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*"Thoughts are Things"*

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# Thought

MARION EDDY, EDITOR

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# Hypnotism and Suggestive Therapeutics

Are subjects which have an intense interest and a keen fascination for all. Everyone realizes that "there is something in it," but it is not easy for everyone to get at the facts in this science.

There are two ways to study hypnotism. One way is to send for a "free lesson" from a "professor" or "institute," and then be "hypnotized" into sending \$5.00 for the alleged "best method on earth," which, as a rule, is a book filled with unscientific notions, and not written in a style that anyone can understand. The other way is to read books which are written by scientists who really understand the subject. These books, however, are expensive, and also difficult to understand.

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## HOW TO OBTAIN LONG LIFE.

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THE "KEY" GIVEN IN EIGHT LESSONS OR EXERCISES.

BY J. F. MORGAN.

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*First Exercise.*—Sit erect in a chair, with muscles relaxed, weight of lower limbs balanced on the balls of the feet; look at (with concentrated thought) a dark object not farther than seven feet nor less than three feet, to steady the nerve of the eye. Breathe in "Gallame," the life principle, which is in the oxygen of the air, to centralize the tissues and to build up the child life (to rejuvenate the physical body). As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe in and out with the upper lobes while you count seven.

Exercise in this way three times a day for a period of three minutes each.

Neither the second nor the succeeding exercises should be taken until one has first devoted one week's practice to each exercise given, to get the body (our musical instrument) in tune.

*Second Exercise.*—Stand erect with the weight of the body balanced on the balls of the feet. Look at some dark object intently. As you raise the body, clench the hands, allowing the fingers to touch the life line (thumbs out), and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day. It can be done as you are walking along the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization or self-centering is one of the most desirable attainments to possess, since we are all more

or less apt to drift from one thing to another, and scatter our forces.

When taking the breathing exercises you should sit or stand erect, with weight on balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column perfectly straight.

*Third Exercise.*—Sit in a chair with the feet comfortably resting on the floor, position the same as in the first exercise.

Here we are taught the “power of thought” in holding “The Word,” while the gaze is fixed.

Place a penny or some small dark object to concentrate upon, on the floor two feet from your toes.

First expel all the breath from the lungs. As you bend forward, bending only at the hips, look intently at the penny or object, inhale slowly, holding the thought, “*Breath is life!*” Emphasize the word “Breath.” The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three, or (repeating more quickly) “Life is Breath.”

As you raise up slowly, preserve the same rhythmic movement, holding the thought “*Breath is Life!*”

Repeat the process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement and keep the gaze steadily fixed.

*Fourth Exercise.*—Take position as given in second exercise.

Throw the arms straight out from the body, directly in front of you—with hands from wrist limp and relaxed as if lifeless. Then breathe—all breathing to be done with closed lips, teeth separated (and through the nostrils). As you

breathe, tense the muscles from the shoulders to the wrists with hands and fingers limp.

At the fourth inhalation you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up (but be careful that the fingers do not lock together, since the electricity generated in this exercise has a tendency to draw things to it. You should never shake hands, or touch any object within three minutes after this exercise).

This exercise develops the sense of taste. From a perverted appetite, caused by the eating of highly seasoned foods, the drinking of fermented liquors, and smoking until the system is full of nicotine, and the sense of taste is quite lost, one is able to return to a natural and normal condition by the simple following of the instructions given in the fourth exercise.

The fourth exercise generates electricity and causes the phosphorus to appear on the tips of the fingers, as a bluish yellow light.

*Fifth Exercise.*—Take correct position as in second exercise, swing the hands in a circular direction, from right to left, in front of your body, the right arm first then left arm twelve times. On the thirteenth swing bend down (bending at the waist only), clench the hands, with the thumb touching the second finger, and touch the floor. Hold the knees stiff and do not allow them to bend.

This exercise is to be taken after each meal.

After breakfast, face the East.

At noon, face the South.

At 6 P. M. face the West.

And upon retiring face the North.

We cultivate the sense of touch as we practice the exercise and follow the instructions.

*Sixth Exercise.*—Take a chair and kneel down at its back, with the spinal column erect. Place it at arms length from you. (The rungs of the chair must be round). Look at some dark object in direct line with the eye. As you take hold of the rungs, inhale and tighten the grip, still holding as you retain the breath; as you exhale, relax the hold.

Do this seven counts, in and out, three minutes at a time, but three times a day. But under no circumstances can you over-do it without disaster as the result.

All breathing exercises should be taken between sunrise and sunset.

The sixth exercise develops the sense of feeling which is a finer or higher rate of vibration than touch, and is an interior sense. All senses merge into memory.

*Seventh Exercise.*—As the brain functions are unfolded they bring into activity the seventy-two thousand nerve centers, opening up the Pineal Gland, and at the same time heightening the vibration of sound, so that one naturally becomes not only more harmonious within one's self but with all Nature and the Universe.

Take this exercise as a part of your ablution. Use a flat pan or bowl deep enough to permit the hands being immersed so that the water covers the wrist bone. First remove all rings from the fingers. Place a copper penny in the pan to generate electricity. Fill the pan with cold water from the faucet, well or spring and place on table. Take correct standing position. Put both hands in the pan—thumbs not to touch. Take a deep rhythmic breath, counting seven, then exhale very slowly through the mouth as if you were going to blow out a candle, pucker the mouth the same as in whistling. Repeat this three times—*once a day only*.

Dry the hands by mopping them with a towel and then

thoroughly drying them by rubbing one hand with the palm of the other, the left hand up, right hand palm down, rubbing in a circular direction from east to west, or toward yourself; then rub outside of right hand, turned down, with left hand palm up always in a circular direction or toward yourself.

This exercise unfolds and opens up the Brain cells and faculties, and tunes up the senses to a higher rate of vibration.

In the winter, when you want to get warm, inhale deeply and retain the breath, then exhale, taking care that you inhale longer than you exhale.

In summer, when you want to cool off, exhale longer than you inhale.

Never inhale while raising the arms as it injures the tissues. Breathe, retain the breath, raise the arms, exhale as the arms are lowered. Breathing in the different attitudes of standing, sitting or lying, affects different parts of the body in different ways.

“Perfect Being” consists in right breathing. We must first understand ourselves and then we can understand our neighbors. We must first desire to *think* and then *Will* to do right.

*Eighth Lesson* is devoted to the diet question, in which Dr. Hanish explains the great advantages of a cereal, nut, fruit and vegetable bill of fare.

To cure sleeplessness: Take a linen handkerchief or bandage, wet and tie same on the left ankle and cover with a silk handkerchief, then retire, lying on the right side, and concentrate your thought upon the breath, watching its inflow and outflow. If you awaken in the night and find you cannot sleep, breathe through the right nostril, closing the left, and lying on the left side.

## DESIRE AND INTEGRITY.

There exists at present a class of so-called "scientists" who, in applying the power of desire for the purpose of obtaining the things needed for their material welfare, assume that the thought vibrations sent out, in some mysterious way, attach themselves to the things desired and draw these things as a horse shoe magnet would draw iron filings. This, of course, cannot be the case as none of these "scientists" have yet been able to demonstrate the correctness of their theory.

At the present time there is, to my knowledge, no man or woman living who has been able to influence matter by direct mental action. And I know about these things as much as any one, being able to duplicate any of the so-called "miraculous feats" performed by any of them.

As repulsive as the theory may seem to some of the "drawing-from-the-infinite" advocates, the thoughts can act only upon the minds of other individuals, and all the results are achieved by the influence that is thus brought to bear upon the thought-actions of others. "But," some one will ask, "is it consistent with honesty to thus use the power of desire; does it not seem like taking undue advantage of others?" It would seem so were it not for the fact that one of the conditions upon which the success of all these experiments depends is strict honesty. No matter to how great an extent you may have trained your thought, if the purpose of your desire is a dishonest one, the people receiving the thought will be conscious of it and your efforts will bring no results. You may desire until doomsday that the "Infinite" may bestow a shower of twenty-dollar gold pieces upon you. It will never happen, as the twenties are owned by other people who are taking precious good care that none of them slip out excepting for value received. But, if you



have an equivalent to offer for each twenty to be received, if you are complying with the law of compensation and under these circumstances send out your well-trained thoughts backed by intense Desire, you are more likely to be fairly snowed under by a shower of gold.

Persistent desire sometimes brings peculiar and startling results. For instance, I know a gentleman who intensely wished a handsome cane of a certain pattern for a Christmas gift. He wanted just one cane, of course, but you can imagine his surprise when every one of his friends who were in the habit of making him presents, had procured and presented him with just such a walking stick as he desired.  
--J. A. Eichwaldt, M. D.

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### EDITORIAL DEPARTMENT.

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In the April issue of this magazine we published some extracts from letters containing favorable comment, of which we have received quite a large number. This letter, however, is evidently intended as a "roast," and, as its writer is a regular subscriber the criticism merits attention.

MARION EDDY, Editor of THOUGHT:

*Dear Madam:*--This letter is provoked more by a belief that THOUGHT intends well, than by Dr. Eichwaldt's article in an anything-new-theory, over zealous magazine. You--the editor--are responsible to a degree for the mental guidance of a number of persons, and should appreciate your position by protecting them from evolutionary enthusiasts, unscrupulous revolutionists, etc. I refer to the above-named gentleman's contribution in the April number. A conservative person would class it among the literary curiosities of premature theorists. This thing of making man sufficient unto himself is all well enough as a debating topic for a Malthers, Spencer, Hagle Society; but this paper reaches

many who depend perhaps wholly upon it for intellectual food and who have a habit of putting down everything in print as unquestionable truth. The effect of this article upon such a reader can easily be seen; and if left uncontradicted might be the means of robbing him of his greatest blessing, his faith in God. Such radically flagrant statements as that, "No thinking person, at the present time, is able to regard man as a special creation of a mysterious personal Deity," are to be avoided in periodicals which reach those who by reason of employment are dependent upon others for scientific investigation. Other statements more atrocious than this appear. Statements, which are without foundation or aim; which would be repugnant to the most ardent pantheist. As to Darwinism it is a possibility only; one of which begins with a missing link and ends with vacuum. This theory of evolution he assumes in the most matter-of-fact way, as though since Carlisle, the reaction to these theories had not set in and the seeming evidence of creative evolution been attributed to other and better founded theories.

I hope you will use your power as editor more freely in the future. THOUGHT may become a blessing to its readers, but not while such articles cover its pages.

Respectfully,

JAS. V. MARTIN.

We have repeatedly announced that we owe no allegiance to any church, sect, society, ism, ology, fad, political party, class or creed. Neither have we assumed the responsibility of doing other people's thinking. In that respect we are entirely unlike the ministers of orthodox churches, for instance. We have no creed to limit us while a minister is paid for preaching according to fixed rules and in strict conformity with an established creed. He does, at least to a certain extent, the thinking for his congregation. The

mission of our publication is almost exactly opposite to that of a minister. We aim to present the Truth as we are able to perceive it with both intuition and reason, and thus stimulate our readers to do some thinking for themselves. For that purpose we accept contributions from authors having similar aims. We are not out in search of faithful followers who are too lazy to think for themselves. Such had better attach themselves to Mrs. Eddy's Christian Science, Cyrus Teed's "Cellular Cosmogony," or any other of the various movements, if their own old-church-creed has ceased to satisfy them. We do not doubt but there are many such, but we doubt that any of them will ever become readers of our magazine until they have, at least to a certain extent, made a declaration of mental independence.

The statement in the article under consideration, "that man cannot be regarded as a special creation of a mysterious personal Deity," does not seem at all "flagrant" to us. The fact is, that were we not sufficiently liberal minded to accord every one perfect liberty of thought and belief, we should consider the personal God theory flagrant in the extrémé. Can there be anything more atrocious than the statement that God in his omnipotence and omniscience should be so cruel as to condemn beings of his own creation, beings for whose very existence He is responsible, to eternal suffering! Where is the foundation for and what is the aim of such a belief? And still millions of dollars are expended every year in converting people to it! If there is a personal God and a personal Devil (he deserves the capital D), why does not the former destroy the later? There are numerous other questions that we could ask in reference to this subject, without any hope of obtaining satisfactory replies. Those who cannot identify God with the Universe—with Nature and its Laws—have the right to their beliefs, though we cannot agree with them. We publish THOUGHT

for thinkers, and not as the organ of any religious sect or political party. To those desiring an orthodox church paper, we recommend "The Christian Herald." The lovers of a strictly conservative magazine will, no doubt, be satisfied with "The Ladies' Home Journal," but if you feel the need of something that will set you thinking, a publication that is not afraid to proclaim facts as they appeal to common sense and reason, and regardless of the approval or disapproval of any supposed authority, then, by all means, subscribe for THOUGHT. We are doing our own work in the universal scheme of evolution, and do it our own way. We cannot reject truth because it does not come to us backed by authority, nor do we fear to announce it because it might give offense. The idea of "protecting the dear public" has been worked to death both by ecclesiastic and medical bigots. People do not need to be protected from learning the truth. Truth needs not fear any attack. In fact, it must be attacked in order that the debris and barnacles of falsehood, that may have become attached to it, may be torn away. Then it will be able to stand out in the fullness of its glory. The article under consideration "if left uncontradicted," can never be the means of robbing any one of "his greatest blessing, his faith in God." On the contrary, the motive, purpose and tendency of the author of this series of articles has been to show that God the Universal can bestow his greatest blessings upon the individual only through the individual himself. How can any one come into full realization of the Fatherhood of God and the Brotherhood of Man until he first comes into a realization of the God, or Law, within himself? We hold that every man and every woman must necessarily be a law unto himself or herself, and rewards and punishments follow obedience or disobedience of the law of our being. To understand this law

should be the object of life. The present humanity, or at least a large portion of it, has arrived at a stage of unfoldment where it must cease to follow blindly any of the various interpretations of the contents of any particular book. The very statement that any one book should contain all the revelations of God the Infinite seems to us the worst kind of blasphemy, the same as the claim of any one creed, sect or society to be the only possessors of the Truth. We beg to be distinctly understood, however, that we are at enmity with no church, sect or society. All creeds have been, and many still are, of use to a large class of people and cannot as yet be replaced by something that would be representative of a higher conception of God. But people everywhere are beginning to realize the inconsistency of much that has heretofore passed current under the name of divine revelations. Many are letting go of one creed to attach themselves to the apron strings of another that represents a riper conception of the Absolute. In spite of the wars, murders and crimes that have been direct or indirect results of sectarianism, the religious organizations have served, and will serve for a long time to come, their important uses in the evolutionary progress of the race. Evolution, to our mind at least, is a fact in nature, and our conception of Deity is too broad to be jammed into any one creed. God cannot be confined. He cannot be omnipresent unless He dwells in and manifests himself through nature, and especially through man, the highest product of evolution.

Our position seems to be well understood by the greatest majority of our readers, among whom we have a number of orthodox church members, and even ministers of almost every denomination. Unless a person is a thinker, he or she, as the case may be, will not be likely to subscribe for THOUGHT. We want all thinkers to subscribe, and to those

who do not want to invest fifty cents for a year's subscription we will send the magazine to the end of this year for twenty-five cents silver or thirty one-cent stamps. This includes our "fear and worry killer."

It is perhaps curious to note that the articles condemned by Mr. Martin in a letter published in this number, have been quoted and favorably commented upon by several of our exchanges. Some of our brother editors, however, seem to be under the impression that the word "copyright" means right to copy. A magazine published in Calcutta, India, stole the article on "The Power of Desire" from our February number and published it as an editorial, a sample of the Wisdom of India. No doubt the Hindus will profit by the reading of it. Our publication is not copyrighted in India, therefore we cannot sustain any objections that we might be inclined to make. Uncle Sam, however, is paid for copyright protection, and, although we are always ready to oblige brother editors, we must insist that articles taken from our magazine are properly credited.

The following publications have been received:

"The Right of the Child to be Well Born," by Rev. Mabel Maccoy Irwin. Published by National Purity Association, 96 Fifth Ave., Chicago; 22 pages, paper, price 10 cents.

"What the New Thought Stands For," by Chas. Brodie Patterson. Published by The Alliance Pub. Co., New York; 16 pages, paper, price 10 cents.

"Our Home Rights," a monthly magazine edited by Immanuel Pfeiffer, M. D., and published at 74 Boylston St., Boston, Mass. It advocates equal rights, and reform in social, political and religious life. Publications of this class should be widely circulated.

"Idiosyncrasies," by Esther A. Macallum. A book filled with mirrors, a portrayal of habits we fall into without

thinking. "See yourself as others see you." Published by The Aetna Pub. Co., Minneapolis, Minn.; 26 pages, heavy paper, price 15 cents.

"The Sphinx Magazine," edited by Catherine H. Thompson, published by Pyramid Pub. Co., 336 Boylston St., Boston, Mass. A large magazine devoted to Astrology. One dollar a year, 10 cents a copy.

Mr. Eugene Del Mar, Secretary of the Mental Science Temple of New York City, and editor of "Mental Science," is at present in California and paid us a very pleasant visit. Mr. Del Mar is a brilliant writer, an interesting talker and one of the few prominent Mental Scientists who are liberal minded enough to see the good in other beliefs. Success to him and to "Mental Science." Send to 27 William St., New York City, for a copy.

We publish in this issue some exercises which are taught by Rev. Dr. Hanish, a Persian who is at present instructing classes in Chicago. We have not had an opportunity to try them ourselves and cannot vouch for their effectiveness or value. Some of them seem to be useless to us, but those who intend to practice them we would advise to do so thoroughly and then report the results achieved.

For the benefit of advertisers we would mention that we class all advertisements of hygienic and electric appliances as well as advertisements of literature on these subjects, also announcements of treatments for body and mind of whatever nature, as "medical" advertising. We do not knowingly accept any advertisement of injurious or useless nostrums at any price.

Large results have their birth in that steady calm concentration of a composed mind. Restlessness only brings forth small and petty creations.—*Fred Burry.*

# EL MOLINO, OR THE CRIMSON LIGHT.

BY MARION EDDY. (ALL RIGHTS RESERVED.)

*Begun in September Number.*

## CHAPTER XI.

At Senora Chavoya's the lamps burned until morning, casting a faint, glimmering light through the rain-beaten windows. Mrs. Martinez had been wildly delirious for a while after Michael took her to the adobe house, and her half-crazed husband and frightened children surrounded her bed.

Toward four o'clock the sick woman became quiet and soon fell into a deep sleep. The two little girls were sent into the next room, where they lay down and soon slept soundly, and the restless husband was induced to leave the room leaving Senora Chavoya to watch beside Mrs. Martinez.

Archie Copeland, suffering with his burned hands and aching head, lay in a room just across the narrow hall. In answer to his father's inquiries as to how he had been burned and how he had received the gash in his forehead, he had replied that he did not know. He had, so he said, been the first to discover the fire, and attempted to save the warehouse. In so doing he had been overcome by the terrific heat and had been carried from the burning building by some person unknown to him.

Poor Archie would have borne much, rather than have Pauline know the truth, but his intense pain, the exciting events of the night, and his mental agony had their effect, and before morning he was in a high fever. In his delirium he betrayed the secret of the fire.

Martinez, who had wandered into the room, and Martin Copeland stood beside the bed, and so graphically did he describe the events of the night, that neither his father nor



the Spaniard for a moment doubted the truth of his words.

Martin Copeland comprehended at once. "The insurance" he gasped, and Martinez understood instantly.

"Insurance!" repeated the Spaniard. "Horrible! And a my house es burned. Diabolico!" he cried excitedly and rushed about like an enraged animal.

"Stop, Martinez! Don't get the boy excited. He must be kept quiet," said the anxious father, and as the Spaniard became more noisy he forced him into the hall and closed the door.

Just before daybreak, Mrs. Martinez opened her dark eyes and gazed about her in bewilderment.

"Donna Modesta!" she exclaimed as she recognized the motherly face of Senora Chavoya.

"Yes, it is I, Ysabel," said Modesta Chavoya quietly. "Are you better now?" She chaffed the sick woman's hands and smoothed back the masses of wavy black hair that lay upon the pillow.

"Esta oscura," said Ysabel softly.

"Yes, very dark," said the old woman.

"Llueve." Ysabel sat up to listen.

"Yes, it has rained for hours."

"Hace viento," said Ysabel still listening.

"Very windy. There has been a storm."

"Lightning!" Ysabel shuddered. "Lightning that covered all the sky. The heavens were aflame. Yes, I remember it lightened—Horroroso!" She clasped Senora Chavoya's hand. "My children! Where are they?"

"They are in the next room. They are asleep," answered Modesta Chavoya. "But you must lie down. Let me smooth the pillows. You are tired—rest now, Ysabel."

For a few moments Ysabel was silent, then she opened her eyes and again gazed about the strange room. "I am not at home," she said.

"Rest now, Ysabel. When you are stronger you shall go home," answered the old woman, soothingly.

"No," said Ysabel, "No, Donna Modesta, I am going away, far away."

"Hush Ysabel. Lie down and rest."

"I must go. See!" She sank her voice to a whisper. "Light! Ah, it is gone."

Senora Chavoya bent anxiously over her. "Ysabel! What is it, Ysabel?"

"It comes again. I must follow it. My children! Josefa! Mercedes! Bring them to me, Donna Modesta."

The old woman awoke the two little girls and brought them to their mother's bedside.

"Mercedes, is it you? Come nearer. It is dark again. I cannot see you," cried Ysabel faintly. "Kiss me and say good-bye: I am going away."

Baby Mercedes opened her great dark eyes in surprise. "You can't go away, mamma, you are sick," she cried.

"Listen," whispered her mother softly. "When I am gone you must always mind your sister. And you must be a mother to Mercedes, Josefa."

"But mamma, mamma," cried the older child. "Where are you going? Take me with you, mamma. Take me, too."

"Hush, Josefa. You must stay with Mercedes." She kissed the children softly on their faces and dark hair. "Cielo os guarde. Jose! Jose! Yo voy." She fell back upon Donna Modesta's arm.

"Josefa, go for your father. Hurry!" cried the old woman quickly.

Martinez entered and stepped beside the bed. "Are you better, mugercita? Are you better, Ysabel?"

She opened her eyes as he clasped her hands in his. "Look, Jose! Light! Clouds of holy fire to light my way."

Her voice died away in a whisper and the dark eyes closed softly. "Yo voy," she murmured. "Jose, a'Dios."

"Ysabel!" he cried wildly. "Ysabel!"

Senora Chavoya put her finger to her lips. "Hush, Jose, hush. She is no more."

"Ysabel!" He pushed Senora Chavoya aside and flung himself upon the bed. "My Ysabel! My Ysabel!" he cried and clasped the lifeless form in his arms.

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## CHAPTER XII.

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When the first faint light of the morning disclosed the devastating work of the relentless flames, John Erard, from his window looked down upon the scene of desolation.

The rain still fell among the heaps of blackened timber, twisted pipes, fallen bricks and ashes. Charred wood, bits of burned paper, odds and ends of broken furniture, and wearing apparel, littered the place from one end to the other. The gardens in front of the cottages had been trampled upon and ruined; the burnt stumps and scattered branches were all that remained of the giant cork-elms. Seared and brown were the leaves of the old olive trees, and neither winter rains nor spring showers would ever make them grow green again.

Erard shuddered and drew back. For hours he had endured intense agony. The bandaged face of Archie Copeland seemed ever before him, and his words were yet ringing in his ears.

He took out the money he had in his pocket and counted it. There were nearly four hundred dollars. The money Pauline had given him he had risked and lost. This he had borrowed, planning to escape in case he should be detected in his villainy.

If Archie Copeland remained silent, the insurance on the warehouse would be paid, and with that he could clear the

debts on the mill. He could then marry Ella, and on his salary they could be comfortable. On the other hand, if Archie should betray him, the insurance would be lost, and he would be liable to criminal prosecution and imprisonment.

Should he remain at El Molino and face the danger, or should he put himself beyond the reach of the law? He caught a glimpse of his ashy face in the mirror and was startled by the reflection. Dare he go down to breakfast? Dare he trust himself to see the mill-hands and curious visitors? The breakfast bell rang, but he remained in his room.

"I am not feeling well: I have a splitting headache," he told Pauline when she came to his door. "Have Sing bring me a cup of coffee and a piece of toast."

He would take time to quiet his nerves and make an excuse to keep out of sight until the excitement incident to the fire had passed away.

Sing gasped and turned pale when Pauline ordered him to go to Erard's room with the breakfast tray.

"I heap scare him," he faltered. "Maybe he likee kill me. He heap clazy." Pauline looked at the frightened heathen in amazement.

"I sabe him. Plenty devils chase him," explained the Chinaman, and he glanced nervously about the room and sucked in his breath slowly.

"Nonsense, Sing. Perhaps he is cross to you sometimes, but he won't hurt you."

"I see him last night," said the trembling heathen in an awe-stricken whisper. "I feel like I fall down allee same dead. I heap scare clazy man," he gasped.

"What a strange creature a Chinaman is," thought Pauline as she took the tray upstairs. "Poor Sing is frightened at his own shadow."

Faquita was weeping in the dining-room, and sorrowfully

packing in an old Spanish trunk the few things which she and Michael had saved from the fire.

"Que lastima!" she sobbed. "My new carpet anda my blue bedspread! Ay! Ay! And a my new bonnet that you haf give me es rained on. And a the garden es alla spoiled Ay! Ay!"

"Shucks! What's the use a cryin' now?" said Michael. "You ought to be thankful to have a bonnet at all. There's Ysabel Martinez, I'll bet she ain't got a rag to her name, exceptin' the night gown she had on when I carried her out last night. An' her house is burned plum to the ground. Look ye now. We can put a new roof on the cottage an' its as good as new."

"But," moaned Faquita, "the rain will rust the stove anda kettles. And a the beds and everything es blistered."

"We'll be fixin' 'em alright," said her husband cheerily. "An' now Faquita stop yer cryin'! Do. I must take a look at the cottage an' go over to Donna Modesta's an' see how Martinez' wife is this mornin'. When I get back ye can just wrap yourself up and we'll be runnin' back to the cottage an' cover up the stove an' fix things so's they don't get wet. Now quit cryin'."

"That's justa like a man," complained Faquita when Michael was outside. "He never think of the peekles, and jelly thata es all broke and spoiled. Ay! Ay! And alla the sugar I use, and alla the work fora nothing. And a how do I go to church? My best dress geta the hole burned in."

Poor Faquita shed many tears among her damaged treasures, and would not be comforted. A bright fire blazed in the open grate and Sing was clearing away the breakfast dishes, while Pauline, who had brought in an armful of old papers began to help Faquita pack the things that lay scattered about the room.

Suddenly, without warning, the outside door was flung

wide open and Jose Martinez, his eyes wild and sunken in his haggard white face, sprang into the room.

"Demonio! Diablo! Curse him! Where es? Curse him! Curse him! Leta me catcha him!" he shrieked as he glared about the room.

Startled and terrified by his wild manner, Pauline and Faquita sprang to their feet.

"Martinez! Why what is the matter?" cried Pauline.

"Money! Money! I wanta my money!" he screamed. "She es cold, she es hungry. Give me money."

"Virgin Santa! you willa scare me to the death," gasped Faquita.

Martinez shivered. "She es cold," he cried. His eyes fell upon the cheerful grate fire. "You ara warm. You have the house anda I no hava," he cried furiously.

"Wait Martinez," said Pauline, nervously going near to him, "I will get you some money."

With a quick movement of his arm the madman struck her a blow that sent her staggering back against the wall.

"You have promees before. You haf lie," cried the Spaniard. "Anda my house es burned. Who deed et? Who burn et? He deed. Youra father. He deed et. He burn the house over my head. Horrible! Diabólico!"

"Martinez! Martinez!" gasped the horror stricken Pauline. "What are you saying?"

"Jesus!" cried Faquita. "Jose, you are crazy."

Sing stood trembling in the kitchen door. "He no clazy. He sabe alite. Mist Elald clazy," exclaimed the Chinese.

"Curse him! Curse him" screamed Martinez again. "I willa avenge." There was a dangerous glitter in his sunken eyes as with a catlike movement he neared the fire-place. With a mad rush he seized the loose papers that lay beside Faquita's trunk, and thrust them into the fire. In an instant they were ablaze, and Martinez, snatching them from the grate, flung them about the room among Faquita's things. The lace curtains caught fire and blown by the wind that came in at the open door, waved a fiery mass across the room.

[To be Continued.]

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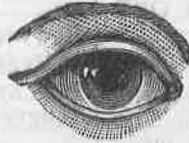
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