

The Bee's Home Magazine Page

How War Will Aid Faith

Struggle Should Proceed Until the Entire Thinking World Has Ceased to Believe in Fighting. Fever Must Rage Until Poisons Are Driven from Human System.

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By ELLA WHEELER WILCOX.

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And calling, "Help me, Master!" yet helps not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when He must deny,
He sees us weeping over life's hard sums;
But should He give the key and dry our tears,
What would it profit us when school were done
And not one lesson mastered?

What a world
In famed Pandora's box were such our ills
As lie in human hearts. Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish,
What chaos would result!

In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial bends
My knee to prayers of gratitude each day
Of my maturer years. Yet from those prayers
I rose always regarded for the strife
And conscious of new strength. Pray on, sad heart,
That which thou pleadest for may not be given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear thy daily lot
Which is not elsewhere found.

Many foolish people are saying that the present war calamity will increase the materialism of the world and destroy its faith. Faith which can be so easily destroyed is not and never has been faith. That the old theology has received a body blow during the last six months is quite true. But that does not mean the death of religious sentiment any more than the passing of crinoline or the hobble skirt meant the passing of fashion. Fashion stays ever in the world, while modes change. Religion remains ever, though creeds change.

The religious scholars, the physicists and the seers have long known that this war must be. In March, 1911, A. P. Sinnet gave a lecture to a large audience in Albermarle street, London. He said he had received a message from his invisible friends of such an unusual nature that it seemed desirable to give it wider publicity than would result from being kept in his notebook. The following is what he related:

"There was a thickening force gathering on the lower astral plane which could not fail to have terrible effects on the physical plane when it burst. The Masters were trying to soften its effects. The present German plan was not to annex Holland, but to attack Belgium. There would ultimately be a general war, in which Germany, including Austria and the Turks would be opposed to Great Britain, Russia, France and Italy. The German emperor was the center of German hostility. He had some regard for his English kinsmen, but was the bitter enemy of the race. Bismarck was working on him, though he was not conscious of this. Direct elemental influence had accounted for some of his speeches. His second son—not the first, who was weak, but the sailor—was of the same temperament as the father. The same

elemental forces worked through both. The Kaiser's scheme contemplated a direct attack on the conquest of England. He was not aiming at an indemnity, but he wanted to be crowned king of the British empire.

It was decreed that at the war's end there would be a great redistribution of European territory.

Mr. Sinnet is a man of wide culture and large experience, and has, during the greater part of his life, been interested in studying the profound phases of psychical phenomena. The fact that he delivered this lecture three years before the breaking out of the present war should cause the most doubting Thomas to realize the truth of the words, "There are stranger things in heaven and earth than are dreamed of in our philosophy."

As well might one doubt the existence of a great ruling power in the universe because human beings break the laws of health and die from typhoid fever, as to doubt God because war rages on earth. The fever must rage until the human system rids itself of the poisons within. The war must rage in order that the human race may rid itself of the last vestige of belief in war.

However the family of the sick man may pray to have the fever arrested, it is for the good of the patient that it should reach its height and finish its course before it is arrested; however the advocates of peace may pray for peace, it is right and just that the war should proceed until the entire thinking world has ceased to believe in war. Our prayers should be directed toward the Source of Light and Strength, and we should ask for those qualities to enable us to await the end. Prayer is a ladder on which the human mind climbs and comes in contact with great spiritual forces. Let us pray.

The Mighty Hunter

By Nell Brinkley

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Nell Brinkley Says:

The wisest hunters go after their game with the camera or the noose, bringing them home without broken skins or hearts. Most times Love's a savage, and riots in butchery, winging his maiden-game with poisoned

darts (see a little tongue-lashing of Venus' to find out just how bad they are) and leaving his coverts straggling with wounded creatures. But the arrow is uncivilized—and now he hunts with the singing lariat and one of the fairy-foals who can up with its slender head, snap its mane and canter seven leagues before you can wink your

eyes quick once. And let me tell you that it is a winged horse and a hunter and a lariat-song that are to be feared, if you are a comely maid with a way with you and you don't want to lose your new hat in the air behind you and find yourself with a tightening golden rope about your heart!

Law that Governs the Tides

By GARRETT P. SERVISS.

"Assuming that the normal tide, at a given point, rises four feet, what would it be if the moon were but half or one-quarter the present distance from the earth? What if it were twice as far? Please give the rule, or law, which governs in such matters. — John Haveron, Woodland, Cal."



On the assumption of a normal tide of four feet, caused only by the moon, the height of the tide, if the moon's distance were reduced to half its present amount, would be eight times four, or thirty-two feet; if its distance were reduced to one-quarter of its present amount, the height of the tide would be sixty-four times four, or 256 feet.

On the other hand, if the moon were removed to twice its present distance, the height of the tide would be reduced to one-eighth of four feet, or six inches, while, with the lunar distance increased four-fold, the tide would be only one-sixty-fourth of four feet, or three-quarters of an inch, in height.

The law underlying these things may be stated thus: The tide-raising force varies inversely as the cube of the distance of the body whose attraction produces the tide.

Observe that it is the cube, and not the square, of the distance that is employed in the calculations. This usually surprises persons who remember vaguely, from their school days, that the attraction of gravitation varies inversely as the square of the distance. This law of "inverse squares" is perfectly true when we are dealing with the simple attraction between two bodies considered as wholes, for then the attraction must be regarded as focused at their centers of gravity. But tidal force is a different effect; that is to say, it represents the difference between the attraction upon a nearer and a farther point of the same body. In this case the inverse cube of the distance determines the force.

The total force of the moon's attraction upon the earth is measured by the mass of the moon and the distance between its center and the center of the earth. The mass always remains the same, but the distance may vary. If the distance increases, or diminishes, the force becomes greater or less, as Newton demonstrated, in the ratio of the inverse square

of the distance. That is to say, if the distance is doubled, the force decreases to one-fourth, and if the distance is halved the force increases four-fold. But the tide-raising force depends not merely upon the distance between the centers of the moon and the earth, but upon the difference of the moon's distance from the center and from the surface of the earth. If, then, the distance is either increased or diminished, the difference just spoken of will vary in accord with the next higher power of the distance, i. e., the cube, and halving the distance will not simply quadruple the force (2x2x2 equals 8).

The tide-raising force of the moon (or the sun, which also raises tides) is in the nature of a lifting force exercised upon the water of the ocean. In the case of the moon it amounts to less than one eight-millionth part of the earth's weight, so that it does not pull the water away from the earth, but merely causes the surface of the sea to swell up slightly in a tidal wave.

Important consequences follow from the law of inverse cubes governing the height of tides. One of these is that the tide raised by the sun is less than half as high as that raised by the moon, although the mass, or attractive power, of the sun exceeds that of the moon many million times. If the law of inverse squares governed in that matter, as it does in the case of the sun's attraction upon the earth, as a whole, the tides raised by the sun would be about 100 times as high as those caused by the moon, and every seaport on the globe would be swept to destruction!

Another consequence is that a great variety is introduced into the range of height of tides, since a comparatively small change in the distance of the moon from the earth produces a large change round the earth in an elliptic orbit, which causes it to be sometimes as much as 30,000 miles nearer than at other times, and when it is nearest (particularly if at such a time as its tides happen to coincide in position with those of the sun) the harbors of the earth are scourged with an extraordinary influx of sea water.

Yet another consequence of the same law is seen in the fact that the moon always keeps the same face toward the earth. This is ascribable to the braking effect of the tremendous tides which the earth formerly raised in the plastic body of the moon before it had solidified, and while it was much nearer the earth than it now is. Recent observations show that the satellites of all the planets appear to have been brought into this same state by the tidal action of the planets around which they circulate.

Why the World Needs a Mother

CHARLOTTE PERKINS GILMAN.

Do you look for fashion plates, for cooking recipes, for directions how not to poison the baby—that is what you usually find under this caption, but not here. These words are to call to mind the fact that this great world and all that is in it belongs to women as much as men.

It is our world in full half share; not to divide and manage separately, but to administer as a whole, together. All our previous history up to date has made the mistake of assuming this to be man's world; and, laboring under this initial error, man has run it all by himself in his own way.

Woman meanwhile was carefully relegated to a circumscribed region called home. This, she was told, was her world—all the rest was his. She was the "queen of the home" and he was everything else.

No, if the home really was a separate world, entirely under her management, our story would have been very different. As a matter of fact, the home was his home, like everything else. Its size and quality and location, all depended upon him—and he can hop up and change when he pleases—take it to India or Africa or wherever he pleases—and the queen must follow after. Also this little queenhood is run to suit the king's tastes and needs and desires. The queen cooks and washes for him and lives on what he gives her. The home belongs to man and woman both, of course; and the whole round world belongs to man and woman both—equally, of course.

It is time that the women of the world realized this, and accepted the responsibility. Men tell us our work is nobler than theirs. It is. We make people. There is no nobler work than that. But look at the people we make! Are you satisfied with them?

I do not mean your own children—of course, they are perfect. Look at other people's children—are they perfect? Are you satisfied with the appearance and behavior of the people you see about you in the street every day? Are you satisfied with the streets, with the houses, with the city? Do you like the land laws of your country? Are you contented with the quality of the goods you buy and the price you pay?

Is this world the kind of place you like to have your children grow up in? "The home is woman's world," they tell us, "if she makes her home happy all will go well." Here is a new version. The world is woman's home—if she makes her world happy, all will go well. Suppose men get up a war, which they

continually do. Men fight by nature because they are males.

Why should they? It is merely the old brute instinct of sex-combat that makes men fight; it is not a human performance—merely a male one.

Yet, so convinced are they of the superior beauty and service of the art of fighting that they would deny us a share in the government because, forsooth, we cannot fight!

Will some one please show the social service of fighting? "It defends the country," they cry. Defends it against what? Against whom? "Against the enemy!" they answer.

What and who is this enemy?

"A foreign nation," they tell us.

Never in the world.

Never in all history did one nation attack another. It was always and only the men.

A nation is composed of men and women.

A nation does not fight—men fight.

They have retarded civilization from age to age by their manslaughtering; straining our green world with death and agony; wasting the wealth of generations in noise and destruction.

The duty of women, when they wake up, rub their eyes, see that this world belongs to them, too, and that it might be much better managed—the first duty of women will be to stop the fighting.

In later ages, ages of peace and universal prosperity, we shall look back and laugh at this period, when women were refused their rightful place in the world because they were not the fighting sex.

This is what the women need to realize; so long as men alone make the world as bad as it is, woman alone cannot make the home any better than it is.

The real business of life is to maintain, reproduce and improve human beings; to keep them all in good condition; to see that the stock does not run out, and to improve that stock. There is room for improvement. We speak as in a "feminine" view of life; must be necessarily narrow and one-sided. If it is, then so is a "masculine" view.

The previous assumption is that men are people—men are humanity and women are their females. Biological knowledge is reversing this judgment, showing us that in strict scientific fact the female is a race type, the male is a variant of later introduction. We need not try to set up a counter claim to say that women are humanity and relegate men to the position of a subsidiary sex.

That time has passed forever. But we can and should recognize the fact that women are humanity exactly as much as men, and have an equal interest and responsibility in human affairs.

Even those of us who do work, who do earn our own living, do not yet appreciate or use the power that comes from independence. We look jealously at one another as if we were still in the harem.

We think only of our separate family interest instead of our common human interests.

We do not even count up our wages collectively and see what enormous sums they represent when put together. How much more comfortable we could live than we do now, even on that money.

We do not mass our forces, and learn, as men have done, to raise our wages by the power of union.

We do not study social conditions, find out the causes for our general poverty, and unite to remove them. The trouble lies in this blind acceptance of the old talk about "woman's world" being the home. The home is only part of woman's world. The point to learn—to learn thoroughly, and live up to—is this newly perceived fact that the whole great world belongs to us as much as to anybody.

Then we begin to examine the affairs in this world of ours—and we do not as prove of them. We do not like the way children are treated. We do not like the way women are treated. We do not even like the way men are treated.

And we propose to take a hand and improve things. They tell us all sorts of sweet and lovely things about our power in the home.

"What is home without a mother?" they say.

"Well—what is the world without a mother?"

It is what men have made it. Black with smoke (which need not be black), red with blood (which need not be shed), full of noise and quarrelling from top to bottom. Poor world.

The world needs its mother—and its mother is coming.

Advice to Lovelorn : By Beatrice Fairfax

A Family Quarrel.
Dear Miss Fairfax: I have been estranged from my brother for a year and a half. Will you advise me how we can become reconciled without losing my dignity? The club to which he belongs gave an evening affair, and since he was registering officer he could not take me, but gave me two tickets for myself and a girl friend. I went upon the impression that he would take me home. He paid no attention to me all evening and since we were strangers we were both wall flowers. Worst of all, he made no attempt to take me home, and after 11 o'clock we had to go home alone. My mother was so incensed that she made me give him the money for the tickets. He became insulted and since then does not talk to me. For the sake of having cheerfulness and amity in our home I have made several overtures to him but without success. He claims he was right in not taking us home, because he did not take us up and says he is entitled to an apology. What shall I do?
MONA.

Your brother treated you with a great lack of consideration and courtesy, and since it was so marked he must have felt some justification. You are really in the right, so you can afford to allow for his viewpoint and to make every effort to become friendly again. After you are on good terms you may talk it over with him very quietly and make him see that he showed no consideration for either your pleasure or your safety. Don't consider your dignity, but think only of the real affection you and your brother have for one another back of this particular disagreement.



A "Slave" of Love.
Dear Miss Fairfax: I am 37 and am called good looking, entertaining and lovable. I am in love with a man 45 and have declared my love for him on numerous occasions. He has treated me shamefully and only comes to see me when I write and ask him and only takes me out when I feel that I am making him happy to work to support him until he can do better financially than at present. I have a large acquaintance of men who are considered more attractive and yet I care for him and am ready to lay my love at his feet. Can you comfort me?
CLARA M.

Your present methods must surely cause this man and any others who know of them to sneer at your weakness. I cannot comfort you unless you are strong enough to simply root up this weakness out of your life. No self-respecting man would permit a girl to "feed the bills" for an evening's entertainment. No self-respecting girl should do such a thing. Stop your undignified pursuit of a man who is such that you ought to reject him, even if he came wooing. Neither one of you is particularly worth saving, judging by our own evidence. But I feel that if you will just straighten about face you may really be the lovable girl you say people call you.

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