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# PHILOSOPHER'S

A Monthly  
Magazine

# STONE

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*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

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*It has been given to me to know that change prospers and sustains the greater good; and wears away the evil to destruction.*

## *In The School Of Mars*

By NORMAN M. DOUGLAS



WHILE THE Initiated would be free of all duality, the Tyro is ever enslaved with it—even to the “double meaning” assumed in certain expressions: before he can realize good, he must know evil; to recognize beauty, he must first define ugliness, and to appreciate peace—and the blessings thereof—he must have conflict and the horrors of war.

All life on the material plane is subject to the Law of Relativity: war and peace, love and hate, victory and defeat are one Operative Force throughout that plane and liable to the Opposition of Relativity. Hence, the *effect* of this great war should *cause* a greater peace; and out of its devastation and seeming death there should be born a new sense of value for True Creativeness and Life. While those of us that have been blind to modern comforts and sanitation will realize their true value after Mars has introduced us to the hardships, the privations and the filth and corruption of war. For the god of conflict visits us with lessons—costly lessons!—not taught in the school of Concordia, the goddess of peace. And yet, Tomorrow will find many a Tom, Dick and Harry—hitherto living in social warmth and softness—walking with a more stately carriage and feeling a new muscle tone wrought via the rhythmic tempo of army drill and field march.

With Mars in power, many of us that have been lazy and indolent will be prodded into a new enthusiasm; while those who have long been seeking work, and cursing Fate for idleness, may find work forced upon them. Verily, the hoe and the spade is already feeling a hand that hitherto pressed golf clubs and fingered costly cigars; while many a hand that hitherto was extended only for *self* is now holding a bayonet in *self* protection. As for those who would live in night clubs and spend fragments of themselves under bright lights, Mars will visit them with a more soul-stirring experience under the dark cloak of "Black-outs" *reality!*

While Yesterday's "cake-eaters" fight for bread, Today sees Life's necessities and Nature's common things coming into their own—as Luxury trembles under the cloak of shame. Nor will Mars rest until the cunning, profiteering "home guard" is crushed beneath the heel of Foreclosure and Civil Awakening.

As for the pampered male who has been cold and indifferent toward the love and tenderness of sweetheart, sister, wife or mother, it shall be the joy of Mars to see him grasped with claws of steel and baptized in a fire that burns differently than the Flame of Love: for he whom Venus cannot pilot with rudder and sails, Mars needs must rule with tempest and rocks! And yet, out of it all, out of the terrors and devastations of Mar's game, there shall come forth those that—having known separation from loved ones—will live to idolize what hitherto had been disregarded with lukewarm indifference; and out of the cruelties and conflict—out of the horrors and hatreds—the enmities, malice and lusts, there shall be born a new valuation of LOVE, BEAUTY and UNIVERSAL HARMONY.

# Immortality

WILLIAM JENNINGS BRYAN

From "*The Science of Mind*" Magazine

IF THE FATHER deigns to touch with divine power the cold and pulseless heart of the buried acorn, to make it to burst forth from its prison walls, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another spring-time, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit, like a royal guest, to this tenement of clay?

I am as sure that there is another life as I am that I have lived today. In Cairo, Egypt, not long since, in the tomb of a mummy they found grains of wheat buried three thousand years ago. These were planted and grew, and raised a harvest to feed many people in our time. There is in the grain of corn an invisible something that has power to discard the old body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the new one from the other. And if that invisible germ of life in the grain of corn can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust.

## *I Pray For You*

By OLIVE MERCER

*I pray for you while you are far away,  
My thoughts surround you both by night and day;  
I pray that wheresoe'er you have to go  
Divine protection you will always know.*

*I pray for you because you're dear to me,  
Because between us rolls so deep a sea;  
I ask that angels guard you in each place  
From all the perils you may have to face.*

*I pray for you—my every thought's a prayer—  
That God will bless and keep you in His care;  
I ask that safely you'll return to me  
When peace is won and ours the victory.*

—Unity School of Christianity Publication

\*Unless you are interested in character building, do not read this article. 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.

## *Consecration*

DR. MYSTERY

AFTER having dealt with the various attributes of mind, the many aspects of God in manifestation, it is time for us to take this lesson upon Consecration and expect to be understood, expect to be an inspiration, to accomplish something for you by a discussion of a certain attitude of mind which is uplifting, which is inspiring, which is loosening to the fetters that have bound, that releases you from fears and all perverted attitudes of mind and carries you up into the highest atmosphere of consciousness, the highest vibrations, into the clear illuminations of law consciousness.

Devotion is wholesome, it is purifying, it is quickening to the vibrations to have something to devote our lives to, our motives, our impulses to; to have an ideal, a conception, a motive is well. Therefore we take the subject of Consecration, of Devotion, and look upon it in all of its aspects, and derive from it a strength and a release, an inspiration and illumination which we

have not derived from these special lessons that have been given heretofore. I have talked to you upon Faith which means trust, which means so much to you. I have talked to you upon Love, I have talked to you upon your Divinity; we have talked of all these different attributes of mind that have been helpful to you; but now we are going to scan them as a whole, simply holding as a golden whole our conception of perfection in manifestation, a being lifted up in all of his attributes, into a full expression of them, a being pouring out into manifestation of these potentialities, these divine attributes manifest. We will think of life conditioned in motion, the activity of being, the variety of experiences, of problems, queries, answers, and we will take that of consecration, realizing that our divine nature is good, that our nature is divine, is loving, is wise, is intelligence, is strength, is all harmony, is all of these things which we have talked of at length heretofore; and then meeting life as it flows through us like a river, carrying a precious cargo of experiences, one experience after another which we must meet, which we must dispatch, which we must master and rule over as rulers, as kings holding perfect dominion over our kingdom. We must learn how to deal best with all situations, with all circumstances that come to us. There is a certain armor,—that of consecration,—which equips each soul in such a way that he is able to stand, shielded thus in armor, with every conceivable weapon, with perfect means to ascend, to attain, to accomplish, to hold that dominion of which we have all talked and considered. This consecration to my mind means the power to stand with all of our attributes, either within us yet unexpressed, yet recognized by us as being possessed, as being natural to us, knowing that latent there is strength, there is love, there is wisdom, trusting that all of these attri-



butes of being are here, waiting to spring forth, to meet and to overcome conditions, that may bear their way out to liberty, to freedom, to full expression; and that consecration is a devotion to all of these things, a recognition and a faith in them, to trust in them, a love for them, a reverence for them, a belief that they are sufficient fortification, a trust that wherever we stand, whatever we may meet, whatever life may put upon the surface of this river of eternal experience to us, we are equipped to meet it with that divine wisdom, with that compassionate love, with that trust and devotion which amounts to consecration, that we are able to do our best, our moral best, our spiritual best, our full soul best, that we are able to stand forth midstream and take the rudder in our hands and govern so far as we can each problem that comes up, that throws a shadow across our path, which we do not quite understand,—simply close our eyes and consecrate it to our divinity with all of its potentialities. Simply say, "I have felt my way so far, I can feel it no farther, now I consecrate, now I trust. I see in all these things a good, I take it for the good which is in it; I trust the rest, that which I cannot yet encompass, that which I cannot yet understand; that which I cannot yet interpret as good, I consecrate; and all that is good I consecrate; all my being I consecrate here and now."

I believe in this practice. I believe that a being who rises each day and states to himself, that he is conscious of his potentialities, of the promise of the still small voice within, and then goes forth, can open every door he comes to, moving on, moving out into an orbit broader and deeper and higher and wider than ever before. He has tried to feel that he trusts himself to go on, that he is armored, that he is equipped, that he is all sufficient within himself and that this awakened

soul, this vibrant, trusting soul within will necessarily couple itself up with every note, tune to every harmony in the universe, with every law of the infinite; that this will, that this consciousness that has attuned itself so in self recognition of its divinity, has its support, has its banner, has its stay and staff in God himself, in consciousness.

This lesson upon consecration could be given you more eloquently we feel, in silence; in spanning life with all of its perplexities and situations and then reminding you that it is within your power to call out into activity so high, so fine, a vibration, so swift a vibration that it seems to you utter stillness, that it seems like that quiet, the *is-ness* of perfect consciousness, of perfect security, of perfect reliance, perfect dependence upon this latent potential strength that abides in each and every one.

We emphasize that if we will each day contemplate the future unexplored, the present not yet understood, the past experiences that we are not yet able to interpret in all their glory, if we can rise and consecrate with trust, if we can rise and devote our lives to that which is good to us, that which is already apparent good to us, devoting ourselves to truth, to love, to beauty, to ideality, we will see that we have not time, nothing to give to aught else, nothing to give to criticism, for we have nothing left in us but love and trust and commendation or compassion. If we ally ourselves with the achievements, with the creations and attainments of love, we have no time nor impulse to serve or to contend or resist these perverted symbols which we have made so real to us through misinterpretation, through taking the negative or shadow, which often casts so much longer form than the reality which casts that shadow. As the sun is nearly setting or as the sun is just rising, you find shadows longer than

when the rays are direct. When we are at one with self, with the law of our being, we cast no shadow, we are light before, behind, all-where, just as we are when we at-one ourselves with love, we are love before, back, all around, it is beneath, it is around us, it is all-where. Prevalent is love, so all else, — hate or swords of attack, are turned off, blunted, unable to penetrate an aura of perfect love; so with wisdom, with all of these attributes of mind; if we can bring ourselves up to at-one-ment, to the midday of consciousness, the reality of our at-one-ment with our true nature, in reality, that our nature is one, that the potentialities within us are all striking out toward perfection of all of these attributes in manifestation; if we can lift ourselves to the fountain head of consciousness each time we find this long shadow that seems to us to become a continuous struggle, a continuous delay, a continuous resistance, this perversion that we can see whenever we begin to look on the negative side of things, for all this information that comes to us through the newspapers and through the eye of others, through all channels, messages of disorder, of injustice, of lovelessness, of poverty, of iniquity,—all these negative things; we can dwell upon these things and say, "Never before in the annals of history has so much of the perverted been apparent, been actual, been real". Then, we can call forth yet another soul, who calls attention, with constructive attitude of mind, to the many blessings, to the releases from all bondage and superstitions and all limitation; you can point out the other side, the constructive lessons; and conditions will come with their outlining of the emblems of progress and of attainment, and we at once feel we would prefer to ally ourselves with the mind that is seeking good in all things and leaving what it does not understand to God, to be explained in

some future time, in larger consciousness of its Godhood. We find it is profitable to us, wholesome to us to ally ourselves with the constructive side of things; we find ourselves more helpful, more happy, more comfortable, more successful in securing that satisfaction which we are all seeking, when we ally ourselves with these constructive attitudes of mind, with faith, with hope, with trust; and if things go beyond our government, beyond our comprehension and interpretation, then faith is always ready to sustain us across, even though it be blind faith, we still have these attributes of our nature. So complete, so full, so abundant is the supply, the equipment for each and every soul that there is no one who can say, "My ignorance excuses me from further effort". There is no one who can say, "I have no equipment for going forward and onward and upward, because I do not know the next step or because I do not see the next step, or hear the wanting words, or because I have no love of this course I have been forced to pursue, or because I have no strength to go forward". They have still to use faith, always, for the ascent to every situation throughout eternity, and consecration,—the habit of consecrating, the conscious habit of consecrating.

I have given you lessons upon other attributes of mind, which might seem sufficient, and I am to handle no new thing in this lesson, but consecration, a conscious consecration at every point in the route when you find you do not know the next step; when you find this problem rises up before you and the impulse is to criticise and condemn or declare things are not working together for good,—when that impulse comes to us from the perverted habit, leaning upon, stooping—merely say the word "Consecration", quickly suggest this word to yourself, and we say, from the stooping posture to upright, radiant face of hope will expression

change. And we emphasize, if you cultivate the habit each morning of consecrating the experiences of the past, of taking up the new day as a new birth, as a new infant to be cared for, to be called out into expression, to be helped, to mould through these processes of evolution up into uprightness; so when the day is done you can consecrate it as one well loved; as the day is done you can consecrate all that you understand and all you do not yet understand, all you have mounted upon, and all you see before you to be overcome, to be understood.

We believe the word "Consecration" is a fetter breaker; it releases, it relieves, it reminds one that they can float out of the narrow boundaries of personality, of physical bondage of the temple, out into the spirit of the Living God, out into the spaceless, boundless, limitlessness of the Infinite. The very word itself signifies release, signifies all of the attributed combined. If one can conceive of the meaning of this devotion, this at-one-ment, of the meaning of this self-awareness that we are speaking of, that very moment that he glimpses even part of its great meaning, he feels released, relieved, he feels no longer that this body, this limited vehicle is responsible for the whole, but that the whole includes, upholds, up-lifts, sustains this vehicle and its inmate; this Living God indwelling and its temple in which it dwells. The consciousness at once comes to free us from the limitation of prison and from the finite and swing us out into the orbit of the Infinite.

We want you to practise using the word "Consecration", speaking it aloud, thinking it, training it, until the vision of it has formed; everything that means consecration, which will do for or symbolize and vitalize the living thing in your consciousness; so in the walk of life as you come to conditions, that this con-

structive habit will be foremost, this higher impulse will immediately come to you, to consecrate.

Do not think consecration means abandonment; it does not; it means at-one-ment; not escape from, retreat from, but at-one-ment. Consecration means to be right at home in your harbor; it means the king on his throne. Consecration means all in all that you are, and the awareness of this all. Consecration does not mean escape from responsibility, but it means the *is-ness*, the actual reality of the whole, touched, glimpsed, comprehended by the finite, included only by the infinite.

So we say to you, as you walk forward, meeting the problems of life, keep this word a vital and living presence, a reality to you, and when you find your obligations towering the casting long shadows, to quickly say "I consecrate"—I say to you it is like a great armor buckled on, to go right into these very problems, that you then say, "I do not understand, I consecrate them", it is like a flash of illumination that moment, for you have consecrated what you did not understand, — perhaps then you understand. The strength you did not have to do this which seemed to you the next moment's duty, the next moment's obligation; you have stood and faltered and said, "I must give it up; I can go no further". Then consecrate, and you plunge in and carry the burden, you leap, you run and dance forward with the burdens you were about to lay down in your helplessness, because you consecrated; all these powers innate, latent, natural to you, you called out, and you lifted up the burden which seemed huge.

A great consciousness, a great soul who is consecrated to self, to the divinity of it, to the equipped limitlessness, the love of it, the faith in it,—all of its nature in activity, expressing, is irresistible. Remem-

ber this. Consecrate your little problems to this inner self, this abiding presence of self, and this at-onement with the infinite, the source of all, the limitlessness of being, equips even you, the I-am of you, to go forward and to speak the word of God, to touch with the healing of God's hand, to voice with the utterances of wisdom, of God himself.

We emphasize that this consecration will call a being out into his divinity faster than any specific act, or than any willing to love, or determination to be strong, to be helpful, or determination to conquer faults and failings; all of these impulses that give us inclination to attack or limit our specific expression, are less potential than the spirit of consecration, which is all inclusive. This is the meaning of the word, to me. This is the meaning of the word that to me is the greatest in your language or in any other language. We have been told that love is the greatest, human love; but there is boundless, limitless love in consecration. I can allow all of these attributes of divinity and place over them a panoply of consecration, and they are all included, they are all vitalized, they are all quickened, they are all vibrant, from that very shroud and shield of consecration.

You might ask: "Is the word itself all that is necessary? Just use the word itself as a kind of mantram?" It can be used as such. I have just said the word in spirit, not the letter. But the word in letter is excellent also.

Then you might say: "I was rather referring to the spoken word, to the outward spoken word, of the voice, as a sort of prayer or mantram." It is excellent, but of course, all things are in significance in proportion to our intelligent conception of them. One could use the word, certainly. You could not use it without expansion, without expression, still it might be very

small to some, but it is very vast, it is very great to others, for it means so much to them in their intelligence; it signifies, it calls into vibration so much of meaning to one, but less to another.

The word consecration I have found in your West to mean less, it is not so broad in its meaning to you as it seems to me it should be. The moment that word is spoken, to me it would mean the infinite security, the *is-ness*, the reality achieved, attained, but all the way down from the absolute I, through the processes, to the detailed, definite, to the finite mind. We would say it means starting, according to the grade these impulses that are higher and more inclusive and more securing and more liberating and more undoubting; that the meaning of the word, according to the consciousness with which you use it, can grow in limitlessness to those using it even as a mantram, as even a spoken, verbal sound. But far back of that, far more than that is its meaning, the spirit of its significance. I want to carry it into its effect upon your daily problems, upon your daily life, upon the little details of life, and here, where I connect it with the details of life, I will call it devotion; I will say that it is the devotion to your work, the devotion to the opening of the portals, the devotion to the expressing of the soul, pouring out your divine nature into manifestation, the devotion to living, to loving, to hoping and believing and trusting, the devotion to all of the idealities of life, the habit of seeing in our friends possibilities, beautiful promises, beautiful potentialities, the habit of cultivating this practice of looking to each one as a sacred being, as a sacred something that is yet not in blossom, not yet in full flower or bearing forth its fruits, not yet in full manifestation but to become so, and the habit,—the beautiful habit of consecrating all things good, of feeling in each one that the good is going to prevail, that



the soul that has been in bondage and prejudice, is coming out into expression of all of its faculties, all of its beauty, all of its possibilities. But if we look on the perverted side, we see it is casting long shadows, and if we permitted ourselves to, we would see their faults more glaringly than we see their virtues. Let us cultivate the constructive, by a resolve to live our lives continually delving for the pure true self, delving for the divine expression of that self, the expression of that divine self, delving continually, going into each soul in their perfection, going forth to call out from that center each soul into a higher manifestation of itself than it ever expressed before; going forth in our daily walk calling ourselves out, consecrating our lives to this purpose, to this keynote of being, the tiller of being, the being that will call forth into more expression, more of good, more of perfection, our life consecrated to this, that we seek for the beautiful. When we come upon a condition that is discordant, that is not congenial, instead of attacking it and call it by all of these names, that we at once concentrate our mind to find its virtue, to find the root of its possible verdure, its bloom and fruit, to call it out by the portal which is now standing ajar, to reach up through their vulnerable points, approach them through compliment, through recognition, praise, faith and love for them and belief in them which will enable you to open their portal and let them in to the deeper recesses of their great nature; to pledge yourself, consecrate yourself to this purpose of no condemnation, no criticism, but of exhortation, of construction, of encouragement, of acknowledgment, of belief in, faith in them,—in others and in yourself. To consecrate your lives to this purpose, to seek the good in all things, to seek all that you can interpret as good in all things, and to wait for the reform, for the revelation, of the rest; to wait for

it if you have not encompassed all, yet time will reveal to you much that has not yet been revealed to you, with patience, with steadfastness, with a faith and desire and stillness, consecrate that which is still in the dark soil, under the dark earth; wait for the harvest, wait for it to bloom and fruit; it will come; trust it; believe in it; wait for it.

And so I say to you, idealize, make life ideal, make living ideal, make your comradeship and your relationship to all beings ideal, make their relationship to you ideal. It makes no difference what one is to another person,—never let them be less than beautiful to you; no matter what their words may be, seek back of that impulse to do something, to say something, this natural law,—that life is conditioned in motion. Every being must press out, must do something or say something, must express something. Life is so conditioned in activity, in vibration, that these beings, if they are not aware of this, if they are not awake to that fact, may say things that they would not say later when they have more light; they may strike blows which they will not strike; they may, with a hand that might lift, press down; but it is because they have not yet light enough to call out that life, recognizing in them this impulse that moves them to do something, is the same impulse that moves them to the greatest and grandest heights. Know the energy indicated in them, pressing out through these ideals, which may not take beautiful form because their sowings are not beautiful, because they have not kept them in beautiful shapes, they have not conceived their productions before they let them loose, let them go, let them flow. So when you recognize a being not expressing itself onward and forward and upward, know it is simply not yet aware of its possibilities, know that it is back there enshrouded, pressing, groping out; and as you find a

hand that would slay, reach out and grasp it with gentle comradeship, reach out to them loving, listen and explain, go to them through faith in them that they meant to do well no matter how appearances indicate; they meant to do and attain and strike down restraint. Somehow help to open them, help to unlock them, help to release them, help to lead them up and onward and out of this limitation which they have believed themselves to be in; in this fury in this furnace of disorder, of discord, which they have believed themselves to be in. Touch them, remind them, awaken them to the consciousness that they are the temple of the Living God and in the midst of his kingdom; that they are in spirit, that they are indestructible and not destroyers; they are reformers and harmonizers and they strike forth each note to produce harmony and not discord when they truly learn to lift themselves. You can consecrate your lives to continually reminding souls in any depth of shadow, in any weakness of consciousness; you can consecrate your lives to reminding them, to making them believe in themselves, reminding them of their possibilities, of their potentialities; to trusting in them before they have learned to trust in themselves; to leading them where they would not dare to tread or to heights they would not dream of ascending without your faith, but they can climb by your faith that they can do it, by your trust in them, by your dependence upon them. And so here in your hand is left all of these wonderful vehicles, these instruments, these reins over a great kingdom; you are entrusted with it; it is yours to rule, yours to make heaven of—to *make heaven of*.

And so, I would answer questions in regard to specific experiences, where others have taken, perhaps, and where others have wronged, where others in injustice and selfishness would intrude upon. You are

indeed responsible for yourself but not responsible for another. Yourself living your fullest, living your noblest, living your best widens your kingdom until it is true you hold dominion over all less positive than you are; all negatives that come within your kingdom you hold dominion over; you are not responsible for them, you are only responsible for yourself, that you live yourself your life; that you lead all those, not that you are responsible for this one's act or that one's act or their voluntary being. You are only responsible that you do your best; you are only responsible that you put your life up where others can see it, that you pour forth as a living, flowing, eternal river of life. These souls adrift here may be carried under your illumination, under your consciousness until they can creep or walk or stand alone, until they can take their own course. You are only responsible for yourself, that you do your best. You do your part when you speak a truth, when you live it and are a moving example of it, that is your part. You are responsible for your self; control yourself; speak no word that pains or defames; commit no act that oppresses. You are responsible for yourself; you love liberty,—do unto others as you would be done by; you love to be loved,—love others as you would wish to be loved; you love to have others believe of you great and noble things,—believe in them, respect them, admire them, trust them. You love to receive this appreciation,—give it. You are to command, to pour it forth. You are responsible for being that which is your ideal of perfect being.

And when these problems come and these injustices surround you, hold yourself, say to yourself, "What is this to me? What is my relation to this? Can I not grasp this harvest I seek? If not, it is because I am not expressing enough of my strength to do it with; that is my responsibility; if I had expressed enough of

my strength, had I expressed enough of my wisdom, had I expressed enough of my faith, his greed, his selfishness and his vices could not have confronted me or turned me off my path; after all it is not his fault, it is my fault if I fail to carry, if I fail to attain. I have said I wanted this thing; I have not yet earned it, else I could have it; and if I have not earned it I need not complain of this cruel one or this selfish one because I do not get it; it was not mine or it would be indivisible, it would not be longer separate from me; I have not yet acquired it, not yet included it in my possession, in my consciousness, else someone else would not be possessing it instead."

So you see, after all, when we live the true, full life of consecration, we live to express ourselves,—all of ourselves. We live through eternity to press forward and onward and upward to that goal of perfection and we find ourselves in a place where we no longer can blame anyone for anything; we no longer can hold anyone responsible because we have not received the amount of adoration, the amount of love, the amount of consideration, of generosity, the amount of justice from them. What has their refusal to do with us? We are seeking to be these things, fullness and abundance, where we can know no lack, and for us to come down from our throne, to descend into dependence upon the ignorant, the selfish, upon those unwise ones and say "they were able to rob me, they were able to forbid me, to take from me my rights, to prevent me from receiving and possessing my own,"—it is condescension indeed for a great soul to make, and it is unworthy for it is untrue. No one can say "No" to thee but thyself.

I have always tried to bring up into your consciousness a vision of greater perfection than you have seen before of yourselves, more expressive of your perfec-

tions, of your latent powers; I have tried to urge upon you the religion of beauty, to make you know more truly that you are heirs to the kingdom, that all that the Father hath is yours, that if you seek first this kingdom of heaven which is within you, if you seek to know yourself, you are lifting yourselves up, you are gaining that light and wisdom and devotion that equips you for lifting all others unto you. No longer do we need the blind to lead the blind, but we need the seeing, earnest, intelligent, awakened being to lead the unconscious, the unawakened, the blind. It is now time to idealize more upon life in all of its aspects, upon living; to idealize everything, to make your language beautiful, pure, instructive, musical, to make your motion graceful, artistic, exquisite, rhythmic; to bring into your life all things formed and created according to your conception, as a great architect would form his plans, would project into form his ideals. So we say to you, form the channel of this river of life, form a temple in which this Living God may abide, form the environment, form the relations, form the vibrations, lift them from the low, sluggish vibration to the higher, quicker vibration, the limitless vibration; be alert, be vital; be what you will to be. Be moulders of your own destiny, no longer weak bubbles floating on a great ocean. Be yourselves divine fortresses of mighty strength, wisdom, love, faith, power, all of which is indeed you. Make yourselves a radiant outpicturing, outpouring manifestation of this which you are. Be true to yourselves.



They that can give up Liberty to obtain a little temporary safety, deserve neither Liberty nor Safety.  
—Benjamin Franklin

## *"Immortality in the Light of Reason"*

By *Dr. Axel Emil Gibson*

HUMANITY has raised religious psychological, superstitious, phenomenal, and emotional barriers against the universal enemy of life, and still is in the throes of fear at the very thought of death. The word strikes terror to the soul, and yet, it is but a transition. Our birth into this world was a funeral in the world from which we came and our funeral here is a birth in the world to which we go.

Dr. Gibson has produced the clearest, most logical exposition of the problems of future existence that has ever greeted the soul of a hungry humanity, in the small volume bearing the above title. Beginning with the premise in a prologue elucidated by a subtile logic, unexcelled by any writer on similar subjects, in his argument, and recapitulated in a clinching, crystal-clear epilogue, Dr. Gibson has clarified many points that have long been stumbling blocks to the faithful and stone walls to the doubting. One subject alone, that has caused many advanced thinkers much trouble is the question of Heredity. The father sees his face reflected in that of his offspring. The mother knows that the burden of her prenatal thoughts for her child were incorporated in its mind. But the child manifests traits that father nor mother can justify by heredity.

Dr. Gibson has found the answer to this anomaly and the reader will be convinced, per force that he is right. He reveals the mystery of heredity, the necessity for reincarnation. A spiritual stabilizer for Faith and Hope and a sure eliminator of Fear and Doubt.

This book should become a beacon light to the

churchman, in pulpit and pew, the legal fraternity, the medicos, philosophers, atheists, agnostics and all who are dealing in the imponderables of life, herein discussed. (Book Review from "THE PRINCIPLE")



### *Awake, Belov'd*

*Does Light know aught of darkness?*

*Does Life know aught of pain?*

*Does sunshine know of shadow*

*Or moonlight skies of rain?*

*Does Love know aught of sorrow?*

*Does health know aught of ill?*

*Today know of tomorrow—*

*Or wealth of empty till?*

*Thus Life is e'er expressing*

*Truth and Love and Light—*

*The Son of God e'er living—*

*There is no death or night.*

*Awake — Belov'd, — — Awaken—*

*The Truth has set you free—*

*The Light is ever shining—*

*The Way is clear to see.*

JUSTICIA EDNA MASON



## *Secrets Of Colour*

VERA STANLEY ALDER

LONDON, ENGLAND

SOME POET has said, 'Colour is not in the rose but in ourselves.'

What is colour?

Out of the vast scale of Nature's vibrations a tiny octave is registered by the optic nerves. Our physical eyes respond to these particular vibrations with a reaction which we know as colour. If we had no eyes those vibrations would still exist—but as what?

Medical science has proved that different colours have definite and varied effects upon our nervous systems and that they act upon us quite independently of our eyes or minds. Their influence is particularly marked in the case of lunatics.

It has been suggested that Colours are really Rays radiating down to this earth at their specific rates of vibration. A red rose reflects back all the colour rays except red, which it absorbs. Our optic nerves react to its vibrations and we say, "The Rose is red."

The perfect blending of the seven colour rays in the bright daylight gives us a white light. If the rays are split up by being passed through a glass prism they are at once visible as colours. In the same way a rainbow is produced by the minute prismatic effects of rain in the sky. If you walk round a fountain in the sun, at a certain point you will see a rainbow.

The colour rays are pouring down on the earth night and day. Every object and every atom responds to them, thereby announcing its own quality to those who are able to decipher the language of colours.

Where do these rays come from and what are they?

We have noted that the seven major planets of our solar system are radiating their various forces outwards, so that they reach this earth at considerable strength. As there are also seven primary colour rays radiating to the earth we may suspect a definite connection here, and suggest that colours are really an expression of the planetary rays, observable by us they are absorbed and held by different objects.

The planets are composed of minerals and chemicals. In each planet one particular metal is said by astrologists to predominate. In Mars it is iron, and in Mercury it is that metal. Just as radium radiates off minute particles of itself for hundreds of years, so do these enormous planets radiate subtle emanations of their own chemical constituents in infinitely fine form. A human being also radiates subtle emanations of everything of which he is composed. A clairvoyant (or person with extra-sensitive sight) is able to see the colours of these rays at a certain angle, and speaks of them as the person's 'aura'.

Let us name the colours in the order in which they appear in the spectrum. We take red first because it has the lowest vibration, being therefore the coarsest and most physically vitalizing; its place on the scale is just above the heat vibrations, and it is heat-giving in itself. As the vibrations increase in speed up the scale we come to orange, then to yellow, then green, blue, indigo and violet, the violet leading us on up into the extraordinarily penetrating and rapid vibrations of the violet-ray.

Let us see if we can connect up any of the information which astronomers, astrologers and scientists give us about colour and the planets. Astrologers tell us that the 'planetary colour' of Mars is red, that Mars 'rules' or has dynamic power over iron. Now, it

is iron which is responsible for our red warm blood—without it we should have some sort of cold pale liquid in our veins. Mars is the home of the god of war, giving a martial spirit to all those born under his Sign, giving quick strength and force, vitality, power and leadership.

If we suppose that the properties of this planet are to be found in its rays which filter downwards and reach this earth as the colour red, then we are not surprised when we find that the effect upon patients of red-coloured electric lamps is to stimulate, warm, excite and cheer; to increase the activity of the arterial blood; to counteract physical inefficiency, paralysis and rheumatism; that red glass windows have much the same effect, and also red walls and decorations to a lesser degree. By the same token red should be avoided by those who contain too much iron, or who are in any condition of heat or inflammation. Red-haired people, excitable lunatics, and bulls should be surrounded by the cooler colours if peace is to prevail!

Proceeding with our investigations we find that red is the chief spectroscopic colour in any herbs or medicines, having a heating and stimulating effect, such as cayenne, cloves, or musk. Finally, we can turn to the discoveries of the famous Dr. Babbitt in chromotherapy, or healing with colours. He proved that plain water hung up in the sunlight in a sealed chromo-lens of red glass becomes impregnated with certain chemicals in a powerfully healing form, the chief of which is iron! Such water when swallowed has, apparently, the same effect as an iron tonic.

Let us, therefore, when using or thinking of the colour red, bear in mind the following attributes with which scientists or sages have connected it. It is the colour of Mars, whose stone is the ruby and whose metal is iron.

It is the lowest of the seven of the colour scale, and it belongs to the lowest of the seven notes of the musical scale, which is C. When C is played certain sensitive people see the colour red; and most martial music is in the key of C.

Red when predominating in herbs, coloured lights or glass, and surroundings, gives warmth, increased circulation, vitality and energy to the body, and cheerfulness, stimulation and excitement to the spirit!

The second colour in the spectrum is orange. This beautiful colour is associated with the Sun, and has also a warming and invigorating effect. But whereas red is stimulating to the body and the blood, orange is stimulating to the emotions. It cures those states of paralysis which are often due to emotional reaction. It should be avoided by extremely emotional types, who should acquire balance through its complementary colour, blue. Its note is D in the musical scale. Melodies in that key have a strong emotional appeal. The metal belonging to the Sun is gold, from which the alchemists believed they could obtain the Elixir of Life which rendered man immortal. Used as a medicine gold has a very purifying effect.

The third colour in the spectrum is yellow. We are told that this colour belongs to the planet Mercury. Mercury confers a quick intellect by stimulating the nervous system. To be quick-witted the nerves should be in an active condition throughout the body; so nothing can remain stagnant under the beneficial influence of this planet. Wisdom is said to be conferred by Mercury and its colour yellow. Therefore Buddha always clothed his priests in yellow, which colour has stood for wisdom and intellect throughout the ages.

Yellow electric lamps or glass windows stimulate the nerves of the brain and the body and cure a stag-

nant condition of the internal organs. They should not be used for highly nervous subjects.

We find that yellow predominates spectroscopically in all herbs which are purgatives or nerve-stimulants, such as senna, sulphur, fig juice, tartar, phosphorous and castor oil. An extreme amount of yellow has a disastrously over-stimulating effect upon the nerves, causing death, as with prussic acid and strychnine, which are very yellow. Dr. Babbitt proved that plain water, hung in the sunlight in a sealed lens of yellow glass, becomes impregnated with very nerve-animating properties such as phosphorus and sodium, and that it will have a purgative action if drunk, where possibly other drugs have failed. This lens must not be entirely filled, as it will absorb such highly expansive chemicals from the yellow rays that it would burst if full. It is interesting to learn that the water so treated goes bad in a few days.

Yellow is the third of the colour scale. It corresponds to the musical note of E. Its jewel is the yellow topaz, and it represents *luminosity*. When seen in the human aura yellow, if dark and crude, tells of deceit, treachery and cowardice (we have all heard of the 'yellow streak'!), but if pale, pure and luminous it shows high wisdom and intellectuality.

Our fourth colour is green, standing in the centre of the scale of seven. It is the meeting-ground between the thermal or heating and expanding colours of red, orange and yellow, and the electrical, contracting, cooling colours of blue, indigo and violet. Green gives stability, endurance and quietude. We are allowed much of it to look at in nature and to partake of as nourishment. Its action is to cool the blood and animate the nerves. It belongs to the planet Saturn, whose metal is lead. Saturn rules the spleen which makes the white corpuscles of the blood. These har-

monize the building and destroying going on in the human organism. So people with the luminous green of Saturn in their auras are the harmonizers and pacifiers of the world. They stand for social stability. If the green is dark and crude it tells that its owner, so concerned with the affairs of others, has become 'green with envy'.

Green belongs to the fourth of the musical scale, F, whose melodies, usually in a minor key, sing of the melancholy always associated with Saturn. Its stone is the emerald, which bestows peace of mind. Therefore whether through lights, coloured glass or herbs, green gives an allround steadying and quietening influence. The green flag and lamp represent safety and speak of the guardianship of those in authority. We are told that on the planet Saturn live our guardian spirits.

Now we leave the heating colours and pass upwards to the cooling, contracting ones—blue, indigo and violet.

These rays have a soothing, narcotic and antiseptic action. They act as sedatives to the vascular and nervous system, subdue mania and angry passions, inflammations, sunstroke, insomnia, eyestrain and all irritated conditions of mind and body.

Sedatives, antiseptics and narcotics contain much of these colours; narcotic flowers are blue and purple; blackberries are valued for their astringent qualities.

Blue belongs to the planet Venus, the giver of love, devotion and harmony. Its stone is the amethyst, the super-sacred of the seven sacred jewels. Pale blue in the aura represents devotion, while dark blue shows fanaticism. One can either be 'true blue' or have a fit of the 'blues', according to one's outlook!

Dr. Babbitt says that blue lenses filled with water and exposed to sunlight become impregnated with

sulphur, chlorine, cobalt, manganese and other properties having soothing and antiseptic action. This water will never putrefy. It acts as a sedative and an antiseptic, and is cooling, especially to the blood.

The musical note of blue is G, a favorite key for the composer of romantic music.

Indigo is the sixth of the colour scale. It is, like green, a meeting-ground for all the colours. Its action through herbs and chemicals is intermediately between blue and violet, soothing both nerves and blood. Its planet is said to be Uranus and its stone is jet. In the aura it shows dignity and high aspirations.

Purple or violet is the seventh and last of the colour octave. It represents the seventh and highest quality which man attains—noble spiritual aspiration. Therefore it has always been connected with the priestly ceremonies. Its musical note is B, in which key much sacred music is written. Its planet is Jupiter, ruling the metal tin and the jewel sapphire. In its medical action it approaches the realm of the violet-ray. It cools the nerves, is magnetic and antiseptic.

Purple-lens water keeps indefinitely, and greatly benefits the hair, eyes and the digestion.

Purple and violet in the aura speak of honour, spirituality and self-esteem.

Above the violet we begin a new octave of higher and more ethereal colours mostly unseen to the average human eye.

The first is rose, which is the red of Mars transmuted to its higher octave, where it speaks of optimism, hope, and spiritualized love. The colours continue in octaves which become more and more sublimated, luminous, pure, and pale until in the end they blend back again into the glorious white light from whence they sprang. When the character of a human being is sublimated and perfected the colours of his

aura also resolve themselves into a white spiritual light. In the olden days people were able to see this. They represented it as the halo shining around the head of a saint.

Colours, therefore, are of the very deepest significance to us throughout all phases of our life. They have more influence upon us than we can possibly imagine. If we can use them intelligently they are the greatest of friends, strengthening, soothing and inspiring.

Dark, drab and dingy colours harm our spirits, morals, and health; they encourage crime, inhibitions, inferiority complexes, suicide and stunted development. They actually prevent the radiation of personal magnetism, the give and take between human beings. They inhibit optimism, inspiration and therefore success.

A glance at some of our streets with their dingy dark bricks and shrieking posters will at once show us one reason why apathy, dullness and poor health are still prevalent.

Brown is the colour of earth and holds us to the earth and to material thoughts. Grey is neutral and useful as a background to other colours. White reflects back all the rays and is therefore cooling and restful. Black absorbs them all and is therefore warm, although neutralized.

The modern trend towards plain, pale pastel shades shows a promising awakening to a new and uplifting colour sense.

A colour campaign intelligently launched would do much to cheer, inspire and invigorate humanity.



# • SCIENCE •

## *The Chemistry, Physics and Metaphysics of the Body*

From "*The Science and Philosophy of the Drown  
Radio Therapy*" by RUTH B. DROWN

WE quote the following from *Wireless Library for the Man in the Street*, (Ralph Stranger, England), because it gives a foundation from which our work can be explained more easily than from other treatises on physics. It helps to make the chemical affinities clear to the layman, as most people have not had a thorough understanding of what they have studied along these lines.

"Electrical science is based entirely on the knowledge of the behaviour of the electron. In wireless the electron plays a most important role . . .

"In every atom there are one or more rotating electrons. These electrons are moving at comparatively high speeds and they are moving in definite paths. If the temperature of the body is raised, the molecular motion is increased and the electronic speed will increase. At certain temperatures it will be found that electrons will start to leave their atoms and travel into space, as in the case of a valve filament.

"As a matter of fact, it is quite an easy matter to dislodge electrons from the atoms to which they belong by simple friction. If we rub two bodies together

we shall find that one body becomes rich in electrons, i.e., its atoms have more electrons than they should normally have, while the other body becomes poor in electrons.

"The atom of every chemical element has a definite number of rotating electrons given it by nature. If an atom loses a number of electrons, either on account of friction or on account of some other cause, it becomes poor in electrons and the protonic forces become predominant. There are now more protons in the atom than electrons.

"On the other hand, if an atom gains a number of electrons over and above its natural number, it becomes rich from the electronic point of view, and there are more electrons in the atom than protons.

"We should therefore remember that the cementing electrons inside the nucleus are bound to the protons and cannot be shifted unless the nucleus itself breaks down. The rotating electrons are, on the other hand, free to leave the atom and travel into space or on to another atom . . . \*

"In the early days of electrical science, although nothing was known about the electronic theory, the early scientists realized that there are two kinds of electricity. In order to distinguish between the two, they gave them names. Just as "left" is the opposite of "right", and "below" is the opposite of "above",

\*We use this to show that if a patient has a dominance of protons, or positive influence, the body or part has a hyper-acidity predominance, while if there are too many electrons, or negative influence, an alkaline predominance is noted. When with the use of the grounded (or earthed) H.V.R. Instrument the patient is made normal it is because of the electrons flowing to or from the earth to the particular part of the body out of balance.

so the meaning of the word "negative" is the opposite of the word "positive." Thus one kind of electricity was supposed to be negative, and the other kind positive. Mark you, there is no special meaning in those names. All they imply is that the two kinds of electricity are of entirely different character, quite opposed to each other."

We include an excerpt from another of Mr. Stranger's works, *New Bricks for Old*:

" . . . we know that every substance is made up of appropriate molecules; that molecules are made up of atoms of various chemical elements, and the atom consists of a nucleus (a mixture of electrons and protons) and a number of electrons rotating around that nucleus in a number of shells.

"On inspecting the previous tables of elements, we notice that the number of protons in the nucleus varies with the atomic weight, or, in other words, the atomic weight of an element depends on the number of protons in the nucleus. Thus one chemical element differs from another chemical element in the number of protons and electrons in the atom and in the manner of arrangement of the electrons. The actual chemical properties of each element apparently depend on the number of electrons in the last shell. If this last shell is perfect, i.e., if it has its appropriate two, eight, eighteen, or thirty-two electrons, the element is an inert one, or inactive from the chemical point of view. It will not combine with other elements. On the other hand, if the last shell consists of fewer electrons than it requires for stability, the element is capable of combining with other elements.

"Mark you, although the above theories seem to fit perfectly, this perfect fit is superficial, as we are only skimming the surface of the subject. Many conflicting

theories exist; scientists have not agreed amongst themselves yet, and many a theory waits yet to be proved experimentally.

“There is no doubt, however, as regards the existence of molecules, atoms, protons, and electrons; the only doubt is in the manner of their arrangement . . .\* ”

“Before chemistry became a science there existed the so-called alchemy. The alchemist of old had for his main object the discovery of the elixir of life that would give him immortality, and amongst other things he also dabbled in the transmutation of metals, trying to transform copper into gold and lead into silver.

“It may surprise you to know that the dream of the alchemists of old was not so fantastic as it would appear at first glance.

\*We have recently discovered that each of the twelve cranial nerves carries one of the one hundred and one different phases of the One Energy, which crystallizes into a different element according to its rate of vibration. These phases flow over the motor, sensory, or sympathetic branches, and thus show the channel's supply of energy; it must attract its own electrons from the earth to make up its balance in substance. In turn, the earth acts as a magnet, drawing and repelling this substance in the normal activities of the body, mainly through the pores of the skin. If there is even a slight obstruction to these nerves, the reservoir for Life Force in the brain, namely, the thalamus, becomes polluted by the backing up of the flow, and the head feels dull instead of free and active. When, by our method of checking, we determine which nerve is not functioning properly, we know at once which mineral is out of balance in the body, and what organs are affected as a result. For example, iron and iodine are found in the sympathetic branches of the eighth cranial nerve. This nerve supplies the thyroid, the sex organs, the suprarenals, etc.

"Although men had not yet found the means of transforming one element into another, nature herself does it.

"You have no doubt heard of Radium, and generally speaking, radio-active substances. It has been discovered that the heaviest metal in nature, Uranium, changes its nature in a most remarkable way. As you already know, Uranium has an atomic weight of 238. There are 238 protons cemented by 147 electrons, with 92 electrons rotating around the nucleus in a seven-shell formation.

Well, it has been discovered that during a few million years atoms of Uranium get rid of four protons and two electrons, which promptly unite to form a Helium nucleus, or, in other words, an atom of the gas Helium, less two rotating electrons.

"Since the atoms of Uranium are losing protons out of their nuclei, the atomic weight of the disintegrating element drops till it becomes 226. And lo and behold! instead of Uranium we have Radium.

"In a similar manner Radium, ejecting now four protons and two electrons in each shot, now a single electron in less than 2000 years, degenerates into Polonium, which has an atomic weight of 210. For 136 days Polonium shoots out protons and electrons till it becomes at the end of this period Lead, with an atomic weight of 206.1. This Lead differs from ordinary Lead, which has an atomic weight of 207.2, by one proton in the nucleus, and, apparently, by one electron. This phenomenon is all the more remarkable in that a chemist cannot convert by ordinary chemical processes Uranium into Radium, Radium into Polonium, or Polonium into Lead.

"It does not seem improbable that the chemical elements are closely related to each other and that nature

is tirelessly manufacturing the lighter elements from the heavier ones, new bricks for old, as it were.

"Take, for instance, an atom of Helium; four protons and four electrons. If the atom could be broken up by human agency, we would have here the material for four atoms of Hydrogen, each atom consisting of one proton and one electron.

"You may ask, 'Why should an atom of Uranium break down at all?' When you have 238 protons and 146 electrons enclosed into the tiniest space imaginable, with considerable forces acting between the protons and electrons, small wonder that the nucleus breaks down, although it takes millions of years for it to do so.

"Well, such is matter, as far as we know it at present. This is the material of which our earthly world is made, including ourselves. Our transmitters, our studios, our musical instruments, our wires, valves, crystals, loudspeakers, are nothing but masses of seething protons and electrons, two kinds of electricity which happen to attract each other and thus are capable of holding the whole world together."

We quote the above to show that others are thinking along the lines of our own research. We continue with the subject of electrons, as we interpret it:

The atom has within it the nucleus, which is a constant flow of energy from the ethers. It is composed of a group of electrons (protons) held tightly together because of the field of force radiating from each one, which attracts other electrons with less field force.

These group themselves together, are held only for a second, then are thrown off into space to be slowed down at what is known as the outer field of force, or the outside shell, until something forces the energy faster than the usual impetus. When it is obstructed, the nucleus is no longer supplied. At this time the

nucleus releases one or more of the electrons of weaker force field; the atom changes its structure and becomes an atom of another structure or element. For instance, helium has four groups of strong force field electrons (usually known as protons), with four weaker force field electrons, two of which attach themselves to the strong F.F.E. to form the nucleus, while the other two are even weaker in their F.F. (force field) and are only able to remain in the outer portion of the whole atomic force field until something comes along which is stronger than the original atom and draws it to itself, in which case the first atom loses its balance and the structure changes.

It has been thought that the number of strong F.F. electrons (protons) in the atom of any element is equal to the nearest round number of the atomic weight of that element. For instance, in the case of gold, its atomic weight is one hundred ninety-seven and its atomic number is ninety-seven. We have one hundred ninety-seven strong force field electrons (protons), and one hundred eighteen weak force field electrons. Ninety-seven are weaker than the one hundred eighteen which are held in the nucleus. The weaker ones are anywhere in the mode of the atom forming a spiral swirl according to their strength of F.F.

As the table of elements is formed, it goes down from hydrogen, which is the lightest known gas, to uranium, the heaviest known element. It has two hundred thirty-eight strong F.F. electrons, which, matched with one hundred forty-six F.F. electrons, form the nucleus. This nucleus is so powerful within itself, and is so held in the field force of the earth because of its own powerful field force, that its weaker F.F. electrons are not very weak, but while they number ninety-

two\* they are still held close within the atomic mode.

We are told that the diameter of an electron (weak in field force and elastic) is  $3/20,000,000,000,000$  of an inch!\* The diameter of a proton (strong F.F. and not so elastic) is  $1/25,000,000,000,000$  of an inch.† Its speed is greater, F.F. stronger, and size smaller, which would follow the laws of all known momentums of matter.

The electron (weaker F.F.) is capable of attaining a speed of 540,000,000 miles per hour.

The mind cannot conceive of the speed of such minute particles of matter. The laws of magnetism are carried out in full from the smallest to the largest particle in action, as the forces acting between the strong and weak fields of force are opposite and equal.

These forces are combining matter together according to the laws of attraction and vibration, which are influenced also by temperature. Thus heat speeds up the activity, creating more field force, and cold slows it down. Everything is in constant motion, and the greater force controls the lesser. In addition, everything goes in cycles—attracts to a point, and then repels, and is attracted by something with a greater force until it reaches a point, then is again repelled, only to be attracted by something with an even greater force, and so on, ad infinitum.

Therefore the free rotating weak field force (W.F.F.) electrons may at any moment be attracted away from their atom, especially if their temperature is increased. This also increases their speed and changes their field force, causing what is termed the "electronis flow." If these electrons flow away, the

\*Atomic number.

†Ralph Stranger's "Wireless Library for the Man in the Street."



atomic nucleus will give off more weak F.F. electrons, and will draw more strong field force electrons to itself from its source, because it is always acting along an invisible line of energy, which is supplied from the Great Central Sun, and if any force intervenes to cut off that supply of flow, the atom may lose its identity entirely, as its nucleus would be shattered.

Authorities have thought that the nucleus and its protons and electrons were cemented together and held in position, but the theory does not allow for activity as it is manifesting, therefore it would stand to reason that the center having its strong F.F. electrons throws off weak F.F. electrons according to the atomic speed, which is governed largely by temperature.

*(To be Continued)*

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