

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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Induced Interest

Dr. Mystery



YOU can intentionally induce a thoughtful interest in conditions which you might otherwise pass over as irritating intrusions. You can induce a quality of interest and sympathy for the living of life with whatever it may be dealing, by a sympathetic consideration and attention to the affairs of others or to the situations that come across your path which would seem to you as trials and hinderances which you must exist over, which you must dispatch hastily thoroughly to get them behind you, or out of your way. Instead of an impatient manner of treating situations. Whatever the situation presenting itself to you is, you can turn to it and relate yourself to it in the sympathetic attitude of a searcher, of a sympathizer, of a reformer, of a master bringing order out of chaos, of one who is thoughtfully studying the situation, and, to your surprise, you will often find great charm and fascination in the situation that has been to you before an intrusive annoyance.

You will find, by taking life more earnestly, more ideally, more masterfully, instead of merely existing, continually battling aside, here and there, the conditions you consider to be foreign to you, that you can develop a quality of the researcher who is looking upon each situation as something presenting itself for your understanding, presenting itself to be utilized, as a part of the understanding over which you mount step by step, to greater heights, to greater understanding of life, and certainly to greater power to bless and to lift others up unto you. There are those souls in life who are missing the real joys of living because they are in this impatient mood continually; they are forever speaking of that which they must overtake and dispatch, of duties that are heaped up around them, or of obligations that are pressing down upon them, compelling and circumscribing them to heed these situations, while their hearts and interest are afar off on the path toward some goal ahead, or some ideal beyond. Now, all of us understand that the law of evolution is not enforced by leaps nor bounds. It is thorough, it is perpetual, continuous, eternal. The soul must rally itself back to its central poise and realize that anything presented to it here and now is a more sacred obligation to meet it, here and now, in the spirit of the master, (of the

sympathetically interested master,) than is any situation with which it is not yet connected, that is only a hope of which it is thinking to relate itself. It is all very excellent and necessary for us to project our ideal, for us to conceive the harvest to reap in the future; but it is always well for us to understand that evolution is thorough and versatile and that it bears, at the same time, an opportunity to sow, to till and to reap now, and that it is not a matter of seasons when we shall sow today, and to morrow reap, but it is a period of perpetual sowing, tilling and reaping. The reaping of the harvest is thorough and the very manner in which we reap is a sowing for another harvest farther ahead. The manner in which we till our seeds of causation which we have sown, the manner in which we water them with expectation and with our love and faith is a part of the sowing, and is a part of the harvesting for a future time. Therefore, it behooves us to stand as beings who are conscious above, beneath, before, behind, who hold our consciousness as a consciousness rather than as a projective thing. It is well for us to think of ourselves as, here and now, in the midst of eternity, rather than at the start or at the finish, or at some specified *place* in eternity, but *in* eternity, here and now, working out from the center of the universe to us, were we must

radiate *all* which we expect to ever manifest, from this central place, which we, ourselves, are responsible for, alone can unfold and unfurl to the full expression of its divinity. It is here and now that we must learn to take every situation that presents itself (whether it be a situation bearing upon our personal problems, gratifications or trials or whether it be that of a brother's trials or difficulties) meeting each with the earnest sincerity that tries to sound the depths of all its contacts, to get all out of life, all that it holds, at each point in the course of evolution.

Many souls waste years of their lives trying to get to a place where they can live, when they could have arrived at an interesting place; but we earnestly implore the soul that is striving to learn how to live in the future, to begin experimenting and purposing with its living in the NOW; for unless you establish the habit now of looking with sympathetic interest upon the conditions (whatever they may be) today, you will not have developed the qualities that are broad-seeing, when a time or a situation may arise which might, in its results, contain all the potentialities of your desired harvest. It is so essential for you to become a vital liver of life now, for you to take life, as it is presented to you now, and see what you can do with it. The souls who oftentimes steep in their own calamities and difficulties could find their way readily

out to the high lights and joys if they studied the situation rather than studied the sense of disappointment or inharmony which they have produced upon their lives.

The student of music who simply contemplates the discord and wonders at it, can do little; but he who contemplates harmony and again tries to produce a symphony without a discord, who persistently idealizes the ideal of harmony instead of working upon and identifying his whole attention with that discord which has intruded itself, advances. So the soul learns it is not the contemplation of discord which makes it really understand; but it is the contemplation of harmony which, if we *do* understand, leads us on securely. We do not wish to know more about discord and inharmony, but we wish to know enough about harmony and order to maintain that this utter reflection or disorder to which we give so much attention is not worthy of the attention it receives. It is the things worth having which we should study with an attentive earnest sympathy; and, we will find, that the time will come when less and less of our attention need be given for the reforming of discord.

[Continued In Next Issue]

The Power of Poetry

Norman M. Douglas

"In the infancy of society"---wrote Shelley, "every author is necessarily a poet, because language itself is poetry; and to be a poet is to apprehend the true and the beautiful, in a word, the good which exists is the relation subsisting, first between existence and perception, and secondly between perception and expression. . . .Poets, or those who imagine and express the indestructible order, are not only the authors of language, and of music, of the dance, and architecture, and statuary, and painting, they are the institutors of laws, and the founders of civil society, and the inventors of the arts of life, and the teachers, who draw into a certain propinquity with the beautiful and the true that partial apprehension of the agencies of the invisible world which is called religion. . . ."

While the foregoing is said for the founding of society, today sees---in the rebuilding of wrecked countries, in the founding of new orders and in the infancy of new regimens---every leader, diplomat, statesman and designer is a poet. While the discovery

the founding and the growth of this nation has been a poem in united action, literally, America---from infancy, has been blessed with men and women given to poetry and song. Busy though they were in the founding and building of a new world, these dreamers ---ever toiling in their awakeness---found time for poetry.

John Quincy Adams, though busy in the study and practice of law, in the work of peace negotiations with England, the serving as Minister to Russia, Minister to Holland, Minister to Prussia; though a member of congress from Massachusettes; serving as Secretary of State under Monroe and later filling the capacity of the highest office in the land, the presidency, found time for poetry and---a master of prose---was professor of *rhehoric* at Harvard College in 1806.

Thomas Jefferson, though busy serving the nation as Chief Magistrate for eight years; working on the Declaration of Independence; helping to revise the laws in the state of Virginia, serving in the state legislature and later as Governor; though serving as Minister to France, a member of the Continental Congress and officed as Minister Plenipotentiary; Secretary of State to George Washington; vice-president from 1789 until 1801 and then serving as president for two terms, found time for poetry---as

well as the writing of "Thoughts On English Prosody" ---a subject dealing with the study of metrical structure, the varieties of poetic feet and meters; rhyme, patterns, stanzas, etc.

John Hays, Ambassador to England, secretary to a president and busy serving the nation in other duties, found time for poetry. Outstanding as Secretary of State and timely filling whatever office or station wherewith entrusted, as a poet he is classed in such standard anthologies as Louis Untermeyer's *Modern American Poetry*. In fact, our present Assistant Secretary of State, Archibald MacLeish, since he was a student at Yale, has found time for poetry; and recently his poem, "*The Young Dead Soldier*," was read aloud on the Senate Floor; and at a banquet of the National Lawyer's Guild, was recited by Senator Claude Pepper.

While we could deal at length on such examples, we leave this phase of our subject with a thought on Lincoln. Although biographers and historians do attempt to give some conception of his power and simplicity in the use of "words," the most eloquent orator of recent times, in referring to a letter, said, "This one line: 'The Father of waters again goes unvexed to the sea'---worthy of Shakespeare---will make Lincoln's letter immortal."

We find few selections in literature equal to

Lincoln's Inaugural address:

"I am loth to close.

We are not enemies---but friends!

Though passion may have strained it shall not
break our bonds of affection.

The mystic chords of memory stretching from
every battlefield and patriotic grave---

To every loving heart and hearthstone all over
this broad land,

Will swell the chorus of the Union when again
touched---

As surely they will be---

By the better angels of our nature."

Considering the conditions under which these words were spoken, what must have been the scope of Muse in the soul of Lincoln? Verily had he been more free to sing and not shackled with the task of breaking shackles, no telling what song he might have sung. Like the close of his Inaugural Address, many a poetic gem was his while he was restrained with indecision, threatened with the lash of secession---in the midst of spies, rebels and traitors, with his heart bleeding for the South and his convictions binding him to the North, at a time when (to use his words) "The sinners were calling the righteous to repentance."

As for his Gettsburg address, regardless of the words or eloquence given a president occasioned since

his time to speak at Gettysburg, each has felt faced with a rather discouraging task. While it takes time to reveal the power and influence of timely *words*, an outstanding critic and author of Lincoln's day wrote: "What the brilliant orator and statesman, Mr. Edward Everett, Speaker of The Day at Gettysburg, said in an oration lasting nearly two hours, was not of that simplicity and brevity which gives life to *words*---hence, may not live. But what was said by the president in less than two minutes, will be long remembered .. ." And though Lincoln--- in allhumility ---said, "The world will little note nor long remember what we say here, but it can never forget what they did" And though he felt that the brave men who fell at Gettysburg had hallowed that ground far above his "poor power to add or detract"---his words have consecrated that famed battlefield and added glory to the swordsmen there slain: for, in truth, as the might of the pen is greater than the power of the sword---and as we recall Demosthenes, the poet-orator, rather than Denmosthenes, the soldier-general, we recall the "Words of Lincoln" rather than the deeds or generalship of war's heros---nor does this detract in the least from aught effected by the valor and greatness of Mar's men, but rather shows the might of the pen and the value of timely *Words*.

[Continued in next Issue]

Dangers In The Path

Vera Stanley Alder

He who seeks Truth, the Philosopher's Stone, and is determined to uncover and master the secrets of the universe for himself, is treading a Path beset with many pitfalls, dangers and illusions. The weakest points in his character, the tiniest chinks in his armour will be cunningly assailed.

Honesty is the talisman which will enable him to reach and to recognize Truth--- plain honesty about himself, his purpose, and other people.

Seekers are side-tracked mainly by two things, a love of sensationalism and laziness, both of which undermine their honesty. It must always be remembered that spiritual things; it is against the Law. He will have to overcome the mentality what sexual over-indulgence is to the body. Even religious emotion can be a type of mental sensuality, and therefore unbalancing.

The discovery of Truth is the most wonderful, powerful and helpful work that any human being can undertake, and the capacity to understand it is the greatest attribute which the mind can cultivate.

To attain this inestimable reward of wisdom, man must expect and be eager to go through at least as much discipline, study and restriction as he would endure while learning the piano or training as a boxer.

He must remember also that in the uncovering of Truth there is never a last word, nor a completely accurate statement about any particle of it, because neither the human language nor brain can encompass it. Truth to anyone is only that much of it which he can as yet understand. At a certain stage even an untruth may be taught. For instance, primitive nations had to be given a jealous god of war, until they evolved sufficiently to accept a loving god of peace.

The mind must be trained, just like a muscle, to cope with certain conceptions, and this very training enlarges and expands the capacity to understand still more. After a period of such training one can explain to an intelligent person something which he would have been quite incapable of visualizing at the beginning of it. It would have been impossible to talk of wireless, the telephone or gramophone to a man 200 years ago; neither his brain nor language was equal to it---he was living in the Dark Age. But to one of the wise priests of Egypt living 10,000 years ago one could have talked of these inventions and probably obtained a few suggestions! To understand

all! Those are the truths which Christ said would 'make us free'.

The first effort of the seeker, then, must be to avoid laziness and to love honesty and discipline.

When once we are attuned to this ideal we will be enabled to distinguish a wise and good person from a charlatan and so avoid an infinite number of disillusiones and dangers. The hall-marks of the wise are easily distinguished.

Wisdom gives humility, peace, poise and strength; its owner ceases to be afraid, to be rushed, sickly, worried, ambitious, emotional, sentimental or changeable. His voice is resonant, neither shrill nor grating and his presence is never exhausting.

A truly wise one will be sparing of words nor will he loosely speak of initiations, Masters, visions, guides, or his own powers. People who talk of these things are childish---they have not felt the awe and reverence which first-hand knowledge gives.

A wise one will never ask money for teaching spiritual things; it is against the Law. He will have reached the stage where money sufficient for his needs comes without the asking. Nor will he ever try to persuade anyone to do or to think anything, nor will he attempt to teach unless earnestly asked to do so; for he has learnt to have the greatest care for

another's free-will. A Wise one seldom uses the word 'T'.

He will never attack anyone, or any cause, yet he is full of strength and energy. He has learnt to be 'wise as a serpent and harmless as a dove'. He is not a crank on any one subject. He has become such a reservoir of love and of constructive thought that he is a worker of 'White Magic', luskly to those around him and the bringer of 'miracles' to pass.

Such a one is he who has for some while faithfully trodden the Path of Discipleship which leads to Godhood. He passes unnoticed among all those who are not seeking with the same purity of motive, the same vibration, as his own. He is sometimes very cleverly aped by the charlatan, or he who tries to serve both God and Mammon, the worker of 'black magic', the bogus 'Spiritual Teacher'.

The latter is usually very attractive to others. He has a strong personality, and often arouses extreme love and devotion in the people around him. This is because such a one has accumulated throughout many lives, because of his energy, the experience, vitality and power which he can now use for either good or evil. A very evil person is potentially a very good one. (It is the stored power which counts and which gains a hold on people. That is why the enterprising lost sheep is of more importance than all who

stagnate meekly in the fold.)

If a charlatan spiritual teacher were to give himself up finally wholly to good he would gradually defeat his own personality and lose, one by one, those habits and ruts of thought which give him what his friends would call his 'little ways', those very human attributes.

A person who poses as a highly evolved being, a teacher of others, and yet has human habits and frailties, makes a tremendously strong appeal, because his achievement, apparently, needs little discipline and rigidity. For that reason his followers are eager to adore his personality, and he allows, against the Law such adoration. Thereby he feeds his own vanity and their attachment to physical form. They are not encouraged to discriminate, but to believe blindly what he teaches them. And the 'teacher', once this blindness is established, encounters no spur of criticism or judgment to keep him to the giving of his best. So the little community soon becomes a sham and intellect retires.

The inevitable result of this situation is that a hypnotic condition arises, due firstly to the teacher's desperate desire to keep his followers' attention fixed only upon himself, so that they will not discover better things outside and cease to contribute to his sustenance, and secondly to the wish of his followers

to give themselves up to the lazy, emotional state of adoring a physical personality, believing in wonders without the use of intelligence, and flattering themselves with the importance of possessing a 'great Teacher'

This situation can frequently be met with. It is an ambitious imitation of the real thing, and because of a lack of honesty on all real things, and because of a lack of honesty on all sides it goes rapidly downhill. The combination of personality-worship, sensationalism and hypnotism soon leads these people into the toils of emotional, sensual and sexual indulgence of all kinds. Fraudulence, destructiveness, perversion and intellectual distortion flourish in this soil, and the link with the higher mind is broken. It was in such foundations that the horrible Black Mass and the orgies of 'black magic' were able to take root.

Black magic is simply the use of the developed mind-power for a wrong purpose. It exists in relation to the strength of will and intelligence of the person using it, and the lack of such in the victim or victims.

Any desire for power over others for either good or bad reasons is an act contrary to the great Law which stipulates complete free-will. The moment such power is established we have a state of hypnotism, in slight or intense form, and therefore a condition of 'black magic'.

Black magic is not a thing of the past; it is a manipulation of natural laws. It is with us always, existing for instance in such groups round charlatan teachers as have just been described; existing sometimes side by side, almost hand in glove, with White Magic.

Rasputin was a typical example of a modern Black Magician, and I can think of other living examples who could also be listed in this category.

All such groups provide interesting psychological studies. The author personally knows of several. In one, the 'teacher', a woman, claims to be the reincarnation of one of the Apostles of Christ. This is earnestly believed by a worthy but hypnotized little troop of women followers, who are blind to the fact that their 'spiritual leader' breaks most of the commandments under their very eyes. Another group is headed by a man who claims and is eagerly believed to be the reincarnation of three famous people in one! There are, I understand, several different reincarnations of the famous Rosicrucian Comte de Saint-Germain alive at present, each supported by his little group! In fact, up to date the author has been honoured by the acquaintance of quite an array of 'reincarnated saints and historical celebrities'!

There are also, I am told, certain colored teachers claiming the highest spiritual status, of whose re-

lations with their white women disciples it would be better not to inquire, the hypnotized women believing themselves to be nearly as honoured as the 'Chosen of the Lord'; sometimes even with an acquiescing husband in the background.

All these things are going on, comprising an almost inextricable mixture of 'good and evil'. The wise seeker will learn to understand the necessity for it all, and wade through in safety, protected by the life-belt of his own pure motives. He will not turn in dislike or disapproval from those leaders who savour of charlatanism or incompetence. They each have their audience, who are drawn to them because of similar vibrations, and could go, at their particular stage, nowhere else.

Sometimes good teaching comes from very faulty people. This fact is a means of stimulating students into recognizing truth for itself, as apart from a personality. On the other hand a person who is intrinsically good and true may be unable to utter a word of sense to satisfy a seeker, nor take and interest in his seeking. The world is full of infinite variety and all are seeking and learning in their different ways. It is hard to know who fundamentally is the most 'advanced'. When the aspirant can understand this and grow to love his neighbours for their struggles and faults, and utterly to abstain

from any critical feeling, then 'will all things be added unto him'. There will be no barriers to prevent it. Like attracts like, and his own honesty and charity will inevitably draw to him as to a magnet all that is good.

By the same token, any weakness which still remains within his character will attract him to that with which it has affinity. If he has a latent tendency to accept too much from others, and to lean on them, he will be an easy prey for a certain type who bind people to them by a great show of generosity. If he finds himself saying, "The one thing I cannot bear is meanness---I do like a generous character!" let him reflect that possibly he still has something of the parasite within him, and is not determined to be self-reliant. Let him beware lest he is captured by one who has learnt how much it *pays* to be generous and how easy it is by that means to get some people completely under their influence.

Sometimes a 'teacher' who preaches and practises 'generosity' will soon obtain financial help from those well-meaning seekers who are able to give it, and will then proceed to gain more adherents by being generous with other people's money! This very real abuse is often put into practise, the final result being that much money which would otherwise be given to the poor is spent for the pomp and comfort of the

'teachers' and his somewhat nebulous 'cause'.

A genuine teacher always deserves and usually gains support, but his 'pomp and circumstance' is conspicuous by its absence.

The final warning which must be given is about the imagination. By this word I refer to that power which the mind has to form images of that which it desires, and which it uses more successfully subconsciously than deliberately and consciously. There is a tremendous, intricate and forceful world of subtle life lying just below the threshold of the conscious mind which can be manipulated to produce varied results.

For instance, we sometimes hear of an earnest emotional female who has been practising either 'meditation' or 'psychic development' not wisely but too well, describing a wonderful vision she has had, perhaps of the 'Christ Himself', Who possibly spoke words of praise to her. She becomes vastly important and ecstatic about the vision, and her friends are much impressed.

But what really happened.

To begin with, the lady by affirming such an experience gives away at once her complete ignorance as to what is possible in such a way. In all probability that which occurred was simply a case of 'imagination' self-hypnotism into seeing and hearing that for which

she longed; or she may perhaps have picked up the thought-form of someone else's imagery. In any case, the one thing certain is that if anyone were sufficiently 'advanced' to obtain a genuine spiritual experience they would be so filled with awe and so alive to the laws pertaining to such experiences that they would find it quite impossible to say a word about it. The only sign of it would be a radiance emanating from them to those who were sufficiently sensitive to feel it. The great Moses, after having talked with the Lord was obliged to veil his face because it shone so much that the people could not bear to look upon it.

Imagination can play us many tricks, but we can test things out pretty safely in the following way. Any experience we may have which makes us want to 'tell' about it is not the real thing, but something to which we have laid ourselves open through an unconscious wish for a thrill or to acquire importance. Of a real experience we will never wish to speak, because we will realize intuitively that each soul grows at its own pace, and that our vision was sacred to us alone. The resulting faith that we enjoy is all we will impart. Therefore we must never be impressed by any idle and emotional talk we may hear about these things.

It is important, however to try to visualize the condition of that invisible envelope of 'compressed

ether' (for want of a better description) which surrounds us and goes by the name of our 'aura'. This contains a vast panorama of photographs, 'astral talkies' of all our memories both conscious and forgotten. When we are forced slowly out of our bodies in drowning we see this aura ourselves, and review a rapid panorama of the events of our lives, as has often been attested.

Anyone who is genuinely 'clairvoyant', such as a crystal-gazer or fortune-teller, is able to see this aura on approaching us, and can pick out pictures of past events, as well as those of our subconscious hopes for the future, and therefore describe intimately our dead relatives or our home life---almost as easily as we could describe any film we were watching! There is not necessarily anything wonderful, new or valuable for us to hear---merely that which is already there attached to the mind.

Sometimes, however, she may even get a correct picture of some future event. In this case she is probably reading a thought-picture in our aura which we brought through subconsciously from something we were allowed to learn of in a dream. For those who are tempted to explore the phenomena of clairvoyance it is very necessary to study the human make-up from the psycho-analytical point of view,

otherwise it is easy to be rendered awe-struck by some occurrence for which there is a scientific explanation.

The world is indeed full of many astonishing conditions and activities. It is better to have a clear understanding of anything untoward that occurs than to become paralysed with superstitions emotionalism and be helplessly swayed by influences which might otherwise be either ignored or put to good account.

There is no Black Magic, however powerful, no evil force nor astral horror which can have the slightest effect upon anyone who does not contain a strain of the same vibration in their own make-up. One who is completely honest and whole-heartedly trusts in the power of good is an untouchable as far as evil influences are concerned. 'According to thy faith be it done unto thee.'

Therefore when any evil influences or threats of misfortune approach, the one attacked needs only to cleanse his own heart of fear, doubt or any ulterior motives, and he is at once protected by his own vibrations. If we tune our wireless in to Paris we do not get some other city, and if we tune our personal wireless into good fortune all other vibrations will flow right through and onwards without finding any anchorage. It is upon this principle that the Christian Scientists and many others work. They know that

the fear of anything is a very powerful magnet which draws that thing inevitably to the fearful one. As Job said, "That which I greatly feared has come upon me."

Fear, laziness and lack of sincerity are therefore the defects which will lead the seeker on to the 'left-hand path' instead of the 'right-hand path'. The natural Karma of this is that he will have to do twice the work before he finally reaches his true goal.

But if a sharp lookout is kept for the various pitfalls and illusions pointed out in this chapter much waste of time and many painful humiliations may be avoided.

Remember that it is always possible to go straight to the innermost goal and ignore the various stratas of comparatively petty psychic and mental phenomena which lie in between. The really wise have learnt to *know*. They want neither proof nor practice, and they enjoy bliss and glory here and now, in spite of all circumstances and irrespective of either past, present or future.

* * *

Men heap together the mistakes of their lives, and create a monster they call "Destiny."

John Oliver Hobbs.

Truth In Play

Marie Harlowe Pulley

The children stood at the window, looking at the rain outside.

"I wish we could play outside," lamented Bill.

"I wanted to go over to Jane's house," said Mary, sadly.

Aunt Helen, sitting in a large chair, put down her sewing and called the children to her. Gathering them into her arms, and settling them in her big chair, she said:

"Now is a good time to tell you something about play."

"I wish I was grown," said Bill, so I could do big things like grown-ups, and not just have to play at kid games."

"Jesus Christ taught grown-ups to be like little children," said Aunt Helen, "for He knew that in the pure thought of childhood Truth can work best. Shall I tell you how to look for Truth in the games you play?"

"When you play ball, think of the ball as your thought, When you throw it too high, it falls short;

when you throw it too low, it hits things on the ground. You must keep your mind on the ball when you are throwing it, and you must keep your mind alert when the ball is thrown to you, and to catch another's thought, too. When you play with a return-ball on an elastic string, you can remember that whatever mistakes you may make in life, there is always the truth to bring you back to a good life.

"When you and your little friends play Crack-the-Whip, the ones who are farthest from the leader feel the jerk hardest. So, as you live in mind away from your God-self, you suffer and are tossed about a cruel world. And as you hold the hands of friends in warm understanding, they support you in time of trouble.

"Mary, when you play with dolls, as you love and care for them, so does the Divinity in you love and support you.

"Next summer, when we have fireworks, we will open one carefully and see the dark, ugly powder in it. Then we will strike a little spark to it and see it blaze forth. This will show us that any noble thought or effect that we put forth, however small, will be of much value in our world.

"When you play Hide-and Seek, remember that life itself is seeking and finding. Jesus promised 'Seek and ye shall find'.

"Did you ever think, Bill, when you are playing with the humming-wheel Aunt Clara gave you that life has a certain rhythm, and if you live by its Truth, that you have Divine Harmony and Peace of mind always?

"To play with Jack Straws, you must center your attention on letting one straw at a time fall out of the box. So, by concentration of your thought, you become deft and efficient in all things.

"Your kite, Bill, typifies your ambition to achieve the highest in life. The kite flies only when it is balanced. You will be calm and happy when you are as adjusted and balanced as the kite.

"Quoits, and horse shoe pitching also typifies your ambition, as you concentrated your attention on the stake, or your goal. And even if you fail at times, you learn how to achieve ultimate and sure success.

"Skating is a game that is really falling---you learn how to fall! Or how not to fall. Skating teaches you that you do not need to be afraid of falling. If you fall, you get up again and soon you learn not to fall at all.

"You know, Mary, when you skip rope, you have to jump at the right time,---not too soon or not too late. So must you learn to seize every opportunity given, you.

"Your stilts, Bill, have to do with friends, too. On stilts you are not really elevated in life, but only pretend to be. As you set yourself up above, or as better than your friends, you are liable to fall in their liking for you.

"All children play with string and make different figures. So you can use every talent even the smallest, to make your lives happy.

"In swimming you need confidence, faith. As you swim, you can remember that you rest 'lovingly in the hands of the Father' in your whole life.

Tops spin only when they are in motion, and so do you grow only when you keep busy."

"We don't have to grow up to have fun and live as God's happy children," said Mary.

"Life is sure like a machine, and even we children can help it to run," mused Bill.

* * *

The greatest of faults, I should say, is to be conscious of none in one's self.

Carlyle

Philosophy abounds more than philosophers, and learning more than learned men.

W. B. Clulow

Experience is not what happens to a man. It is what a man does with what happens to him.

Aldous Huxley.

The
**PHILOSOPHER'S
STONE.**

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