

Look not for the error of it; look for the truth of it.

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The Punishment of the Wife Beater

And the Protection of His Victim and Their Family by the State.

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HE long, sad, sorrowful and despairing procession of wives and mothers, with maimed limbs, wounded and bruised, who have been beaten, oftentimes beyond recognition, by the man whom they once may have loved, who swore at the altar to protect and defend them, still wends its weary way through our criminal courts. Heart broken, crushed in spirit, children and daughters of despair, they still recite the terrible story of the cruel blows and show their wounds and scars to our criminal magistrates, who, aghast and overwhelmed by their inability to relieve or adequately punish these brutes in human form, commit them to the prison, all the relief that the law now permits, and are almost the only witnesses of this monstrous cruelty, wrong and crime.

Behind these wretched women stands a great mass of their suffering sisters, four-fold in number and more, who, with bowed heads, broken hearts, stricken with mortification, shame and despair, cannot bring themselves to taste that

terrible bitter cup of exposure ; dare not face the Court ; or confront the horrors of making the accusation against the father of their children, their old-time lovers ; but who suffer still more acutely the bruises and wounds from the hands they clasped at the altar, in the morning of their lives.

Their agony is unspeakable, their sobs and moans are heard in the silent watches of the night, by the ear of the Infinite only. It is from all, the pitiful wail of despairing women, suffering agony unspeakable and untold, and it should pierce the soul of man. Is there no relief for this army of sufferers ? Should not their cry reach the ear of humanity ?

The relief that the law now gives is not only inadequate, but is a fiendish farce, because nearly every one of these daughters of despair are doomed to ask the same Judge, who committed the criminal, to liberate him, because the victims and their children are absolutely starving for bread.

Is there any lower depth of degradation of the soul into which a delicate and refined woman should be called upon to enter, than this very vestibule of horror, this weak refuge of these despairing souls.

Wife beating is the most detestable crime in all the cruel catalogue of human wrong. It is usually if not always an accompaniment of drink. We have not in the past even attempted to either prevent it or to protect its victims in their agony and shame.

It is not only a disgrace to our present so-called civilization, but it is the most stupendous indictment of our absolute want of civilization, that has not even attempted to protect or defend the sufferers, nor to take any effective steps for its punishment or prevention, or to care for them while suffering want, privation and starvation while the wretch who caused it is in the prison !

Is there any spectacle more pitiful, than that of the maimed and bruised mother hovering over her children, without any fire or coal, or money to pay the rent, and the father who earned the support of the family, by labor, in

prison for thirty or sixty days, and the destitute family without a penny to face absolute starvation and want.

Crimes of violence must be met, by the general consensus of human experience, with force.

It is essential now that the "punishment should fit the crime." As the law stands the punishment is absolutely inadequate and lacks every element of punishment. It is simply a farce.

The President of the United States has, as if by Divine inspiration, asked of Congress that at the capital of the nation this crime should be punished by the "whip." If we have learned anything in this world by experience, it is that punishments should be regarded and measured as to their deterrent effect. Measured by this standard the "lash" is the most effective, the most appropriate, and all things considered the most humane method of dealing with this class of offenders.

A blow on the bare back of the brute who beats his wife is effective, it is remedial, it is beneficent. It is humane because it does not take him away from the family he is bound to support, and when his drunken fit is over, he is nearly always full of contrition and remorse, and will not see his children starve.

The ox in the yoke heeds the lash; it reaches, guides and dominates him. If there is a spark of manhood in this husband left he will never come again to the whipping post. As Gov. Biggs, of the State of Delaware, told me "that he never in his long life knew a white man in Delaware to come back to the whipping post the second time."

It is mock sympathy and a "false and pernicious sentimentality" that permits intelligent, humane men or women to object to the lash on the back of the wife beater.

It is hysterical, if it is not cant, that raises the cry of its brutality. It is brutality that we are considering and dealing with. The crime is the act of the strong against the weak and the defenseless. We must meet force by force, the arm of the law should give blow for blow.

There is no argument like that to crimes of violence. It

is an undeniable and unanswerable logic to this class of men, to the coward and brute who strikes and beats the mother of his children.

Let us make the trial. Let us see the effect. In the fancied shudder over the bleeding back of the wretch who has beaten the wife of his bosom and the mother of his own children, let us not forget the pleadings and the cries of the agonized wife and mother, as she, stricken down, maimed and wounded, by his blows, both in body and in soul, pleads to him for mercy, but in vain.

In humanity's name, and in the name of woman and of wife and mother, let us put the lash on the back of the wife beater.

The amendment to the existing law might well contain a provision that the city should pay weekly \$ 1.00 a day to the wife and fifty cents per day to each minor child under fourteen years of age, while the father is serving his sentence, for the support of the family, to save the mother the humiliation of asking for the husband's release because the family was starving. Such a provision would be a great blessing and relief, and be a reasonable action on the part of the state.

Calmness and Power.

BY LEANDER EDMUND WHIPPLE.

IN *THE WISE MAN*.



THE metaphysical aspects of a calm state of mind with regard to such affairs of life as ordinarily might result in agitated thought, fear, and perhaps ultimate distress, can scarcely be overestimated. The idea that power is active seems to carry with it in some minds the notion that there must be vigorous action, both mental and physical, or little power will be produced. This fallacy leads one into the habit of indulging in agitated modes of thought, that develop vibrating action,

which disintegrates the body and undermines mental forces, thus thwarting the original purpose of the thinker.

On the physical plane it is in a measure true that movement and action are associated with demonstrations of strength and power. Yet even here the greatest degree of power shows the least agitated movement—a fact which speaks strongly for the idea that power and calmness are kindred elements.

On the mental plane this becomes still more apparent, and very little observation is necessary to show that he who is mentally calm is correspondingly keen in observation, thinks clearly, and consequently develops more power for action on a given subject than one who, in anxiety about results, indulges in agitation and vibratory thought-action.

On the spiritual plane of actual consciousness, where the being deals with real principles and laws, the rule holds true in all respects, that **POWER RESTS IN CALMNESS**. All spiritual activity is silent, harmonious, and correspondingly powerful in its perfect operations. The Spirit is never perturbed, but calmly recognizes the perfect and changeless harmony of the always powerful principles of reality. The soul, when dealing with the truths of being, finds no occasion for agitation, anxiety, distrust or the vacillating vibration of doubt, but quietly observes and calmly adjusts its operations to the quiet purpose of Spiritual Truth, the **POWER** of which shines forth in the soul of man in just proportion to his recognition. The mind, when not absorbed in selfhood, knows that to deal intelligently with any subject it must remain calm, quiet, contemplative and receptive to the truth of that subject, or its thought will develop no powerful action whatever. If agitation be allowed to take the place of calmness its act ends in impotence and is likely to express itself in the noisy demonstrations of worldly opinion.

In all affairs of life the greatest power results from calm, trustful co-operation with the higher principles of reality, which are active, yet harmonious, consequently always calm and peaceful. It is possible to realize such a state of calmness

as this, at least to an appreciative degree, even in the ordinarily disturbing surroundings of every-day life. It may take some time and effort to change a habit which has been long indulged. This can be accomplished, however, and the reward in realization of power is well worth the effort. The powers of both mind and body are increased by the cultivation of the attitude of calmness.

In the matter of health, the maintaining of a calm state of mind is especially valuable. Agitated thought always disturbs the health, and if continued may easily result in sickness. One who maintains a calm quietude through all the changing vicissitudes of life, seldom has any use for doctors. Even in cases where grave danger appears to be present, he who remains calm retains more power to deal with the circumstances and is more likely to perceive the means for correcting wrong influences and bringing about right conditions. The patient who is quiet and calm in sickness makes a quicker and better recovery than one who outwardly frets or inwardly worries in fear and uncertainty about the final results.

We all know these things, but do we conduct ourselves in such ways as to take the best advantage of circumstances and retain our real and natural powers for use when needed? This question is most important, for the matter of health and happiness rests mainly with ourselves, and our usefulness in the world is measured by our ability to control circumstances. And this depends largely upon the degree of calm and forceful determination with which we can meet trying conditions and deal with them understandingly, thus conquering difficulties under which others fail.

Calmness in the midst of disaster has saved many a life that otherwise would have been lost ; and it is unquestionable that unnecessary and unwarranted agitation under such circumstances has resulted in the loss of multitudes of lives that might have been saved by calm and deliberate action based upon clear, intelligent thinking, which would exhibit the source and the character of the danger and suggest the necessary defense.

The activity of spirit is calmness itself. Cultivation of the spiritual faculties develops their forces and holds them ready for use in the times of need. There is no better way to insure the possession of calmness and its innate forces when occasion for their exercise comes our way.

Calmness always rests within, at the center of consciousness; consequently, we must look within ourselves for its powers. The more we realize our own conscious unity with the whole, the more content we shall be with our lot in life and the greater the natural calmness of our thought. We then come in contact with a universal whole. Disaster cannot overtake THE WHOLE, neither can it occur to any part of a "whole"; for if it should there would then be no whole, in which event nothing could remain. Outside THE WHOLE there is nothing, therefore no entity exists to bring destruction upon it, and no one would be present to witness or record the transaction.

Only in the separateness of the sensuous operations of the mind can the liability to destruction or permanent injury be entertained as an idea. All agitated thought, such as is exercised in fear, doubt, worry, anxiety or discouragement, rests on sensuous views that are based upon a belief in the supposed reality of matter. Base your conscious thought in spirituality and your attitude will become adjusted to its peaceful ways. Then Calmness may enter your heart and remain with you.

THE soul is divine and in allowing it to become translucent to the Infinite Spirit it reveals all things to us. As man turns away from the Divine Light do all things become hidden. There is nothing hidden of itself. When the spiritual sense is opened, then it transcends all the limitations of the physical senses and the intellect. And in the degree that we are able to get away from the limitations set by them, and realize that so far as the real life is concerned it is one with the Infinite

form new companionships of which they are in need. The manifestations of the universe do not occur by chance; but according to order and system. Each individual is an aid to others in materializing their undertakings.—*Nathan B. Goodrich.*

—[Progress.]

YOU may doubt that you are making progress to-day. But there is always something stirring, and always you must take some attitude toward it. It makes a vast difference whether you hate, condemn, and make yourself miserable, or whether you welcome every opportunity as an occasion for the triumph of wisdom, love, beauty.—*Horatio W. Dresser.*

Difficulty a Door of Hope.

BY T. J. WATSON.

In the LIGHT OF REASON.



IT is an erroneous notion, though too generally held, that the way of ease is the pathway to utility and nobility. It is a matter for gratitude that ere many years have elapsed the glorious word duty looks us in the face, nor can its imperious demands be disregarded without great loss being sustained in everything that pertains to character. The poet's lines in this connection are very apposite.

“And I must work through months of toil
And years of cultivation
Upon my proper patch of soil,
And grow my own plantation.”

Every young man has an eye to the uplands. What of the valley between? It is a valley of hard work and long discipline. Is he prepared to traverse the desert? He will

get a push downward, but ought not to be discouraged. He must keep on striving.

“Then welcome each rebuff
 That turns earth's smoothness rough,
 Each sting that bids nor sit, nor stand, but go!
 Be our joy three parts pain!
 Strive, and hold cheap the strain;
 Learn, nor account the pang; dare, never grudge
 the throe.”

The temper to have things by quick returns, at the least possible expense of time, thought, and energy, is growing.

The aim is an unworthy one and can only end in stagnation to everything that makes for manhood. To be thrown upon a bed of roses is not a good thing for any young man, but the reverse.

The struggle is not by any means uniform. Some have heavier burdens to carry than others, but the less-heavily burdened can share the struggle of the over-burdened ones; and so effect the grand work of healing, soothing and saving.

Emerson used to delight in telling a story to his children that has a beautiful lesson. Napoleon and a lady were one day walking a rugged road at St. Helena when they met a number of men carrying heavy burdens: said the lady to the men “Stand aside! Clear the way!” “Madam,” said Napoleon, “respect the burden.”

Our task may be beset with difficulties, but to be deterred in consequence is beneath the dignity of our manhood. By the discipline that comes through struggle is our salvation to be made effectual.

HIGH, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult,

even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful.—*Henry Wood.*

He Can Who Thinks He Can.

ORISEN SWETT MARDEN.

FELLOW OF THE ILLUMINATI.

In Success.



SINGLE-TALENT man, supported by great self-confidence, will achieve more than a ten-talent man who does not believe in himself. The mind can not act with vigor in the presence of doubt. A wavering mind makes a wavering execution. There must be certainty, confidence, and assurance, or there can be no efficiency. An uneducated man who believes in himself, and who has faith that he can do the thing he undertakes, often puts to shame the average college-bred man, whose overculture and wider outlook have sometimes bred increased sensitiveness and a lessening of self-confidence, whose decision has been weakened by constant weighing of conflicting theories, and whose prejudices are always open to conviction.

Poverty and failure are self-invited. The disaster people dread often comes to them. Worry and anxiety enfeeble their force of mind and so blunt their creative and productive faculties that they are unable to exercise them properly. Fear of failure, or lack of faith in one's ability, is one of the most potent causes of failure. Many people of splendid powers have attained only mediocre success, and some are total failures because they set bounds to their achievement beyond which they did not allow themselves to think that they could pass. They put limitations to their ability; they cast stumbling blocks in their way, by aiming only at mediocrity or predicting

failure for themselves, talking their wares down instead of up, disparaging their business, and belittling their powers.

Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will change inhospitable conditions and unkind environments to favorable ones. If you resolve upon success with energy, you will very soon create a success atmosphere and things will come your way; you will make yourself a success magnet.

"If things would only change!" you cry. What is it that changes things? Wishing, or hustling?—dreaming, or working? Can you expect them to change while you merely sit down and wish them to change? How long would it take you to build a house sitting on the foundation and wishing that it would go up? Wishing does not amount to anything unless it is backed by endeavor, determination, and grit.

Webster's father was much chagrined and pained when Daniel refused a fifteen-hundred-dollar clerkship in the court of common pleas in New Hampshire, which he had worked hard to secure for him after he left college. "Daniel," he said, "don't you mean to take that office?" "No, indeed, father; I hope I can do much better than that. I mean to use my tongue in the courts, not my pen. I mean to be an actor, not a register of other men's acts." Sublime self-faith was characteristic of this giant's career.

Every child should be taught to expect success, and to believe that he was born to achieve, as the acorn is destined to become an oak. It is cruel for parents and teachers to tell children that they are dull or stupid, or that they are not like others of their age. They should inspire them, instead, with hope and confidence and belief in their success birthright. A child should be trained to expect great things, and should believe firmly in his God-given power to accomplish something worth while in the world.

Without self-faith and an iron will man is but a plaything of chance—a puppet of circumstances. With these he is a king, and it is in childhood the seeds must be sown that will make him a conqueror in life.

If you want to reach nobility, you can never do it by holding the thought of inferiority,—the thought that you are not as good as other people,—that you are not as able,—that you can not do this,—that you can not do that. "Can't" philosophy never does anything but tear down; it never builds up. If you want to amount to anything in the world, you must hold up your head. Say to yourself, continually: "I am no beggar. I am no pauper. I am not a failure. I am a prince. I am a king. This is my birthright, and nobody shall deprive me of it."

A proper esteem is not a vulgar quality. It is a very sacred one. To esteem oneself justly is to get a glimpse of the Infinite's plan in us. It is to get the perfect image which the creator had in mind when He formed us,—the complete man or woman, not the dwarfed, pinched one which lack of self-esteem, or of self-confidence sees. When we get a glimpse of our immortal selves, we shall see possibilities of which we never before dreamed. A sense of wholeness—of power and self-confidence,—will come into our lives which will transform them. When we rate ourselves properly we shall be in tune with the Infinite, our faculties will be connected with an electric wire which carries unlimited power, and we shall no longer stumble in darkness, doubt, and weakness. We shall be invincible.

IF a person is able to read and has learned to enjoy reading, he has always accessible the best of all good company. The best society in the world is open to him. In the cabin, among the mines, on the frontier, in his common work-day suit, without any dress, without any effort, he can meet familiarly better, and finer, and wiser people than he could find in the upper circles of any society in any country in the world. All this is open to him. They are ready to welcome him; they are ready to talk out their inmost thoughts, to give him their very hearts. Books are the real democrats of the

world. This aristocracy of the intellect is not proud. It is not exclusive. It does not withdraw itself. It does not step aside as though it were sacred, if a common person passes by. The great and the noble are condescending, they are companionable, they are friendly.—*Minot J. Savage.*

Resistance and Non-Resistance.

BY CHARLES BRODIE PATTERSON.

IN MIND.



NOTHING in God's universe can transcend or evade law. But the operation of the law on one plane may be quite different from its operation on another. We should strive always to keep an open and receptive attitude of mind toward all. In regard to non-resistance—people say, if non-resistance is right then resistance is wrong. Now, everything is right in its proper place. The evil of a thing lies in its misplacement. Resistance has its place in the wide scheme of things—until we come to know a higher application of the law. From the mineral and vegetable world up, we find the regime of competition and resistance—we see a tree or a plant struggling to push its way up to the light and air, crushing and choking out of its way all that would thwart it. Now, the tree's motive is not evil—if it can be said to have a motive—it is simply self-preservation, self-expression, as it sees it—according to the law of its existence. This may just as truly be said of most of the people who work in accordance with the law of resistance. They honestly think they must compete with and resist and overcome another in order to maintain themselves. The first impulse of everything born into this world is that of self-preservation. It is instinctive and it is right. We must be careful, however, to distinguish between

the partial and seeming, and the real and complete. We seem detached and separate beings, we really are all one—we are members one of another, there is but one life in all, through all, around and above all. If one could be overcome and put out of existence, then all could. We shape our outward actions to agree with this conception of the seeming. Our present-day life is almost wholly fashioned after the idea of self-preservation. All that we think will benefit us, we seek to gather about us and all that would appear to be detrimental we shrink from, and as far as possible exclude from our world. Now, all the different planes, degrees, of development in the outer life have their correspondences in the inner. But the outer is only partial, we must keep that firmly fixed in mind. It is only when we see with the inner vision that we realize the wholeness, the unity, of the outer. Desire belongs almost wholly to the outer plane. It is closely related to the thing we tall touch. Notice a child's actions when he perceives the existence of any new thing. He immediately wants to touch it. If the new thing is a material object he will instinctively try to make it appeal to the entire gamut of his sense nature. He will smell it and try to bite it and throw it on the floor to hear the sort of sound it makes. As a matter of fact, in the last analysis, all the senses resolve themselves into the sense of touch. The waves of light and sound must impinge upon the nerves of sight and hearing. The atoms of volatile oils and essences must come into actual contact with the sensitive olfactories. If we lost every sense but that of touch we would still be able to interpret in some measure the world about us but bereft of the sense of touch in any degree we would be in so far dead—apart from the world. Every desire is a prayer and all prayers pertain to the outer plane of existence and are answered in one way or another through the sense nature. Now all this is just as necessary at one stage of existence as it is superfluous at another. Greenness is a natural and necessary stage in the development of an apple, but the apple at that stage is none the less sour and innutritious. None of these are evil; they are only partial and

immature. When once we come to realize clearly and unreservedly that each thing or each phase is a necessary part of the whole and therefore good in its place, the conception of evil as an entity will fade from our consciousness. Now, it only restricts our horizon and retards our growth. The fear of punishment or consequences is always uppermost in the mind. There is little action that is truly free. If we could only get firmly implanted in our minds first of all that everything is right in the right place we would at once be on the way to truly harmonious living. When there is any discord we may be sure we are getting away from the right path. Life should be as full and complete on the lower as on the higher planes. The free and fearless, even if the mistaken, life is better than the narrow, timid life of conformity to other people's dictates and arbitrary laws. We are all living a good deal on the surface of things; we haven't gone down into the underlying realities as deeply, perhaps, as we may think we have. We have not truly adjusted ourselves even to the outermost. We must remember, too, that there are different degrees of development and a person at one stage may be altogether incapable of understanding or judging some one on another. You may be able to understand, if you have thoroughly learned the lessons of your own life as you went along, the actions and motives of those on planes below you—but you are not yet able to pass any just criticism upon the lives of those whose plane of development you have not yet reached. You know all the world's great reformers and seers and benefactors have been stoned to death, crucified, ostracized. They were ahead of their time. When the world, the rank and file, reached their plane of perception, they built monuments to them. Because Jesus went about with the common people of his time, ate with them and made their customs his own, he was called gluttonous and a wine-bibber by the respectable and fastidious, and they held aloof and would have nothing to do with him. Because John's inspiration led him along the way of asceticism and he separated himself from his fellows and lived in the wilderness on the simplest fare, he,

also, was misunderstood and was said to have a devil. It is almost impossible for those at one stage of development to understand and appreciate those at another. There are many things that are perfectly right and wholesome at one point in our growth, that fetter and retard us at another and later become objects of indifference and lose all hold over us. On the other hand, the fact that we have fully developed on one plane does not mean that we are to completely put that plane and all that belongs to it, out of our consideration. The more truly spiritual we become the more true and deep becomes our consciousness on all lower planes. The truth is that all are spiritual from the beginning to the end of life, but we use these different terms to distinguish the different degrees of progress. There could not be a material life separate from the spiritual, but there is a very distinct phase when the spiritual expresses itself chiefly or wholly through the physical. It is on this plane that the law of non-resistance seems to be the law of resistance. In reality there is only one law. It works differently on different planes. At first the man sees himself only as an individual and separate, and feels he must work for his own maintenance and get all he can. His one effort is to gather to himself. But presently he sees that every one else *is* himself and he is every one else, that it is in giving that he most surely keeps for himself and only by helping others can he ever permanently help himself. It is the same law—of love and of service—but in the first instance it worked in a very partial and circumscribed way and in the second it is in all fulness and harmony. Every action under the impulse of self-preservation is good if it does not infringe on the rights of others—does not injure or take from others. If we gather to ourselves either by greed or force, the law, even on this lowest plane, will assert itself—there will be a reaction and what measure we meted out to another will be meted to us again. We thought to gather some benefit to ourselves but the method we made use of turned this to an evil. Here is a man who thinks he is going to secure happiness for himself by stealing, but he finds that the fear of

discovery or punishment or the inevitable appeal of his conscience eventually saps the last vestige of satisfaction in his mistakenly gotten possessions. Another man who wants the same thing goes about the getting of it in another way. He works for it—gives a just equivalent—he obeys the law and consequently he gets the full satisfaction of his possessions. Even on the lowest plane, the law of reciprocity can not be violated with impunity. Self-preservation and selfish aggression are two different things. Here is a man whose greed keeps others hungry. We must remember that we ourselves are society. We speak of the restrictions that society imposes, its limitation and burdens. We also are responsible for all of these and for their product—even for the thief and the beggar of the streets. We will never understand the law of non-resistance until we realize that all are one—our neighbor is ourself—that which works for the good of the many must, of necessity, work for the good of the one. Then you will see that whenever you deal with life in a partial way there is really no resultant good for either the one or the many. Your whole good is bound up in the good of the whole. Some one may say that this savors of selfishness. Very well, the self must be considered—it is only right to consider the particular self as well as every other self. It is a matter of relation—adjustment. We must love our neighbor as ourself—not less, not more; you and he equally are parts of the great whole. We often see unselfishness begetting selfishness. This is perfectly natural. Any extreme begets an opposite extreme. We are apt to think it is commendable to go to an extreme in our self-abnegation and unselfishness. But this is really no more commendable than extreme selfishness—any extreme destroys the poise of life. The attitude toward one's self is the pivotal point in the golden rule. It is made the criterion and standard. Self should play an important part in all the relationships and activities of life. If people do us an injury it is foolish to resent it or try to return it in kind. "If a man compel thee to go a mile, go with him twain"—meet his selfishness with unselfishness and it dies in its own expression.

An intended injury can hurt us only as we relate ourselves to it. If the criticism or condemnation of another is true, why resent it? And again, if it is false, of what purpose is resentment? Do you for a moment suppose that Jesus went about among his friends assuring them that he was not a glutton or a wine-bibber? Can you imagine him defending himself against these or any other charges—saying to this one and that—“you have known me for years—you know these things are not true.” I can not think that any such things ever caused Jesus a moment’s concern. When we reach the higher planes of life we will not concern ourselves with the “evil” in others nor even in ourselves. There is a certain development—a leaving behind of the ways and conceptions no longer needed—the overcoming of evil with good, until in the great light of the realization of the oneness of all life we no longer see anything but good. Don’t you see that when we work in opposition to the life—any expression of life—in another, we are really working against ourselves—we produce friction and opposition? If I strike my hand on the wall, I may injure the wall but I will surely hurt my hand. All life is one; we are working together with all life, together with God and our fellow men. So long as we believe in competition and resistance, then these are the methods through which we should work. To preserve harmony throughout the life, to be at peace with ourselves, we must work in accordance with our convictions. We cannot serve two masters. No matter where we stand in our development we can only act for ourselves, according to the best we know; we never reach a point where we can say with authority what another shall think or do. Now in saying all of this, I am only saying what I see as true for myself. I would not raise my hand to influence any soul against its own views—its own convictions. If to any one who reads this, there comes, through what I have said, a conviction of the truth of it, then for him it is truth. I have said nothing new—it has all, in substance, been said many times before. It only becomes ours when we realize its truth and incorporate it in our lives. And we do

not need to quote another for our authority—never mind what the apostle Paul said or Abraham said. If a thing is true, it is true, that is all. When we speak to another from the depths of our own lives we speak with authority.

Editorial Notes.



THIS month we are giving, as promised in our last number, "The Punishment of the Wife Beater," by Clark Bell, Esq. It describes a state of affairs which I trust is fortunately almost unknown to most of our readers. The article by Mr. Bell, as well as others which will follow in the series, concerns the practical affairs of life. And we are very glad to bring anything practical before our readers, especially as we once in a while receive a letter saying that the magazine is so general in its nature that the writer finds difficulty in applying its principles to their common affairs of life.

The next in the series touches upon something which is taking place in some degree very near the homes of every one of you. It is about "Child Labor," or,—and I like very much better the author's way of putting it,— "Saving the Children." It is by Dr. Edward Everett Hale, and is full of the highest and best touch of humanity. It will be given next month.

IHAVE before me two photographs. On one, which gives the picture of three small children, it says: "Baltimore contributes this example of child slavery. Because of illness in the family these three undersized and pathetically ignorant children were compelled to spend their waking hours at sweat-shop work." The other is of a boy compelled to work in the coal-breakers. It says, "This child, ten years old, and weighing less than sixty-five pounds, was found in a dark tenement cellar in the Pennsylvania coal regions." Both pictures, to one unfamiliar with the conditions they are intended to portray,

would almost excite a feeling of belief that they were mere exaggerations intended to arouse a misplaced sympathy. On the other hand, I have also before me something which seems a far more preposterous exaggeration. It is a series of printed articles issuing from —— (I don't think a state should be disgraced for what one of its citizens has done) and sent to editors throughout the country with the hope that they will be republished. Many noted names are given in the articles, and many of the quotations are, I hope, merely mis-quotations. I do not intend here to give any lengthy sketches of the articles, but only such of the head lines as will give you a fair idea of what they contain. The first is about "Alarming Conditions," and tries to make us believe that the country will go to ruin "Unless Public Schools are Abolished and Child Labor is Restored." The writer says, "Education has brought the negro to crime," and, "If there is any trouble in abolishing negro public schools, abolish white ones at the same time." These, and many other like statements, almost lead one to doubt the sincerity of the writer. But the photographs and the circulars taken together give us the extreme sides of the case, and at last lead us down to the sober facts, which are: Some want a good education, and will work hard to get it; some do not want it, and will work just as hard to avoid it; some want child labor, and have it; others do not, and are doing their best to prevent it. Which are you? But I feel that question is useless, for I am sure you want the education, and want others to have it too; and I feel equally sure you wish child labor was a thing of the past. So I want you to ask yourself the question: Are you doing what comes in your way to improve your own education and to help others improve theirs, and are you helping as far as you can to bring about those conditions which will give an opportunity for every child to develop a rounded and complete manhood or womanhood?

JUST as the last number of Eltka was going out we were about to move our printing department into the new buildings which have been in course of construction for

same during the past year. We expected our work to be somewhat disturbed for two or three weeks by the move but were hardly looking for the weeks to turn into months, as has been the case. However, our new quarters are very much better than the old, and the work is at last beginning to move along nicely.

Nature Study.



HE constantly growing interest in nature study is shown in no way better, perhaps, than by the flood of books on mammals, birds, fishes and insects which comes from the presses of the publishers. These books find a warm welcome among adults and children alike, and unquestionably do great good. Yet, after all, while they are awakening an interest in natural history they tell about them only a part of what a child wishes to know. The untechnical person obtains a very unsatisfactory and often an entirely mistaken idea of the object about which he is reading from the description as it appears in type.

To learn what this description means he must see the object or a representation of it. Pictures, of course, are good, and help very greatly, but they are not to be compared with seeing the actual thing, and in these days the actual thing is usually to be found in some form or other.

The country child, passing much of his time abroad, in fields or woods or on country roads, sees for himself many of the common things of nature and comes to know them. He learns what they look like and what are their ways. He can name the birds, the flowers, the trees and the insects, though the names that he gives them are, perhaps, of his own coining,

not those of the books, and not understood by others; but they serve his purpose.

The city child's opportunities are far less. Everything that comes before his eyes is artificial, a part of civilization, something in which nature has no share. Yet, on the other hand, a city child has opportunities which are denied the youth of the country. In most of the cities there are museums that he can visit, where a thousand things are displayed that the country lad never sees; there are zoological parks, where are confined strange beasts from foreign lands, such as perhaps Livingstone or Du Chaillu saw when they traveled through the swamps and jungles of Africa with their friendly negroes.

The country youth, if a book be given him on the birds or the mammals or the insects of his own locality, will speedily teach himself about them more than most scientific men know. The city boy should have a like chance, and it should be a part of the schooling of every class in the schools of our city to have a local museum and zoological garden, and to be told about the things that may there be seen.

Such plans are being adopted in most all of our cities of any note, and cannot fail to do great good, and it is not to be doubted that this method of teaching the children will spread as soon as its advantages become generally understood.

The pupils of the public schools at Washington visit the Smithsonian Institution, the National Museum and the National Zoological Park, and in these visits learn a thousand things not taught in books that it is yet well to know. In the same way, by the London Board of Education, visits to museums and instruction in outdoor life are reckoned as school attendances, and in many schools are now regulated as a part of the plan of education.

In country districts where collections are inaccessible, school excursions into the fields and woods in charge of competent persons might well take the place of museum visits, and might awaken in many children who have no special leaning toward natural history study a desire to know more of what is going on in this beautiful world about them.—*Ex.*

CURRENT COMMENT

NEW BOOKS. PERIODICALS. NOTES OF INTEREST.

PLATO and Aristotle and Epicurus and Epictetus, Emerson and Carlyle knew and lived and taught what we are calling the New Thought—to a very great extent. The beauty and nobleness of their lives have been emulated by many sincere students of their philosophy. We must frankly admit that the bulk of our modern meta-physical literature, so-called, cannot be compared for an instant to the writings of these old masters of Mental Science for dignity of thought—being the result of wide application & experience of this philosophy in actual every-day practice among all sorts and conditions of men, presents many advantages in the way of concrete practicality. It is in this current new thought literature that the wisdom of the ages is for the first time adapted to the general understanding, the familiar needs and the pressing problems of the men and women who make up our present-day world.—*Paul Tjner.*

and burn them up. Geniuses are produced *in the country* amidst healthy rural life, and it would seem that an additional reason is thus supplied why earnest effort should be made to get the people back to the land.

WHEN your subscription to Eltka expires we will notify you by enclosing a renewal subscription blank. When you receive such notification, we trust you will give it your prompt attention.

HELEN KELLER is noted for her attainments, though deaf and blind from childhood. She is a marvel of contentment in her manifold privations, a wonder to her friends. She is an example of the fruits of patient persistence, for notwithstanding her afflictions, she is highly educated, having been taught to speak and read and write through methods of instruction of the deaf-blind. She has written many beautiful things, expressed beautiful sentiments. She has said, "We may not realize our ideas, but we may idealize our realities; and our ideals must be made practical if we are to make a religion of them, and live by them." She has set about to do good to her fellow unfortunates, to make practical as far as may be, her ideals of life. Let no one say because of some privation, that he has reached the limit of usefulness. It is sadly true that hundreds of thousands of people fail to improve golden op-

THE investigations concerning the production of genius which have recently been made by Mr. Havelock Ellis, reveal the startling fact that there is scarcely any notable person born in London who has had four grand-parents resident in the same city, and that life in the Metropolis acts as a sort of destructor not only of intellect but of vitality. It appears that our great cities draw to them the best types of the human species from the country, and then sterilize them

portunities, while others, handicapped by some serious infirmity, are exerting their remaining powers for good. There is little real excuse for failure in lines of personal development. Where the will and desire are strong enough there is the possibility of achievement.



PERSONAL.

UNDER this heading we will hereafter run a column or so of items which relate more especially to the happenings of our individual members. We want you all to help in this by letting us know what you are doing. Write and tell us what individual effort you are making for the common welfare. Every one has his own proper duty to perform—that which lies nearest to hand—and in a multitude of individuals there must necessarily be many different ways in which the personal effort is directed. All this if rightly brought to notice, will not only prove entertaining but will also at the same time create a greater interest in each other's welfare; it will promote the feeling of good-fellowship, and, when read with a generous interest in the work of others, it will surely have a broadening influence upon us all. Write and tell me what you are doing (no matter how long or short the item may be) and write, too, with the assurance that the rest are interested in you, and will be glad to know. It seems hardly necessary to add that our readers should not confuse this column with the personal correspondence carried on by the Department of Self-Culture. Of course any correspondence intended for that department would not be given here.

REV. FRANK C. HADDOCK writes us that he is about to bring out a series of twenty lectures on

"The Bible and the New Thought," a fuller mention of which will be found in our advertising columns, over the address of the Power Book Library. He says he is literally covered up with work. We are glad to hear of his good fortune, even though it has indefinitely delayed the articles from his pen which we had hoped ere this to bring out in *Eltka*. However, they will be just as good when they do come. The first edition of his "Psychic Culture of Physical Character," which we published some time since in brochure form, is almost completely exhausted, and, now that we have at last got into our new quarters where our facilities for publishing will be far greater than ever before, it has been decided to bring out a new edition as soon as everything gets to running nicely. Our regular readers understand, of course, that they are entitled to free copies upon request.

THE proprietors of the DENVER POST have engaged Dr. Alexander J. McIvor-Tyndall to edit a New Thought department for their Sunday edition, and the enterprise is one that will assuredly meet with popular favor. The Post people never do things by halves. Instead of having a few stray thoughts upon the principles of the New Thought philosophy tucked off somewhere in a corner of the Sunday edition with an apologetic air, they boldly devote an entire page to those forms of psychological study which are daily becoming more interesting to an appreciative public. Dr. McIvor-Tyndall is a brilliant, enthusiastic and forceful writer and speaker. He teaches the Truth as he sees it, and at the same time, he has the rare faculty of "putting himself in another's place," and

this faculty coupled with a keen insight of the problems that arise for solution in the daily lives of human beings, peculiarly fits him for the work in which he is now engaged.

by the Law of our Being must fulfill a worthy mission among the sons of men. Every word in it seems to be bordered with gold." —Sam G. Adams.

WHAT THEY SAY.

OF ELTKA. From Portland, Ore. "It is a great help to me in my studies."—H. H. Urdahl.

FROM San Francisco. "Mr. H. C. Wright:—I thank you for your courteous letter, and information in regard to the book of which I wrote. * * * I am, of course, interested in your work, and especially have I remarked the able character of the magazine published by you. It is full of ably selected material of the most valuable sort, and if the larger magazines, such as Harper's, Scribner's, the Atlantic Monthly, etc., would but get into their pages occasionally articles of such permanent worth as have at times been placed in yours, I would give time, which I must now give to other matters, to more frequent reading of their pages. There is another reason for being interested in your work, and in that of others engaged in work of a character analogous to yours. It is worth while to see men whose capacities could, from the evanescent forms of labor, obtain large returns, by choice giving their time to work that, of a more permanent character, brings not the same large reward in money that chief places of commerce will bring."—Adair Welcker.

COLORADO. "I must write you a letter and express to you my appreciation of Eltká. It is certainly an elevating magazine, and

BOOKS AND PERIODICALS

"THE object of all child culture, family government and education," says Newton N. Riddell, in *CHILD CULTURE*, "should be to direct and develop the natural attributes of the child so that it may unfold into a strong, beautiful, harmonious character. The ideal should include a strong, healthy body, vigorous energies, normal appetites, pure affections, lofty ambitions, refined tastes, pronounced moral convictions, a keen intellect, a decided will, a kind, forgiving spirit, a deep sense of reverence, an abiding faith in God, and an unflinching zeal for truth and righteousness."

"THE best nurse for the boy," says Vivian Burnett, in the *CRAFTSMAN*, "is Mother Earth. The closer to her he sticks, the better man he is likely to be in the end—the truer, the more straightforward, the healthier. The separation from the soil, which the trend of modern civilization seems to be making absolute, especially in the case of the city boy, and more and more so in the case of the country boy, since he is being led to look toward the city and copy its ways,—this trend cannot be but harmful for the youngsters, and there is need for much insistence and demonstration on this point. The boy and Mother Nature,—it cannot be too often reiterated—are friends, and all he wants is an opportunity to associate with her. Give him a chance, let him go

camping, live in the country, if all the year around, so much the better, certainly in the summer. Let him get to know the world,— animals, birds, trees,— by growing up with it, and do not cramp his physical, mental and moral stature by substituting for the living green earth and its friendly creatures, dirty asphalt streets and the dingy brick walls. The boy should have the open world as a birthright, and if our present conditions of society rather restrict this inheritance, it should be the aid of those into whose hands the management of his affairs are temporarily placed, to see that he gets as much of it as possible."



NEW BOOKS RECENTLY ADDED TO THE HOME STUDY LIBRARY.

The description is followed in each case by the name of member who presented book to library.

THE OCEAN OF THEOSOPHY. By William Q. Judge. The chapter headings are:— Theosophy and the Masters; General Principles; The Earth Chain; Septenary Constitution of Man; Body and Astral Body; Kama-Desire; Manas; Reincarnation; Arguments Supporting Reincarnation; Karma; Kama Loka; Devachan; Cycles; Differentiation of Species-Missing Links; Psychic Laws, Forces, and Phenomena; Psychic Phenomena and Spiritualism.

—F. J. Worden.

NATURAL LAW IN THE SPIRITUAL World. By Henry Drummond. Contents—Preface; Introduction; Biogenesis; Degeneration; Growth; Death; Mortification; Eternal Life; Environment; Conformity

to Type; Semi-Parasitism; Parasitism; Classification.

Augusta Stark.

INVISIBLE HELPERS. By C. W. Leadbeater. Contents:—The Universal Belief in Them; Some Modern Instances; A Personal Experience; The Helpers; Reality of Superphysical Life; A Timely Intervention; The "Angel" Story; The Story of a Fire; Materialization and Repercussion; The Two Brothers; Wrecks and Catastrophes; Work Among the Dead; Other Branches of the Work; The Qualifications Required; The Probationary Path; The Path Proper; What Lies Beyond.

—Hortense Truax.

THOUGHT POWER; Its Control and Culture. By Annie Besant. Contents:—Introduction; Nature of Thought; Creator of Illusion; Thought Transference; Beginnings of Thought; Memory; Growth of Thought; Concentration; Obstacles to Concentration; Strengthening of Thought Power; Helping Others by Thought.

—James L. Sutherland.

"OUR BIBLE." By Rev. J. O. M. Hewitt. Containing three lectures entitled:—Books and Manuscripts; Received Texts and Versions; Inspiration vs. Infallibility.

—James L. Sutherland.

FUNDAMENTAL PROBLEMS. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Paul Carus. Partial Contents: Sensation and Memory; Cognition, Knowledge and Truth; Foundation of Monism; Form and Formal Thought; Metaphysics; Problem of Causality; Matter, Motion and Form; Absolute Existence; Etc.

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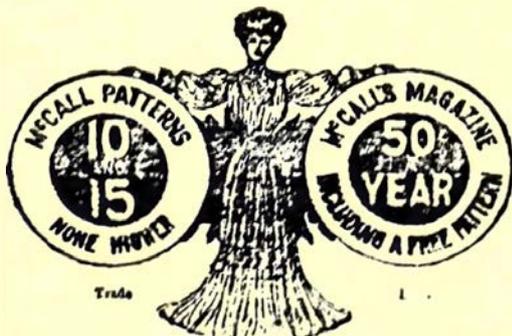
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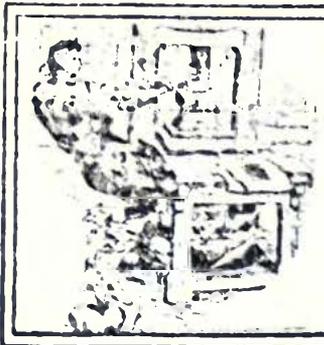
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