward, by the winding paths, that mount gradually higher and higher. A party traveling east meets a party traveling west. 'Whither?' each asks the other party. 'To God!' both cry. And then, if they have not wisdom, each cries to the other: 'You are lost. Come, face about and go with us.' And then, alas, my friend, they dispute and condemn, not knowing in their wisdom, that all paths lead to God if they mount only upward. I would bid you beware, my friend, of falling into such unwisdom, when you return to your own country and look back in memory on this older land."

—from *Seabrook's Adventures In Arabia*

\* \* \* \*

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Herbert

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Is a magazine for

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



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