

**Lecture 19 of 30 - A recording of a lecture given by Dr Murdo MacDonald-Bayne (21.06.1887 - 26.02.1955) at the Pretoria Women's Club (Pretoria, South Africa) on 26.09.1950 on his later book "How to Relax and Revitalize Yourself (1952)" as part of the establishment of The Sanctuary of the Silent Healing Power. The italic verbatim text is from the actual sound recording.**

## **THE NINTH STEP - CHANGING THE "DON'T DO" CELLS INTO "YES DO" CELLS IN THE BRAIN - RELAXING THE VOCAL ORGANS**

(PROLOGUE)

[00.00] *This course of lectures as you know, will be completed on Tuesday the 3rd of October. Then we are going to have a series of individual lectures for students who could bring their friends. But no public will be allowed to these lectures for the simple reason that the majority of the public will not understand them.*

[00.27] *The next series is dealing with a Higher nature, more of the Spiritual and mental side of our work. And therefore we want to keep the students that we have and build up from that. There are plenty of places where the public can go and get a certain amount of understanding and knowledge but we want to go into the deeper side of it and it takes students some time before they can grasp the very deep significance of what we are teaching.*

[01.10] *The ninth step – Changing the „don't do“ cells into „yes do“ cells in the brain – Relaxing the vocal organs*

[01.21] *“Remain in me as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me.” – John 15: 4, Moffatt translation*

[01.42] *That speaks for itself.*

[01.47] *How true it is that we live in the relative mostly all the time and because, we live in the relative, we fear the relative. When we get out of the relative, into Reality, that is to say we can discern what the relative is, we are no longer afraid of it. But when we are caught up in the relative, really we are afraid of it because the fact is that we react to people and things.*

[02.25] *Jesus saw clearly as modern physics has proved that there is only one substance underlying all form. In other words mind and matter, or mental and physical, are ingredients of one single system. One is the inner the other is the outer. This is not the product of my imagination but is the result of scientific investigation along well-known and proved lines.*

[03.00] *Jesus himself, that time, when he took Peter, James and John up to the mountain. He was explaining to them that the veil that separated the inner from the outer, was an ethereal veil that could be rent by purity and faith. We read that Jesus reached that particular state of his consciousness, when he became aware of himself as one with God. Recognising the relative for what it was, he was transfigured. He prayed, but in that prayer he was transfigured because it was a realisation and recognition of his Oneness. He recognised the relative for what it was. He was transfigured. His face shone like the sun, his garments became clear and bright. The son of man became the Son of God.*

[04.23] *In that moment, his disciples were absolutely passed into a state of sleep. They were unable to understand the completeness of that Reality that he saw; they still lived in the relative. They were asleep in the relative, caught up in it. They could not understand this Reality that the Master was trying to show them.*

[04.54] *So he touched their eyes and opened them so that they could see the glory of the Lord. When they opened their eyes, they saw Moses and Elijah, there in brilliant raiment. Just as brilliant as the Master was, free in that brilliant raiment of Reality. And when Peter asked the Master, “who are these two men that are*

*with us?" Jesus answered; "this is Moses, and this is Elijah, they have come to show you that death is but an illusion. To show you the Life that is Eternal."*

[05.55] *They could not yet understand it. Then Peter said, "truly this is the gate of Heaven."*

[06.05] *Then he said to the Master, "shall I go down and bring one tent for you, one tent for Moses and one tent for Elijah?" And the Master said, "No." Because he could see clearly they did not realise yet, the wholeness and the completeness of that wonderful Life. That Life that was Eternal, the Reality that exists in every human soul. They were still caught up in the relative.*

[06.40] *Then when the voice cried out from the ether, "this is the Christ that the world shall know from henceforth. The Christ that lives in every human soul shall come into action, shall breathe forth it's glory." They were afraid. They did not understand the words because they feared. They still were in the relative and when they were afraid, the Master said, "fear not, here am I, I am here." When they came down from the mountain, they began to talk about the scene. Jesus said, "do not mention what you have seen or heard, until I have returned to you, till I have risen and returned to you. Then you can talk about it, but not till then."*

[07.56] *Yet even his disciples did not know then the completeness of the Reality that exists. If we can discern that which is relative, we will know the relative and when we know it we shall not fear it. The more we understand the relative, the more we will know what Reality is. Not that you will ever know what It is, but you will know that It Is.*

[08.34] *I am Real. The inner and the outer are one. I must exist in the Infinite and not outside Him.*

[08.49] *I must exist in Him, neither am I created in time or out of time, because time does not exist in Eternity. Therefore I am created in Him. The Everlasting Life must be known in yourselves. I cannot show it to you, but you can find it.*

[09.19] *So Jesus clearly saw, as modern physics has proved, that there is but one, only one substance underlying all forms. In other words, mind and matter are mental and physical and the ingredients of one single system.*

[09.35] *This is not the product of my imagination, but the result of scientific investigation along well-known and proved lines.*

[09.43] *The idea that mental and physical or mind and matter are different fundamentally is no longer accepted by those who understand the materialising power of thought. Certain types of metaphysics try to deny matter in an effort to eliminate disease, but this has failed miserably. We must realise that it is not denial nor affirmations that heal but the understanding that our thoughts and emotions out-picture themselves in form.*

[10.20] *Why? Because we are the creators of these things. And once we recognise the relative, we will see that which is Real, which is behind it.*

[10.35] *This knowledge gives us the power to use external things without fear of destructive reactions.*

[10.45] *But all the time you live in the relative and you do not know what it is, you are in fear of what may happen. Therefore you have destructive reactions that enter the mind and by doing so, enter the body.*

[11.07] *The next series of lectures, I want to go into occupational therapy in its deepest spiritual and mental side as well as physical, so as to help you to make a real success of your life in your work and play, so that you will no longer be confused in your mind regarding your daily activities.*

[11.37] Those who have even a limited intelligence can comprehend and can easily pursue this wonderful and extraordinary science. We will become acquainted with those scientific minds who are leaders in thought not only in our world today but those great minds of the past who gave to the world knowledge that could not be accepted because the world was not ready for it.

[12.11] *Because the world was living in its own illusion of the reality that existed around them, but was an illusion of their reality.*

[12.27] *And still it is today, that people will say, "what you see and feel, is real." But you will know that what I am telling you is a truth that what you see is not the Real. The Real is the abstract out of which these things you see before you. As Paul says, "things are not made out of things that are seen, but out of that which is unseen."*

[13.04] Sir James Jeans (1) says, "To say that mind cannot influence matter, now becomes as absurd as to say that the mind cannot influence ideas. Matter must have the same general nature as an idea." *Because matter must be an idea. What can it be but an idea? It is the relative. "Matter outside our minds produces ideas inside our minds. Causes must be of like nature to their effects."*

[13.42] *Therefore, if we live in the relative, the relative will cause these ideas to be created in your own mind and set up a train of thought that will out-picture itself in you or your circumstances or in your bodies. What I am trying to show you now, is something greater than you have ever seen before, something so magnificent that when you realise the truth of it, it will lift you out of the relative into something that is beyond. Yet you will know the relative for what it is.*

[14.28] *You students are now coming forward, beginning to understand my words. As you go on, deeper and deeper, into this study, so you will know more and more and understand then, what fear means and how it comes about.*

[14.51] We have seen this plainly enough through emotional habit-patterns, how they talk back to our minds, showing that the causes must be of like nature to the effect.

[15.08] I will now go to the Bible and read from Romans 12: 2 (Moffatt translation). "Instead of being moulded to this world," *the relative*, "have your mind renewed, and so transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect." Here we are told not to allow ourselves to be affected by the external *world through ideas created in reaction to the external world*, but to transform the nature of our external circumstances in accordance with our *own* understanding of the power of our thought, *that is generated from the power of the Consciousness that is alone the Consciousness of God established in man, as the Creative Power in God. So it is the creative power in man – that is Reality.*

[16.20] *Anything you can discern external to yourself, is the relative. But you will find there is something that is not relative, although you do not know what It is, you will know that It Is. You will know it is the creator of the relative, but the one and the other are not separated. There can be no separation in the Infinite Mind.*

[16.57] It has been your experience and mine that we create ideas in response to outside conditions with the result that we create fear and limitation which out-picture in accordance with the effects we see, not realising that these effects have like causes. We see then how important it is for us to discern what our ideas really are. The objective world is directed by the unseen power of our own consciousness.

[17.37] *What a truth this is. This last sentence covers the great and mighty truth that Jesus saw when he said, "I of myself am nothing, it is the Spirit of the Father within me that doeth these things."*

[18.00] *The objective world is directed by the unseen power of our own consciousness, which is the Consciousness of God, established in man. It is "the Spirit of the Father within me."*

[18.20] The thought produced in the Universal Mind and the thought produced in man's mind only differ in the degree as a drop is to the ocean, the action is the same. While the Universal Mind produces a world or a man in material form so does man produce his own conditions in the same substance. By our experience day by day we find the truth of this law which is inherent within us all.

[18.56] *We ourselves, are sometimes caught up in our own creation and our fears, and our ideas. Like a dream. Like a nightmare. Yes, you are caught up in your own nightmares as a person is caught up in a nightmare as they sleep. It is very often brought about by a condition of the stomach, or a fear of any kind. The mind creates thoughts and runs along creating one thing after another, building up more and more until you will find that this is all an illusion.*

[19.55] *You lie on the pillow at night, it may be a little feather that is pressing through the pillow. The stalk of the feather begins to prick your cheek. You pass into a dream and you feel that the devil is down on top of you pressing a fork through your cheek. You see his tail and his mouth and everything and you see the spear and all. Your mind has created it, but the whole thing is but an illusion Nevertheless you wake up, you are dripping with sweat because really you saw the devil. You are living in your own nightmares while you are awake, if you only know it, because you have not discerned the relative or understand it.*

[20.50] This proves that pleasant external action has the effect of stimulating the mind. We have in our brain, cells that have been so affected by habit, that they create inhibitions. I will call them the "don't do" cells, they belong to the habit we have ourselves created by our reaction to the external world, *to the relative.*

[21.27] *If we could only pray, like Jesus prayed then, on that mountain, we could be transformed now. Because we would realise Reality, as he realised it. The relative did not exist to him, time did not exist to him, space did not exist to him. He only knew that God and he were One.*

[22.04] We also have these "yes do" cells which are responding to the *understanding of the Life within* and it is these cells we have to encourage so that they can manifest and produce for ourselves health and mental vigour. *Because our health and mental vigour comes from within.* Anything that is soothing will help these "don't do" cells to work until the "don't do" cells change to "yes do" cells then we are free.

[22.46] *We will see this, that the more we understand the relative, the more we realise the Life that is within, we encourage those "don't do" cells to become "yes do" cells. Inhibitions, then, are created by habit.*

[23.13] I said anything that is soothing and I mean soothing. When a person is jittery, jittery music will help to keep them jittery, that is why many people are living on their nerves.

[23.30] *Why are they doing it? So they turn on the radio, and this jazz is going on all the time. They are tapping their feet, they are jumping like this, shaking themselves about like this – jittery! What's happening? The whole body is becoming useless because of the fact that energy is being used up in a lot of stupid nonsense.*

[23.57] *But the night time comes, however, when the strain of this sort of business is too great, and the nerves snap and a breakdown is evident. The very thing that caused this snap will then irritate. This is the general experience. The opposite to irritation is soothing and this is the aid I recommend which works wonders.*

[24.30] *Nevertheless it's a relative thing. If that soothing of the nerves on the outside can break down those irritations that are taking place inside, you have begun to get the relief you require, because the soothing talks back. If you have an irritation on the outside, it will talk back to the mind and increase that irritation. If you have soothing done on the outside, it will talk back to the mind, it will help to soothe that irritation.*

[25.26] The question is how can one be soothed, *externally*. There are many ways, such as lying on the beach listening to the waves, by gentle sunbathing, *by massage* – gentle stroking. Your cat purrs when it is stroked, your dog lies at your feet and will come up for more and more stroking and further patting.

[26.00] What I am saying now may seem childish but nevertheless it is very satisfactory in cases of nerve strain through emotional habit-patterns.

[26.13] *Because these habit-patterns are talking back. If then, we can realise that habit-patterns are talking back, the soothing will talk back also.*

[26.30] Stroking of the spine is one of the finest things for soothing the nerves. It brings into operation the "yes do" cells. *The old story says, "you scratch my back and I'll scratch yours." Try stroking tonight and see what happens. See how it soothes.*

[27.02] On either side of the spine as I have explained in a previous lesson there is a ganglionic mass of sympathetic nerves that is connected *with* the cerebro-spinal nerves and stroking sets up a reaction in the brain and sympathetic nerves at one and the same time. *That is to say, that the sympathetic nerves go right through the body. Where the trouble is or the irritation is, stroking soothes that irritation. At the same time, there is a reaction back to the brain, because every touch of the skin, touch of the flesh, will send a reaction back to the skin by a reflex. These reflexes then are brought back again to the body in the form of the same kind as you sent back to the brain, soothing. It may seem simple and childish, but I say to you it is the most scientific thing you have ever heard of in your life. It is like homoeopathy (2), it assists nature instead of interfering with nature. So we set up the connection between the cerebro-spinal nerves and the stroking sets up a reaction in the brain and sympathetic nerves at one and the same time. This has the effect of unifying these two systems so that they will create the desired effect in mind, brain and body.*

[29.02] *When you are stroked gently on your back, on your spine, you have forgotten about your troubles, it no longer worries you. You feel the sensation of that soothing effect passes into your nervous system, to your brain. The longer you lie there, the more will you have changed those "don't do" cells into "yes do" cells.*

[29.33] *Do you think that when you come to me, that I work on your spine and then stroke your back gently, that I am just stroking it for fun. I would not waste my time stroking it for fun, but I know what it does for you and when you lie then down again on your back. What happens to you? You pass off into a beautiful state of semi-sleep, is that not so? Where every portion of your whole body is relaxed.*

[30.17] *Why I could write a medical course right from the very beginning; of the anatomy, the nervous system, and the functions of the organs of the body from an entirely new light altogether as you read in the ordinary books of today.*

[30.41] *I have had forty years experience, mind you There is very little that I have not seen. I have seen most of all the troubles in the world. And the most of the troubles that I get are those who are incurable, but ninety percent of them become cured.*

[31.07] *I was talking to a man today who came to see me. He is in charge of a department, which is got to do with people who are sick and so forth. He has several doctors to deal with them. Quite a number of these people have come to me and I have put them right. They had no success at all under medical treatment. Some*

*of the doctors were saying, "oh well," so forth, trying to make excuses. But there was one doctor, this man said, was a great advocate for me.*

[31.50] *He said, "listen, you must take off your hat to that man, when he can do things in five minutes, that has taken you twenty years to do and you haven't completed them yet."*

[32.04] *I said to myself, "I of myself am nothing. It is the Spirit, the Intelligence that guides me what to do." Surely then, you see what I am telling you is reasonable and true.*

[32.27] This exercise could be done by anyone with common sense. It tones up the blood vessels and improves the circulation of blood and nerve energy, relaxes the tense muscles, stimulates the glands and skin and helps to rid the body of waste products. It has the added effect of bringing into play the "yes do" cells (*to encourage the "don't do" cells.*)

[32.54] Music is also a great source of regaining health and nerve regeneration. Music should be of the soothing type with a tang of inspiration here and there. The method to be adopted should be that the body should first be relaxed as previously explained, sit back in your lounge chair, take all the strain off your mind and body and let the music flow over you and through you. Feel the rhythm in your mind and body not in a tense way but with that same feeling that the waves of the sea give you as you listen to them breaking on the shore.

[33.44] It has been definitely found that people work better when music is playing. Production has been increased by leaps and bounds by this method and workers are not tired at the end of the day.

[34.01] I remember during the first world war when we had to do a forced march of twenty miles. *We were relieved, left the trenches and we went back into our rest place. No sooner we got there, we got word that we had to go back again, because the trenches had been retaken. An Irish regiment went in there. I remember as we were going up, they said "Jock, Jock," he says, "don't go up, they're killing each other up there," and they were on their way down. We had to go up and take the trenches back. Men were dog-tired and lagged behind when the pipes did not play. When the bagpipes did not play, they lagged behind. So we divided the band into two and the pipes played all the time. Every man reached the destination comparatively fresh and went into action straight away.*

[35.15] A song with a swing will carry you along the road. There are hundreds of ways that music and singing will change these "don't do" cells into "yes do" cells. *All these things I am telling you are simple, but they are real.* Play your favourite records or play a musical instrument. The bagpipes afford a Scot great pleasure when they are played well. How you will strain your ear to hear the skirl of the pipes in the distance, how it makes your blood circulate and stimulates your nerves.

[36.00] Those of you who have been to Scotland, among the Highland hills and heard the skirl of the pipes, *in the evening*, as the sun goes down and seen the purple *view of the heather mirrored in the sky*, the sound of the pibroch (3) wafting on the gentle breeze, even if you have not got a drop of Scottish blood in your veins it will enrapture you beyond description. And a wee drop of the "Highland dew"(4) will add fire to your soul. *Yes, but it's true.*

[Part of book, no recording] It will do you more good than all the medicine in the world.

[36.49] *My mother was a teetotaller. She would not even put one drop of brandy in her mouth, from her youth until she was dead. I tell you, when I remember her, when she was very sick, I said to her, "mother, have a wee drop of this Scotch, have a wee drop of whisky, it will do you a lot of good."*

[37.11] *"No, no my boy, I'll never put that near my mouth, never in your life."*

[37.18] *I said, "mother, if you only take a wee drappie<sup>6</sup> of it, it will make you better."*

[37.25] *But she would not even budge and I knew this that she could have lived longer if she had taken a wee drappie (5) occasionally. You may laugh, but it is true.*

[37.44] *I can remember when my brother had been in Glasgow. At that time there was a smallpox going about in Glasgow and he caught it and he came home. We did not know what it was, he became sick at home. We sent for the doctor twenty-seven miles away. He came twenty-seven miles in a trap. (6) He looked at him, he looked at one or two spots and he said, "I think you will be all right there is nothing wrong with him," and he went away back.*

[38.19] *But in two or three days he was covered and raving. I was sleeping in the same room with him. So we sent for the doctor again and when the doctor saw him, "by God," he said, "smallpox, smallpox, smallpox!" So we had to get him away into the sanatorium about thirty or forty miles away. My father said to me, "look here, my boy, we will not get that smallpox, we will drink whisky."*

[38:57] *Yes, and we drank whisky, morning, noon and night and we never got even a touch of the smallpox. In fact, the doctor was coming around looking at us to see if there were any spots around us. There were only whisky spots there was no other. Yes, it is good medicine – taken reasonably. When we recognise it and know what it can do. You notice how Scots I am when I talk about the whisky. It is in my 'Highland' blood, you see. Oh well. We have got to have a little laugh occasionally, otherwise it is too tense.*

[39.52] *The reason? You often wonder why I make you smile and laugh, well it is good for you. You are all tensed up for the moment listening in tenseness. Then I break the tenseness and you feel fresh and you are now ready to go on for some more. You could go on all night doing it, that is the art of keeping people happy while talking.*

[40.23] *Now we come to the relaxation of the vocal organs. This exercise is of great value in producing a pleasant sounding voice. Relax the body as previously explained.*

[40.36] *A high pitched voice is a sign of nervous tension, when the voice is shrill it should be lowered a pitch or two. Practice will soon bring it down to a pleasant tone.*

[40.51] *To open the throat sound the word "Ha" "H", "a" – "Ha." You will notice how to opens the throat – "Ha," "Ha . . a . . a." Slowly and easily, then speak as softly as possible listening to the voice, at the same time relax the lower jaw.*

[Part of book, no recording] *The lower jaw should feel loose and easy. Open and shut the mouth by letting the lower jaw drop each time you open your mouth.*

[41.18] *If your lower jaw is tight, then it will not move. You speak when your lower jaw is slack and relaxed.*

[41.33] *"Ha . . a . . a." Speak nicely and smoothly, listen to your voice. Listen to the tone and the timbre in it, hear the various tones in it. All the tone should be in the voice. It should rise and fall according to the emotion, according to the emphasis you want to put on a particular word or sentence, you use the cadences, which there are eleven or twelve. That is, various grades or tones in the voice. You learn then to modulate, to raise your voice, to lower your voice. But you always have a timbre in it, that sort of tone.*

[42.43] *The word "TONE" is a thing that give you tone, "T . O . N . E" You will notice when you say "TONE," you close the mouth and the sound is still in the head, "T . O . N . E."*

[43.00] *Voice personality is of great importance to everyone. You know the story or the saying, "Whenever she opened her mouth she put her foot in it." A nice face, beautiful clothes, wonderful figure, but the voice! The voice puts them all together as one beautiful thing. If the voice is missing then it is not so good.*

[43.43] *So as you open and shut the mouth by letting the lower jaw drop each time you open your mouth. This relaxes the tongue at the root, down here. If you do that you can feel your tongue relaxing at the root.*

[44.02] *Purse up your lips and then let them go back to the original position, this has the effect of bringing the muscles of the mouth into play, so that when you speak you move your lips easily. Words are formed by the tongue and lips, remember.*

[44.24] *Keep repeating the sound "Ah-A-E," now watch what I am doing, while keeping the mouth and throat easy. You will notice when you say "E" most people say "e," the mouth and throat closes up. How should you say "E . . .," "E . E . .E ." just as easily as you say "AH . . .," "Ah-A-E . . Ah-A-E . . ." then you have "EASE" in your voice. You do not hold and constrict your muscles of your throat and your tongue, when you say "E . . ."*

[45.16] *These things may be simple. But I am telling you this, for the benefit of your health and your well being, it is just as well. You should know them because they are scientific in nature. So keep the "Ah-A-E . . .," while keeping the mouth and throat easy. You will notice that when you say "E" that the mouth and throat closes up. Try and say "E" with the mouth and tongue in the same position as when you say "AH."*

[45.56] *Repeat the words peace, pleasant, calm, ease, feel what effect these words have on you.*

[46.09] *Teachers especially should have a pleasant voice. A shrill voice will tire children quicker than anything else. A rasping voice in a classroom is nerve-racking to the students, while a pleasant voice makes them happy. The students may not know why one teacher makes them irritable and another makes them happy, but it is the voice that does it. A rasping file will send shivers down your back and put your teeth on edge, the same happens when the voice is rasping. Anyone who wishes can improve the voice by these simple methods.*

[46.59] *The tenth lesson will be a summary of the whole course so that at a glance you will see what is required. Do not be in too great a hurry, take your exercises easy and do them well.*

[47.13] *It takes some time before you can get complete and perfect relaxation. When you have acquired this then you will find that you are in perfect health. The one who can relax perfectly anywhere at anytime, relaxed both mentally and physically, has gained the hallmark of perfect happiness.*

[47.40] *And that is true. Relaxed at your work, relaxed at your play. When I am standing here, my legs are relaxed, my body is relaxed. I feel easy. I feel comfortable. My hands move quietly. It is just a simple thing – relax, relax.*

[48.15] *In I Corinthians 2: 12, we read, "Now we have received the Spirit—not the spirit of the world but the Spirit that comes from God, that we may understand what God bestows upon us."*

[48.35] *The Power, the Way, the means to relax your whole body and mind. In that way, Nature comes forward and makes you perfect. It is in relaxed state that Life functions perfectly through the body. When you are tensed, then Life does not function perfectly. It waits until you give it an opportunity to relax, relax, relax.*

[49.14] *If we allow fear, anxiety, failure and limitation to enter into our consciousness from outside we will lose that true understanding of what God has bestowed upon us. We will become tensed, irritated, fearful.*

[49.33] Our existence in the material world is the out-springing of the Spirit—the inner into the outer. Spirit, soul and body, they are really one. Just as steam, water and ice are related to each other so is Spirit, soul and body. Therefore in thinking of ourselves we must not separate Spirit, soul and body, but rather hold them as one if we would be strong. So shall we produce that which the multitude call miracles.

[50.18] *This is the Temple of the Living God. Oh that I could completely and absolutely, consciously fulfil, that which is now a Reality. I should be free of everything. I know the difficulties that you know also, I have passed through them all. I have passed through most difficulties in this world and I know what the mind does and know where the comfort lies.*

[51.10] BENEDICTION

O Infinite Splendour, Thy call has come to me to awaken myself.  
In my sleeping mind I heard Thee whisper to me, where I am behold Thou art there also.  
Since then Thy whisper has been constantly working through my soul and body.  
And now I am working with Thee through living Eternity.  
O Mighty One, I am Thy trumpet so all may hear Thy voice and awaken into their true inheritance.  
When my earthly voice can whisper no more I will still whisper through Thee so that Thy voice will be heard in every soul, O Infinite Splendour.

M. B.

[52.28] *Let us tune into the Sanctuary of the Silent Healing Power ...*

Footnotes:

- 1 Sir James Jeans (1877-1946) British mathematician, physicist, and astronomer.
2. *Homeopathy*. System (founded c.1796 by Hahnemann of Leipzig) of treatment of disease by drugs (usually in minute doses) that in a healthy person would produce symptoms like those of the disease.
3. *Pibroch*. Series of variations for bagpipes, chiefly martial.
4. *Highland dew*. Pure Scotch Malt Whiskey.
5. *Drappie*. [draps] small drop.
6. *Trap*. Light, two-wheeled (horse-)carriage on springs.