

THE COMING LIGHT, 621 O'Parrell Street, San Proncisco

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- ARNUAL SUBSCRIPTION for the United States, Canada and Mexico, \$1.00; single copy, 10 cents. Foreign subscription \$1.50 per year.
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DR. LOUISE L. MATTHEWS, S. D.



VOL. 2.

JANUARY, 1898.

NO. 2.

SEX AND MARRIAGE.

BY REV. J. S. CAVID.

O, heavenly Love!--'tis thy sweet task the human flowers to bind, For aye apart, and by thee forever intertwined. --Schiller.

HE sex principle pervades all existence. Says Emerson: "An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it a whole; as spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay. While the world is thus dual, so

is every one of its parts."

The English botanist, Grindon, says: "Underlying every phenomenon of the material world, and underlying every psychological occurrence, there is found a fixed causative relation of Two things or Two principles, as the case may be; different and unequal, yet of such a difference and such an inequality that, like man and woman—who constitute the type and interpretation of the whole of nature, both visible and invisible each is the complement of the other, one being gifted with energy to act, and the other with equal energy and aptitude to react."

Another writer declares: "Every object in the universe is masculine or feminine. The attractions between these complementary torms, under the generic title of love, produce all the motions and organizations of spirit and matter. The union or marriage of these elements is the vital principle of creation, the secret cause why one thing coheres to another, atom to atom, world to world, and all things to God." Innumerable are the testimonies that "Nature is a system of nuptials."

The sexes range all the way from Divinity itself downward and outward through all the gradations of spirit and matter to the grossest substances of earth. The fountain of life we call God is evidently male and female, since all things from Him must be reflections in endlessly varied forms of His own nature. Can we not conceive of infinite Love and infinite Wisdom, complementary as heat and light, united in eternal wedlock, and forever generating the streams of creative life?

Again, is there not a sex relation between the Creator as a divine unit and creation as another unit? The Creator gives, creation receives. The Creator acts, creation *reacts*. They are husband and wife. A great principle underlies the saying of the ancient prophet: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isaiah 62-5.)

But the sexes are divisible and subdivisible *ad infinitum*. Creation itself is dual—a spiritual and a natural universe. Spirit acts upon matter; matter reacts. The spiritual is the realm of causes; the material is the realm of effects. They are complementary.

Again, matter or nature is dual. The stars are the first reflections or outflashings of spiritual glory, and every sun is distinctly dual. Heat and light are complementary elements. They loathe separation, and flow together to produce life. In their union they generate spheres which flow out and condense into planets. The sun now as a unit bears a sexual relation to the planetary system. It is active and positive; the planets are reactive and negative. It gives, and they receive. It impregnates the atmospheres and soils of our earth, and the earth brings forth. What inner light inspired the Psalmist to compare the rising sun to "a bridegroom coming out of his chamber?"

Each planet has two revolutions, diurnal and annual; and each moves between two forces, centripetal and centrifugal.

The earth presents the dual face of land and water. Water is the male or positive element, from whose substance the land or female element was taken and deposited. The water impregnates the land, and the land brings forth vegetable and animal lite. The rivers, too, are masculine, and are so represented in all languages. We call the Mississippi the "Father of waters," while to the land we apply the appellation "Mother Earth." Isis represents the land of Egypt, while her husband Osiris represents the great Nile which runs through, overflows and impregnates the land. The land itself has the dual elements of rock and soil, which are complementary like bone and flesh, while water is the

marriage of oxygen and hydrogen. And again the whole face of the globe, with its continents and oceans as a unit, lies in the embrace of the atmosphere, and is negative and passive to its influences. The atmosphere also is dual, composed of oxygen and nitrogen.

As we ascend from the mineral kingdom to the higher kingdoms of nature, the sexes become more and more perceptible with the ascent. In cryptogamous plants, such as ferns, mosses, seaweeds, and mushrooms, the sexes are more or less concealed, and yet they are discernible. In phanerogamous plants, which have visible flowers containing stamens and pistils, the sexes are nearly or quite as distinct as in animals. And by some divine occult influence the flowers marshal the insects and the winds to the service of their nuptials. The busy bee moves as in a magnetic current between the positive poles when, after gathering honey from a male flower, it goes directly to a female flower of the same species and shakes the germs of life into her bosom. It is the combination of beauty and affection that clothes the flowers of the field with a glory greater than that of Solomon.

> There is no plant but loves some other other plant, An image of itself—another self, There is no tree but loves some other tree, And moves the winds to whisper, "Thou art mine."

The more perfect the organization the more distinct and definite the sexes; hence nowhere is sex so well defined as in the animal kingdom, especially among animals of most complex structure; and the climax of sex development is man. By man we do not mean the physical body, which is his least and lowest part-only a calvx in fact. And yet, even the physical body is a wonderful expression of the conjugal principle. It is dual, from the two lobes of the brain to the feet. The left side is the complement of the right, and is negative, while the right is positive. The heart, the lungs, the circulation and the respiration are dual. The speech is dual, consisting of tone and articulation; tone expressing affec tion and articulation thought. Language is dual, consisting of vowels and consonants, the vowels expressing the feminine principle and the consonants the masculine. Languages in which consonants predominate, as the German and other languages of northern Europe, express a predominating intellect quality; while languages in which vowels predominate, like those of Africa, Polynesia and other tropical regions reveal the ardent affections of the tropics. Intellect is masculine; affection is feminine.

The senses, too, are dual. Hearing complements seeing; smell complements taste; while feeling is a combination and extension of the others.

THE COMING LIGHT

In the mental realm the sexes are more distinct than in the physical, though less perceptible to natural science. Every man is in himself both masculine and feminine, and every woman is both feminine and masculine. The dual elements may be classified thus:—

MASCULINE.		
Understanding		
Intellect Wisdom		
Imagination		
Reason		
Truth		
Etc.		

The masculine and feminine elements of women complement those of man by inversion of order; as, for example, love and wisdom. Man has both and woman has both; but with man wisdom is exterior to love, lies on the surface of his nature, is readily perceived, and assumes the form of reason; while love is interior and concealed. With woman the reverse is the case: her wisdom lies deep in her nature, is not readily perceived and assumes the form of intuition; while her love is exterior to it, lies on the surface of her nature, and assumes the form of affection. In a word: her wisdom is internal and her love external, while *his* wisdom is external and his love internal.

D'AGRAM OF THE SEXES.

WOHN

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MAN.		WOMAN.	
Love	\overline{M}	Wisdom	Inte
(Concealed)		(Intuition)	rnal
Wisdom		Love	Exte
(Reason)		(Affection)	ernal
	Love (Concealed) Wisdom	Love (Concealed) Wisdom	Love Wisdom (Concealed) (Intuition) Wisdom Love

Now what is marriage? It is the union of her wisdom with his love on the inner plane of life, and of her love with his wisdom on the outer plane of life. His love marries her intuition, and his reason marries her affection. Marriage is thus a double union of two minds—a "foursquare" like the New Jerusalem of the Apocalypse. What heavenly bliss would adorn such perfect marriage! Alas, how little it is known in this world! And yet it is the goal of all who will develop into the angelic life. I cannot conceive of an angel who is not two thus united in soulaffinity and soul-harmony.

Every man is but halt of a potential unit, and is connected organically with his feminine half, and they are bound to come together when their higher life evolves. All are born in pairs; hence there are exactly the same number of men and women in existence. [Long before birth the two halves are one-a germ of life descending from the Fountain of life: but as vet without consciousness and without character. In its contact with the terrestrial sphere its male and female elements become separated for the divine purpose of forming two individuals. During this "deep sleep" of unconscious existence Eve is taken out of Adam, and the one becomes two. When born into the natural world they may be locally far apart, may pass through life under very divergent circumstances, and may never know each other on earth, but in the wonderful processes of regeneration they will return to each other, possibly in this life, but more likely in a future and more exalted state, and it will be a union of individuals in which the man will recognize his own and say in his heart: "This is now bone of my bones and flesh of my flesh."] They are united by a divine law of affinity, and nothing can put them asunder. It is not unison, but harmony. The two are not similar, but counterpartal, as the left hand is counterpart of the right. They are essentially dissimilar, and are related like intellect and affection. In man the intellect expresses the affections: in woman the affections express the intellect; for the lower or outer expresses the inner or higher. In true marriage these counterpartal minds are so unitized as to produce perfect equilibrium and equalization of the intellectual and affectional propensities; and the lives of the two in one are expressed in the combined activities of intellect and affection. In this balancing and harmonizing of two distinct minds which essentially belong to each other the ideal character is produced?

To be continued.

CLARCE CONTRACTOR

ALL men agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily this moment on the large majority of the very poor.—Leo XIII.

Every real thought upon every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidences a man can have that he has said something it was time to say.—Holmes.

IN THE ROOF-WORLD.

NINETTA EAMES.

AHE morning is a typical San Francisco one, moist and lowering, with now and then faint lightings from above which show the sun is struggling with the leaden vapors. From my open window, high up in the sixth story, I look out upon the roofworld of the city, flats of wet zinc and tin with squat, sooty chimneys, and galvanized pipes, cap to cap, smoking sociably; farther off a multitude of other smoke escapes, tall and short, in a jumble of spires, cupolas and minarets, and beyond these a forest of masts seen spectrally through the mists smothering the bay. I sit well back from the sill so my eyes do not take in the moving lines of street cars and carts, nor yet the laborers, business men and shop girls drearily bound for their daily tasks. Nothing in fact moves in this roof picture but the smoke,-smoke of all smoke-shades and all degrees of force and volume, from the evanescent blue spiral unwinding slowly above the roof of the modest flat opposite, to the black belchings from the deep throat of a manufactory chimney on the city front. Here and there a flue blows out transparent balls like huge soap bubbles, or one sends up linked wreaths of dissolving fleece, and still another a flock of smoke-wings spreading fantastically upward only to be instantly merged in dragging clouds.

I had not thought smoke so communicative, for despite its flurry and bombast, it is inarticulate; no undertone of the city's sustained roar is due to this volatile substance. But as I now watch its graceful tracery in mid-air, I am gradually made conscious not only of general but specific revealments. The teeming man-world which I hear but cannot see, becomes suddenly keenly realistic through this gaseous medium—this aerial rendezvous of the smut of a great city. "Where there is so much smoke, there must be some fire," and chimneys are eloquent mouthpieces of the fires under them. The smudgy streams issuing from towering pipes, picture the sweat and grind of life in factory and foundry:

> Still, all day, the iron wheels go onward, Grinding life down from its mark:

repeating with each recurring sun the hard and too often despairing fight of man to man, woman to woman, and alas, the pity of it!--child to

IN THE ROOF-WORLD

child, to get work,—work, the best of all God's gifts, though given in curse, as the theologians tell us. The dispersing columns rising from funnel and smokestack in the indistinct whereabout of wharf and bay, make no secret of happenings peculiar to 'longshore and shipboard living; the dignified, back-waving plume at the foot of Market street, holds up to view the regular morning crowd, pouring off a ferry steamer,—overcoated men with umbrellas for canes, and women, singly and in groups, close-buttoned at the neck and taciturn from the chill of too early rising; while the inky spoutings just back show that a tug is resolutely bringing in tow some belated vessel; and where the block of non-combustible exhalations centers on the left, I make no doubt that a pile driver is being hard put to it by the coal-stained men in charge.

I notice how much earlier the roof-world of the city flats is set astir by the smoke, than in the environments of Nob Hill; the poor have long days and short nights, and full two hours ago, hundreds of their home chimneys streaked the gray dawn with paly blues; or where dark forms stuffed the furnaces, murky blotches blurred the water line of bay, and buried in still deeper shadow the huddled ships. Sometimes the smoke emitted from the city hollows and lowlands, is of cheerful volume and shade, betraying to the watcher from roof vantage, a reasonable generosity in quality and quantity of fuel used below in the fires; but oftener the chimneys give out feeble and desultory puffs as though the hand that feeds them is chary of dole; or where the squalor of the quarters is evidenced by patched and leaning roofs, no smoke message of good cheer hovers about the cracked old flues and disjointed pipes.

"Some poor wretches," I murmur, "must be having a cold breakfast or," and with a shiver I draw my fur wrap closer, "worse still, no breakfast at all!"

After all, the watching of smoke is very depressing. I reach an impatient hand to draw the blind just as a high hill chimney near by rolls up a frolicsome volume, curl above curl, ring above ring of delicatest azure and pearl,—all so audaciously spirited and jolly that my hand drops and with a thrill of pulse, I am absorbed in the airy escalade. Such lightness and energy can only be the product of the highest priced coal heaped up by the prodigal hand of wealth! All the chimneys on the hill now steam with a will,—no slow puff of pipe like an asthmatic old smoker, but quick, joyous tumbles into space and almost as quickly indistinguishable in thick airs. The radiation of so many jocund but invisible hearths touches me, and I undo a fastening of my fur. How delicious it is—not only the warmth, but this glad, silent outburst of a whole congregation of chimneys!

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Nor is this surfeit of vaporous jubilee confined to the Nob Hill precinct. There are everywhere glimpses of simple homes niched in brown walls, where the smoke ripples out like silvered ribbons; or those far-off hilltop roofs breathing straight to heaven their fireside incense, while within a few blocks of my window, the smoke bubbles up like laughter from low eaves hidden behind an elbow of bank. One blue lovers' knot is detached, floats upward and drops lightly on the bosom of a sun-lined cloud. Either this fantasm of the flue or my own heart, assures me that beyond question newly wedded hands are jointly feeding the flame that builds this ecstasy in smoke. *This* fire is certainly the most warming of all! My wrap slides to the floor, while I raise the window higher and stand before it to command a wider sweep.

There seems no end to the communings of smoke if one ventures on the roof domain with eye and sense alert. It unfolds not only the physical significance of human fact, but its spiritual verity as well. Two flues, set as close as brothers, send forth streams of divers shades, the one luminous, the other besmudged with poisonous gases. I have seen lives as closely allied and with equal social advantage, make as distinctive choice of darkness and light, for with man as with smoke, there is the inherent predilection to wallow or soar. It does not so much matter as to bulk of purpose, if the soul's central impulse is to rise; there is immense body to the fumes disgorged from that plethoric red pipe, but it climbs not half so high in the morning ether—I fancy indeed that a star could not shine higher—as that slender lazuli column alongside. It is wonderfully cheering—this fire of hope in the roof world! The despondency born of sleepless nights, slips from me as did my cloak, and even the memory of things sad vanishes in smoke.

BUT TO T BON O BUT TO CL BON

WISE indeed is he who finds his teacher everywhere. In stone and scroll, in man and child, in the present and the past,—in boundless nature.

Every created thing has a warrant for its existence. It came not of its own volition. A power greater than its own forced it into existence. It is here as the result of law—the law of Nature. It has a right to live because it exists, and its right to live]comes from Nature, the source and mother of us all.—J. R. Rogers, Gov, of Washington.

PROPORTIONAL REPRESENTATION, OR EFFECTIVE VOTING.

BY ALFRED CRIEGE.

THE REMEDY.

HIS is contained in the application of the principle of proportion. If twenty pounds of sugar cost one dollar, then four pounds should be obtainable for twenty cents and fifty pounds for \$2.50. So if 60,000 voters elect twelve supervisors in San Francisco, 5,000 should have the power (as they have the right) to elect one.

But it would be impossible, in practice, for exactly 5,000 to cast their votes for one supervisor, 5,000 for another, and so on for the remainder of twelve. To approximate this result, however, Thomas Hare, a London barrister, in 1857 devised the preferential method, which was ably advocated by Miss Catherine H. Spence of Adelaide, Australia, in 1861, but was not introduced in practice until used in the Mechanics' Institute of San Francisco in February, 1893, in the election of seven trustees, and continued thenceforward at its annual elections of that number. The method so defined in the constitution of the Institute is as follows:

a. Each voter shall have one vote, but may vote in the alternative for as many candidates as he pleases, by writing the figures 1. 2, 3, etc., opposite the names of those candidates in the order of his preference.

b. The ballot papers having been all mixed, shall be drawn out in succession and stamped with numbers, so that no two shall bear the same number.

c. The number obtained by dividing the whole number of good ballot papers tendered at the election by the number of trustees to be elected shall be called the quota. If such number has a fraction, such fractional part shall be deducted.

d. Every candidate who has a number of first votes equal to or greater than the quota shall be declared to be elected, and so many of the ballot papers containing those votes as shall be equal in number to the quota shall be set aside as the quota of that candidate, in a scaled envelope, and scaled and signed by the judges of election. On all other ballot papers the name of such elected candidate shall be cancelled, with the effect of raising by so much in the order of preference all votes given to other candidates after him. This process shall be repeated until no candidate has more than a quota of first votes, or votes deemed first.

e. Then the candidate or candidates having the fewest first votes, or votes deemed first, shall be declared not to be elected, with the effect of raising so much in the order of preference all votes given to candidates after him or them, and Rule 4 shall be again applied, if possible.

f. When by successive applications of the foregoing rules the number of candidates is reduced to the number of trustees remaining to be elected, the remaining candidates shall be declared elected.

g. If, in the process of the elimination, there be a tie vote between the candidates having the lowest number of votes, the ballots shall be taken from the piles of such candidates alternately, in alphabetical order, until a candidate is elected, when that one of the remaining candidates having the lowest number of votes shall be declared not elected, and the elimination shall proceed as provided. And if at the close of the elimination there shall be a tie, then that candidate having the highest number of first votes shall be declared elected

If, however, in elimination, two candidates have an equal number of votes, of different grades, the candidate having the lowest grade should be eliminated first. If, for instance, one has 7 first-choice votes and 6 second standing to him, and another 5 first-choice and 8 second, the latter should be first eliminated.

The process as defined for the Institute is sufficiently explicit for the election of trustees, committees, etc., of all voluntary organizations, including political parties. For legislative bodies a sufficiently elaborate form of law has been printed which will be supplied by the writer of this article on request.

Against the enormous percentage of lost votes as shown under the preceding head, ranging from 49 to 68.6, the Mechanics' Institute exhibits the striking contrast of 1% to 5 per cent.; that is, half to two-thirds of the votes are ineffective under the present plans, while at least nine-teen out of twenty are sure to be effective under the Hare plan, independent of any party machinery. I am as certain as one can be in advance that in political elections generally not one vote in a hundred would fail to be effective in electing some candidate. And even of those ineffective in the Mechanics' Institute and elsewhere nearly every "null" ballot had on it the names of one or more elected candidates, but such ballots came up for count too late to be used.

The Customs Civil Service Association, the University Club, the Single Tax Society and (1 think) other organizations in San Francisco use this method.

To make the process clearer to those who desire to obtain a general idea thereof 1 subjoin the following from a resident of Toronto who had acquired a mastery of both the theory and practice:

If you are voting on the Hare-Spence system in a seven-member constituency, you mark your ballot for seven candidates (or less) in the order of your choice with the figures 1, 2, 3, 4, 5, 6, 7. The man whom you like best you mark No. 1, and so on in rotation. If your vote goes to help the candidate of your first choice to be elected, then it does not count for anybody else. But if the candidate whom you have marked No. 1—your first choice—has enough votes without yours, or has so few votes that he cannot be elected, then your vote goes to the man whom you have marked No. 2. If your No. 2 does not need or cannot use your vote, then it is passed on to No. 3, and so forth.

PROPORTIONAL REPRESENTATION

In counting the votes, the first operation in the Hare system is to sort out the ballots into as many compartments as there are candidates, according to the first choice or No. 1 votes, paying to attention for the present to the other figures on the ballots. While this is being done two tally clerks are keeping tally of the votes. When the total number of votes is thus ascertained, it is divided by seven, which is the number of members to be elected. This gives the "quota," or number of votes required to elect any one man. For instance, if seven members are to be elected and fourteen thousand votes have been cast, the "quota" will be two thousand.

Then any one of the candidates who has a quota or more than a quota is declared elected. If he has more than a quota, his surplus ballots are transferred to such of the other candidates as may have been marked No. 2 on the ballots so transferred. If the candidate marked No. 2 on any of these ballots has already been elected, then the ballot goes o to No. 3, and so on. The surplus ballots are taken from the top of the pile, which has previously been thoroughly mixed.

It never happens that the full number of members required have quotas of first-choice votes; so we then begin at the other end, take the man at the foot of the poll, with the lowest number of votes, declare him "out of the count," and then distribute the whole of his votes amongst the remaining candidates, according as indicated by the voters themselves, each on his own ballot. This process is repeated until seven of the candidates either get a quota or come the nearest to it.

The best form of propaganda at present is by "trial ballots," where five persons are supposed to be elected out of ten candidates. I subjoin, with further remarks, the directions of Miss Catherine Spence of Adelaide, South Australia, who commenced its advocacy there in 1859:

HOW TO MARK THE BALLOTS.

I. There are here 12 candidates, 5 to be elected.

2. Vote hy numbering candidates in the order of your choice; that is to say -

Place 1 to the left of the candidate you like best.

Place 2 to the left of the name of the candidate you like second best.

Place 3 to the left of the name of the candidate you like next best.

And so on,

3. Vote for five or six names.

4. The same number must not be placed against more than one name.

5. The numbers must be placed opposite the names.

6. Do not mark crosses—i stead of numbers—against the names of candidates, as the ballots will be unavoidably "null" unless numbered as above.

 Mark your numbers exactly in line with the names, so that the judges of election can instantly determine to what name each number belongs.

 Don't mark the numbers for the names in the order they appear on the ballot, as that would give undue advantage to candidates whose names commence with the earlier letters of the alphabet.

A liberal space should be left between the names on the ballots, not less than a quarter of an inch, for convenience of marking and counting.

NOTE.

Your vote will be used for one candidate according to your preference,

If the candidate you like most, either-----

(a) Does not need your vote

(Has enough votes to elect him without your vote) ;

Or

4

THE COMING LIGHT

(Has so few votes that he cannot possibly be elected); your vote will be transferred to the candidate you like next best (as shown by your numbers), and **used**—not **wasted**.

One great obstacle to successful trial ballots is the difficulty of securing a sufficient attendance to fairly exemplify the process. Other things being equal, the larger the number of voters the less will be the *percentage* of wasted votes. Therefore we can secure much of the effect of doubling or tripling the audience by simply giving each voter two—or even three ballots. Then, if a voter likes Smith as much as he does Brown, as a candidate, he could on one ballot mark Smith "1" and Brown "2," and on the other mark Brown "1" and Smith "2"; and the same plan could be used as to several candidates on each ballot, thus producing nearly the same effect as if each voter was two persons. In this manner, satisfactory results have been reached with less than a dozen persons present. But in such a case, one ballot should be given to each person, filled up, and the result, as to first choice votes, announced before giving out the secend set. Similarly as to a third set. Thus any errors made on the first set can be noted and avoided thereafter, the chances lessened for "null" votes and ties, and other advantages secured.

To be continued.

Contration of the states

A MODERN PARABLE.

JULIETTE WARREN.

A fellow-man came unto me and said, "I have no bread but I have mine honor. The world saith at this day it is permissible, nay, even praise-worthy under stress to exchange the one for the other; one can live without honor but one cannot live without bread."

I said unto him, "Thou art sin sick; leave the world below thee and come with me up on the wind-swept mountain top and feel God's hand upon thy forehead."

Then together we climbed the mountain and lo, the Hand was there, and Heaven seemed not so far away as on the plain below. Stooping, I plucked a bunch of dry grass and said unto him, "See, Heaven hath withheld its sustenance from this bunch of grass; the rain, its food, came not and it perished. It lost not its faith, nor crept, down to the sea, saying, 'I famish, give me moisture or I die!' And when the next seoson's rain cometh it will spring forth anew for its death is only seeming. If it had crept down to the sea level its seed would yet have to be borne upward to the mountain top to start again."

92



PROF. J. S. LOVELAND.

DECORATIVE ART.

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MARY I. HIGGINS.

AR back in the dim ages of history we can find the finger-prints of man, as he worked in the materials at hand, to tell his story or adorn his surroundings. Perhaps the most durable examples known are the art works of Ancient Egypt, dating back four thousand years before the Christian era.

The Pharaoh's found in their quarries enduring granite and sandstone, and by the employment of myriads of slaves fashioned those monuments that are the wonder of the ages.

The religion of the Egyptians led them to regard this life as a mere temporary incident, an unimportant phase of their progress towards the larger and grander life of eternity. In accordance with this belief, they expressed in their dwellings the sentiment of transitoriness and vicissitude, and in their tombs an immortality of calm repose.

In this manner the straight line, the natural expression of eternal repose, in contradistinction to the wavy line, which represents the animal and vegetable movements of life, became the motive and spirit of their art.

The Egyptians lived in a natural environment that was monotonous, a rainless, desert country, without clouds, moisture or color. The chief means of irrigating the land, consequently the salvation of the country was the annual overflow of the Nile, and on its bosom floated the muchloved lotus flower, which thus became their symbol of plenty.

The lotus was regarded by all early nations as the symbol of the productive or creative power in Nature, owing, it has been said, to the fact that this plant instead of giving off its seeds from the vessels where they are germinated, nourishes them in its bosom till they have become perfect plants, when they float out upon the current ready to take root wherever deposited. And the lotus blooms forever in bud or flower on the capitals of Egypt, bearing witness to the ancient homage to Isis, the lotus-crowned Venus of Egypt.

Egyptian art is so identified with its religion that the one can hardly be mentioned without the other. Every object that they carved

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or colored was designed to symbolize some quality or attribute. Thus the papyrus, another aquatic plant, furnishing them with material on which to write, became for them the symbol of intelligence. The scarabæus, or beetle symbolizes immortality, the feather expresses sovereignty, the winged globe, extended dominion, and the asp, royal dignity. This serpent is the decoration on the majority of the tiaras of Egyptian deities and kings. The sphinx, represented sometimes with a woman's head, sometimes with a ram's head, represents frontal power or intellect. In case of using the ram's head, the horns furnish additional power.

Each deity had its sacred animal, which received a share of worship and was considered the second life of the deity it represented. The God was generally represented as a man with the head of this animal or bird. Annubis, was the God who presided over the care of the dead, and is figured with a jackal's head. As there were doubtless battle-fields in those days, we may suppose on such occasions these animals were officious and convenient.

Thoth is the Egyptian Hermes or Mercury, who acted as messenger, for other Gods. He has on his shoulders the head of the Ibis or stork, its active and migratory character no doubt suggesting its employment in the service of this deity.

The sun was considered not one God, but several, being called by a different name at different parts of the day.

At rising it was called Horus, and when overhead, Ra. The latter, when pictured wears the head of a hawk, this symbol originating in the idea that the hawk was the only creature that approached this deity, owing to its habit of lofty flight.

When the sun began to decline, it was supposed to pass into the power of evil-disposed divinities, called Nephthys, finally being overcome by Set or Typhon, another evil God who was the brother of Osiris. This deity ruled the under world and was considered the father of Horus, who from the Goddess Isis, represented by the Dawn, came forth into new life each day.

These characters and symbols appear carved on the columns and walls of Egyptian temples, cut into the stone, and for the most part very brilliantly colored. They were prevented from appearing too gaudy by the limited amount of light that was admitted to the interior of the temples as they stood during the time of their greatest glory. Thus it may be seen that the art of Egypt was purely symbolic, being but a larger form of their hieroglyphics or picture writing, the only means of written language.

The human form was pictured in a symbolic form also, and was rep-

resented according to strict rules. The faces and limbs of men were colored reddish brown, of women white and of negroes black.

Egypt has been called "the cradle of the arts," and trom it this offspring of the heart and brain of man, began to inspire other nations, giving to savage and warlike tribes some different thoughts and pursuits than those of plunder and bloodshed. According to its environment each nation took up the story in its own way. Thus was formed from time to time standards of beauty and fitness, although being led sometimes into extravagances which produced ornament not always in good taste.

We propose to consider a few of the influences that nurtured and favored this modest flower of the centuries, so that never again has the consideration of beauty in form and color been omitted from man's works upon the globe.

and the way of the series

MEDITATION.

To love is to touch the secret key of the universe. It thrills the chords of harmony that vibrate through space. Responsively the soul is thrilled. The Soul of the Universe and the Soul of Man are One. To become conscious of this Unity is to feel the thrill of harmony, This thrill of harmony is love. Love is the fruit of thought. Love cannot dwell with hatred, envy, jealousy, cynicism, captiousness, intrigue, selfishness. Love abides with goodness, gentleness, forgiveness, truthfulness and mercy. Love is the golden note of Joy. It thrills with pain and passion, yet it soothes and heals. Love is a morning zephyr whispering among the rose leaves. Love is the breath of spring melting the icy heart of winter. Love is a sun-burst through a murky cloud. Love is the music of the brook playing among the reeds. Love is Light. Love is Power. Love is Peace. Love is Life. Love is God. Amen. As used in Metropolitan Independent Church, N.Y. Rev. Henry Frank,

Minister.

THE PRESENT QUTY.

JOHN H. MARBLE.

My Comrade'

For you to share with me two greatnesses, and a third one rising inclusive and more resplendent.

The greatness of Love and Democracy, and the greatness of Religion.

-Walt Whitman.

HE curse of the world has been the intellectual striving of men over questions which were not statements of life-problems, but mere quibbles and surmises. Life is in constant struggle and difficulty with forces and facts that are altogether real, not at all considerate, and certain to deal roughly with the ignorant and the careless. So long as men debated learnedly and subtly as to the number of angels that might stand on the point of a needle, and left unheeded the filth in their dooryards and streets, they learned nothing at all about angels, but a vast deal about the pains of filth diseases. The subject Mother Nature really brought before them related not to angels but to microbes. They might discuss the angel proposition as long as they pleased, but when Nature closed the debate, and proceeded to give judgment upon it, all that she considered was the wisdom of their sanitary arrangements. They had lost the way at the start, and had not only failed to lead toward wisdom, but had been misleaders and wasters of themselves and their fellows. They had spent their time in the consideration of questions upon which no action was necessary or possible, and so, had chosen their failure from the beginning. The quest for truth begins with an endeavor to state the problems deserving The matters that affect our lives and go to mould them, no solution. matter how simple and how mean they may seem, are the subjects of transcendent importance. The dealings of archangels and the architecture of heaven, pales into insignificance and unimportance as compared with the daily lives of the prostitutes and the tramps, the outcasts of human society, and the architecture of the homes of the simple, the foolish, and the unfortunate. It does not matter whether the garments of the heavenly hosts are of immaculate whiteness, but it does vastly matter whether our own garments are unspotted with the tears of despair and overwork, the filth of overcrowded and unventilated sweatshops,

THE COMING LIGHT

and the subtler but no less real filth and poison of the grief, hatred, and moral degeneration of the workers who have fashioned them.

William T. Stead once said that, to place the supreme and final test upon a civilization, one must ask what are its conditions of life for its poorest and meanest men and women. In like fashion, it may be said that the value of any philosophy, or any religion, may be determined by the light it sheds upon the nearest and homeliest problems of life here and now—upon the next step of the journey, rather than upon the splendors of some land in an unknown day beyond untracked and unmapped years of weariness.

It is here that men are out of work; not in heaven. It is here that women sell the magnetic life-forces of their bodies, and thus debauch and poison themselves and their brothers; not among the angels. It is the industrial system of to-day which demands our attention and our strong deeds of righteousness; not the crowns for which saintly lives may finally be exchanged. Here, not in the beyond; now, not in happier, wiser, or better times; among the men and women of our day—in flesh and blood, in mind and soul, very kith and kin of each of us; yes, nearer than that, very parts of us as we are parts of them—here is the field where longneglected and mighty deeds await our doing.

The new ways are open and plain. The world's griefs have been borne over-long and have grown over-heavy. Joy for all may be had if those who know will strive. The struggle must be for all; no handful can be helped. It is the world that travaileth, and all the parts must suffer until wisdom and brave diligence achieve deliverance and freedom in the ways of growth for all.

The land for all the people! The government of all social action, whether in law-making or in industry, by all the people! Means—such as direct legislation and proportional representation—for the easy, exact, and expeditious expression and execution of the public will! Freedom for the people, in their sovereign legislative capacity, from the domination of constitutions written long ago and of judges responsible to nobody! The end of landlordism, industry-lordism, and political-lordism! The doing of these tasks means the opening of the ways of life to a race now divided into rulers and ruled, plunderers and plundered, respectables and outcasts—all under the heavy damnation of life outside the "dear love of comrades" of the fellowship of humanity.

This is the question nearest, as it is the question greatest and grandest. Here, the trumpets call for true hearts and stout. Here is the battle of the ages, the struggle for the ending of many wrongs and for the ushering in of a new day of greater love, greater growth, and greater and more human problems.

Who can dare or desire to do less than all he can?

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The

• BY 💊

Nellie E. Dashiell.

TO ALL AND FOR ALL

who with unselfish purpose, endeavor, by example and precept, to promote a universal recognition of

Justice, Liberty, Equality, Fraternity

for the general betterment of human conditions, these lines are cordially inscribed by the Author.



Or, flutter of springtime abroad in the wildwood.



UNIVERSAL BROTHERHOOD. OW dear to our memory, the scenes of our childhood,

As thought wanders back to the ripening grain, Gr, flutter of springtime abroad in the wildwood, A flush on the maples that shaded the lane. The sweet clover bloom on our reverie impinges,



The pipe of the partridge, way down in the dell,

The high lights and shadows, and long willow fringes, That played round the bucket that hung in the well. But dearer than these are our pledges fraternal, Embracing all nations, of every zone, For we all have our source in the One Life Eternal

And justice to all, means the best for each one.



And beckons, and calls, as it flows to the sea.



N, on down the vista, these high lights and shadows,

Play over our lives in their measured refrain, And we follow the brook, as it glanced thro' the meadows,

Reflecting our moods, as it sped to the main; Our toys, and their pleasures, and later ambitions.

All met a response, as it hastened along, And it now joins in chorus for grander conditions, In sparkling, diffusive, melodious song,



And ever it sings, as it waters the valley,
And beckons and calls, as it flows to the sea.
'Tis compassion ye need, all its forces to rally,
If, indeed, ye would set bound humanity free.



-it now joins in chorus for grander conditions,





Far, far tho' the darkness of feudal dominion



Humanity's weal is thy children's behest.




VICTORS triumphant o'er greed and oppression!

O, noble and true, who the victory hath won,

O'er selfishness, which is the cause of dissention,

And all of life's bitterness, under the sun.

And may we who stand for humanity's freedom,

For justice to all, and debasing of none.

Search deep in ourselves, that no traitorous phantom

Of separate interest shall wrong any one; For have we not pledged to assist one another,

To stand hand in hand to one purpose allied, To practice the lesson of love to our brother,

In truth to the cause, for which Saviours have died?



PEDAGOGICAL WISDOM.

EDWARD B. PAYNE.

OME of the leading educators of our country are busy with what they regard as reform ideas concerning an educational system. It may be of interest to the readers of THE COMING LIGHT to give here a general outline of their thoughts and propositions. Comment thereon is renewed with a view to what is suggested in the last paragraph. It should be said that the various quotations in the body of the article are taken from the public utterances of three men, Prof. H. T. Peck of Columbia University, New York; Prof. Geo. H. Howison and Instructor C. M. Bakewell, of the University of California.

These men criticize severely the popular American idea that education in itself is good and desirable for all human beings. This idea is variously characterized as "a curious fancy," "a delusion," "a profoundly serious educational mistake;" and further as "fraught with much social and political peril for the future." They propose therefore a newly and rationally divided educational system. Such a system, they hold, would provide for a primary education, a secondary education, and a higher education.

I.—PRIMARY EDUCATION. This, they say, should instruct our children in the arts of reading and writing, with also some elementary acquaintance with literature. These instructions should cover a period of say three years. The primary school, with this limited scope should be everybody's school, its privileges accorded, and its instructions given to all the children of our population.

11.—SECONDARY EDUCATION. This should be largely, though not exclusively, vocational. That is, our children having learned to read and write, should now be instructed in a way to prepare them for their vocations in life, the various practical positions to which their individual talents, or their choices destine them. The instruction upon these lines would be vastly diversified corresponding to the vocational differentiations in the practical and business world.

These schools, however, would have another function beside that of fitting their scholars in a direct way for their vocations. They should

PEDAGOGICAL WISDOM

provide for those who will not go immediately to life's practical duties, but who, because of their exceptional gifts, or self-supporting means, may reasonably push on for higher educational attainments. For such the secondary schools should furnish instruction equivalent to that of our academies and preparatory schools, even of our lesser colleges.

111.—HIGHER EDUCATION. This would be for the exceptionally gifted, those whose superior talents "assign them to the high but exacting vocation of illustrating culture and promoting its increase." This education, by the very terms in which it is described, is to be carefully restricted to the few. Indeed it is held that it would be a misfortune to accord it to all. For, forsooth, if all the people of a community were thus educated, "the common work that must be done in every community would thus be left undone." Furthermore, education, it is held, "means ambition, and ambition means discontent." And discontent "in a strong creative intellect is a divine thing—the mother of all progress." But "in a limited and feeble brain it is the mother of unhappiness alone". The vast majority of minds, it is asserted, are "limited and feeble;" and so education for the masses only seems to "make them ripe for the work of the agitator and the enemy of public order."

With all this in view therefore, the teacher in all the secondary schools "owes his best time to his brighter pupils. His aim should be to sift his pupils. The stupid must be crowded out, for the stupid are usually merely those who have unfortunately got on the wrong track. The motto should be: Opportunity proportionate to capacity."

The chief agency for this higher education--this superfine education, we might call it-is of course the university. Hence the university * should hold aloof from the vocational idea. Its true idea is liberal culture, and culture, it would appear, is much offended that machine shops, the chemist's laboratory, the apparatus of the mechanical arts, and the paraphernalia of the applied sciences have been introduced into univers-Think of the desecration! these symbols of the commonplace ities. intruding themselves amid the academic groves! their utilitarian assertiveness vitiating the true and original purpose of the university and turning it aside from its higher mission! And that mission-what is it? Why, forsooth, "to make gentlemen and scholars, to develop and maintain "a distinct type of man-the university man, a "very special class," a "sort of Sacred Band," a "small and highly trained patriciate, a caste, an aristocracy, if you will," men who "see straight and think clearly," who are "endowed with a luminous philosophy of life-drawing their

inspiration from the thoughts, the history and the beauty of the classic past."

In an article published in a recent issue of *The Cosmopolitan Magazine*, an historical justification of this conception of the higher education is put forward in the following words:

"Every really great thing that has been accomplished in the history of man has been accomplished by an aristocracy whose intellectual force and innate gift of government enabled them to dominate and control the destinies of States, driving in harness the "hewers of wood and drawers of water" who constitute the vast majority of the human race, and whose happiness is greater, and whose welfare is more thoroughly conserved when governed than when governing."

Some of the leading apostles of culture are unquestionably considering how the universities of America may yet be saved to the sublime mission of developing this distinct class, this aristocracy of cultured men, upon whom alone, it is asserted, we can depend "to establish justice and maintain truth, to do great things in a large and splendid way, and to illustrate and to vindicate the majesty of man."

As said in the beginning, this article is only an attempt to state clearly, and largely in their own words, the positions of some of our learned pedagogues. For comment upon the scheme it might be well (this is a mild hint to the editor) to invite the readers of the COMING LIGHT to send in their opinions of it.

WITE STORESTON

PAGININI.

He shambled awkward on the stage, the while Across the waiting audience swept a smile. With clumsy touch, when first he drew the bow, He snapped a string. The audience tittered low Another stroke! Off flies another string! With laughter now the circling galleries ring. Once more! The third string breaks its quivering strands, And hisses greet the player as he stands. He stands—the while his genius unbereft Is calm—one string and Paginini left. He plays. The one string's daring notes uprise Against that storm as if they sought the skies. A silence falls; then awe; the people bow. And they who erst had hissed are weeping now

And when the last note, trembling, died away, Some shouted "Bravo!" Some had learned to pray.

DESIRING THAT WHICH IS GOOD.

LOUISE S. MATTHEWS, S. D.

6 B^Y desiring what is perfectly good even when we do not know what that good is, and we can not do what we would, we are part of the divine power against evil, widening the skirts of light and making the struggle with darkness narrower."

This from the pen of the gifted George Eliot brings us nearer to her soul light, as all inspired utterances bring us nearer to our fellow men. Did the writer comprehend the depth of what she said? Do any of us comprehend the full value of what we speak or write? Teachers and authors are familiar with such remarks as these, "You helped me so much at such a time." Don't you remember what you said on a certain occasion? "it did me great good, I have never forgotton it." Very probably they do not remember and had no intention of saying anything to any special person, the soul expressed simply its own light. What made the soul utter words unconscious of any effect they might produce? Why just this, "desiring what is perfectly good." The desire creates the demand and the demand is supplied from God (Good) simply because it is a true desire. Truth lives forever while falsity dies no matter how potent it may on the surface appear.

George Eliot further says "Even though we do not know what it is, we become part of the divine power against evil every time, when we desire good, and good being God we certainly do become part of it. In fact we *are* it."

How are we to decide what desire for good is? The things one person deems good another regards as bad. There are all kinds of people and all kinds of phases of life. Every one desiring something and thinking the desire is for the good. It is through longing and desire that one's grade of development is manifested, and this enables us to gauge our instructions or help in accordance thereto. Every one affirms that their desire is for the good and true, and it doubtless is, but manifests on wholly different planes. Some will say "I want the highest, nothing else will satisfy." Yet when given certain work to do which involves the exercise of the will

to overcome their own undeveloped natures, their "desire for good" while true enough, is not sufficiently strong, the soul cry is heard, but self's cry is loudest and these must suffer until they evolve the real desire for good which seeks another's benefit. Again we hear "what shall I do?" "I read books on metaphysical subjects. I repeat statements of spirit; but Oh! I cannot realize peace within me." There is no salvation in books, souls may starve while brains are being crammed to overflowing. The mental digestive apparatus cannot assimilate. People marvel that they are afflicted with weak stomachs, that their food does not digest, when the fact is they won't allow the food to digest. The body is the external manifestation of the mind. The mind is crammed and rises in rebellion; instead of resting we rush to another book for something to cling to or to hear a strange lecturer who perchance may give us something new. Our food can not digest because the mind is excited, fevered and jumbled, these symptoms are transferred to its representation, the physical body, We do not understand this and being always hungry we continue to eat, growing constantly more nervous, restless and "spleeny." The mind produces the conditions of the body, one is a copy of the other. We are mental gourmands and consequently mental and physical dyspeptics. We are toying with spiritual things

The soul has received its divine impulse but the intellect is still governed by selfishness, it has a different path to pursue to reach the goal of divine peace and glory, a difficult path, at times made uninviting by the vision of obstacles to be surmounted. There is one royal road for king and pauper alike, both are offshoots from the same oversoul and in consequence the same aspiration and inspiration exists in each, the same desires, the same yearning, the same power to overcome, the same rewarding glory. Some think the goal can be reached by reading advanced literature, attending lectures and by keeping the body in health, but this covers the gratification of self only. One may do all this and possess no spiritual development equal to a cheerful sacrifice for the comfort and well-being of another. It is not a true awakening in such cases, it is but a torch of inspiration applied to the intellect. The soul sheds its light only upon those whose Christ-like tenderness leads them to succor the less fortunate. True "desire for good" leads us all in one direction, that which the Great Teacher took. It is only by becoming one with the suffering that we can raise ourselves. In becoming so interested in relieving the sorrows and pains of others that we grow away from the self demanding plane of life, forgetting at times our own existence, so merged are we in the one spirit of life, it is thus alone that we can grow

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to a comprehension of the divine. Science thus becomes a truth where once "belief" held sway and we are enabled to distinguish the occasional emotions we once believed to be religious exaltations from the abiding knowledge of the God within our beings.

From these vibratory gleams of "what might be" we are ushered into the life ever present, the steady flame of light and of increasing wisdom. The growing from "Selfhood to Christhood" can be hastened by breaking the shackles of ease and comfort when others demand our solace and help, by dealing with ourselves as though we were another, given in trust, to make over by stern will and unrelenting purpose. The full understanding of divine law and its obligations makes us responsible for every thought and action. Even the continual thought of self-growth is selfish. We must let go, let the spirit of love permeate our whole being. Let go the thought of our own growth by assisting with all our hearts and minds those who are less strong in spirit and less conscious of God and his glory. Let us not wait to be made ready, that is spiritual and physical inertia tempting us to enjoy our ease and comfort. Hundreds will welcome us when we determine truly to minister to "one of these." Our example, Jesus, the Christ, did it. It is the only road leading to the very presence of love through "desire for good." We are "our brothers' keepers" and these brothers are in prisons and hospitals, in starving loneliness of mind or bodily starving. If we dare "eat, drink and be merry" and lift not a hand to help those who have been given us in trust then our "desire for good" is a superficial one and what "measure we mete shall be measured unto us" now and forevermore.

Control Control Designed

Our life is what our thoughts make it .- Marcus Aurelius.

Held our eyes no sunny sheen, How would sunshine e'er be seen? Dwelt no *power divine within us* How could God's divineness win us?

-Goethe

"Always try to exclude discouraging and depressing imaginings, and try to think the good, the beautiful and the encouraging. Just try it earnestly and you will in time succeed."—*Practical Advice to Sick People*.

EDUCATION, THE OLD AND THE NEW.

JAMES O. BLAKELEY.

T is doubtless true that governments and churches are alike educational both in their initial tendencies and their final effects; but what they are avowedly, as institutions, in theory and practice, in object, in character, and in results, depends in no small degree upon the primary education and the capacity of the people who support them, as well as upon the motives and the ability of those who are wont to manage and to control them. We have been accustomed to boast of the numbers in our Sunday schools, of our schedules of study and common school exercises, of our college courses, of our university systems and the splendid facilities, which all these were supposed to afford for acquiring a practical education, physical, mental and moral. And now comes to the front a real manifestation of the new, an actual surprise, in the appearance of the university men themselves, questioning if the present system of education really does educate, in the truest and best sense of that term. It must be conceded that some of their assertions and admissions are to the effect that it does not; as in one instance, the terse statement of Walter L. Hervey, President of the Teachers' College of New York, concerning the efficiency of the Sunday school, which in our country alone numbers not less than ten millions of pupils, of which he says, that "the more effective it becomes, on its present lines, the less adequate it is likely to prove." The extreme character of that assertion and the radical nature of the error assumed as its justification, merits immediate attention, discussion and remedy. As also in another instance, the off repeated statement of Timothy Dwight, President of Yale University, that "the distinctive work of the college is to develop thought power, in those who come to it for the education which it has to give;" that "mind building is the college business; and the aim which the college has in view is to send forth the young man, at the end of his course, with his mind built;" that "the need of our country in the coming age, as it has been in the past age-and, if possible more than it has been before-the need of broadly educated men-men of largely developed thought power; that "the training of mind should always hold the foremost place in the college

are not founded on the intellectual development of their students, as the system, as compared with the training of the body; that "if our colleges primary object, they cease to be, what their name indicates;" and all these iterations and reiterations of the pre-eminent importance of intellectual development are made in connection with a co-ordinate fact also stated by President Dwight that "the mind power and the soul power are ever working together." It is to be noted further, that notwithstanding the latter fact, which he specifies, and the great importance of that fact, in a correct and complete system of education, President Dwight, in the comparison which he makes, places the development of mind first, body second, and spirit not at all, except as it is to be caught or transmitted by teachers engaged in their special lines of study, being pursued primarily for the production of thought power.

In the judgment of the writer, that system of education is clearly and radically defective that takes not equal note of soul power and mind power, that gives no place or even second place to spirit power, that virtually ignores the development of the moral sentiments, the cultivation of good intentions, conduct, qualities, character. Without reference to these, thought power is criminal power. Another instance and statement concerning the educational situation, also greatly abridged, as in the other instances, is that of E. B. Andrews, President of Brown University, who says: "The average outcome of schooling is disappointing. Pupils' minds do not grow as they should under processes of education. Even the amount of facts, which the average scholar amasses, is very small in proportion to his advantages; and this, notwithstanding the circumstance that modern education is to a painful extent nothing but a heaping together of facts. The poverty of thinking power is still more deplorable. Young people end their studies with flabby minds, unable to analyze keenly or to generalize truthfully, or far. Worst of all, the majority of our students, even at maturity, are distressingly lacking in moral enthusiasm. Their sense of justice is lax. They unduly prize money, fame and success. Great principles and great causes fail to appeal to them strongly. There is in the teaching little to appeal to the sense of conduct, to the sense of duty, in the pupils. A great many teachers nowadays utterly repudiate their calling, as creators of manhood, and are anxious solely, to be faithful to the subjects which they expound. They will compass heaven and earth to recogitate a system, compose a book, or prepare a course of lectures, but do nothing toward the infinitely more needful and precious task of building up in character the human beings who stand face to face with them in class from day to day." All these

statements are intensely interesting and several of them very suggestive indeed, especially that asserting that many university teachers are more interested in their pet theories, than they are in the well being of their pupils; and those other statements announcing in students a distressing lack of moral enthusiasm, a lax sense of justice, comparative inattention or indifference to the importance, which attaches to great principles and to great causes; that there is little in the teaching to appeal to their sense of duty and conduct, and that "they unduly love money, fame and success."

May not that last statement, as to primary objects to be attained, be assumed, to be naturally the cause of all the other evil conditions named, since, if they unduly love the lower, is it not morally certain that they will necessarily undervalue the higher? If it be assumed that promotion, position, and property are principal objects of pursuit, is it not certain that truth, justice, and honor will be esteemed subordinate things and treated accordingly, with absolute indifference or utter disregard of their importance and the supreme consideration which should attach to them as chief means to safe and permanent ends. From these considerations it appears that the chief defect in our general education, as manifested at home, in schools, in the university, and in Parliament, is plainly want of soul-power, the lack of spiritual development, the failure in ability to perceive the spirit and tendency of common principles in action, until a great interest is imperiled, a great cause is in jeopardy or a great evil is to be overcome. There must be forecast, the apprehension of certain effects from certain causes; there must be prescience or spiritual perception. Without these, the world wanders. With them perverted it will never be restored. Evidently then that is not a complete or safe system of general education that ignores or even slights the development and training of soul power, for the sake of greater intellectual expansion. Suppose that it were conceded that thought power were the chief end of education, yet would that never be attained in its highest manifestation, separated from soul power; nor will either ever come to their best estate divorced from action corresponding to their high behests. Thought power may lead to action, but soul power is needed to determine the quality or character of the action; and further, right action only will ever result in producing the greatest amount of thought power. That these powers are correlated and interdependent seems assured, and that appears also to be the thought of Ruskin in writing of "Fine Art as a Trinity" and in saying: "Great art is nothing else than the type of strong and noble life; for, as the ignoble person in dealing with all that

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occurs in the world about him, sees nothing clearly, looks nothing fairly in the face and then allows himself to be swept away, by the torrent and inexorable force of the things he would not foresee and could not understand, so the noble person, looking the facts of the world full in the face and fathoming them with deep faculty, then deals with them in unalarmed intelligence and unhurried strength, and thus becomes, with his human intellect and will, no unconscious nor insignificant agent in communicating their good and in restraining their evil."

One characteristic of human nature is the egoistic, to protect self; another phase is the altruistic, to care for others. To practice both, in proper proportions, is doubtless the dictate of wisdom, since that course is right and just and develops in men the unselfish, the humane, the altruistic, the essentially Christian, the highest character to be attained by mortals.

MAR STORE TO

S HALL we measure men's brains like corn, or gauge the pressure and the power of fiery passions and quenchless faiths by the horsepower? All the forces of all the kings of the earth cannot make one brave man turn on his heel; all the wealth of the nations cannot buy one pure soul; all the fools in a big city cannot conquer one strong brain; all the drilled and crammed dunces that political economy and hide-bound school systems can band together cannot advance the cause of knowledge or liberty one inch.—*Robert Blatchford*.

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HOW SHALL WE AVERT THE PERIL?

PROF. J. S. LOVELAND.

N the last number of THE COMING LIGHT, I called attention to the perils menacing our present civilization. Also to the root cause of those dangers: and, in a sentence, suggested the remedy. But a much fuller statement of what is needed to avert the impending danger is demanded, and in this article I propose to more fully suggest the remedy. To enthrone honesty means a complete revolution in religious and ethical teachings; also in the principles and methods of government. This may seem a sweeping change—a great revolution, but it can be secured by evolutionary processes without violence or destructive methods. If any violence be used it will be on the part of those who will seek to prevent the natural growth and expansion of human society.

The root cause of the conditions, so threatening to our civilization, is the everywhere recognized principle that *Something for Nothing* is religiously, morally and politically right. Carefully analyzed, this means that the products of one person's toil may be appropriated by another without a full compensation. The whole system of interest taking, trade profits, stock dealing and other forms of gambling, and all methods of socalled "money making" embody the practice of something for nothing. It is, in civil life, the application of the religious doctrine of grace, or the bestowment of blessings where there is no merit in the recipient.

The right of all to life is universally conceded. What man produces represents so much of his life force expended, and it embodies material for the sustentation and development of his life. To take the products of his expended life energies without returning him a full equivalent to support those energies, is to rob man of so much of his life. It is murder just to the extent that he is robbed of what he has produced. Hence, every person, who, by the trade and financial methods of the present business system, is reaping profits from his fellows is guilty of murder in degree. He is appropriating the life of another, and is rendering no equivalent therefor. It is taking life by piecemeal. It needs no argument to prove the present system of business and government to be essentially dishonest and murderous. Of the vast production but **a**

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small percentage goes into the hands of the laborers; all of the vast balance goes into the possession of the non-workers, who thus accumulate something for nothing. They are fattening upon the part-paid toil of the needy workers. Dishonesty is established by law and sanctified by custom. Successful robbery is eulogized and approved by the general concensus of public sentiment, and is not condemned by the synagogue or church. Those guilty of murder, as before defined, instead of being punished, are elevated to the highest positions of honor and trust by the very victims whom they have despoiled.

We must then have a new system of religion, ethics, government or social order. But these must come in proper order. To create a new government or social order, when the religious and moral sentiment of the people are in antagonism thereto, would be a useless work. The system would break down at once. A government without the moral support of the people would be a despotism no matter how sound might be the principles on which it was founded. To enforce a Democracy on a nation who unquestionably believed that their High Priest conversed directly with Deity, and received from him all needful laws and ordinances for civil and social life would be impossible. The first thing then necessary to avert the menaced peril is a thorough rectification of religious dogma. But this work has been going on for many years, and is much farther advanced than many suppose. The reign of law, instead of the caprice of a God is almost universally conceded. The age of miracles is in the dim and distant past. The creed of superstitous credulity is allowed to quietly sleep in the archives of the church, but it does not obtrude itself very much in the sermons of the minister, and still less in the common thought and practice of the members. The lack of knowledge as to creed, and faith in their affirmations has kept pace with the increase in the membership of the churches. I think that a thorough canvass would show that two-thirds of the people have no faith in theological dogmas. Even in the Catholic church there is a growing number who, while professing to take their religion from the church, develop their own political ideas and vote as they please. All this proves the decadence of supernaturalism and the growing consciousness that nature is equal to her necessities. This conviction is manifesting itself in many ways, and in none more conspicuously than the tremendous studies made during the present century in subjugating the forces of nature to human use. Very recently, tampering with lightening was considered an invasion of the divine prerogative and highly sinful. So great has been the subjection of natural energies that the sphere once occupied by Diety, according to the creeds of the

church and the teachings of the bible, has been almost completely wrested trom Him by human skill and energy. And, when we add to that recent discoveries in archeology, and the results of the higher criticism, whereby the bible has been converted from a God inspired book into a collection of semi-historical traditions, and fabulous stories of impossible miracles, the so-called authority for church doctrines is swept away, and religion is compelled to find some other support than the pretended writings by the finger of God on Tables of Stone. In other words, man is discovering that he is thrown back upon himself, and that help must come from himself, if it comes at all. The God founded governments of the past have been failures. God has been unable to protect his own people, or prevent the destruction of his own temple, and the profanation of the holy altars and implements of His worship. Even the "Holy of Holies," where He dwelt, was ransacked and destroyed by idol worshippers.

The old religion is breaking down. It has been a hopeless decline for many years. The decline is more rapid as the number of doctors increase. There is no "balm in Gilead" that can save it. What shall take its place? A new religion of course. And as the old dies the new grows and takes its place in the consciousness of man. Humanity is equal to its necessities. The new religion now being evolved is Humani-The religion of humanity. But the life of a religion, or the tarian. principles of a government dies much sooner than the forms ,through which it has manifested itself. The stupid conservatism of man will cling to forms after the life has perished. Hence, we see churches still preserving creeds not believed, and forms which represent no accepted truth. So we cling to our form of representative government, and the constitution on which it rests, notwithstanding its palpable failure to secure liberty and prosperity to the people. Instead, it proves a facile instrument for the establishment and perpetuation of a worse form of despotism than monarchy itself. In fact, most of the civilized monarchies are dominated by the representative system. Representation will have a place and use in a true government as an agency, but not as a governing factor. The people will govern directly through the ballot, instead of delegating the power to representatives, who betray and mis-represent them at the behest of Mammon. Representation is one of the stages in the evolution of "a government of the people, by the people and for the people." None of the great nations at present have such a form of government. But, until we secure such a form of government, the dangers which menace our civilization will not be overcome.

But after all, the great work to be accomplished lies in the direction of ethical education. The development of the intellect will continue to

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explode the superstitions of the old religions, and the instinct of liberty will fight the encroachments of tyranny, but the selfishness of human nature resists the commands of a correct moralism. The notion of profit-of something for nothing, is so ingrained in the constitution of the modern civilizee that it is a most difficult task to eradicate it. Religious doctrine and social custom for centuries have created such a potent heredity that it is a tremendous task to resist it. But it must be done or we are lost. But, notwithstanding this formidable obstacle, we have some very strong things in our favor to aid in the establishment of the new ethics. Theoretically, all agree that "all men" have the right to "life, liberty and the pursuit of happiness." In this they are "created equal." These rights are "inalienable." The logical deduction from these admittedly self-evident truths is the oneness of humanity. Equally clear is the inference that the essential wants or necessities of man are the measure of his rights. In other words, he has an inalienable right to all that he needs. And, hence, he has no right to anything which he does not need. Again, as he is a product-a child of nature, he possesses an imprescriptable right to the use of all the means which nature furnishes to supply his wants. Therefore, no one man, or number of men, can acquire any vested rights of ownership or use of natural wealth beyond their own necessities. To assume such right is robbery of their fellows and rebeltion against the eternal law of justice. Man owns himselfowns the products of his selfhood. Appropriation of them by others, without an equitable compensation, is robbery or theft. The application of these principles to human conduct would revolutionize the entire structure of our present cannibalistic society. It would establish justice, because it would enthrone honesty in the business of society.

The proclamation of these simple, but sweeping propositions, can be made effective, by showing that even an enlightened selfishness will approve them. The revolt of the working population against the church is to be fostered, as it opens the door for propagating the new ethics. The substitution of the morality of human, inalienable rights for the preceptive commands of a supposed God. The teaching that ethical codes are evolutions in human consciousness and not revelations from a Deific person must be persistently carried forward. In a word, the apostles of reconstruction must clearly see that the present tendency of human thought indicates a complete transition from miraculism to naturalismfrom revelation to science-from Divinity, as source and authority for morality and law, to man as a progressive being, equal to his own necessities. They must also be consciously alive to the fact that the old religion will pursue its old game of compromise when it scents defeat. It will seek to lead in the reconstruction, and assume the glory of what it has opposed to the last extremity. This peril must not be overlooked. The foes of truth are chameleon in appearance.

I SAID "last of all," and here it is first of all. But that is always the way? If one ever lets an idea like that one about the

reason for good being good, instead of bad or just middling, get into one's head, why it takes root and grows and crowds the other thoughts in the most ill-mannered

wav you can imagine. Unless you have seen a lot of ill-mannered little boys and girls, trying to each get more than enough to eat where there was not quite enough to go around. Whatever makes thoughts act so in one's head, 1 don't know. And how to teach them manners is more than I have learned. The best way I have ever heard of is to give them what they want—let them have some words, either in sound or in writing, and they will take them and ride away into the world, and then I suppose they will try their best to get into other folks' heads, and, if they do, the trouble will all begin over again, only ten times worse. But it's the only way to make them have manners and say to the other thoughts, "Your turn, now," so I would advise everybody to try it. Give them words, and let them go. Perhaps something worth while will come of it, some day.

So they come.

It seems to me that good is good because it is good for something.

Now that is not a new thing. It has been said lots of times before, and why it should take so much trouble to get itself said again is hard to understand.

GRANDPA AND THE CHILDREN

There was once a man who talked a long time to prove that there are some good things that are not good for anything. Just good in themselves, you see. And then he upset all he had said by saying that a beautiful picture, or a bit of fine music, were good things, but that they were not good for anything. Just as if they were not good for men and women, and for boys and girls too, for that matter! He thought that they were not good for anything, because they could not be used to dig potatoes or drive nails with; and so far as digging potatoes or driving nails goes, he was quite right. But then, you see, even digging potatoes and driving nails are good only when the potatoes or the thing that is nailed will be used to make some living creature stronger, or more comfortable, or happier, and that is precisely what beautiful pictures and good music do. They make human beings stronger, and more comfortable, and happier. So they are just as much things that are good for something, as a spade or a hammer.

It is the same with boys and girls, and men and women—if they are good it is because they are good for something. After they have been fed, and housed, and taught, and surrounded with love and beauty, some thing must come of it, something that is good for something, or they will be wasted, and everything that has been fed to them and done for them will also have been wasted. And befere long they will be very unhappy besides.

The old proverb which says, "Be good and you will be happy," is quite true. That is, be good for something; do something that is worth doing, and your strength for doing will grow, and growth is happiness, the only happiness that there is or ever was, or that seems likely to ever be. Being the kind of good that is good for something—and that is really the only kind of good there is, though some folks think differently—doing things that are worth doing is certain to result in happiness because it is certain to result in growth, just as riding a bicycle is certain to make the muscles of your legs grow.

Now, that thought seems to be fairly well satisfied. It has gotten out into the world, and it is just chuckling to itself over the good time it is to have in the heads of all of you.

But I have shown you how to deal with it after it has grown into whatever new shape or beauty your brains may give it.

Just provide it with some words to fly with, and send it along.

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The laws which Political Economy discovers, like the facts and relations of physical nature, harmonize with what seems to be the law of mental development—not a necessary and involuntary progress, but a progress in which the human will is an initiatory force.—Henry George, in Progress aud Poverty.

The *natural* antidotes to monopoly (i. e., where no attempt is made at social regulation) are counter-monopoly and competition. But these two are essentially the same, counter-monopoly being only competition of monopolies.

There is a constant antithesis between competition and co-operation which applies as well to the non-producer as to the producer. Co-operation always tends to reduce competition, and competition denotes want of co-operation. Whether competition can be trusted to prevent monopoly, depends upon the degree of co-operation, and no equitable adjustment

of the various relations of industry can be made so long as different industries manifest different powers of co-operation. As society is now constituted, it is the non-producing classes who co-operate most and compete least, while the producing classes co-operate very little and compete strongly. Co-operation is an artificial principle, the result of superior intelligence. Competition is a natural law and involves no thought. Hence those who co-operate thrive at the expense of those who compete. —Lester F. Ward, in Dynamic Sociology.

I have from time to time shown that there are certain limitations to the applications of the doctrines and methods of biology and sociology, and that in every case such limitation is the result of the introduction of some new principle characteristic of *humanity* as distinguished from *animality*, of *reason* as distinguished from *instinct*, of *spirit* as distinguished from *matter*. This is precisely what, even from a purely scientific point of view, we ought to expect, and is in fact necssary. For in the scientific hierarchy each science, in addition to the forces and phenomena of the lower sciences, deals with a new force and a new group of phenomena, and therefore with new doctrines and new methods.—*Joseph LeConte*.

The prevailing idea is wholly false that it is the fittest possible that survive in this struggle. The effect of competition is to prevent any form from attaining its-maximum development, and to maintain a certain comparatively low level for all forms that succeed in surviving: * * * Wherever competition is wholly removed, as through the agency of man in the interest of any one form, great strides are immediately taken by the form thus protected, and it soon outstrips all those that depend upon competition for their motive to advancement. Such has been the case with the cereals and with fruit trees, and with domestic animals; in fact with all the forms of life that man has excepted from the biologic law, and subjected to the law of mind.—Lester F. Ward, in The Psychic Factors of Civilization.

Society must henceforth be the end of political science and effort. Men are ceasing to believe, and can no longer be persuaded, that a condition of rivalry, in which they are supposed to act from an enlightened self-interest, is the real ground of social order and progress. * * * Not individual liberty to compete, and the equilibrium of warring selfinterests, but association of men, in a communion of justice, is the work of the politics that would command the patience and win the respect of the people.—Herron, in The Christian State.

THE NEEDS OF THE HOUR.

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BY DR. EMMA S. STOWE.

HE need of the hour is a question that at once arouses the humane mind to activity; neither does it require a philosopher to solve the problem. All around us we see poverty, suffering, crime and death in a country where all the natural resources are abundant; and where gold and silver abound. In a country than which none are greater in intellectual and spiritual power; and yet daily we hear the wail of suffering and the plea for employment. What is the underlying cause? Primarially there is but one cause and that is *lack of love*. Love! Oh the matchless word and priceless attribute! Can the humane soul listen unmoved to the tales of sorrow and despair that daily appeal to us? The brand of Cain is stamped upon the brow of him who fails to open his heart to his brothers' need.

"Love is the fulfilling of the law" when love becomes the ruling power impulse, sorrow and suffering, nay vice and crime will disappear with their attendant retinue of prisons, asylums and pauper's homes.

Love is practical; applying itself immediately to the case at hand. What is the need of the hour? First, our neighbor needs suitable employment to which he is adapted. Second, he needs to receive the full product of his labor. Third, he needs instruction, entertainment and environment that will bring out the highest possibilities of his nature. These are the rights of every man, woman and child upon the globe. If love exists, even to a limited extent, these rights will be provided here and now.

If love exists there will be co-operation; people will be drawn together desirous of helping each other. Wealth, whether said commodity be in material things or whether it be the gifts of the intellect, of art, or science, or the priceless gifts of the spirit, they will all go forth to bless humanity.

To bring the kingdom of heaven upon earth—requires but the exercise of love, the potency of which levels all castes, overcomes every obstacle and rises in triumphant superiority to reign royally on an undivided throne.

If love enters into our lives all difficulties will at once disappear and the temple of humanity will be reared, like that fabled one of old, without the sound of the hammer. Homes of peace will be among its first features; having within them resources to make them self-sustaining and selfinstructing from the kindergarten to the university, sending out yearly founders of similar institutions.

A day nursery is a needed institution where working mothers can leave their little ones while they perform the labor of the day; receiving them at night well-fed, clean and ready for the crib. Living thoughts of loving teachers can mould these infant minds thus early into a beginning of a higher organization. From such a nucleus of love to humanity would spring up industries upon right principles, spreading from city to city until righteousness would cover the earth and peace and love spread their white wings over a nation saved.

The need of the hour calls for active, willing workers. Aftiong these there must of necessity be a vast diversity of gifts. One may have the gift to plan and systematize, another to execute. One may have the power with a living, magnetic presence to meet and inspire the public; another will do just as valiant work behind the scenes. One may have material wealth, another wealth of the intellect; and by co-operation a unit of power will be obtained.

Love is creative. If my neighbor has gifts lying dormant because her environment has not been conducive to progress, may be the divine faculty of music, or art, or inspiration needs quickening. The struggle for the bread that perisheth chills the aspiration and hope dies. Love for the struggling one should stir my soul, when I see the longing for something higher than the commonplace, work-a-day life, by my helping hand I ought to bring the kingdom of heaven to that darkened soul, causing it to burst forth into new activity. Some need only a little appreciation and encouragement, and while some need employment, others need rest from constant exertion. Some need a change of surroundings; some need money that will relieve them from the strife necessary to obtain it. The laborer in every field is worthy of his hire, and it should be a divine privilege to every one to contribute whatever he possesses to the general need that the universal whole may be uplifted.

Individual development is the fundamental principle of every progressive movement. Hence the first thing to do in anticipation of good results is to seek to overcome our own selfish propensities, to try to love our neighbor as ourselves. When a nucleus is formed of such individuals the work will rapidly advance. The heavens are bending with the power to sustain and encourage such orderly development.



DEAR COMING LIGHT MOTHER:

I am moved to write you of my condition and ask you what to do, I am nearly seventy five years of age, have done my share in raising a family all of whom are settled in life. We have a comfortable home and my husband is in fairly good circumstances, but I have not a cent of money of my own. I have to ask for all I get and am often refused when I know there is money to spare. I could sew and make my own money but it takes all my time and strength to look after the house and keep things in repair, know many other women who have just such a time about money as I do, and none of us are happy, what would you advise me to do?'' I feel like I can not stand it another day, sometimes I get hopeless and despondent, may be I am too old to help things now. What would you do? J. D. C.

If I was a hundred years old, and had only then awakened to the consciousness of such degredation as you describe, I would stop right there and refuse to longer accept life on such terms. I would dictate my own terms—in other words I would "strike" I would quit working for nothing, and demand *something*. If my husband would not adjust the property so that I could have a bank account of my own, then I would demand a monthly allowance sufficient to my needs. If he refused I would sit down and rest my weary self, and let him remunerate a house-keeper until he was willing to meet my terms. The majority of women make their mistake at the outset, by permitting their husbands to decide such matters for them. While sympathizing with you and all others who have committed the same error, the fact remains that women themselves are in fault, for failing to make men understand that they have rights

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which must be respected, and needs which must be met, the same as their own. No one respects a beggar. No man has or ever will respect a woman who allows herself to be made a beggar of. The fault is largely your own. "The woman who fails to preempt her own claim need blame no man for it."

The sketch of the life of the writer of the following message states that there is loss of the sense of taste, and partial paralysis of the vocal organs, from an operation upon the throat when but 10 years of age. Curvature of the spine came on at 15 years of age, added to this is nervous trouble; but even these do not discourage the brave little heart beating with love and good will to all mankind.

OAKLAND, CAL.

DEAR MRS. MORSE:

I can't close my eyes this glad Xmas night till I tell you how your little magazine is an *echo* from my own full heart. I have wondered if anyone ever felt what I did, or realized as I do, that the crying need of man is more love and sympathy, and in your "Mother's Greeting" you give so much out of your own loving heart that I can't be content with reading your little monthly. I must see you face to face and *feel* the love you profess to have for all mankind.

I want to make a guess on the meaning of the triune colors of the magazine cover-Red is power, blue is truth, white is purity. Am I right?

I am an old newspaper woman, and can heartily wish you success in your work, and hope some time to be a contributor for your magazine.

I enclose a sketch of my life and crave a share in your great motherlove to give me courage to fight life's battles.

DEAR HEART:

When I had finished reading, through blinding tears, your letter and the sketch accompanying it, a great glory seemed to fill my soul. A sermon that is of example not precept, fastened its lesson upon me. Your words of hope and encouragement have made a deep impression and fortified me for the year's work. The love you crave is already yours and we *shall* meet face to face. I know that your story in brief will put my readers in touch with you in strong bonds of sympathy, and they, as well as I, will impatiently wait the promised contribution. Courage and hope be yours.

The dear Mother's greeting to her children calls for a unanimous

response and I am for one proud to be numbered with her cosmopolitan family, and to be near enough to feel the heart beats, and to follow in even a small degree the aspirations of her mother soul.

And now in presenting us this her "last born" we may congratulate her and ourselves upon what must be the consummation of her great projects. A glance through it proves it to have been a labor of love. And so calculated to give great pleasure as well as profit. The fine soft white linen clothing or covering of the little one signifies purity of thought or motive; the blue border and lettering, truth; and the band of red must be the girdle of love which will eventually encircle all mankind and form the universal brotherhood we are looking forward to. I wish I had time and ability to express myself adequately and concisely at the same time. But I sincerely trust "our book" will be a success. The annual should have a large sale at this time for it is a valuable substitute for Christmas or birthday card. S. C.

Many thanks dear child for the glowing words of appreciation of the last born, whose clothing you have well defined. If hearts such as your own sustain my busy hands and brain there is little doubt of the success of my enterprise or the growth of my family. Long life and a happy New Year to you.

CHICAGO, ILL.

MY DEAR DR. MORSE:

I rejoice with every freshly spoken word of the LIGHT, and may your new venture be a success in every way and bring intelligent hope to many souls. Some great movements are being born in Chicago, and perhaps from time to time you would like to speak of them. We are living at a tremendous speed, and great things are coming to pass. It is beautiful for us to touch hands across the continent for we are all living to one purpose. ELLA A. HOSWELL.

Bless your earnest soul, your words are light and life and a joy forever. By all means send us the tidings from Chicago, all the world is kin, and the one purpose you speak of runs through all things from atom to angel.

ALAMEDA, CAL.

DEAR DR. MORSE:

I am only 10 years old and I have never written anything but a few short letters and my language lessons in school, but I want to tell you about going to a Salvation Army entertainment. We paid 10 cents admission and then they passed a hat to take up a collection because one of the captains had a little new baby in his home. I just wished it had

MESSAGES

been our home the baby had come to; but I kept the nickel I had in my pocket, because I thought when he had invited the baby to come he ought to be able to provide for it without calling on the citizens. What do you think? RAYMOND C. W.

DEAR LITTLE BOY:

Am much interested in your message, because it shows an intelligence beyond your years. I must confess that I think very much as you do, about the baby being invited into a home where there was not enough to take care of it on and that the citizens have quite enough to do already, without providing for more. I rather think I should have kept my nickel too. But this is all the fault of our bad civilization, and not that the baby should not be supported by the citizens, or that you and I should not help do our share. Under our present system we are all working for ourselves, and this makes it impossible for us to take care of other people's babies. Bye and bye we are all going to work for each other, then all babies will have a fair show when they come, no matter whose home they are invited into; and it will be a great pride to every citizen to make the best possible provision for the babies, then we shall want to spare our nickels for the good of all the citizens and their babies. Write me again, dear.

DEAR DR. MORSE:

Your message appealed to me and your gigantic task of mothering the "World's Children" must call out in response the best that is in the "World's Children." As the flowers turn to the warmth of the sun so we turn our faces to the Universal Mother.

WHY IS IT?

When I was a child I heard a preacher say: "The world is one grand howl," but I could not understand. My eye had not yet learned to note the lines of suffering and care that mar the face of beauty, nor my pulse to quicken in sympathy with the aching heart.

As I grew older and observed in plant life the strong overshadowing the weak, boldly striking its roots into the soil and grasping all the sun shine and tlew, till the weaker faded and died from lack of nourishment the large fish devouring the smaller, animals satisfying their hunger by sacrificing the weaker, man devouring his fellow man, taking advantage of misfortune and ignorance, boldly throttling his adversary, crushing the weak and helpless that block his way, sacrificing everthing to his own selfishness—then I understood.

"As you are strong be merciful" Shakespeare taught so long ago that when we think how many have read that and yet "rend and tear" their fellow men, it seems a hopeless task to introduce a wedge in that direction. But when we consider that the underlying principle referred to would revolutionize this "howling wilderness" and turn it into "Arcadia" it is worth the effort.

"Do unto others as you would have others do unto you" said the Great Teacher and if people would drop their elaborate and contradictory creeds and theories and simply try to uplift and help their fellow man by doing as they would wish to be done by, it would give them time for a little *practical* Christianity—to feed the hungry and clothe the poor—the poor, who by heredity, environment, ignorance and the thousand other obstacles that arise in their path, have, in their struggle for daily bread, no time for anything but the prose side of life. You cannot insult their hungry stomachs with creeds.

It might also help Associated Charities to lay aside their red tape, sufficiently to reach with food and fuel the starving and dying poor before it is too late, as occurs so frequently. Neither would they feed the hungry with "picture-books and sour oranges." Verily, Charity hath an ugly sound to many poor.

That this world is a battlefield none of us will deny. A war between the powers of Good and Evil. And how often Evil is arrogant and triumphant, and Good stands pitiful, ashamed and dragged through the mire defeated, without hope of justice, or even being rightly understood; and so "there is nothing so successful as success," Evil goes whooping along, cheered by the mob, "flourishing like a green bay tree" to the end of the chapter, as far as human eye can see, proverbs to the contrary notwithstanding.

We cry in anguish "Qui Bono?" But, hush! That God within us must be satisfied. We must live up to our standard. Morally we must be clean or our self-respect cannot be maintained. Soothed and sustained by this knowledge, we suffer and endure, and the development, broadening and beautifying our character is our reward.

So be strong and patient. Life is short, but Time is long and the transition from this chrysalis state to a higher is the dream of the God within us realized. CLARA MCFARLAND.

The whole process of selfish absorption from the plant to humankind is a struggle upward. It matters little for the few sacrificed, if the great purpose is fulfilled in ultimate perfection. The storm which carries the faulty ship to the bottom of the sea, and with it the passengers and crew, becomes the inspiration to the more substantial ship building. In order to abolish the red tape of charitable societies and man's selfish pursuit of power is to so arrange society that charity is unnecessary, and individual power of control impossible. The suffering we endure is not so much for the development of the individual as it is to create within us that sympathy which feels the need of all mankind and sets about making conditions adequate to the supply of those needs. The knowledge of life as a unit is what we are struggling to gain.



sion of crime, which they report as on the increase with an appalling rapidity.

Greater severity of punishment.

Doing away with all technicalities in trials.

Abolishment of juries, making conviction more summary and trial more speedy; depriving defendents of the right of appeal to a higher court; offering rewards for the discovery and conviction of criminals.

Sterilization of defectives, both moral and physical.

Abolishment of poverty.

Removing or restricting the power to pardon.

Prohibiting the use of intoxicating liquors.

Reconstruction of the ethical code of lawyers.

Curing inherent defects in the law as distinguished from its enforcement.

Developing a scientific motherhood.

State regulation of marriage,

Restricted immigration.

Popular education.

Colonization of criminals; and the reformation of criminals by the abolition of the definite sentence.

WHATE I WANT FOR CHRISTMAS.

BY ROBERT G. INGERSOLL

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If I had the power to produce exactly what I want for next Christmas I would have all the Kings and Emperors resign and allow the people to govern themselves.

I would have all the nobility drop their titles and give their lands back to the people. I would have all the bishops, priests and clergymen admit that they know nothing about theology, nothing about hell or heaven, nothing about the destiny of the human race, nothing about devils or ghosts, gods or angels. I would have them tell all their "flocks" to think for themselves, to be manly men and womanly women, and to do all in their power to increase the sum of human happiness.

I would have all the professors in colleges, all the teachers in schools of every kind, including those in Sunday schools, agree that they would teach only what they know, that they would not palm off guesses as demonstrated truths.

I would like to see all the politicians changed to statesmen-to men who long to make their country great and free-to men who care more for public good than private gain -men who long to be of use.

I would like to see all the editors of papers and magazines agree to print the truth and nothing but the truth, to avoid all slander and misrepresentation, and to let the private affairs of the people alone.

I would like to see drunkenness and prohibition both abolished.

I would like to see corporal punishment done away with in every home, in every school, in every asylum, reformatory and prison. Cruelty hardens and degrades: kindness reforms and ennobles.

I would like to see the millionaires unite and form a trust for the public good.

I would like to see a fair division of profits between capital and labor, so that the toiler could save enough to mingle a little June with the December of his life.

I would like to see an international court established in which to settle disputes between nations, so that armies could be disbanded and the great navies allowed to rust and rot in perfect peace.

I would like to see the whole world free-free from injustice-free from superstition.

This will do for next Christmas. The following Christmas I may want more.-"The Arena."

Now Colonel ! do tell ! If them's your sentiments why didn't you get in and work for 'em when opportunity offered, instead of allying yourself to the foes of equality and justice. Your attitude is just as bad as that of the men in the "soul saving business," whom you never tire of ridiculing. They offer theories, you do no better. Sentiment is a fine thing, a veritable saving grace if accompanied by honest effort in the direction of its expression, otherwise it falls dead born upon the hearts of a suffering world. Thousands are giving life's best energies to establish the co-operative commonwealth. If you want such a Christmas as you outline, why don't you join the rank and file of the people who are working for it. We would like to believe you, Colonel, but the evidence is against you. The man who wants to see some "June mixed with the December" of the laboring man's life, and don't march with the procession is open to suspicion. Our faith lacks the elasticity to encompass him.

FLEEING WIVES.

PORTLAND. Oregon. December 12—Mrs. Ida E. Pierson, tweaty-four years old and a bride of but three months, after a tramp of twenty miles over rough roads and mountains, came marching into Long Creek, in Grant county, almost barefooted, with her dress torn and muddy and her long black hair hanging down her back. In one hand she carried a caseknife and in the other she carried a stone weighing five or six pounds. "She stopped every one she met and told them her husband was trying to kill her. It was too evident that sweet bells were here dangling out of tune, and the good people of Long Creek took charge of her and cared for her until her husband's arrival.

Mrs. Pierson lived with her husband at Susanville, twenty miles east of Long Creek, and is a refined and cultured woman. Three months ago in Canada, she married Pierson, their acquaintance having begun through an advertisement for correspondence in a matrimonial paper. They lived in an out of the way locality with few neighbors. Mr. Pierson was absent from home during the long days. Mrs. Pierson became lonesome, and at to o'clock at night she left her husband, as he thought, for a moment, and until 2 o'clock the next morning the young bride hurried over the mountain road until she reached the river, eight miles from her home. There as her footprints showed, she tramped up and down the banks for many weary miles in a vain endeavor to get across. At last she succeeded and reached town by daylight.

As soon as her husband discovered that she had left he notified his neighbors. They searched the mountains for her all night. The next day he heard she was in Long Creek and went after her. Mrs. Pierson has lucid intervals but at the sight of her husband she becomes terrified and can scarcely be restrained from running away.—S. F. Examiner.

Who that reads this blood curdling record, can refrain from thinking that something should be done in behalf of a sister woman, driven to insanity by treatment that bears evidence of being legalized brutality if this report is correct. What else could induce "terrified" feeling and the desire for flight from the man who had promised to "love, cherish and protect" only three short months before? What can be our measure of intelligence, our sense of common justice when no provision is made under the law or otherwise for the rescue and restoration of such helpless and heart-broken sufferers? This is not an isolated case, the records of each week furnish the same startling stories of disappointment and despair, of shattered brains and ruined lives and the dear public makes every possible effort to restore the fleeing victim to her rightful owner just as a few decades ago, the fugitive slave was manacled and returned in hopeless subjection, his back bared to the whip of the task master. What can be done? We have, "homes for the feeble-minded," "orphan asylums for neglected children," "homes for the aged," but where can this rapidly increasing army of wrecked wives find refuge? Would to Heaven that sympathetic souls with well filled purses, would establish a home in every state where these unfortunates could be tenderly cared for, and bridged over the fearful chasm which lies between them and a life of usefulness. If the world really "moves" as many people think, the day must not be far distant when the wisdom of our law makers will be directed in behalf of the runaway, who makes these blind and wretched mistakes, and from which at present there is no recognized escape. Sisters there is work for you and I to do.



sitions or changes in our own consciousness prevents that careful comparison and judicial judgement of the revolutions in our environments as are necessary for comprehending the actual status of the age in which we'live. And especially is this true of those periods when old notions are dving and new concepts are invading the general mind. During all historic ages, miraculism has been the overmastering thought of the people, and blind faith the despotic ruler of the human intellect. The desperate necessity of the Sixteenth Century Reformers compelled them to unchain reason and make it the only authorative interpreter of the symbolism of faith. But the symbols themselves were declared divine-the product of Thus reason was hampered at every step and compelled to miracle, harmonize all its deductions with the ever present ghost of miracle. But, in this last half of the 19th Century, the over shadowing ghost has been laid, and reason, holding aloft the blazing torch of science, has resolved the symbols of miraculism into misunderstood natural events, or the fabulous stories of ancient ignorance or fraud. We are, hence, at the ending of the ages. The old, the age of miraculism is dving, while the new, the age of science and law is being born. The old fights desperately for life and when hardly pressed will seek to compromise. Can you not "discern the signs of the times?" See you not how the old is trying to compromise? It yields its six days for indefinite periods; and, instead of creation during those periods, grants evolution. And so of many other

EDITORIALS

phases of miraculism; but, it never yields the principle. Miraculism is its basis, its soul; and when that is vanquished the old is dead. The new can make no compromise. It can grant no concession. Fusion is impossible. Miracle and natural law have no affinity. They are opposites. One is personal, the other impersonal. One is volitional, the other automatic. Let the cohorts of progress beware. Admit no Trojan horse into the citadel of truth. With the Banner of Reason and the twoedged Sword of Science we are bound to win the final battle and rejoice in victory. J. S. L.

Man

AVAUNT, POVERTY!

ON another page will be found certain more or less remarkable recommendations for an improved treatment of crime, submitted by a committee of the National Prison Association at its recent session. One of these suggestions in particular arrests our attention. It advises "the abolishment of poverty." This is a masterly stroke of genius. Unless indeed, we may suspect the committee of not realizing to the full extent what its proposition means and involves. Poverty can hardly be abolished by resolution, or by an edict of magisterial authority. Neither can we hustle it away by exclaiming "get thee gone!" or "take thee to the woods!" Even a bull of the Roman Pontiff would undoubtedly fail to excommunicate it from civilization. That committee is either surpassingly innocent, or else it is made up of radical revolutionists. To effect the abolishment of poverty the industrial and economic world that now is must be turned upside down. The axe would have to be put to the very root of the competitive tree and the co-operative tree planted in its place. The National Prison Association is manifestly looking for a big and permanent job.

Nevertheless, the recommendation is wondrous wise. It is worth more than all the others put together. Abolish poverty, and threefourths of our prison homes would fall into disuse, and happy spiders would make webs over each window-light—if happier boys did not hurl stones through every one of them in excusable joy over a bettered world. Let poverty go on, let the conditions which bring it about develop and extend, as they are doing, and jails, penitentiaries and gallows-trees will multiply, however severe the laws, however inexorable their execution.

Yes, let us "abolish poverty." It is time. E. B. P.

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THE KEY NOTE.

IN the recommendations of prison reform above referred to, will be found this clause, "developing scientific motherhood." Precisely, gentlemen, that is the key note to all reform, and the recommendation of "State regulation of marriage" might be so construed as to become a help to the "scientific development of motherhood," but it is a mammoth undertaking, in view of the dense ignorance you will have to encounter, beside the Anthony Comstocks who will lie in wait to drag you off to prison. Then there is the tongue of slander to sting you and the colossal form of ancient and modern respectability obstructing your way. Haven't you reckoned without your host? Either that or you are evidence of the development of a scientific fatherhood as yet but dreamed of by the most enthusiastic reformer.

Scientific motherhood! Truly this is the basis of all reconstruction. Generation so perfect as to make regeneration unnecessary. Temperamental considerations from their triune standpoints—the mental, physical and moral or spiritual analysis of the chemistry of character, so searching and thorough that results are certain to be satisfactory. We presume that just such women as nature has fitted to become good mothers, will be selected with correspondingly good elements in the male—that environments will also be a consideration, and that the case of prospective motherhood will receive special attention. Does the committee recommend that the "State regulate marriage" by providing financially for womankind, thereby precluding the possibility of marriage for support, and thus insure her the absolute control of her maternal functions? Will the State legislate against men, as prospective fathers, who drink, smoke, chew, and live riotous lives, thereby aiding in deciding the quality of the father's contribution to the life of his offspring?

Will the State prevent the marriage of the diseased and insane, thereby insuring the more perfect health of its citizens? Will the State recognize *love*, or will the law of chemical affinity be sufficiently scientific to mold an immortal soul and control an immortal destiny? Upon no subject is the world so sadly in need of light. We turn to the Texas committee for further revelations. If their plans, whatever they may be, are a success in Texas, it follows that they will be elsewhere, since human kind are of one blood.

All honor to the Texas committee for desiring to suggest *real* reforms. It now remains to be seen what action will be taken in matters so vital to the betterment of the world, C. A. M.

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EDITORIALS

AN INDEPENDENT CHURCH.

DEV. HENRY FRANK of New York city, has recently organized as Metropolitan Independent Church, which is a sort of "home for the unchurched and unbigoted." "Its mission is to propagate such knowl-- edge as appeals at once to the scientific attitude of the day and the heart's aspirations for spiritual comfort." "A church founded absolutely on the Rock of Truth." It welcomes "all who are interested in advancing the principles of Rational Religion, Ethical Culture and Social Progress." This is a timely movement. One of the necessary factors in the reconstruction of society, is a religious center where truth stripped of authority can be promulgated. Man is nothing if not religious. The education of the moral sense is the first step to a higher civilization. That superstitious belief is a failure as a moral lever, we have only to observe the crime and ignorance on every hand to discover. Mankind must be helped to understand that each is a law unto himself; that blood cannot purchase morals, that morals must be ingrained in the race at birth, must be a possession of the soul. The scientific discussion of the forces which operate through man will, in time, help him to control them, whereas he is now a victim to them. When we outgrow the idea of a mediator and feel our oneness with the all-permeating life of the universe, we will not need to be told what God wants us to do. The covenant of universal love will be written on our hearts, the commandment of love to one another be burned within our brains, and the millennium will have dawned. We need an Independent Church in every city and hamlet throughout the world.

A NARROW ESCAPE.

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JUST as the last forms were ready for press, fire broke out in the home of THE COMING LIGHT, 'damaging the property no small amount. 'Midst the consternation that everywhere reigned the firemen alone were calm and self-possessed, working swiftly and systematically until the fire was under control. The accident recalled an incident in the childhood of the writer when once called upon to express an opinion as to what bravery is. Without hesitancy the reply was given, "It is a fireman." I had witnessed a great fire shortly previous to this, and my young heart had been stirred to its depths as the brave men rescued a dozen or more women and children from the tenement of flames before it collapsed.

There are things which last a lifetime and this is one thing which never can be erased from memory. I never see a fireman since without a feeling of admiration.

To-day as we stood helplessly watching their steady hands remove the pictures from the wall, pull down great plate mirrors, tear up carpets, cover up furniture and then proceed to break down walls, all in the twinkling of an eye, added to admiration my heart was pulsing with gratitude, that this company of trained men and their swift-seeing chief knew how to save the home that are should have lost through inability to save. Through the grime and perspiration on these men's faces the light of *real* humanity shone, the humanity that forgets self to rescue another, and *that* is the nearest approach to Godhood that there is in *this* world. To-night as I sit with the wreckage of the fire about me, with roof to cover me and walls still to house me, I think if someone should ask me what bravery is I should answer: it is a fireman. Incredible as it may seem, the whole necessary force was in the house within five minutes after the alarm was turned in and the work of salvation began,

There is a great lesson in this which our nation must yet learn and apply—that is, the necessity of training all citizens for their own special work in which they will soon become adepts. When society's pieces are thus fitted, the grand mosaic will be as great a source of wonder and admiration as are the trained fire companies, and our collective salvation as great as has been the salvation of the home of THE COMING LIGHT from to-day's ravaging flames.

In the battle that is being fought for justice everywhere, the firemen and seaman should have due consideration. Both are exposed to dangers which ordinary citizens do not encounter; both are overworked and underpaid. Their cause should enlist the effort of everyone who is capable of influencing a single vote in their behalf. Laborers who risk the most, suffer most and should be paid salaries commensurate with service rendered.

OUR DRESS.

EVERYTHING from Socialism to Divinity has been suggested by letter and verbally, as to reasons of the color of our dress and still the guesses come, making it to our interest to wait until the next issue to

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EDITORIALS

explain the reasons underlying our choice. We are all experimenting to get if possible the ideal color that has not yet been realized. Meantime send in the guesses. It is both interesting and instructive to hear and to read what our subscribers imagine or conjecture in regard to it. When a few more reasons are sent in, it will make an amusing column as well. For instance one writer lays it down as axiomatic that the editor was an Indian or a savage of some kind in a remote incarnation and that the savage's natural love of color has just cropped out in the combination we have chosen.

HOW IS IT?

"How is it when we put to death Some victim for his crime. Accounting him not fit for life. We still allow him time To make his peace with God, for what Ourselves will not forgive. Presuming him when fit to die As not yet fit to live," "Now if he be not fit to live, Is he prepared to die? Sent strangled after short reprieve Before the throne on high. We send unto his darkened soul The bible and a Priest, And when he vows his penitence. We hang him like a beast." "How can we know just how much time Our victim should be given For such repentance as shall send A spirit pure to Heaven? Supporters of this bloody code I pause for a reply, How is it if unfit to live A man is fit to die?
EDITORIAL NOTES.

Dr. Louise Matthews, with facile pen, has expressed a living truth, in urging upon her readers the necessity of "desiring that which is good." In her line of thought she leads the Pacific Coast and it will be a great gratification to her many friends to know that she is to be a frequent contributor to our pages. They will thank us and her for the beautiful glimpse of her face in this issue.

The sweet singer of "Universal Brotherhood," Nellie E. Dashiell, has touched the electric button which will set the joybells ringing wherever her poem is read. Nothing approaching it in realism or idealism has appeared since the vibrations from the mind universal, impinged upon the consciousness of human kind and startled the world into speech, proclaiming the oneness of life. She strikes in one chord the intensely patriotic and profoundly spiritual. The wide sweep of her inspiration, her overflowing vein of sympathy, wakes an echo in the heart in every earnest line. Miss Dashiell is a well-known contributor to Eastern journals.

Mary 1. Higgins, the author of "Decorative Art," appearing in this issue, is one of San Francisco's foremost artists. She was for six years supervisor of arts in the public schools of Tacoma, is a graduate of the Hopkins School of Art, having won the medal for three successive years and the Avery gold medal last year. Is a former pupil of Toby E. Rosenthal. Our readers are promised other contributions from her pen. Lovers of art will enjoy a glimpse of the fine water colors in her studio at 904 Washington street, City.

In order that our readers may have the benefit of two patriotic and stirring poems, one of which appears in this issue and another in the forthcoming February number, the promised article on "Yucca in Art" is omitted until March. It is to be handsomely illustrated and will be worth waiting for.

Eva V. Carlin opens a series of articles on Child babor, in our next issue which will continue for some months. This question is of paramount importance, and will be invaluable to the students of social economics. Miss Carlin is authority upon this question, her statistics are reliable, her suggestions practical and helpful. We bespeak for our readers a rare and interesting fund of information upon this neglected subject.

It is our pleasure to acknowledge "The New Thought Calendar" published by the Creightons, 110 Turk St., San Francisco. It is unique in design and rings with the loving spirit of the New Age in every quotation on its pages. One from James G. Clark adorns the title page.

"The orbs of the Old Time are fading and paling.

The sun of the New Time is gilding the years."

Every suggestive sentence is needed just now to hasten the birth of human freedom, that holy spiritual child whose advent we wait. "The New Thought Calendar" fills its niche and speaks its word of courage and hope.

Among our list of contributors for the February number are: Alfred Cridge, Rev. Philip Aklis Hubert, Prof. Petersilea, S. Solomons, Rev. J. S. David, Eva V. Carlin, Morrison I. Swift, Rev. Francis King, E. A. Bryant.

and a new

VARIOUS VOICES.

I congratulate you on the choice appearance and contents of the initial number of THR COMING LIGHT. It deserves and will have a grand success.

PROF. CARLYLE PETERSILEA, Los Angeles, Cal.

Your Magazine stands for more than any magazine published. N. E. D.

One of the greatest boons to the world has beamed forth in THE COMING LIGHT. REV. P. A. HUBERT, Brooklyn, New York.

Your Magazine reaches at one bound the high-water mark of lofty literary quality, profound spiritual insight, intellectual virility and boundless human sympathy.

REV. HENRY FRANK, New York.

We took a square meal at once from its pages and are still lunching on the crumbs. E. S., Colton, Cala.

I hasten to congratulate you upon the advent of THE COMING LIGHT. It is an evangeland from my heart I wish it the success so advanced a journal deserves.

NELLIE BLESSING EVSTER. Editor Pacific Ensign, San Francisco, Cal.

Your Magazine is fine. It almost seems like a visit from you. I want to get you some subscribers for your sake and theirs too. E. G. DUNN, Minneapolis, Minn.

The initial number of your Magazine is indeed a success with promise of future growth and a realization of hopes concerning its prosperity. J. O. BLAKELEY, I. A.

THE COMING LIGHT is destined to make a name for itself the world over. I don't know exactly what a promoter is but if it means somebody to *boost*, a good ally has been secured in Dr. Cora Morse. It will succeed. M. L. M. L., Minneapolis.

Welcome to THE COMING LIGHT, it will have its place in the future work of the world-There is a Herculean task for some one before the world is reformed and the burden will at last fall on Woman as is always the case in emergencies. Glad to see women at the head of so fine a Magazine. Long may it wave. H. J., Los Angeles.

Your Magazine is as charming as can be. The make-up is perfect, the paper, printing and illustrations are superior, and the work laid out the most important.

LUTHER BURBANK. Santa Rosa.



Tyner. Those who really want to know what sort of a book Paul Tyner has written in "The Living Christ" should read it. Its method is so straight forward and matter-offact on a subject so mystical and uncertain, that it is a constant surprise to the mind that does not see through death and its changes as easily and unconcernedly as it sees through a window of New Jersey-made glass. His proofs all require so much proving, to those to whom they are not facts—indeed, are so unprovable to those who require proof—that the ordinary reader will end the book with the anxiety to cross-examine the author rather stronger than any other emotion.

And yet "The Living Christ" is a strong and strengthening book for those who, through all the weaknesses, failures, and disintegrations of nature's growing process, see with certain eyes the race of man achieving its freedom from the bondage of the natural forces, and securing really human life by means of these same forces. Mr. Tyner pleads for concerted human effort for the undoing of the old human enemy, death. He holds that death is not an inevitability, but a failure. That wisdom enough and effort enough, will enable a human to pass at will from the state of being which we know, to the state of being beyond death, and back again, without the disintegration of the body. In other words, Mr. Tyner holds that we are now living the lives of immortals as truly as any beings ever can, and that we may grow into the realization of it, if we strive with enough intelligence and persistence—with "enough consciousness of our oneness with Eternal Life," instead of dying into it, as creatures beaten in the straggle of life.

Mr. Tyner believes his Bible, and holds that this is the lesson and the mission of Christ's resurrection. It was the physical body in which Christ rose from the dead—the physical body fitted for life on this earth, and not in heaven. There is no record that Christ ever again forsook that body." Therefore, the Christ is a "living Christ," still at his mission of teaching men that he has shown a way to victory over death that is open to the race. To this proof by logic, Mr. Tyner calmly adds the proofs by fact. He says that he has seen the Christ, has talked with him, and that this book and others like it are forerunners of mighty & changes in the earth which will make the truth of victory over death a matter of everyday knowledge and not of vision and prophecy.

The book has passages of masterful power and splendid beauty. It calls for the salvation of man, not for the salvation of man's soul; it calls for the social salvation of man and finds the way in concerted social action. The book that comes with those calls is both great and good.

J. H. M.

"THE Conquests of Love" by Henry Frank, is a little booklet fresh from the heart of the author as chaste in its construction as a new born babe fresh from the hands of the creator.

The heart leaps for joy as the mind gathers the pearls of thought hidden in every sentence of this masterpiece of wisdom.

The author claims that love is a cosmic principle and starts with the love of atoms following his subject from sphere to sphere of evolutionary process to humankind. He impresses the reader that "Love studied from the cosmic point of view is not mere sentiment, it is the underlying sustaining supreme principle of all possible existence." That "every flower that blooms is the product of simple wooings as realistic as those in human experience." His picture of the mother love of animals is vivid in the extreme, it constitutes, says he, an "unconquerable protectorate over the entire animal world."

"Out of the crude mother love of the animal, develops that sacred thing we all adore in woman."-

Of the family he says "The integrity of the family can rest only on the mutual and natural love or it is not a family." "Ideal civilization can only be attained when familyhood becomes voluntary." "The time will come when love will be recognized as a social principle and a realization" and finally that "Love is God" "all-prevailing irresistible, the only one God whose potencies are ever active, and encompassing all space." One sees the mighty hand of this great

THE COMING LIGHT

magician, love, as it hangs the lamps of heaven and rolls the planets through space. One hears the harmonies of the universe and feels the heart of infinity as the author weaves his wonderful picture of this new old divinity and bids the reader "trust this power, as the safest and most reassuring force in nature."

Following the light of this brilliant writer one becomes baptized with the glory which he describes as a "golden sun radiating through the viens illumining the being with a splendor whose presence is peace, whose power is omnipotence."

The price of the booklet is within the reach of all. Send 25 cents to Henry Frank, Hardman Hall, New York city. C. A. M.

BOOKS RECEIVED.

"The Millennial Kingdom," "Mysteries Unveiled," "Our Near Future," by W. A. Redding, Navarre, Kansas. Price 50 cents each.

"A Reasonable Christianity," by Laurentine Hamilton, Oakland, Cal. Price \$1.00.

MAGAZINES RECEIVED.

Journal of Osteopathy, a monthly devoted to the advancement of the science of osteopathy. Published at Kirksville, Mo., by The American School of Osteopathy. Price \$1.00 per year.

The Humanitarian, a monthly devoted to the study of social and scientific questions. Edited by Victoria Woodhull Martin. Price \$1.50 per year. Published at 17 Hyde Park Gate, London, England.

Unity, published at Kansas City, Mo. Price \$1.00 per year. Unity is a monthly devoted to the study of metaphysics and is full to the brim of interesting matter.

The Modern Philosopher, a monthly published in the interest of socialism at 308 Fourth avenue, Knoxville, Tenn. Albert Chavannes, editor and publisher. Price 50 cents per year.

The Pacific Theosophist devoted to the practical realization of universal brotherhood. Jerome A. Anderson, M_D., editor. Published at 1170 Market Street, San Francisco.

The Ladies' Home Journal, a monthly magazine now in its fifteenth volume. This excellent periodical is too well known to need special mention. It is published at Philadelphia. Price per year \$1.00, single copies 10 cents.

The Coast Seamen's Journal, a weekly published by the Sailors' Union of the Pacific, southwest corner East and Mission streets, and ably edited by W. McArthur in the interest of more humane laws for struggling seamen. Price \$1.00 per year. It encourages organization for justice and the Brotherhood of the Sea.

The December Temple is notable for a distinctly new presentation of an old subject, under the head of "Reincarnation and Mental Sciences" by Paul Tyner. With keen and convincing logic, the author demands the modernization and Americanization of theosophical teaching concerning reincarnation, so that it be brought up to date and in line with the latest discoveries of physical science. Conceding the beneficial influence of the theory of reincarnation on recent theological thought concerning man's nature and destiny, the author calls for a clear recognition of the fact of reincarnation as a present reality of the utmost practical value in our every-day life. A new key to Shakespeare is indicated, and several notable instances of the revival of memory of past incarnations are given. One of these cases, that of Schliemann, the discoverer of Troy, and his wife, affords material for a novel of unusual power and pathos. The article is as fascinating as a romance, and can hardly fail to set the reader thinking with new comprehension and appreciation of the very practical bearing on the life of to-day now claimed for this erstwhile occult oriental doctrine. (\$1.00 a year, 10 cents a copy; Temple Publishing Co., Denver, Colo.



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The Secret of Life

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Harmonic Vibration

BY PROF. FRANCIS KING.

IS AWAKENING GREAT INTEREST AND

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BEAUTY, GRACE, HEALTH, POWER

By cultivation and proper use of the ELECTRIC AND MAGNETIC FORCES of the body.

It contains over two hundred exercises for training the five mediums of expression, viz: the voice, the eye, the movements of the body, the touch and the mentality.

It embraces the new system for developing MUSCLE AND NERVE ENERGY without mechanical means. Producing a natural increase of muscle, without ill effects and removal of excessive flesh, giving increase of flesh to the spare. Robust Health, Physical Beauty and Grace as well as Mental Vigor not obtained by any other method.

The system promotes a rapid Physical, Mental and Psychic unfoldment and makes home culture on all planes possible and profitable to all. A long felt want is supplied in this particular, and to WOMAN is given knowledge and power to determine, mould and control life.—Her true sphere and divine prerogative.

THE SYSTEM IS THOROUGHLY SCIENTIFIC and easily acquired by old and young. The price of the SECRET OF LIFE is \$2.00, bound in handsome cloth.

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