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589 Haight Street - - - - San Francisco, Calif.

Vol. XIX.

July, 1923.

No. 7

NOW

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Vol. XIX.

July, 1923.

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THE MESSAGE OF TRUTH.

"I have come," saith the Voice of the Spirit,
The life-giving Spirit of Truth
"And mine eyes are as bright as the sunbeams
And I thrill with the glad thrill of youth.
But, listen! ye sons of the mortals,
Perhaps I am not what ye seek,
For your ears are so filled with earth noise
Ye hear not the words that I speak.

"Oh, bravely I speak, for I love you,
Though my words seem a message of hate,
For I scorch with the breath of my nostrils
All the pride of the false estimate.
Your honor, your pride, your religion,
Your virtue, all things you possess,
Are lost in the light of my coming
In the pit of the black nothingness.

"My fires shall destroy all your treasures,
Your houses of refuge shall fail,
Till stript you lie prone in the ashes—
To the man that you are, then I call;
And lo! from out of your grave clothes
You spring to the light of my day,
No more to be tried by the earth-fire ,
No more to the Man-Gods a prey.

"But free as the winds of the heaven
That bloweth wherever they will,
You shall lave in the freedom of spirit
And bid all earth's sorrows be still.
Your strength shall be fresh as the morning,
And your peace as a river that flows.
While your joy shall be full to o'erflowing
Though the wind of adversity blows."

—Henry Victor Morgan.

DEMONSTRABLE PSYCHOLOGY.

(Arranged from the Mss. of H. H. B.)

Lesson 9.**How to Concentrate.**

Another term for this is "In the Silence!" Emerson says, "Concentration is Power; Diffusion is weakness!" There is much confusion in the minds of students along New Thought lines as to the meaning and the use of this term. This thought take with you: you do concentrate. But it is the concentration of habit, a habit created by necessity. All successful men win through concentration, but it is a concentration that costs them the pleasure of living. Business attention is concentration. Business care follows them home, absorbs the domestic virtues. It follows them to church and deadens the sound of sermon and hymn. It follows to theater and obstructs the view of stage. It follows to bed and prevents sleep. This is concentration. Through habit, it has become involuntary. When any concentration becomes wearisome, when we wish it would leave us, it has then become unwholesome. Thoughts connected with limitations will so become. Any thought limited to the external, when held long, will cause weariness of the flesh. Business men, professional men, are prone to let their thought born of necessity rule them. Success in any sense cannot be his who does not rule himself, that is, choose his thoughts. Involuntary concentration is slavery, is disease and death.

Voluntary concentration is mastery, is health. Concentrating upon a thought you choose and then laying that thought aside and taking up the chosen one, is Self Control, is POWER. This is what I wish you to acquire.

You have studied books and know the theory. I now help you by giving you illustrations.

Remember, in all thought of Concentration, that it is only *Paying Attention to a Chosen Thought*, paying Attention to the thought you have chosen for the time.

To illustrate:—A procession passes the window. I see it, but pay no particular attention to any one person. Something attracts my attention and, to that particular thing or person, I direct my attention and I see only that. My attention is concentrated upon that and it absorbs my whole thought. I know, however, that the procession is passing. I may later recall much that passed. There is a secondary attention. All that passes before the eye is photographed upon the psychic sense, so that, while the conscious mind is paying attention to one person, the sub-conscious is paying attention to all that is present. To concentrate, is to let the conscious man hold to the one thought out of the procession of thoughts that are all the time passing in the mind. Other thoughts will be there. It is impossible to make the mind a blank, but it is possible to notice only that which you choose of what passes through it. It is possible to choose a thought and to so hold it before consciousness that no other is present with us. This is the case in all excitement. Fear is concentration upon the thought of fear; pain, upon the thought of pain; grief, upon grief; worry, upon something that causes intense anxiety. What the man does thus instinctively, he can do under intelligent direction. In learning concentration, you are learning to supplant instinct by self-control. Instinct is control by the Absolute, by race-thought. Concentration, as we now use it, is control of the manifestation of life by the Individual will. To attain this control, it is first necessary to *believe it possible*. Where this belief is, next is the declaration that you will learn it. Having so determined, you can develop it. Where there is a will there is a way. When you determine to so develop, you will make effort. Effort requires time. These steps and intermediary ones you will follow. Failures come from wishes, temporary likes, but never from real desires. Do you desire it? Then you will make effort and will win. If you only wish, the desire for something else will overshadow your wish. First of all, be sincere with yourself. Convert a mere wish into a desire and LET the Desire take possession of you and lead you to its own expres-

sion. Put no conscious effort upon any desire. Hold to it in faith and it will manifest. The danger is that you will try too hard. The chief thing that causes failure in all psychic attempts is that the person tries too hard. You are ever to remember that you are to LET the Current have its way through you. You can guide it by your Affirmation, but you are to know that it will run in the channel of Suggestion without effort on your part. *Negative to the Soul, positive to all externals*, is the law. "Trust the current that knows its way," is Emerson's direction. "Thy will be done," is Jesus'. "Float with hand on helm," is my direction. "TRUST," is the word.

PRACTICE.

I give you some definite methods for practice. Use them for self-government. Remember that you will soon outgrow them. I give them to be outgrown. But use them until you can concentrate without these preliminary steps.

Oral Affirmations at stated periods have great power and, until you can concentrate without them, they are a necessary practice. After you have learned to concentrate silently, you will find great help in speaking the words on occasions where there is the necessity of a new mastery of some condition.

In the beginning of my study thirty years ago, I would repeat the chosen words till I became unconscious. Tennyson says he went into a trance through repeating and concentrating upon his own name. You choose an affirmation in line with some desire. Talk to yourself in line of that desire. Place yourself, in imagination, in a chair opposite to yourself and talk to yourself. In imagination, see yourself there. If you are in the habit of doubting your ability in any line, tell your SELF that you have power, that you are a son of God, that you can do anything. Keep at it till you begin to fill up with power, till you feel as if you had taken a stimulant.

Take a case of absent treatment. You wish to heal. Go into a room by yourself. Sit down by lounge, couch

or bed. Imagine the patient there. See him, or her, lying there before you. Imagination is the CREATIVE faculty. Develop this power till you can FEEL that he is there. Then talk to him as IF he was there. He IS there when you SEE him there, for there is no space to thought. In this way, you can heal or help in any desired way. Learn to so concentrate upon this patient that you are oblivious of everything else.

Imagine him well. He is well. Spirit knows no sickness. You are to see the spirit well and full of life. Tell him so. You will, in this way, learn to concentrate when you desire. A lady once came to me for treatment of her daughter. I agreed and, when the mother left, I sat down by my treatment lounge. I brought the daughter there in imagination and made passes with my hands from head to foot, just as if she was there in body. Then I said: "Go to sleep and sleep till 3 p. m., when you will awaken with all these conditions passed entirely away. She did so awaken well.

Suppose it is a case of business dealing with a man. Place him in like position. Talk to him as if he were really there. You will grow to think it without talking. This is concentration. It need not take you an instant to concentrate to give the thought power over yourself or to send it telepathically to others.

Absent-mindedness is involuntary concentration. Cultivate that condition so that you can enter it at will. Let it be voluntary concentration. Choose some theme and speak upon it when alone. Grow into the habit of losing yourself in thought and recalling yourself at will.

When you wish to know anything, tell yourself that you know and LET it come to you as you let go of the conscious thought. An illustration:—I had an article to write today. Before I was fairly awake, it thought itself through my mind. After I dressed I tried to recall it. The title included three subjects. I could not recall the last. The more I tried, the more it eluded me. At last, I gave up and said: "Well, if it is necessary, it will come." Later in the day, while I was dictating a letter,

my thought ran in the same channel and took up the theme I had forgotten and followed it to the end. *I let it run itself.* This is concentration. Suppose you have a patient and you are puzzled as to what to do. You have studied the case and are undecided. By this study, you have given yourself an auto-suggestion born of desire. Now say, "Well, when the right time comes I shall know," and forget all about it. It will suddenly dawn upon you from the sub-conscious. This suggestion and this forgetfulness is concentration. Suppose it is a thought of business. You have considered the question and are unable to decide. Tell yourself that, at the right time, it will be clear to you. It will come when you let go of it. Thus you are learning concentration.

You wish to go voluntarily into the sub-conscious. Do the same. Tell yourself what you wish. Sit down and let that wish be the controller of the hour. Give up! Forget that you have made the wish. Forget that you have the desire or that you have given the direction. **LET** your thoughts take, without your conscious direction, the line you have previously desired. Practice alone will bring the power to do this.

By a systematic application of the above, you will grow into a conscious control of your thought, as you have heretofore, through necessity, grown into an involuntary control. You can readily concentrate, when compelled, in your business. Affirm that it is easy to concentrate at will and **DO** it. **LET** the thought have full sway over you. I know of no other way to accomplish this but this: *Pay Attention to a chosen thought.* It is a good plan to practice self-suggestion in going to sleep. Tell yourself you are sleepy and go to sleep on Suggestion. Tell yourself you feel like yawning and let it yawn. Tell yourself that you are hungry and let the hunger come. Tell yourself that you wish some food and suggest the kind and let hunger for it come. Tell yourself that you wish to go, or to do something, and let the desire grow and obey. In this way, you get into the habit of living from the sub-conscious by self-direction and are "in the

Silence" all the time. Concentration is not a thing for special occasions; it is for all times. When you have learned "to let the current have its way," you have learned the great lesson of life. You will live above sense, will live subject at all times to the Spirit, will be led by intuition, will use your reason to apply Truth which flows into the consciousness by intuition, will use, in the objective life, Truth that comes from the subconscious. Concentration "in the Silence" is not a thing for special occasions; it is the condition of the devotee made constant. "Pray without ceasing," is the law. Desire, suggest and *let*. That is all. It is the lesson Jesus learned when he said: "Thy will be done." "May thy kingdom come," really means, "Let thy kingdom come." The kingdom of self-control! The kingdom of self-mastery! Concentration is the shutting out of the objective life. It is closing the five senses and letting the Soul be felt and heard in the silence. Follow directions herein given. Practice as suggested and the silence will become vocal.

LIFE AND LOVE.

In love of life we find our joy,
 For life can never love destroy,
 God's purpose flows thro' all we do,
 For this is life—and life is true

Man's love of life will never end,
 For life will e'er on love depend,
 One only power can life renew,
 That force is love—and love is true.

The only days we truly live,
 When to the world our best we give,
 Are in the days we truly prove,
 That love is life—and God is love.

—Jessie Wilder.

THE GERM THEORY OF DISEASE.

By DR. WM. FRANKLIN KELLEY.

Part 1.

There are two opposite forces operative in Nature; they are the forces of health and the forces of disease. Some term these the forces of good and evil. Call these forces what you will, they are in reality the agencies of construction and the agencies of destruction. In human life these agencies are diversified into two kinds of cells, the cells of healthy tissue and the germs of disease. The disease germs may be developed in the body, or enter the body from without. In the latter case they are called foreign germs, but whether developed in the body or inoculated, they are elements of destruction. We therefore divide these forces into two classes, the health army and the disease germs.

Some corpuscles are real warriors whose special work is to devour any invading army in the form of disease germs. These little soldiers are very diligent, even to the point of sacrificing their own lives in the cause of defending the body. The life and vital processes of the body are made possible by this cellular activity. When the healthy cells try to destroy the disloyal cells, actual warfare ensues. The diseased members struggle to the death for their very existence in their battle against the constitutional army of health cells. Cells know but one law and one authority; and that is the Law of Predominant Impression. It is the Mind of the cell which must be changed to change its life or action. Germ cells may be converted into health cells by a change of their Predominant Mental Impression.

One of the most impressive scenes I have ever observed is the apparent intelligence which is manifested in the system by Nature's endeavor to keep even with the violation of health laws. Under the microscope I have often watched the action of the "health army" of the body, which is commonly known as the white blood corpuscles. There are literally millions of these little

living beings in the blood of every human being, each of which seems to have a definite idea of the work which it is his business to perform. They are unequally distributed over the body, being in the greatest numbers where they are most needed. They travel about in the blood and apparently watch for foreign matter.

When a disease germ gets into the system, he is pounced upon and devoured. Microbes and germs are but food for the white corpuscles, and are in fact a necessary factor to our earthly existence. They are as harmless as air, food and water, and as healthful as the food we eat, providing the Mind is free from the images of disease, and thus leaves the white corpuscles free to devour and assimilate the disease germs which enter the body. Germs are really a necessity to existence; while it is true that an over-abundance of any kind of germs is injurious, the lack of them is equally injurious.

The white corpuscles are meat-eating animals. In fact, if germs are lacking in the system, these little scavengers turn upon each other and devour their own kind. So if you are healthy, do not be afraid of germs. As a matter of fact, if it were not for the myriad of living organisms which we constantly take into our system, life in an organic form would be impossible. When people learn to pay less heed to germs and to medical theories, and give more attention to taking care of the essentials of life, disease will become less prevalent and human life will be less fraught with affliction.

A thoroughly healthy person is not subject to infection, taking cold or contagion of any disease. The clean system will not tolerate foreign germs. I have observed under the microscope the healthy cells devour the microbes of disease when they were injected into the system. They seem actually to enjoy eating their enemies. Indeed, science has clearly shown that healthy corpuscles eat, thrive and grow fat on disease germs.

An Experiment—It is interesting to observe the curious circumstance of disease germs when introduced into the tissue of a frog's foot. Instantly, as if an alarm had been

sounded, countless numbers of white corpuscles collect to wage battle. When the germs are in the system and the white corpuscles are inside the walls of the blood vessels, these white corpuscles will extend a tendril with which they pierce the blood vessel walls; then they begin to transfer their bodies to the opposite side until they have passed through without leaving any opening through which they have gone. Then the invaders are instantly devoured and the white corpuscles diffuse, awaiting a future attack.

A further attempt of Nature to preserve the health of the system is demonstrated in the fact that under conditions where disease germs have been given a good breeding ground of filth, through violation of the laws of health, and have multiplied until the white blood corpuscles became unable to cope with them, the system manufactures a substance known as opsonin. This is in reality a meat sauce in which the disease germs are soaked. This renders them more palatable and digestible for the corpuscles and enables them to devour more of the enemy. It often happens that they eat so many in their strenuous attempt to vanquish the enemy, that they sacrifice their own lives. They are called gluttons and gormands, but I prefer to think of them as faithful friends, who are willing to die that I might live, and I give them a pitying thought when I am tempted to neglect my duty to my body.

After the utmost effort has been made to keep the system clean and the health army has been routed by the foe, the system is poisoned with the dead bodies of the cells, which makes a bad situation worse. Another call is sent out from the cells to the Soul and the system responds with increased activity, increased heart action and respiration, producing extra combustion which is called fever; the fever is intended to burn up the poison and kill the disease germs. By the united effort of all the forces of the system, the disease is conquered and there is a return to the usual state of health.

Hereafter, when drinking a glass of pure cold water, or

eating something which you like, don't spoil it by thinking about germs. Remember that your mental attitude will do more toward building you up, or tearing you down than will germs. Don't nauseate yourself or spoil your digestion by meditating on the germ theory. Don't be scared to death by a little insignificant germ. *Be a Master Mind, help your health army by sending reinforcements of health thoughts. To right thinking, add right living and you will never be sick.*

The Cause of Disease—In previous articles we have shown that there are two general causes of disease; they are physical and mental perversions of the laws of life. We are now considering mental perversions at length with the view of teaching the student how to prevent and cure disease by mental methods. In previous lessons we found that the physical source of disease may be reduced to one of two general causes; they are the improper assimilation or improper elimination of the material used in body-building. Improper assimilation starves the cells and thus impoverishes the life force and diminishes one's efficiency, while improper elimination of the filth of the body causes an impairment of all life functions because of the accumulation of filth and poison.

The two principal requirements of health are proper nutrition and proper elimination. Improper nutrition and elimination are in turn the principal causes of disease. We have seen that disease germs cannot thrive or exist in healthy tissue. The healthy system consumes disease germs as a healthy stomach consumes the food we eat, but if disease germs find a condition in the body which gives lodgment and nourishment and allows them to breed rapidly, so that the germs get ahead of the health army of the body, disease, ill health and premature death result. But if the system is in the proper condition, the health germs are the strongest and consume the disease germs. Under such a condition health is inevitable.

MORE ABOUT BREATHING.

By J. A. EICHWALDT.

Author Systematic Re-Education of the Subconscious Mind, Etc.

Conscious deep breathing may be made more than the mere means of oxygenization of the system. If combined with Desire, deliberately applied with a sufficient degree of permanent persistence, deep breathing may be made to serve almost any desired purpose.

One single application will be unavailing, of course. Even occasional or irregular use of the idea herein explained will be of but little use. But a daily application, as directed herein, will bring results that are as certain and as unfailing as the effects of persistently applied blows of a trip hammer.

In what is known as applied psychology and likewise in applied physical culture or applied effort of any kind and description, it is the individual who persists in systematically applying any given procedure who gets results. The jelly-fish like, wobbly, undecided, wishy-washy mental frame during these practices as well as in the game of life itself, makes any individual the down-right, dyed in the wool failure which he doesn't want to be, but which he will remain until he sees fit to change his mind.

It is almost sickening to talk with such an individual whose mind habitually works like a grasshopper. One thing is earnestly wanted today, and something entirely different tomorrow. In such the back-bone is entirely lacking; it having been replaced by a wish-bone. Even Aladdin's wonder-lamp could not work fast enough to keep up with the vast number and variety of these wishes. An individual belonging to this general class writes me as follows:

"Your article on deep breathing is fine as far as it goes but I have read and tried several systems and courses. I have also read a score of books but they have done me no good. Now if you can tell me where I have failed, I will be so grateful. It will be no use

for you to recommend any more books, etc., as I am familiar with all that mental stuff and cannot afford the price."

Ye gods and little fishes! Gentle reader, please do dope out, if you can, where our friend has failed and why, and in what. It would be beyond me were it not for my unusually keen intuitive perception. In the first place this individual doesn't know what he wants; he has simply "tried" this, that and the other thing without a definite purpose. He has derived no benefit because, to begin with, he did not know what he wanted. What would you think of a man who would condemn the Encyclopedia Britannica, for instance, for the reason that it has failed him, through his own lack of application. Would you, for instance, purchase an expensive radio outfit, then put it away in the basement, next to the furnace, and finally send a complaint to the manufacturers because the said outfit has failed? To such an individual a sack full of money would have just as little use. He doesn't know what he wants; he merely wishes for something different in a very vague way, but he does not know what. His present jelly-fish-like existence doesn't quite please him; but he does not know how to change it, nor exactly what would please him. And there are many others in a similar condition. Therefore this discourse.

But what has deep breathing to do with it? Have we not learned how the oxygen affects the physical man in a strictly physical way, Yes, indeed. But we also know something of the Universal Ether, that aboriginal element from which all things proceed. This Ether (so-called) is composed of Electrons and Mind. Electrons are admitted by recognized scientists of international prominence to consist of pure negative electricity. Mind, likewise, is that inactive or negative Mind which must be set in motion by a thinker in order to become Thought, or a dynamic force.

Every time we breathe without a purpose we simply get the benefit of the mechanical and chemical effects

of the oxygen, which in themselves are necessary and valuable. Improper and insufficient breathing is the direct cause of many ills. In the first place, habitually insufficient or shallow breathing leaves the lungs without sufficient capacity. Every function of the body depends on the lungs and on the new life they give with each breath to the billions of cells of which the body is composed. Defective lungs are the result of improper breathing, and are the cause of many ills. Varicose veins are caused through lack of lung power. Hardening of the arteries is due to poor circulation, which, again is caused through defective lung action. If the lungs fail to supply the energy that properly circulates the blood back from the veins and up to the heart, the entire system will suffer.

Therefore: do not fail to breathe deeply at all times until deep breathing becomes a habit. Get all the fresh air you can, and breathe it day and night. Common air is one of the most potent cure-alls imaginable, and it should be used freely, while it may be had without cost.

The thinker with a purpose, may, every time he inhales, act upon the static mind of the Universe and cause it to act dynamically upon the Electrons in accordance with the expressed purpose. In the above sentence one of the most important secrets of nature is exposed.

People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and, if we misbehave, we suspect others.

—Emerson.

Whatever I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I would not throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been golden rules.

—Charles Dickens.

HOW TO BE RICH, THO NOT

CHAS. MATT. BERKHEIMER

For perhaps a year this subject in various forms has been coming before me, but I have always shrunk from writing upon it, because I have never been rich in goods, and so do not know how it feels to be the possessor of a million, and rated in Wall street. You often hear it said that most success articles and books are written by people who have failed, and I believe it to be true; at least, the charge is true of the writer of this article, that's sure. The real fact of the matter is, that by observation I cannot see wherein I have ever done anything else, especially as measured by dollars and cents. Walt Whitman says it is fine to fail when it can't be helped, so that the fellow who hasn't had the experience has missed a fine twang, believe me. Failure is fine, sometimes in business, for when you have failed and have no money you naturally have no responsibility, eh? Emerson said he no longer wanted to find a pot of gold, because of the responsibility it carried with it. Life insurance companies contest a certain number of claims each year, because they suspect the assured died too soon. Sulla, emperor of Rome 81 B. C., put 4700 men of wealth and position to death, largely because of their wealth, for he considered them to be a menace to the state. Other emperors did the same thing. Manius Curio, the general, Sabine peasant, aristocrat, and small farmer, said, when the ambassadors came to offer him a bag of gold, that he didn't want the money, as he counted it more glory to rule the wealthy than to possess wealth. Of course, nearly all rich people now-a-days hold such views systematically—for other people.

But don't think I am going to tell you how to get rich and stay that way, for how could I tell you, especially when I don't know? And, moreover, I don't believe in excess wealth, anyway. No man should be rich on another man's labor. Swedenborg advised the Teu-

tonic nations on finance, and Alexander Hamilton advised the American nation at the beginning on the same subject, but what we need now is for some great man in our day to advise this nation how to confiscate surplus wealth, and pay off our war debt, and take the burden off of the people who have an income of less than \$5,000 a year, and thus help them to get a start. After the Punic wars Rome had a long period when she was not menaced by great fortunes, nor bothered by the poverty of the masses. That was civilization about two thousand years ago, but where do we shine now—can you tell?

Ruskin said that wealth was of the soul, and that there wasn't any other kind, and Jesus, Socrates, John Wesley, and Abraham Lincoln, largely held to the same ideal. Who were the millionaires of a few years ago—does anybody know? Who were the poets and philosophers from historic time down? Something most everybody knows—Plato, Aristotle, Homer, Virgil, et al., sure. Getting excess wealth and holding it to rot is childish, yes, it is even idiotic, therefore, it naturally follows that holders of excess wealth of, say, over a quarter, or a half a million at most, are both extremely selfish, and properly speaking belong in the imbecile class, that is, plainly speaking, they are semi-lunatics, for, does not the Good Book say, the world, and they that dwell therein, and the cattle on a thousand hills, are mine?

These selfish hoarders with all their plunder do not know, it seems, anything about going up into the Spirit, and seeing the beautiful gray vibrations of wealth surge and roll, and HEARING THE ETHER CLICK, and seeing the desired thing drop right into their laps, as Jesus did. The affirmation is, I AM SPIRALICAL, and I AM. They apparently know nothing about "The blessing of the Lord that maketh rich, but addeth no sorrow with it," or that "there is that withholdeth more than is meet, but it tendeth to poverty"—of both mind and heart.

"The reason why California banks have so much money is, because there is no state tax on it here, so they

bring it here, instead of keeping it in their own states. The poor man sure does pay the bills here," said a rich old fellow lately, who, of course, knows the difference. And then, too, with all this, they pretend not to understand the morality of bank robberies.

The way to be rich is thru and by love, as Henry Drummond explains in his great address on St. Paul's declaration: Christ sets this principle out strongly, too, when he quizzes out Peter as to whether or not he loves him. Christ wanted to be loved, just as we understand a noted war hero does,—and who doesn't? It is said that even the devil would like to reform and be loved, and he will reform and be loved, as soon as just one man in the earth is strong enough to stand out and defeat him on his own ground, says one versatile speaker. But then you don't believe in the devil! Neither do I, but then that don't set the "principle" of all negation aside, does it?

"He who worships God becomes God," said Emerson, therefore, the thing for us to do is to become God here and now, thru Emerson's suggested process, and then we will find that we live by faith and love, and that we do not need so much to own things in "fee simple," and be obsessed with the false idea of trying to shine before men. To become God, you say? Yes, become God right here and now, thru the indoctrination of the divine love principle into our spiritual systems, and then we will own the celestial orbs Walt Whitman chants about, and our citizenship will be in the skies and here simultaneously, and we won't need so much to try to live on coupons, smoke cigarettes, and talk baby talk. As the editor of the Phalanx once stated it. "When I AM in transport I AM HE!" is to assert the I. BE HE, if you want to be rich "on nothing." Think it over, for it works—for those who know how! And those who don't know how don't know much, "that's a surety," to use a clincher.

GOD IS REST, and should a man be as rested as God he would do the works of God, for rest is relatedness to the Lord of effortless achievement, says

Emma Curtis Hopkins, the most profound woman thinker of the age. If you wish to achieve don't do anything—just treat, is one of the wise sayings of Frederick Rawson, the versatile scientist. Along with Walt Whitman I think that ROBUST SPIRITUALITY is the only permanent wealth, don't you? Anyway, God understands!

VIBRATIONS.

By EUGENE DEL MAR.

I.

Sound—Color—Thought.

There is one Substance. Matter and Energy are its two contrasting aspects. Neither of them may be dissociated from the other, and neither may be created nor destroyed. Matter is the inert and unchangeable constituent of Substance, while Energy is its variable quantity. It might be more accurate to say that matter is that aspect of energy which, to human consciousness, seems to be inert.

All is Substance, whether it be visible or invisible, material or immaterial, conscious or unconscious, physical or mental. And all Substance is the combined expression of Matter and Energy. Energy is translated by way of Motion and, as Matter is unchangeable, all the contrasting phenomena of matter are due to variations of motion.

Motion is expressed through vibrations, and these are distinguished from each other by their form, amplitude, and rapidity. We measure the rapidity of vibrations by the number of wave motions per second. Every form of energy is expressed through the notes of some chord or chords of vibratory motion, and all of these chords are connected with, and related to, each other. There is an infinite range of vibrations, constituting One Grand Unity, and there is no break in this chain of Universal Harmony. Not a single note is missing.

We are unable, however, through our physical senses to interpret more than a few chords of vibratory expression. Our physical sense of touch, taste, smell, hearing or sight conveys to us the meanings of some few vibratory notes; and the sensations resulting from other than direct contact we term sound and light. We have some slight indirect knowledge concerning a few chords, which we term electricity, X rays, gravitation, etc.

These range from an infinity of slowness to an infinity of rapidity; they may be measured by millions of millions of years or by millionths of millionths of seconds. The more concentrated and powerful the energy expressed, the greater the number of vibrations per second. "According to the determinations of La Place, the attraction of gravitation moves millions of times as swiftly as light, and yet it is so mighty as to float all worlds on its breath, and so exquisitely gentle as to yield to a mote in the sunbeam." (Babbitt.)

The following table is taken from Flammarion's *Unknown*:

SCALE OF VIBRATIONS.		
Octave	Vibrations per Second	Interpretation
1....	2	Sound.
2....	4	
3....	8	
4....	16	
5....	32	
6....	64	
7....	128	
8....	256	
9....	512	
10....	1,024	
15....	32,768	Unknown.
20....	1,047,576	
25....	33,554,432	
30....	1,073,741,824	
35....	34,359,738,368	Unknown.
40....	1,099,511,627,776	
45....	35,184,372,088,832	
48....	281,474,976,710,656	
49....	562,949,953,421,312	Light.
50....	1,125,890,906,842,624	

55....	36,028,797,018,963,248	Unknown.
56....	72,057,594,037,926,496	
57....	144,115,188,075,855,872	
58....	288,230,376,151,711,744	X rays.
59....	576,460,752,303,423,488	
60....	1,152,921,504,606,846,976	
61....	2,305,843,009,213,693,952	Unknown.
62....	4,611,686,018,427,387,904	

The chords of vibration we are most conversant with, may not be considered as distinct from, or opposed to, any other chords, but they cover those portions of the Infinite Scale of Vibrations with which we are in conscious correspondence. They are governed by the same principles that all other chords of vibrations are governed by; for all natural principles are universal, and admit of no exceptions. The living Universe is as completely related in all its parts and portions, as are the organs and processes of the living body.

It follows that a knowledge of the principles governing any one chord of vibrations will enable us to comprehend all others to the extent that we make due allowance for their necessarily contrasting applications. Waves of light and of sound, for example, are analogous, but what is regarded in the former as "heaps and hollows" show in the latter as "condensations and rarefactions." Subject to such different applications as are thus necessitated by the contrasting forms and intensities of various chords of vibrations, the principles governing one chord will be found to dominate the others equally.

Each form of energy is transmutable into any other. Each form of energy may be expressed in terms of all others, and all forms of energy may be translated into terms of heat; for the sources of heat are as numerous as the forms of energy at our disposal. All manifestations of thought-energy are convertible into heat equivalents. And all principles that govern light and sound, also have their application to thought and heat.

Sound.

Since all vibrations are intimately related, and all are

subject to immutable principles, and all principles are capable of universal application, we may make use of our knowledge concerning certain chords of vibrations to illumine ourselves in regard to other chords. From the known we may shed light on the unknown. And in drawing the analogies between the various chords of vibrations which together form the great Symphony of the Universe, we are making use of a form of reasoning and logic that lies at the very root of scientific methods, and is so useful as to be almost indispensable.

Sound vibrations are sent out in all directions from a sonorous body, exactly as light is diffused in all directions from a luminous body. The vibrations that appeal to us as sound embrace some seven octaves. The ordinary range is between, say 30 and 35,000 vibrations a second, though some abnormally sensitive ears are capable of hearing sounds with a pitch as high as 50,000 to 60,000 a second.

The lowest sound produced by a piano is about 40 vibrations per second, and the highest about 4,000. We know the number of vibrations of each note of the piano, and that a definite mathematical relation exists between the number of vibrations represented by each note. Each note of the next higher octave represents double the number of vibrations of each corresponding note of the lower octave. And the various piano strings bear definite relations in their respective lengths to the number of vibrations per second. The length of the string which interprets Middle C, for example, is twice as long as that of C of the next higher octave, and but half as long as that of the C of the next lower octave, assuming that the same quality of wire is used.

The following table gives the notes of the piano, the number of vibrations each of them represents, and their numerical relation to each other:

SOUND VIBRATIONS.

Notes	Relation to C	Relation to Next Higher Note	Vibrations per Second of Four Octaves of Sound			
C	1	8:9	24	48	96	192
D	9:8	9:10	27	54	108	216
E	5:4	15:16	30	60	120	240
F	4:3	8:9	32	64	128	256
G	3:2	9:10	36	72	144	288
A	5:3	8:9	40	80	160	320
B	15:8	15:16	45	90	180	360
C	2:1	48	96	192	384

The notes harmonize with each other according to mathematical relation. From the proportions 4:5:6 are derived all the sounds of the musical scale, and they form the very foundation of harmony. In the perfect major chord the relations are 4:5:6:8 (C, E, G, C₂). Those which contain multiples of the fundamental note constitute a harmonic series of notes. Musical harmony, in fact, depends upon the mathematical relation of intensities of vibration; and a knowledge of such relations would enable one entirely lacking in technical musical education to formulate conceptions of musical harmony.

The following table gives the relations of the various notes of a chord of music, the length of their sound waves, etc:

SOUND VIBRATIONS.

Note	Vibration per Second	Length of Wave Feet	Primary Notes	Relation of Harmony Notes
C	24	48	C	4
D	27	42		
E	30	38	E	5
F	32	35		
G	36	32	G	6
A	40	28		
B	45	26		
C	48	24	C	8

Lowest note on piano, about forty vibrations a second, length of wave about 28 feet; highest note, about 4,000 vibrations, length of wave about $3\frac{1}{2}$ inches.

PERPETUAL RENEWAL.

By T. W. BUTLER, Ph .D.

The greatest remedy in the world is change, provided it is creative, and constructive in good; it implies the passing from the old and limited, to the new and unlimited; from the lesser to the greater. "Be ye transformed by the renewing of the mind," is a wonderful suggestion, if carried into effect.

The facts are the entire universe is perpetually passing through a process of renewal. Nothing is fixed, save eternal principles. All is change, and the purpose of change is to make all things new at all times. All things live, and move, and have their being in the spirit and law of change, and this change is produced by the law of perpetual renewal. All advancement, progress and life must necessarily be followed by renewal and better manifestation. "Behold I make all things new."

I know well that to many change, especially in religious life, is not sought or desired. They are willing, and do change, in all outward things, but in the more essential things of life they refuse to change, and consequently they exist on the non-progressive plane of death; but life, all life, as manifest by the individual, means change. And everything does change, must change, for all the acts of creative principle mean change and "perpetual renewal."

To promote change in harmony with this great law is to add to the pleasure, fullness and joy of life and living. Death and stagnation is not living, but means loss and separation from all that may prove progress and joy. Perpetual renewal means change and growth, and growth into all that makes life a joy and satisfaction. Look where we will we may see this law in operation, and its seeming failures are only because of failure to co-operate intelligently with the power that can. In the kingdom of nature what wonders are being wrought; what transformations are being made. The thornless

cactus, the gigantic stoneless plum, seedless fruits, white tomatoes, thornless blackberry, flowers that neither fade nor lose color, a carnation that changes color three times in as many days, cluster lilies of various shades, to say nothing of grasses, grains, vegetables, etc. Co-operation is making all this a fact under the great law of perpetual renewal, yet many professed alive people refuse to change or grow for fear of "what will the neighbors say."

If we shall believe in and use this great law we must know that it must begin in mind, for this it is "in the beginning," and all renewal, as decay, must begin here. "The renewing of the mind," the power that can; and it must be an aspiring, creative, renewing mind. Nothing in the "old" is "good enough" so far as man's growth and attainment is concerned. The mind that is active to advancement will be co-operative and directive in creative, directive advancement, in harmony with the universal life and good. The mind that is thus renewing itself will think new thoughts, superior thoughts, on all subjects and at all times.

Nothing is worth while unless it is done for the purpose of promoting greater worth and perpetual progress. Nothing is worthy of being expressed unless it tends to lead the mind up to something beyond what has already been thought, felt and realized; and no action deserves to be placed in action unless it works for greater and better things.

The perpetual increase of the consciousness of life will increase perpetually the joy of living, and thus the perpetual increase of life may be promoted by living, thinking, acting and working for greater things and for greater things only. Now when the mind enters into the real nature of any quality it begins to create that quality within its own system. This being so, if you have this spirit and intelligence of renewal, the Eternal you will begin a new and finer expression in your body for the law of renewal that is constantly at work creating you a new body will now begin to express accordingly, and through right thought and mental states this renewal will be well directed to make a finer and better physical

expression, a finer organism for a still finer expression will be constantly in the building under the law of perpetual increase, and as the work goes on "old things will pass away and a new body will come into expression," and thus the quality will increase from day to day, unto the perfect day of deliverance from old age, sickness, death, poverty and limitation. And thus you will arrive at the place where you will understand the statement, "To be renewed in the spirit of your mind, and be transformed to know the perfect will of God," which is to present and enjoy in life all that is God-like, of good report and full of the glory of all good.

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