

FEBRUARY, 1898

"Light is light which radiates"
"Blood is blood which circulates"
"Life is life which generates"

LIBRARY OF CONGRESS
OFFICE OF
FEB 18 1898
COPY DEL
FEB 18

The Coming Light

NO COPIES RECEIVED
RAYS OF TRUTH
IN NEW FORM

A Monthly Magazine
Devoted to

Higher Thinking,
Higher Living,
and a
Higher Social
Order

ITS AIMS ARE

To Liberate Man.

Woman and Child.
Socially, Religiously and Politically.

To Educate by every method,

From Symbolism to Science, extending -
From Kindergarten to University.

To Raise Mankind,

From Animalism to Godhood,
From Limitation to Liberty,

And in every way to assist Individual
and Social Development.

DR CORA A. MORSE,

DR MARY A. JANNEY,

PROMOTERS.

R. L. BERNIER,
Publisher.

THE COMING LIGHT,

621 O'Farrell Street, San Francisco.

Copyright, 1898, by The Coming Light Publishing House.

Entered at San Francisco Post Office as second class matter.



BUSINESS NOTICE.

THE COMING LIGHT is issued on the first of each month at its home, 621 O'Farrell Street, San Francisco, Cal.

ANNUAL SUBSCRIPTION for the United States, Canada and Mexico, \$1.00; single copy, 10 cents. Foreign subscription \$1.50 per year.

REMITTANCES should be made by draft or check bankable in San Francisco, or by postal or express money order. Other remittances at sender's risk.

CHANGE OF ADDRESS.--The address of subscribers will be changed as often as desired. Both the old and new addresses must be given. One month's notice is required.

COMPLAINTS.--Subscribers who fail to receive the magazine should immediately notify this office. Readers who are unable to purchase the periodical at any news-stand will confer a favor by promptly notifying the publishers.

ADVERTISEMENTS.--Rates made known on application. Copy for advertisements must be in hand not later than the 10th of the month preceding the issue for which it is intended.

AGENTS.--Active agents are desired in every part of the world, to whom liberal commissions are allowed.

COMMUNICATIONS intended for the Editorial or Business Department should be addressed Editor, THE COMING LIGHT, 621 O'Farrell St. Manuscript, if rejected, will not be returned unless stamps are enclosed.

CONTENTS FOR FEBRUARY

FRONTISPIECE	Freedom's Hosts	
PROPORTIONAL REPRESENTATION	Alfred Cridge	157
THEORY OF THE SINGLE TAX	S. Solomons	161
SEX AND MARRIAGE	Rev. J. S. David	164
CLASS DISTINCTION IN AMERICA	Alice Moore McComas	169
PORTRAIT	Rev. Hubert	174
THE DRAMA OF HUMAN LIFE	Rev. Phillip Aklis Hubert	175
WHAT WILL SOCIALISM DO WITH THE CRIMINAL?	E. A. Bryant	179
PUBLIC OWNERSHIP	Morrison I. Swift	181
THE NEW BATTLE HYMN OF THE REPUBLIC	Cora A. Morse	186
EDITORIALS AND EDITORIAL NOTES		194

—DEPARTMENTS—

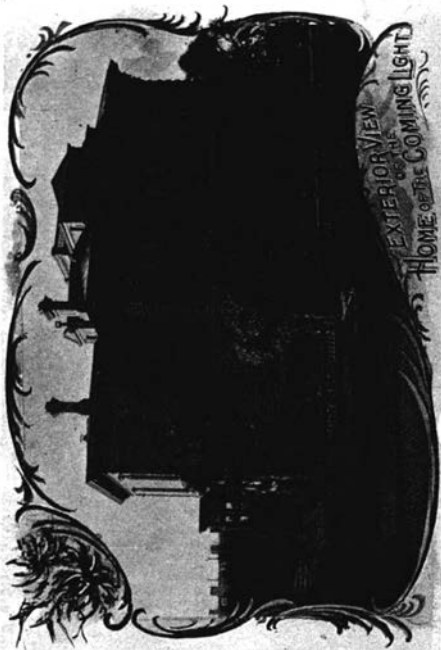
NEEDS OF THE HOUR	207
MESSAGES	209
CHILD LABOR	213
MINUTES WITH THE MASTERS	217
BIBLE CLASS	219
PAGAN CLASS	220
GRANDPA AND THE CHILDREN	221
NOTES, COMMENTS AND EXTRACTS	224
BOOK REVIEWS	228

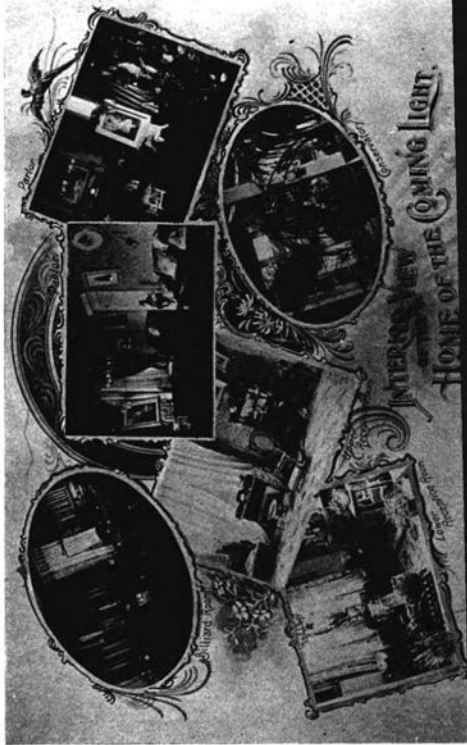
Among our Contributors are the Following:

Rev. Henry Frank	John H. Marble	J. M. Peebles, M. D.	Prof. J. B. Early
Eva V. Carlin	Nellie E. Dashiell	Charles H. McIntosh	Salina Solomon
Ninetta Eames	Edward B. Payne	Rev. Geo. R. Dodson	Rev. Francis King
Rev. N. A. Haskell	Paul Tyner	Charlotte P. Stetson	Jane Roulston
Morrison I. Swift	Mary I. Higgins	Prof. Chas. Dawbarn	E. A. Hurlbert
W. McArthur	Rev. Phillip A. Hubert	Alice Moore McComas	Addie L. Ballou
Joseph Leggett	Wm. Emmett Coleman	Laura M. Smith, M. D.	E. A. Bryant
Rev. James Fell	Ella E. A. Hoswell	Rev. W. D. P. Bliss	Rev. J. S. David
Alfred Cridge	Alice B. Stockham	Dr. Louise Matthews	Catherine H. Spence
Luther Burbank	Prof. Carlyle Petersilea	E. L. Watson	Prof. J. S. Loveland
Helen Campbell	Rev. N. J. B. Shultz	Marie Walsh	Lucy A. Mallory
Dr. Emma Stowe	A. J. Swarts, Ph. D.	Anna Strunsky	James O. Blakeley
May C. Malloy	Dr. W. B. Scheurer	Lillian Archibald	Mary O. Stanton



On Sale at San Francisco News Co. and this office. Price 50 cents.





INTERIOR VIEW
OF THE
HOME OF THE COMING LIGHT.



HALLELUJAH! SPREAD THE STORY THAT FREEDOM'S HOSTS ARE BORN.



VOL. 2.

FEBRUARY, 1898.

NO. 3.

PROPORTIONAL REPRESENTATION, OR EFFECTIVE
VOTING.

BY ALFRED CRIDGE.

THE REMEDY—CONCLUDED.

THE process in practice is much more simple than description. Therefore, trial ballots should be everywhere instituted, to be followed by actual use, as a means of educating the people in true representation, that the false and fraudulent system may be abolished by the power of public opinion.

Washington, in his farewell address, said: "Let me now take a more comprehensive view, and warn you in the most solemn manner, against the baneful effects of the spirit of party generally. * * * It exists under different phases in all governments, more or less stifled, controlled or repressed; but in those of the popular form, it is seen in its greatest rankness and is truly their worst enemy."

Albert Stickney, barrister, New York, in his work on "Party—Its Causes, Nature and Uses," elaborates the subject, showing that there was no party in this country during the era of the best achievements, from 1770 to 1800.

Party spirit certainly brought on our civil war, and will, unless subdued, bring on an internecine one, ten times as destructive, the premonitory symptoms of which are obvious. The process of real representation herein before described, while not abolishing parties, removes their deadly sting, renders the people independent of party serfage, and uses parties only as a means of expressing, instead of repressing, public opinion on vital questions. There are other methods of proportional representation to which parties are essential.

WOMEN IN POLITICS.

The workings of woman suffrage have not so far shown it to be a remedy for political corruption, or promotive of political progress. It may have been an indirect benefit in inducing women to study political questions. But nine-tenths of the energy so employed is wasted unless consideration is taken of this basic question of political and economic science, without which these sciences are all chaos and sham, true representation being the only basis of true democracy, without which, as a means, there can be no right settlement of any important financial or industrial question; for "nothing can ever be settled until it is settled right."

I ask every woman who reads this: What do you want to secure by woman suffrage? Do you want it simply as a means by which some women can secure the iniquitous prizes of politics as it exists now? Or do you want it because it is equitable? I assume that the latter is the preponderant reason. If so, then it must be said that woman suffrage, under our present system, does not bring us one step nearer equity; by doubling the shadow of representation, it does not increase the substance.³ Three angles of a triangle are equal to two right angles, irrespective of dimension. If the falsehood that those three angles are equal to two and a half right angles is affirmed as to a triangle with a base and perpendicular of an inch, it will not be removed by making them two inches or two miles. Neither can false representation be made true by doubling it or reducing it one-half. The system being a radical lie, the injustice can only be remedied on its own lines; and the change proposed, though simple in method, is most radical in results.

Had one-thousandth part of the energy expended on woman suffrage been expended on effective voting, we should have secured the former and nearly all other reforms worth having many years ago. Nothing is more sad than the misdirection of so much earnestness and self-sacrifice to securing a shadow, when so small a fraction thereof, judiciously expended, would have secured the substance. Yet I hope that through experience in woman suffrage work, some earnest souls may be educated to an appreciation of the value of proportional representation. For every woman so educated is worth, other things being equal, ten men. And it is because woman has been so kept in tutelage that the race is held in leading-strings. The greatest need of the hour is for earnest and intelligent women to appreciate the magnitude of this issue. With such I desire to correspond.

EFFECTIVENESS OF THE EFFECTIVE.

In proportion to the very limited number of persons who have advocated effective voting, on very limited means, the results already reached have far surpassed those on any other line. Besides the voluntary organizations in this city, proportional representation is now used in seven Swiss Cantons, in the province of Matto Grosso and the city of Rio de Janeiro, Brazil, and (for one election) in Hobart and Launceston, Tasmania. In 1869 it was not used in any organization in the world political or voluntary. As of women, so of men. If a hundredth part of the efforts frittered away during the last twenty one years to secure this or that *measure* had been expended on improved *methods*, ten times the results would have been secured. In fact there are absolutely no results to show, in this or any other country. Men differ and must continue to differ on measures. But in all parties just men are numerous, if not predominant. Proportional representation appeals to all persons conscious—to gold, silver or paper advocates, to free traders and protectionists, to Democrats, Republicans, Populists, Prohibitionists and Single Taxers, without regard to creed, party or country. Let these all unite to secure a just *method*, and they can best afterwards settle their differences as to *measures*.

Lastly there are the invisible forces (heretofore almost ignored

on these lines) vaguely known as "psychic." These can be added to the ordinary and intellectual means for adding potency, so that almost literally the forces of genuine progress shall be "in the air." Understanding these in a general way, I need the aid of adepts to increase their potency. Herein sensitive and advanced women can exert a mighty influence "The wind bloweth where it listeth, but ye cannot tell whence it cometh or whither it goeth; so also is he that is born of the spirit." It is the unseen, which is eternal, and these unseen forces, judiciously directed by intellect and conscience, would soon land us in the millennium, safe beyond the jars and wars of materialistic idiocy.

[So far as prior engagements permit, I can illustrate the subject by a trial ballot and blackboard at any convenient distance from San Francisco.]



THE THEORY OF SINGLE TAX.

BY S. SOLOMONS.

THE recent death of Henry George has aroused a widespread interest in the propaganda to which he devoted his life. "What is the Single Tax?" is the question heard on all sides." The name is somewhat of a misnomer, as it seems to narrow the scope and aims of the great social movement it represents.

The reform advocated under this term has two aspects; one as a measure of national economics, the other the means of effecting a complete revolution in social conditions.

Reduced to its simplest terms, as formulated by George himself, the plan of the Single Tax contemplates the abolition of all taxation save that upon land values. Observe, it is not the area, or amount of the land, but its annual rental value, or worth to the community, which is to bear the tax.

Under the present system of taxation, we are obliged to pay taxes on all kinds of property; real estate, consisting of the bare land, as well as buildings and improvements; also our personal property, consisting of furniture, clothing, and anything we may possess. In addition there is a tax in the form of a license, levied on those who do business, and the tariff tax on imports, which in the increased prices charged for goods, all consumers are obliged to pay.

Under the Single Tax plan, there would be no such thing as a tax on personal property, improvements, industry, or trade. Each piece of bare land would bear a tax in proportion to its value as a business or residence site. This value is created by the growth of the community in the form of taxes, and affords, it is estimated, a more than sufficient revenue to defray all the expenses of government.

According to this plan, it is evident that hundreds of acres of

farming land would be taxed less than a single plot of ground situated in the business centre of a great city; an empty lot held by its owner for speculative purposes would be taxed at the same rate as one adjoining it, of the same size, on which a building had been erected. That is to say, the house or store would not be taxed at all and the owner of the vacant lot would be obliged to compensate the community, in the form of increased tax on his land, for the privilege of holding it out of use.

So much for the bare outline of the proposed system, in its practical application. Now to consider the philosophy that gave it birth.

Henry George's great work, "Progress and Poverty," was an attempt to solve that Sphinx's riddle of the ages—the increase of poverty with advancing civilization. In spite of the rich gifts that nature deals out with so lavish a hand, in spite of the wonderful inventions and discoveries of the era, the spread of education and enlightenment, and the accumulation of national wealth, we are still poor; for, while the masses of men are compelled to toil and struggle for a bare living, with long intervals of enforced idleness, while the country at large is subjected to long periods of industrial stagnation or depression, its people as a whole must be considered poor, even though a few families may revel in a superabundance.

This, in brief, is the situation. The workers of the world are engaged in producing, by their labor, the things that they need, or such things as they exchange for them, but while material progress has enabled these things to be produced with far less effort than ever before in the history of the world, the same amount of effort does not result in the enjoyment of greater ease by the workers. Only a small fraction of the population are able to enjoy much with little effort, and the rest must labor as hard and as thanklessly as when civilization was young.

Whence comes this unequal distribution of the goods of life?

Poverty of individuals may be laid to the charge of ignorance, idleness, or vice. The problem of collective poverty cannot be so easily disposed of. It is estimated that this country of ours, with

her vast tracts of fertile territory still uncultivated, might support in plenty a population many times greater than its sixty millions.

Henry George and his followers believe that the cause of poverty lies in the monopolization of land. They claim that there is a fundamental and natural distinction between the things made by human hands, and the land, which is the source of all wealth, and that while man has a right to own all that is the product of his labor, he has no right to exclusive possession of the land. In order to exist, man must apply his labor to natural resources. Food, clothing, shelter, all the necessities of life, as well as its luxuries, come originally from the land. Now, if this land, on which all of us must live, and gain our living, is owned by a comparatively small number of persons, while the rest have none, it follows that the latter must pay to the former whatever they may demand for the privilege of using it.

All theories of social order must be submitted first to the test of justice, then to that of wisdom. First, are these ideas in conformity with the moral law? Second, is it possible to put them into practice, and if so, are they likely to accomplish the desired end?

The ideal to which all schemes of social reform is directed, is to secure to the average man a larger measure of liberty, happiness and prosperity than he now enjoys. The difference between the schools of thought is not one of ends, but of means. It is claimed by the supporters of the Single Tax, that in the reconstruction of society that would take place, every man would enjoy equal, natural opportunity and the full reward of his own exertions. Whether this claim is a valid one may be considered in another article.

SEX AND MARRIAGE.

BY REV. J. S. DAVID.

CONCLUDED.

THOSE who favor celibacy, regarding it as a higher condition of life than the marriage state, have but little conception of the nature of true marriage. They put a too literal construction upon the divine words: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." There are two kinds of marriage—the sensuous and the spiritual. The Sadducees to whom Christ was speaking knew only the sensuous, for their thought was confined to the sense plane. They thought only of physical union for the purpose of perpetuating the family. He met them on their own plane, and spake in accommodation to their ideas. In heavenly life there are no such conjugal conditions as they were thinking of. Heavenly marriage he did not reveal to them because they, in their grossness of thought, could not understand it, and would have perverted it. He speaks of true marriage elsewhere when he says, "What God hath joined together, let not man put asunder."

The fact that true marriage is but little known in the world, and unreal marriages are so common, ought not to hinder young men and women from seeking the conjugal life. An unreal marriage, and even an unhappy marriage, may be a necessary discipline to prepare the individual for true marriage some time in the future. Again husband and wife may disagree, and yet between even them there may be germs of true marriage, which the evolutions of the future will unfold to their higher perceptions. Discontented pairs should therefore reflect carefully and cultivate self-discipline together before deciding to seek divorces. No avoidable steps should be taken which would tend to lessen respect for the marriage relation.

Parents should teach their children that marriage is a holy

estate, a step in their higher development, a preparation for the angelic life, and that it should be sought as such. They should teach them to avoid and discountenance all irreverent thoughts and expressions regarding that sacred union. They should break down the barriers of false modesty and teach them all that is useful for them to know in preparation for the best marriage state. Wealth, caste and social advantage should never for a moment enter the thought in choosing a partner. Such selfish considerations have thrown a cloud and darkness over the world which it may take ages to dispel. Let affinity be the only consideration and the millennium of marriage is at hand.

Affinity, too, should be on the plane of the higher life. The two should be one in spiritual life and thought. If they attend church let them go together. Why should they live together through the week and part Sunday morning? Divorces on the spiritual plane sever most effectually the golden thread that would bind together their higher natures. Let the young man and woman seek unity in their higher thought before coming together. And if afterwards they see fit to change their views let each consider carefully and respectfully the thought of the other. Neither of them should seek to control the other, but should leave him or her in entire freedom. Agreement in generals may co-exist with endless variation in particulars; and the husband and wife should never expect to see exactly alike in all minor points. In fact no two can see together from the same standpoint, since no two can stand in the same place at the same time. There is probably some shade of variation in the perceptions of even the highest created intelligence.

Woman is not inferior to man; nor is she superior. They are "equal, but unlike." The ancient story of the rib is allegorically true. Eve evolves out of Adam. Woman is man's inner self objectified; and in loving her he loves himself unselfishly. As the latest evolved form of the primeval genesis she is the finer and more complex organization. Her delicacy of mental structure is expressed in the softness of her features, the gracefulness of her form and movements, the fineness of her voice, and the refining effect of her presence. Her character is a series of curves, while

her husband's is a series of angles. She is the vine that entwines the oak in an ascending spiral; he is the oak that ascends in a vertical line and branches out laterally.

As man and woman are complementary so are their duties. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment." (Deut. 22-5.) Neither of them should be enshrouded in the outward duties of the other. Duties, like all things else, are masculine and feminine. The masculine duties are forensic and demand a special exercise of reason and intellectual force; the feminine duties flow more directly from the affections. Man provides for the home; woman makes the home. As woman is the inner life of man, the sphere of her duties is within the sphere of his duties, her duties are chiefly within the home; his duties are chiefly with the community. The home is the inner side of life; the community is the outer side. The home is feminine; the community masculine. The home is the seminary of the community, and the duties of woman are most sacred. She bears children, nurses them, cares for them, instructs them, and imbues them with her love. As they grow up the father provides for their further education and equips them for the functions of civil life. The civil life is masculine; the homelife feminine. The woman is protected by the man, as the home is protected by the community. The woman does not seek the man, but the man seeks the woman, as the home does not seek the community, but the community seeks the home. It is man's place to choose a woman and offer his hand in marriage; it is woman's place to accept or decline it. She lays her hand in his, and he infolds it; which means that her life is infolded in his life, and the home is infolded in the community. He is positive and she is negative in all the duties of life; and the reverse of this is a deviation from the lines of true order. Woman can hardly enter the political arena, or perform arduous brain or muscular work of a mechanical nature without injury to her feminine principle. The ill effects may not be perceptible in a single generation, but if continued through many generations the effects would become evident. Circumstances may make it necessary for woman to rise up, in her indignation and sympathy for the suffer-

ing, and help to bring about an order of things which man, in his ambition for monopoly and in his lack of sympathy has treated with contempt. A disorderly thing becomes orderly when required to counteract another disorder. But only the orderly will exist in the best conditions.

Again, how many women have to go through life with no earthly arm to lean upon but their own, and are compelled to seek any employment, however masculine, in order to secure a living. This but illustrates the chaotic nature of our present social condition. Our economics should be such that every man and woman would be educated in the masculine and feminine principles, and every one would find employment in his or her sphere of life. In the coming higher evolution of the race, woman (I think it is not too much to say) will shine only in the feminine sphere, and man only in the masculine.

Though home is the proper place for woman yet the feminine sphere is not necessarily limited to the home circle. When a woman possesses brilliant talents in other directions why not use them, especially when she is without the care of home life, as will often be the case in the most orderly society? There are feminine functions other than domestic, and such as women naturally take to and love. There are also functions proper to both sexes and which seem to be common ground on which the sexes meet; yet even these are complementary. Thus poetry complements prose; and though the composition of either is proper to both sexes, yet, given equal advantages woman will be likely to excel in poetry and man in prose. In composition woman's language is generally more flowery and of a smoother running style; man's style is more dry and heavy. In music the vocal complements the instrumental; and while either is proper to both sexes woman is apt to excel in the former and man in the latter. Man's positive nature appears in his ability to compose music; woman's negative nature appears in her ability to interpret what man composes.

Woman should be man's help-mate in all his duties. The masculine mind formulates laws; but he makes better laws—laws more for the real good of the people—when his intellectual forces are inspired by love from the feminine soul. So the wife cares for

the little ones of the home, but she is helped in her duties by the councils of her husband. Each has both love and wisdom, but each needs the complementary love and wisdom of the other. The wife often perceives by quick intuition what the husband arrives at by the slower process of reasoning. She has an object in view and aims for it with all the impulse of her ardent soul; he hesitates, and tries her patience by reasoning out the difficulties that lie in the way of its attainment. She, if good, instinctively loves what is right, and believes it to be right because she loves it; he loves it because he believes it to be right. Let the two minds blend in the harmonies of true marriage, and the way is paved to the highest good.



CLASS DISTINCTION IN AMERICA.

BY ALICE MOORE MCCOMAS.

RICHARD T. ELY says, "No assertion is more frequently heard than this:—'We have no classes in the United States.' Nothing, however, I believe could be more contrary to the facts, and few statements more calculated to rouse false hopes on the one hand or, on the other, to weaken the feeling of responsibility in those who have positions of exceptional opportunity."

Let us enquire what we mean by Class Distinction—what is meant by classes. Stormoth says, "A number of persons in society supposed to have the same position with regard to rank, means etc.," while Webster's definition is "A group of individuals ranked together as possessing common characteristics."

By careful investigation, even by a most casual glance, we cannot but see that we are rapidly coming to social limitations very nearly approaching the caste conditions of the old world. It is plain that we are living in a time of great agitation and uneasiness. Not only in our own land, but throughout the whole world is there clearly discernible, to the student of the times, discontent and mutterings which threaten to involve the human race in a struggle for civil and religious liberty. To the unconcerned conservative such an assertion sounds pessimistic. He will say I am over sensitive, "too sympathetic," unnecessarily alarmed. But let him read even so indifferent a vehicle of such information as the leading newspapers and, if he looks carefully he will see the trend of thought is revolutionary—that socio-political life is restless and unhealthy and our conditions in no way stable and secure. Class distinctions are becoming more and more marked. Individual advancement, though once the boast of our free republican government, is becoming more and more difficult. Though denying

castes in the United States we are coming to rate men by what they do for a livelihood—how much they possess, rather than what they are and how much they are worth morally. We want to rank the farmer below the lawyer or the physician. The minister would be ranked above both. The mechanic who toils with his hands *and* brain, and is the very stay and staff of our economic life, our perverted social system would place on a low round of the social ladder, and the toiling millions whose wealth-producing labor forms the bulwark of our industrial system receive no more consideration than the horses and mules they drive to their carts; while over all and above everything else the moneyed man claims, and from most of our countrymen receives, pre-eminence. Only within recent years has "Capitalist" become a profession in the United States. The profession is the outgrowth of our monopoly system; but at present it constitutes the Bramin class of America. Honesty of purpose, steadfastness to principle, integrity of character are not the cardinal virtues—the "common characteristics" of this group of individuals.

In New England there has been, since the beginning of our history, some considerable effort to maintain a class distinction based upon intellect and pedigree. This class has been graphically described by Oliver Wendell Holmes as "The Bramin Caste of New England." But the class which seems now to lay greatest claim to braminical honors is the moneyed class, around whose very doorstones throng human beings, ranking, in their estimation, no higher than the Sundras of India, or the serfs of Persia and Russia. This latter group of our national family is called the poor laboring class.

Every day we are reading of strikes occasioned by the conflicting interests of these great classes—the production of our modern social system. The great newspapers and the people interested in wealth-producing wealth, with but few exceptions, side with the capitalist, but there are many able papers which represent the other side. If one does not read both sides he cannot be competent to judge of the situation. When one reads these great dailies he lives in the world of ideas from their standpoint, but let him take up and impartially read the labor journals and the scene

changes; he is transported to another world of ideas—a somewhat unexplored world to the majority of people constituting what is termed “the better class.” The opinions contained in these papers—diametrically opposed to each other—are simply the result of class distinction, two classes as diametrically opposed to each other as are the east and west. Yet some of these great papers boast of free America and hold out to the stranger from other shores the idea that every man of high or low degree may rise to merit and success—that there are no classes in our republic. Where this is all to end no one of us can say; but we should all feel a common interest in the success of our republic,—a duty in conforming to pure republican principles. What we need is not the conquest born of superior might but the triumph of unconquerable right. What we need in readjusting our social system is perfected industries, better political economy, more thorough co-operation. While discussing economic questions with a friend, not long since, I became saddened and overwhelmed at the condition of the people and unconsciously sighed deeply—in fact groaned aloud, when he exclaimed, “Don’t feel so badly about all this—it is not your affair. Why concern yourself so much over other people’s condition?” I replied, “Other people’s troubles—the troubles of my countrymen are my troubles. I am a part of the people, a member of the body politic. What affects all humanity affects me,” and I quoted that great thinker Paul—“For as the body is one and hath many members and all the members of that one body, being many, are one body * * * but God hath tempered the body together having given more abundant honor to that part which lacked; that there should be no schism in the body but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.” But to return to the primal thought contained in this paper—There *are* classes in our economic system: the question then arises, what are the immediate causes of classes? Environment and heredity—I am at a loss which of the two to rate as highest and most potent. I sometimes think environment is the first primal cause of all distinctions in class, conditions and

morality. A child is born in a certain environment, and be it whatever it may in natural, mental and physical endowments, the Nemesis of circumstances, home influence—its environment—even more than its heredity, holds it to an inexorable destiny. In but rare instances does a man rise above his environments. It is oftener the case that he conquers heredity.

Students of social economics are astonished day by day at the extent of the relationship among paupers and criminals and they attribute this as much to the continued environment as to heredity, claiming that a change of surrounding influences will enable these creatures to conquer to some extent their inherited predisposition to commit crime. One writer says of this large class: "The individuals already traced are over five thousand interwoven by descent and marriage. They underrun society like devil-grass. Pick up one of them and the whole five thousand would be drawn upward."

"Happiness is the goal of man and all men seek it," say the old philosophers, but it is despicable in any man to seek personal happiness at the cost of pain to another human being. This is impossible to a right thinking thoroughly balanced man. Such a man is not happy when conscious of exposing another to pain and anguish in his pursuit of happiness, nor could he ever be. Hence the necessity of those possessing superior opportunities, exerting their powers to bring about a better state of affairs among people less fortunately placed than themselves. We cannot make of the highest benefit to ourselves the exceptional advantages we enjoy unless we can see that those around and about us are benefited thereby. Such is the law of compensation running throughout and controlling life that unless we live each day right up to our highest conception of true human nature we fall back, and lose that which each day of progressive effort would gain for us and our fellows. Life is a mill, and whether we grind out the good strong grain of human brotherhood, or the weak, debilitating chaff of self aggrandizement we must some day find how much the granary of retributive justice holds for us. Let us not fear the higher development of humanity. When every man shall be a law unto himself—living the principles of justice and equity in every-day life loving

his neighbor as himself *then* will be brought about the redemption of the human race. This may take many generations—aye, perhaps centuries; for many and varied will be the initiatory changes: but as each tiny sparkling grain of sand is needed to make the shining sea-washed beach so is needed, to bring about this human emancipation, every infinitesimal germ of good thought from each and every one of us. The greater and more determined the effort to think aright the sooner will come that glorious time when man shall behold in man a loved and loving brother and caste shall be relegated to the barbarous ages from whence it sprang leaving one class, one family to enjoy the blessings provided by the universal beneficence of good.

EXTRACT FROM "PROGRESS OF WOMEN "

BY REV. HENRY FRANK.

In dawn of days that are no more,	Each age lay groveling in the dark,
When cruel force was lord,	That burst the gates of doom.
Then victors all their trophies bore	'Till woman flashed the electric spark
From fields where flashed the sword.	And cast in social gloom,
Oh, Mother Eve!—thy stifled voice	What <i>woman</i> was, each age has been,
(Heard only in thy sobs,)	And she each age shall be.
Hath made at last a world rejoice,	She hath beholden things unseen,
Hath drowned the din of mobs.	Which man will never see.

This vision of a world to be
 Looms to the prophet's eye,
 Where honor, ensign of the free,
 Shall reign from earth to sky.
 'Tis woman's age—and women bring
 All peace and power to earth.
 "Rejoice! Rejoice!" Thy daughters sing,
 "Rejoice o'er freedom's birth."



REV. PHILLIP AKLIS HUBERT.

THE DRAMA OF HUMAN LIFE.

BY REV. PHILLIP AKLIS HUBERT.

THE history of the world, aside from its references to whatever else terrestrial, is little more than a voluminous biography of mankind. For in the countless events of which the annals speak, human kind have been the chief actors. Hence they, together with whatsoever relates to them, claim super-eminence over all else. From the dawning of the first days of the species, human life upon earth has been most complex, manifold and diverse; and consisting generally of the serious, made up largely of the most soul-stirring tragedy, it has been and is a most powerful drama. It is in truth the real drama in which exist the prototypes of the drama of art.

Says the standard lexicographer:—"A drama is a composition, ~~+~~a play intended to exhibit a picture of human life, or to depict a series of grave or humorous actions of more than ordinary interest, tending towards some striking result. It is commonly designed to be represented and spoken by actors on the stage. Its principal species are tragedy and comedy." Certainly a comprehensive and adequate definition. Such, by description, is the artificial drama.

But the life of man, and the incidents and circumstances so minutely interwoven, constitute a drama more real and more interesting than any yet presented upon the stage of art. Indeed there could be no drama, with famous devotees and celebrated performers, were there not the real from which to draw. If such saying is permissible, human life is a mysterious composition, a terrible play in which are really acted, not depicted, series after series of parts; and the parts most grave, however often they may be softened with humor. And too, there are in the drama of human life the inferior species: tragi-comedy, melodrama, opera, farce, etc., else these could not exist in the drama of representa-

tion. For the latter has its existence from the former. All the actors and performers in life's drama are of paramount interest and all advance toward the one "striking result," the sombre finality,—death, verily the most striking of all results. By divine designation, the wide world is the stage of action. And the *dramatis personæ* are the members of the human family. And each has a part to play, actually and truly, not by representation, but by necessity. How much more wonderful then, how much more terrible, how much more awe-inspiring is the tragedy in life's drama, than that in the drama representative. All is reality in the great drama of human life. Of tragedy there is scarce an end, terrible heart-rending tragedy, tragedy begging representation. And of all else dramatical there is vast fullness and variety.

From the physical point of view the mighty drama is significant. In earlier days, the conditions were adapted for physically powerful and gigantic man. Strong were their bodies, and long their lives. Emaciating disease, and the pains thereof, were scarcely known. But as age succeeded age, there came new conditions and new developments. And with these came unwise and injurious practices, hastening racial debasement and degeneration, multiplying maladies and ailments and abbreviating human life. Thenceforth and now, we have the physically strong and the physically weak, and the prolonged struggle for foot-hold on terra firma. The experience of the dwarfed and the weakened, the wrestlings with disease and death, the efforts and cries of despair all are fraught with super-dramatic interest and significance.

The physically powerful crush out the powerless and the more robust survive and rule and govern. Tragical, this destruction of the weak by the strong!

Morally no less of dramatic interest attaches. Herein are the conflicts and oppositions of virtue and vice. We are struck, at one time, by the pure-minded, the open-countenanced, the frank-speaking, the upright, the honest, doing the right for the right's sake, unmindful of opposing hosts and relinquishing even life in support and defense of pure morality and truth's authority. And again we are dumb-founded by the ruthless deeds and the acts of the wicked commit-

ted in utter violation of every moral law. What contrasts! Pure morality, and loving obedience, and beauty of soul, and noble personality, and joy and peace and happiness, on the one hand, and immorality and wrong-doing, rampant disobedience, the degradation and pollution of soul and body, and brute-like personality, and woe and misery and destruction and ruin, on the other,—a struggle of right with wrong, a war between light and darkness; such is the drama of human life morally.

Spiritually similar conditions obtain. It is indeed a prolonged struggling of the finite after the infinite. Verily, there must exist in the rational entity that which is most nearly related to the divine! Hence the reaching out and longing for the latter by the former and the spiritual deeds, words and procedures characterizing man in his spiritual capacity. We lift our voice in song, in praise and in supplication to the all-munificent Source, and erect temples of worship, all constituting the life distinct from the life animal. Here too is the warfare of spirit with the non-spiritual, the lasting conflict of rationality with irrationality.

Sociologically there is more tangibility in life's drama than spiritually, and very probably more of terrestrial signification. Social beings, must need have social compacts and organizations, and there must be governing laws and regulations promotive of general welfare and common interests. In the organizing of these, there are chapters of numberless attempts and failures and, too, of brilliant successes. Trial and conflict and struggle have been and are inevitable. Difference of conditions gives difference of position in society. And out of these differences come much of evil attitude and evil deed, as evidenced in the past and present living of mankind. One is rich and another poor; one is learned and another densely ignorant. Thus come countless problems which disturb and disrupt. There is conflict between employer and employed, between capital and labor; the strike; the factory problems, the work-house problems; men and women eking out a miserable existence; ill-paid toil; tattered garments; numberless pale faces; the skeletons of men and women and children; there the gleaming palace and here the life-destroying tenement; there the well-fed and here the starving; the merry

laugh and the despairing groan. Then crime and the criminal, the prison and the prison reform, rum and the drunkard, the beaten and starving wives and children, the masses and the educational difficulties: what tragedy! what comedy! what farce! how truly dramatic!

Through the periods of family, tribe, horde, nation, confederation, into the monarchy, the kingdom and the republic, there has been no end of pain and heartache; no end of bloodshed and murder and rapine and devastation and death. A beauteous sun has ever and anon beamed out upon blackness and darkness and destruction; while perchance a minimum of short lived pleasure and happiness, of momentary peace and good will, relieve the dismal whole. From savagery to high intelligence the distance is great, and countless vicissitudes and experiences the race has undergone in the passage. Empires and kingdoms have arisen, shone effulgently, and then disappeared. Mighty men have come upon the stage, acted most heroically, and passed off in quick succession. And all this constitutes a wonderful succession of act and scene. And such is the drama of human life.



LABOR AND WAIT.

By LIZZIE DOTEN.

All green, and bitter, and hard, and sour,
The fruit on the Tree of Life is growing;
But the genial sunshine, with quickening
power,

Will sweeten its juices like nectar flowing,
For the full, fair growth of its perfect
state

There is only needed the right condition.
Then labor and wait, both early and late,
'Till the ripening future shall bring fruit-
tion.

Far out in the harvest fields of Time,
The grain for the reaper is standing ready,
And they who come to the work sublime
Must toil with a patience calm and steady.
Truth never was subject to Chance or
Fate—

Its sickle, so sharp, cuts clean and even.
Then labor and wait, both early and late,
For the seed-field of earth yields the har-
vest of heaven.

WHAT WILL SOCIALISM DO WITH THE CRIMINAL?

ELIZABETH A. BRYANT.

“WHAT will you do with the criminal?” This question is frequently asked of socialism. “Does the liberty of the individual include the criminal? Is he also to be liberated from the restraint of law?”

Such questioning in view of the widespread prevalence of socialistic philosophy betrays censurable lack of knowledge.

For a space of twenty years socialistic literature has occupied a prominent place in our public libraries, and the press of two continents has given to the world the product of life-long students—the best thought of minds devoted to the propaganda of an evolutionary science of human life.

What should socialism do with the criminal other than to place him within the restraining hand of the law?

Socialism does not, as implied, contemplate the overthrow of government. Socialism does not mean freedom from wholesome restraints of law. Socialism recognizes the imperative necessity of public law and order. Socialism contemplates the evolution of mankind to a higher development with a corresponding decrease of crime.

Liberty of the individual means the privilege to do what is right. Liberty to this degree invests no one with the privilege to commit an overt act. Socialism would eradicate the criminal from society by the gradual change of those conditions most conducive to the propagation of crime.

Socialism might pertinently return the question: “What is the status of crime under the present regime?” What is the attitude of society? Do edicts debar or penitentiaries check crime?

What reply does scientific criminology make to this questioning: What is crime? What conditions make crime? The rela-

tion of man to man. Then crime is the direct output of social conditions. Does age sanctify, or usage consecrate to perpetuity, such conditions?

Wherein lies the objection to the adjustment of new methods to obsolete and worn-out conditions national and civic?

We have tried the old methods and forms of government and the fruit is seen in the rapid increase of crime. The multiplication of criminals threatens the integrity of society itself. Observe our penitentiaries crowded beyond capacity; our jails overflowing with criminals of every degree and of every age—the child, the youth, manhood and decrepit age. The answer comes to us in the multiplied refuges of the poor,—the thousands of homeless men, women and children starving in the midst of abundance.

Cast your eyes in another direction. Investigate the asylums for the insane; here are incarcerated not criminals but reputable people, thousands over our land, for what cause? Victims to cruel and oppressive social edicts, the slow growth of monstrous wrongs perpetrated in the name of sacred law and justice.

Is it not time to call a halt?—to question if the Past held within its grasp all of knowledge of wisdom?—is not the hand of the Present outstretched, loaded with rich gifts to the wise?—the Future, blossoming with promise of harvest that shall overflow garner?—visions that haunt the dreams of prophets!



PUBLIC OWNERSHIP.

BY MORRISON I. SWIFT

WHY is it that so many people think there can be reform without a single definite reform plan or even a clear object to work out? Could a game of football be won in this way? Would a man succeed in business who had no idea what he wanted or how to go about it? An American once said that the hardest thing in the world is to think. For Americans is it not the hardest thing in the world? And is not the disease of these addled people, who want reform but do not know what reform, that they have not forced themselves to think? A school for adults which should teach how the vagrant, vacillating mind may be brought to a point, would be as good as the kindergarten for children. When people go astray with their bodies and commit crimes they are placed in a reform school; would not a Mental Reform School or House of Intellectual Correction, to reform the crimes of wrong thinking or to correct the viciousness of not thinking at all, be a great boon to society? Who harms society more than a person who will not use his mind to understand what is out of gear, or who insists on the inalienable right of stupidity not to see how to make it right? A man who drinks and commits murder is responsible for putting himself into a condition where he may murder; and a man who coddles his mental laziness and thereby drinks himself full of stupidity is responsible to society for his prejudices, and for preventing progress because he is prejudiced—drunk.

Applying these thoughts to the social situation two facts strike us. (1) A great number of people want the industrial situation reformed, but they do not want to *change* it; (2) others are willing to use any agency from prayer and faith-cure to one-roomed industrial combinations and salvation colonies, but rational politics they will not use. The very alphabet of social improvement is that great changes of the industrial form of our life are necessary.

Men are free to compete—that is the formula of society as it has been. The anti-change reformers want somehow to leave society competitive and yet have it non-competitive. But leave men free to compete and we have the best competitors climbing straight to the zenith of possession and power, and the world at large a grand system of reeking slums.

There is a description of this by a scientist, P. Topinard, who tells the whole story well!* When the struggle for existence waxes strong in societies experience renders men egotistic. "To succeed, to rise, to dominate, to become rich, are the ruling passions. *The more intelligent a man is, the less in general is his compassion, the more deaf he is to the cries of his victims.* Here and there a few altruists come to the surface, but they are dupes. * * Animals have muscles, claws and teeth, and use them when they are hungry. Man has but one weapon, but more poignant, venomous, and deadly—his intelligence—and he uses it even when he is not hungry to satisfy other needs multiplied a hundred fold by that intelligence. Animals of the same species rarely fight; men rend and devour each other. * * * Very early the cause of the feeble, the unfortunate, and the enslaved had none but secret defenders among *elite* men who were more sensitive to their suffering than those about them. At times these defenders were unknown legislators, as in Egypt where we find a few humanitarian laws inspired by lofty ideas of equality, * * * Greek philosophy occupied itself little with the classes who were really miserable."

Christianity introduced ideas of love in the universal sense: "Nevertheless the progress was only superficial. Although legislators strove to inspire themselves with the new principles, *their acts did not correspond to them. The masses of the population suffered as much as ever.* The struggle was just as implacable, altruism was as sparsely sown as ever. * * * At the start that struggle was with individuals of other species, as it is among animals. At present it is carried on in the bosom of the species itself between man and man, congenitally unequal and not responsible for that inequality. It engenders suffering, misery, and ruin, and divides humanity into oppressors and oppressed, conquerors and conquered."

*In the Monist, Oct. '97.

This is the world as it has been and is, the world that is to be reformed without making much change in it! Those who say this do not know the world's history. It has been a reign of brutality in which the really good have been ruthlessly borne down and crushed, while hypocrites have taken the seats of goodness and used them as means of perpetual oppression. These things will not be remedied without great changes and the only question an intelligent person should ask is, what these changes must be.

What can they be except to limit the power of the oppressors? This power rests in modern times on the possession of property, and the true way to limit it is therefore to curtail the possession of private property. The enormous wealth now at the disposition of rich men is almost incredible. The new steel and wire trust has a capital of \$87,000,000. Capital is so profuse in the hands of wealthy men that they stop at nothing. Can the people expect to have any power whatever against these mountains of wealth? If these trusts were taken over by the people to be publicly owned, all of that vast power which is now concentrated in private hands, and wielded for private ends against the public welfare, would return to the people.

Public ownership may be but a step to a still higher industrial state, but that step must be taken. It is a necessary measure to teach the arrogant, the brutal, the selfish, their proper limitations; it is necessary in order that society may learn how to supply its material needs with the least expenditure of energy, so that on the material foundation there may be a chance for the higher powers of the race to unfold. Public ownership is *inevitable*, and woe to those who do not champion it, pretending that it requires too great changes. If these people should learn of some heaven after death it would be too great a change and they do not deserve it. They deserve only eternal stagnation—even death is too good for them.

When I think of the people, kindred to these, who through some saintly or sickly prejudice will not use politics, I picture to myself a man about to be devoured by a wolf, who from a prejudice against clubs will not use a powerful one which he holds in

his hand, to protect himself. Right politics should be taught to children in the baby schools; women should form political clubs to compel the men to rally to the public ownership issue and to organize and strike politically for freedom. Would that we had such women, for surely men have proved themselves political imbeciles. In the dreary apathy and inefficiency of American men, is there not some hope that women who are fresh to these things will lead out independently to an activity that will shame and sting men?

Man is worn out. The terrible strain of business competition, of getting a livelihood, has exhausted his nerve force, so that he is incapable of thought or effort beyond the routinary kind. He cannot imagine, because his inelastic brain will not act. Look at the faces of men on the streets and tell me what you can expect of them. Women have so far been spared the paralyzing strain of business. They may act the part of nation and race saviour if they will seize the key-thought of the coming age, the public ownership of monopolies, and teach it to the world and arouse the world to action.





Our Prophets and our Sages have foretold the coming time

NEW BATTLE HYMN OF THE REPUBLIC.

BY CORA A. MORSE.

DEDICATION.

To My Mother, in whose veins the blood of the French
Revolutionists and the American Patriots is coursing,
and from whose heart the milk of human kindness
overflows;

To the workers in the field of reform everywhere in the
wide, wide world;

To all who love and all who suffer.



OUR Prophets and our Sages have foretold the
coming time
When right and truth should triumph in
their majesty sublime,
When Freedom's fragrant laurel should our
every brow entwine,
As Time went rolling on.

CHORUS.



HALLELUJAH! spread the story!
Hallelujah! spread the story!
Hallelujah! spread the story!
As Time goes rolling on.



THEY saw it in the sunshine on the old
New England hills,



They heard it in the murmur
of the babbling brooks
and rills;

It blew in Summer's
zephyrs and it sighed in
Autumn's chills,

As Time went rolling on.

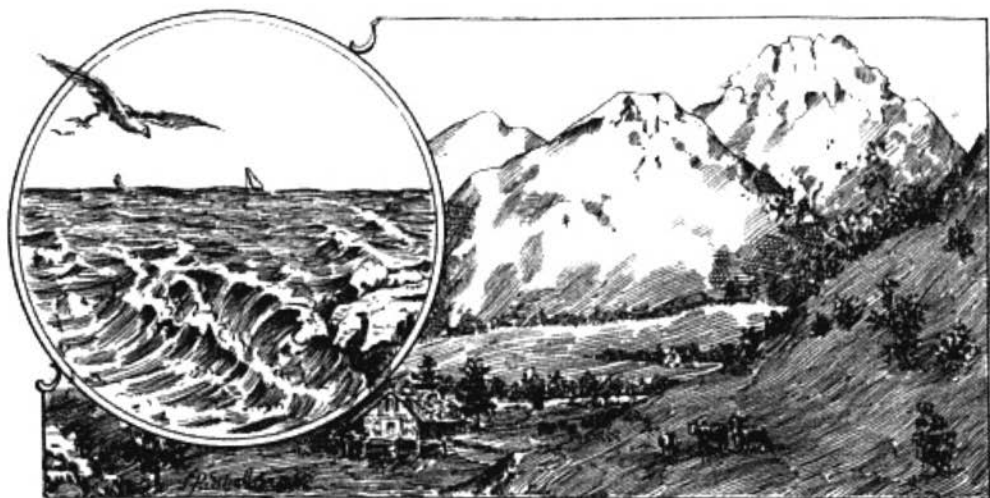
Chorus.



HEY saw the Nation's daughters, hand in hand
as Time sped on,
With true and faithful brothers, equal
mated, equal born;



They sent the tidings Westward of the dawning
of the morn,
As Time went rolling on.
Chorus.



THE wide Pacific waters rolled the echo
o'er the main;

It shook the heart of empires, as it reached
Beth-peor's plain;

The Alps sent on its thunder, ringing o'er each
mountain chain,

As Time went rolling on.

Chorus.



THE Earth took up the anthem, as it swept
from sea to sea,

The shining Heavens sang it, this sweet
message of the free,

Till God himself proclaimed it seal of our divinity.

As Time went rolling on.

Chorus.



REPEAT the wondrous story, sing it o'er
and o'er again,

That justice, truth and human love
shall rule the courts of men;

Let angels swell the chorus, in a glad
and grand amen,

As Time goes rolling on.

Chorus.





SOME blow once more the bugle blast,
that never sounds retreat;
And plant again the standard that
has never known defeat:
Put on the strength and courage that
for victory is meet:
For Freedom's hosts are born.

CHORUS.

H ALLELUJAH! spread the story!
Hallelujah! spread the story!
Hallelujah! spread the story!
That Freedom's hosts are born.



Plant again the standard that has never known defeat.



THE hour is opportune in which to answer the guesses and explain the reasons for our choice of colors in the dress of this magazine. The jubilee flags and buntings are flying, bands are playing, and the sound of marching feet stirs all there is of patriotism and fraternity in the human heart. Our forefathers chose better than they knew the colors of America's banner, which is her proclamation of the inherent qualities of the nation. It was known in the early days on every sea and land as the "flower flag," so christened by the surprised and admiring Germans as they first beheld its gorgeous folds flying from ship mast, and outlined on the sky. "Flower flag!" yes, that is correct, a figure of speech used, perhaps, without due consideration, but with a fitness as yet but imperfectly understood.

Inherent in every seed are the germs of life that push forth into bud and blossom in colors that wave from its stem, the proclamation of its qualities of form, color, and arrangement. Following all nature, empires and republics have floated from masts and towers, the flags that told the story of their development, their inherent qualities as nations. No nation ever has been, or ever can be more or greater than the flag it fights for, represents.

Both time and space forbid a treatise upon this subject. It

will be apprehended, however, when we discover the hidden meaning of our own flag. E. Frances Dawson has given the world the best interpretation of its meaning thus far in her magnificent poem, "Old Glory." Much, however, remains to be said of its profound significance. We reveal in our figures of speech the intelligence which emanates spontaneously from the source of life itself, and this intelligence is *always* truth, upon all subjects. It is something that education has nothing to do with. It emphasizes and substantiates the theory of vibration, and makes it no longer a theory but scientific fact. We speak of "cold facts," "cool logic," "mild reasoning," etc. We do not understand that the cool currents and cool color, which is Blue belong by nature to the front brain, where our reasoning faculties are located, that through these negative Blue currents or colors, we work constructively, instead of destructively. We speak of the "heat of passion," the "blood of labor," and respond to the sentiment "Give me liberty or give me death," without reflecting that the heat or life currents, the Red color, belong to the region of the brain that urges us to strike an antagonist, aids us in our labor in all departments of life, and "makes way for liberty" even to destruction or death. We speak of the "pure minded," an "immaculate heart," and a "white soul," in blissful ignorance of the fact that the life of the spiritual man we refer to *is* pure, is immaculate, and vibrates forevermore in the white light of the universe. Whether it is the white principle in protoplasm, or the white matter in the human brain, wherever found, it is the uniting, harmonizing power, manifesting through life from monad to man. We thus see that the Red, White and Blue, are the physical, mental, and moral, color vibrations, speaking through creation from flower to angel, pushing their way for recognition through all the ages up to man, and through him manifesting according to his perception and growth, until at last they wave in triumph over a nation whose inherent qualities are adequate to the redemption of every promise. Red, White and Blue! The seal of the Almighty is set upon this combination. It means the perfect balance of our triune natures. It means also, when realized in the mutual relations

of men, and their actions toward one another, a harmonized, happy and royal order of society, filling the earth with human glory.

The Red symbolizes:

Life—the Blood

Labor—the Will

Liberty—the Aspirations.

The White symbolizes:

Purity—the Heart

Peace—Friendship

Power—Maturity.

The Blue symbolizes:

Reason—the Brain

Reflection—the Perceptives

Reform—Construction.

Our Nation offers "life, liberty and the pursuit of happiness," we permit the worship of God according to the dictates of one's own conscience, and offer homes, education and opportunity to all who come to our shores, and become our people. Our inherent characteristics compel this, our flag proclaims it; and because our Nation is to-day repudiating the pledges of its banner, we have dressed in the Red, White and Blue, to attract attention to the Nation's promises, to disseminate the knowledge of its inherent powers, to aid in the development of its conscience, to call the hosts of justice to the fulfilment of its promises, to publish the tidings that the Kingdom of Peace is at hand, to unite the Nation and the World in a band of fraternity in the cause of all-embracing truth which our colors stand for. In the name of the Red in the "flower flag," let us make better conditions for Life and Labor and thus help all humanity work out full Liberty for body and soul. In the name of its six bars of White, let us establish Peace, encourage Purity, and thus become a Power upon earth for good. In the name of its Blue field, which speaks in unmistakable language, let us develop the highest Reason or Intelligence, let us reflect and *act*, until the whole social world is reformed or reconstructed, and becomes the embodiment of the sentiments our colors emphasize.

RED—WHITE—BLUE

LIFE—LOVE—LOYALTY

Reader how do you like our new dress?

CONSERVATISM VS. PROGRESS.

EVEN as our brains are constituted, it is quite difficult enough to get out of bed on these chilly winter mornings. The debate is between the conservative instinct to enjoy the warmth of the blankets, of which we are so consciously sure, and the progressive instinct to get the day's work under way, and so be certain of getting a roast for dinner and of keeping up with the house rent and so be making sure of a place to spread the blankets.

Conservatism says "This is so warm and comfortable! Let's enjoy it a little longer. It's desperately chilly anywhere but just here."

Then the Progressive Instinct says "But it will be cold all day out there where your clothes are, unless you move. Get up, get your blood in motion, light a fire, get breakfast, get the morning paper, start the day to going, and you will be lots more comfortable than you are here. You'll be doing something; instead of just keeping warm. Why, even that stupid old conservatism will like it better than lying here, and will try to keep you from going to bed to-night when you should, because it will be so warm up by the fire and the bed will be so cold."

And so the debate goes, until you cut it short, either at first through choice and agreement with Progress, or at last after too long agreement with Conservatism, when Necessity, that summing up of facts in the case, dictates a verdict much as a judge might to a recalcitrant jury.

The long debate in society between the Conservators and the Innovators is not so very different.

"It is easy and comfortable to do as our fathers taught us," says the party of wealth, respectability, conformity and inertia.

"It is necessary and much more comfortable to be changers of institutions in our day as our fathers were in theirs, and so make the world better for our children as our fathers made it better for us," says the party of experiment, change and growth.

"See our vast commerce!" says Conservatism.

"And your sweat-shop slaves and tramps!" says Progress.

"Our trade balances are becoming quite encouraging," says Conservatism.

"The cotton weavers are on strike against a ten per cent. cut in wages," says Progress.

"The home is the corner-stone of the nation; make no changes for fear you may endanger it," says Conservatism.

"The unemployed have no homes; the employed are becoming less able to afford homes; and the half-million prostitutes are outraged Nature's reply to your greedy wealth and your brutal respectability," says Progress.

The man who is debating the question of getting up has only a single self to convince. His brain has, if he is a healthy, normal man, kept itself together so that a single strong conviction and a single strong resolution mean immediate action. Even with this one-house brain-legislature, the clock too often strikes once more than it should before action wins the debate against inertia, and the man gets himself about his real work of being awake and alive. If the man had two brains to convince, instead of one; if a single elect cell had a veto power over all the others, and might authoritatively say "lie still," after the others had said "get up;" if the brain had set apart certain of its cells on high benches in black gowns and they might also exercise a veto power, and say, even after all the rest had concluded to get up, "lie still; to get up is unconstitutional; your fathers have left us written directions that you are not to be allowed to get up"—in the event of any of these contingencies, when would the man be likely to get about his day's work? In the event of all of them, where would be the asylum capacious enough to hold him and his endless indecision?

Our generation is helpless in the meshes of conflicting power and judicial precedent. We do not govern ourselves or make our own laws; we elect legislators and congressmen to do it for us. Then, as if to make sure that they shall not do it, we divide them into opposing chambers, and put a governor or president over them with authority to nullify the acts of both. To ourselves we reserve no power to interfere with the acts of either. Behind

both legislator and executive, we station the real ruler of the country, the judge, armed with a mass of conflicting precedents, a mass of conflicting interpretations of the written constitution, a mass of conflicting principles of the unwritten constitution and of the common law. He is the final arbiter of every dispute, and his "you may," or his "lie still," is the final law in every case.

The man who cannot make up his mind is a fool.

The nation which cannot meet the exigencies of its life and master them is a fool raised to the seventy-millionth degree. Its mind is hopelessly divided, and strong national action cannot be until it is again reunited in the people themselves.

The first essential to progress is complete democracy.

J. H. M.

THE NEW ECLECTICISM.

THERE has been eclecticism in the past, but it consisted in selecting supposed truths from the conflicting systems. The result was a patchwork instead of a harmonized thought. The new eclecticism performs no such bungling work. It is pre-eminently synthetic. It sees that nature's great constructions are all dual—positive and negative. The war of human thought has had largely this result, that one school has assumed the positive phase to be all, while its opponent has entrenched itself in the negative. Both have been true, both false. The truth is only reached when the opposites are fused in unity. This the new eclecticism does. It has discovered the fusing element which makes the two one.

Philosophers have fought for ages in two opposing armies—the Sensationalists and the Idealists. The first has declared that all ideas are derived from sensation. The second has, with equal pertinacity, affirmed that a large proportion of our mental concepts could not be derived from any action of the five senses. The argumentation of thousands of years has brought the contestants no nearer together than when they began. The new eclecticism ends the controversy. Nature's units are plural. Man is com-

posed of a conscious and a subconscious self. The subconscious self has senses corresponding to those of the conscious self. These senses constitute the basis of the intuition, suggestion and inspiration of the idealist. There is no ideation without prior sensation, but there is a higher, a more interior sensing than the merely physical feelings. Philosophy is now at one with itself.

In regard to Religion, we have had endless conflict. The religious instinct of a future life has been wedded to the faith in the miraculous. Rationalism has repudiated miracle, and with that the faith in future life. Both religionists and rationalists agree that there could be no revelation of a future without miracle. But the genuine eclectic has discovered that the long array of supposed miracles of all the ages were simply and only natural occurrences, but unmistakably proving the fact of continued life in the future. We have then a natural religion, and a religious naturalism. The two are one.

So also, we might show how the contests respecting free-will and necessity, and other great questions, are all resolved by our new eclecticism; but space forbids. We only add that THE COMING LIGHT will be an exponent of the eclectic method, and will do its part in harmonizing instead of disintegrating humanity.

J. S. L.

INDIVIDUALISM VS. ALTRUISM.

MUCH is being said regarding Individuality. By many it is feared that it will be lost under certain conditions of society, should such conditions ever obtain.

What is Individuality? Can one lose that which he does not possess? Individuality is that which is indivisible. It is oneness, singleness, completeness, wholeness. That which is indivisible cannot be that which is not yet matured—that which must have something added to it to complete it. Man is yet that incomplete thing. He is but part man. He has the rudiments—the possibilities of the man. He is lacking in growth in development—maturity.

The human kingdom differs from all other kingdoms. It is more than each or all of them; it embraces them all and more within itself.

Man is a complex being made up of all the kingdoms below him plus the human, but these kingdoms have not become harmonized as yet within him; sometimes one rules and sometimes another.

It is the mission of the human to harmonize these kingdoms—to transform and transmute them into its own nature and thus gain harmony and oneness.

How senseless to talk about any condition of life destroying man's individuality. Man is in process of individualization and that condition or environment which will best aid his normal growth and development hastens him to his destined goal—Individuality.

Thus much regarding the individual, how about society? How about the Individualism and Altruism of society?

There are two prominent theories entertained by the people respecting their relations to each other and to society—the Individualistic and the Altruistic, involving the query, which is the truest and best condition; or whether one's concern should be for the self, one's own, or for others, the neighbor.

In the past governments, institutions, trade, commerce and all business enterprises have been based upon the individualistic idea, and are almost wholly so at the present. There are, however, multitudes of people who believe in the altruistic principle and would, if opportunity offered, adopt it; but individualism is so strongly intrenched that those who would choose altruism cannot do so practically. But there is a strong tide of altruistic sentiment setting in, which will in the near future revolutionize society and the state. It must come; it is a law of human progress and no hand can stay it.

* In the early ages when man was ruled exclusively by the animal nature, he fought with the wild beasts and his fellows for existence—the fittest survived. But as time passed the weaker bonded together for protection against the strong and thus clans, tribes and governments were formed. Personal contact and associations with each other for self preservation developed in them a friendship—a concern for each other—a leaven of altruism.

As man has risen higher in development his wants have multiplied and call for and demand from the inexhaustible stores of production an ample supply—wants he could not singly satisfy,

therefore necessity compels him to link himself with his fellows. He is dependent upon others to supply his need of products which he cannot produce, so that the form of Altruism which necessity compels him to maintain is in truth but a semblance born of selfishness.

This is the Altruism of the trusts, combines and corporations. True Altruism is born of love. The best is not first. Let us hope!

E. S. S.

CHARTER POSSIBILITIES.

ABRAHAM LINCOLN declared that the object for which the heroes of Gettysburg fought, and for which we all ought to strive, is that "government of the people, by the people, and for the people, shall not perish from the earth."

The real question is, however, whether or not government of this method, order, and purpose shall appear at all in the earth. It is not here now. We find that our republican institutions do not bring it. All that the people do is to vote for a few men, who are supposed to be representative, but who after their election govern according to their own ideas and more often than not, it would seem, not at all according to the ideas of the people in general, but quite contrary thereto.

It is in municipal affairs that the first move seems to be making to institute government of the people, by the people, and for the people. Just now reformers may well watch the deliberations, and the issues thereof, of the freeholders engaged in a new charter for San Francisco. It is not at all impossible that the people of this city will have an opportunity to decide whether or not they will begin to take the municipal government into their own hands. The charter makers are likely to provide for initiation on the part of the people to secure amendments to the charter, and also for the submission to popular vote of such matters as franchises for street railroads, and other corporation enterprises, and the terms attending them. If the freeholders are brave enough to submit these provisions, and others like them, in the forthcoming charter, here will be a chance for the people to show whether or not they

are in earnest in desiring a truly democratic form of government. If they are in earnest to this end, they can have what they want. If not, they simply deserve to be domineered by the bosses and corporation dictators, and merit little sympathy.

E. B. P.

WHAT IS LIFE FOR?

WE move that the whole world be called upon to stop operations for a while—until we find out *what life is for*.

What is the End which if attained would make life reasonable and worth living?

In our judgment, an agreed consensus of opinion, on all hands, upon this question would quiet most of our turmoil, and facilitate our advance toward—well toward whatever we agreed upon as the rational aim and end of life.

There appears to be, at present, the utmost confusion of ideas upon this point. Judging from what we may observe of effort and conduct, different people would give varying answers. Some would probably say that the end of life is to eat, drink and be merry; or to lay up wealth; or to spend money and cut a dash; or to move in first-class society; or to be models of fashion in dress or social custom. Others would declare that the end of life is to get position in the world; to wield influence; to be leaders of men, admired, praised, honored, followed, and afterward eulogized in cyclopedias and biographical gazeteers. A number of people would affirm that the end of life is higher; to gain knowledge, for example; or to secure culture; or to develop character. Not a few would be ready to maintain that the only rational object of life in this world is to get ready for life in another world, to escape hell, to make sure of heaven. And quite a multitude would affirm, either helplessly or jocosely, that the only possible object is just to exist, by hook or crook, and upon the easy rules of "go as you please."

Now it is pitiful from one point of view, and ludicrous from another, that the people of this world have lived here for nobody knows how long (somewhere probably between 6000 years and

600,000 years) and no one is yet able to give a generally acceptable answer to questions concerning the purpose, meaning and mission of human life. The primer class stands in blank and astonished silence before the question, and the university graduates give only mumbled, inconsistent and mutually contradictory replies.

Now this is bad. It is bad for people generally, but especially bad for reformers, such as conduct this magazine and the others who peruse its pages. How do we know what particular reform to advocate, and by what methods and upon what lines to push forward, unless we have clear conceptions of the end to aim at, the goal to attain? We are ready to dig in the tunnel, but how far is it through the mountain, and where are we to come out? We want to build the new tower, but what is the use of it if we are to have only Babel around it, and forever?

So, as said at the beginning, we move, Mr. President, that the whole world stop short where it is, and give this question profound consideration. Yes, and let's go further, for the sake of practical results. Let us have a vote on it. It is evident that we shall never reach a conclusion in a philosophical way, else it would have been done long ago. But we might decide it by popular suffrage. It ought to be by the Australian ballot system so that each voter may be perfectly free to record an honest opinion. Let all the earth vote. Call home the Klondyke miners, the naval expeditions of European powers that are trying to loot China, the Spanish army in Cuba, the consular agents from all foreign countries, all travelers in alien lands, the missionaries, and everybody else who is running to and fro throughout the earth, and let us eat little, wear plain clothes, live very simply in short, do only necessary work, and, having laid aside our present feverish distractions, sit down calmly and reflect for three months on this deepest of all problems. At the end of this period let us go up to the ballot box (woman suffragists allowed) and settle this matter in the regular and approved democratic way. Yes, settle it! for it would manifestly be the duty of each and all of us to fall into line, adopt the object of life as thus determined, and work together like Trojans for the consummation of this end.

If the world will undertake the project, this magazine will agree to suspend its issues for the three months and begin again when the votes are all in and counted, and the decision is recorded in the archives of man and in heaven's book of doom.

Meanwhile, awaiting a general movement to solve the problem in this way, we would be glad to receive the individual opinion of any one who would like to have a voice in the decision.

E. B. P.



NOTES.

The pitiful story of the San Francisco laundry girls, who work eighteen hours a day for the miserable pittance of thirty cents, is enough to make one's hair turn grey in a night. What are we coming to? Who said women have all the rights they need? What kind of American citizens will these broken down, dispirited women furnish, when, worn out at the tubs and irons, they seek matrimony for support? Can we afford to thus rob the republic of muscle and brains? If we are incapable of reasoning such wrongs to their conclusions, may the Lord have mercy on our souls! for we are lost beyond all possible redemption.

One of our fellow men was knocked down upon the street a few days ago and badly injured. Blood was streaming into his eyes from a wound in the forehead. He was dragged to the sidewalk and lay there in agony, with a gaping crowd around him, for twenty-five minutes before a patrol wagon came to take him to a hospital where his wounds could be dressed. If the Fire Laddies were thus tardy in their responses, where would our protection be in hours of danger? Such occurrences seem inexcusable.

* We extend thanks to the numerous friends throughout the land who have poured in an unexpected number of individual and club subscriptions during the past two weeks. We anticipated a response from personal friends, but are not quite prepared for this overwhelming demand and regret to inform our readers that the January number is very nearly exhausted.

We have a limited supply of the December number containing the portrait and memorial service of James G. Clarke. Send in your orders until the supply is exhausted.

We have provided bountifully this month by doubling the number of any previous issue, hoping to fill the rapidly increasing demands. Subscribers who will favor us with a list of their liberal friends, to whom sample copies may be mailed, will assist us in still further increasing our subscription list. We feel confident that the attractions of this number will be a sufficient guarantee to warrant future effort on the part of our readers.

Rev. Phillip Aklis Hubert, to whom our readers have an introduction in this issue, is the financial secretary of the Livingstone colored school located at Salisbury, N. C. This school has made a history peculiar in the annals of American education; and until recently has been supported entirely by the colored people. Mr. Hubert is now traveling and interesting *all* people in its behalf. We hope he will furnish an article upon the school and its workings for the information of our many subscribers at no distant date.

We add this month two new departments. *Child Labor* is to be conducted by Miss Eva V. Carlin of Berkeley, Cal., whose ample and accurate information in this field, together with her facile pen, will ensure the interest and profit of our readers. The other new department is the *Bible and Pagan Classes*. The purpose is to give selections, upon high themes, from the best and noblest utterances found in various sources; thus showing the "sympathy of religions," and illustrating the fact that men under all skies have not lacked exalted lessons from the moral masters of the world.

Look out for *The Sphinx* in the March issue.

NEEDS OF THE HOUR.

READ with unspeakable delight the *Needs of the Hour* department, and know that it will prove a decided blessing to the growing number of interested women, scattered near and far, who are fast learning to think seriously and give expression to their thoughts. Our real *needs* are more numerous in many directions than we are wont to recognize. We grow pessimistic, turning back to the failures and mistakes of the past, and lingering in the gloom of their shadows. We sigh over lost opportunities, and dwell regretfully upon what "might have been" and point to some special misfortune, as responsible for our inability to keep pace with others—who with more determination, and greater perseverance, have reached the attainments we desired, but had not the stamina to secure. As if any event is a finality!

We rehearse with melancholy satisfaction the unfortunate occurrences that have blighted our hopes, and disappointed our expectations, and then furnish willing resignation to the depressing influence of their recollection. We bring out these mouldy memories, and stale experiences that we have cherished and brooded over in solitude, and pour them into the patient ears of friends whom we would fain *entertain*—who perhaps are endeavoring to overcome conditions a thousand times more difficult, and straining every nerve to maintain a cheerful exterior. Meantime never dream that there is mutual need for wholesome, cheerful recognition of what the present, and the coming time hold in store for us, in the line of infinite possibilities. We need to remember that worthier individuals—nobler souls have endured far greater hardships, and faced the future with a sublime courage, that it is wise to emulate. Cheerfulness and good nature are elements of strength, and if we do not possess them naturally and we *need* to cultivate and encourage them or originate them, even, till "by seeming what we are not we grow to what we seem." So let us ignore the miseries of the by-gones, and in the spirit of Ella Wheeler Wilcox, "Instead of regretting, Resolve, Resolve."

Another imperative need is a more ready response to the countless applications that besiege us at every turn for personal assistance. We see the injustice of trusts and monopolies that deprive the would-be workers of opportunities to do for themselves. And while we work diligently for the better conditions, that will lift the burdens from the shoulders of the masses, we must not forget, that during the transition period it is the duty of each one of us to contribute all we can to relieve individual cases of want and suffering. Especially is this called for in the case of women who are struggling for standing room in the world and often obliged to provide for sick and dependent relatives. A genuine sympathy expressed, a few kindly spoken words, are not without value. But are there not many of us who have all the comforts and many of the luxuries of life, who do not realize that it is possible to deprive ourselves of some coveted indulgence for the sake of aiding those less fortunate? It is passing strange that during the holiday season we find pleasure in bestowing gifts on those who are already burdened with possessions, and overlook those in actual need. Like the small boy in the January number of this Magazine, who "kept the nickle in his pocket," we hold on to the half dollars and dollars that a little self-denial would enable us to part with, and that would do incalculable good, if dropped into purses that are empty. The example of the Salvation Army representatives, eating their bread without butter, drinking tea without sugar—and by various similar methods providing contributions for their rescue work—is a standing rebuke to our thoughtless selfishness and is sufficient to fill us with painful chagrin, when we consider how utterly we have failed to grasp the lesson that Charles Read endeavored to inculcate in his old-time novel, "Put Yourself in his Place."

S. M. KINGSLEY.



An anxious mother in Kansas writes as follows:

I feel just like taking advantage of your message department and bringing my sorrow to you. I have a beautiful daughter who is afflicted with epilepsy, which was occasioned by overheat during a fire which swept the prairies of Missouri where we then resided, and necessitated all the help within reach to save the home we lived in. My daughter worked with the fire-fighters until prostrated. A few months later the spasms came on and have shadowed her life until now, a period of some twenty years. Physicians of all schools have failed to help her, and her life, which might have been useful, is blighted. If it had not been for the carelessness of a neighbor who started the fire, and if the doctors had been less ignorant, it would have been so different. She has been injured rather than benefited by the drugs taken and methods prescribed, and this has gone far to discourage her. She is trying Mental Science now, believes it is the true method and seems hopeful of relief. But my faith is small. I feel so grieved and rebellious to think of her ruined life. It seems unjust that anyone should thus suffer. What comfort is there in such an outlook for her or for me?

Sincerely yours,

A. M. F.

Your message from far-away Kansas takes hold of me peculiarly. Having lived in Missouri these prairie fires need for me no description. I see the whole situation, and feel your heartache and that of your daughter. Have pondered long before replying, but the answer is clear to my understanding, and I hope it may be made clear to yours.

Your daughter is right in her estimate of Mental Science; it is the *one* saving grace. It stands far in advance of every other method known to the world, *i. e.* the *true* Spiritual Healing Science which we name Mental Science. The subjective atmosphere where the soul resides, and where the healing power is generated, is the plane we *must* aspire to. We must learn the lesson of self-dependence in all emergencies such as hers. We must realize that God and one are a majority and be able to keep ourselves allied to the realm of the *real*. Your daughter ought to triumph in this faith, and will do so if helpful thoughts sustain her.

I would suggest that all thought of the neighbors' carelessness or the doctor's ignorance be cast aside and not considered as a cause of her trouble. Those things are past; let them lie in their graves. You do not know what your child would have been without these experiences. No one is to blame. Nothing holds her or you but thoughts. No thought of the "might have been" has any redeeming power. She is growing straight out of these conditions. If you will release her from the past in your thought, you will in a large measure cut the shackles that bind her. Set your face resolutely toward the future, holding her in mind as free and strong, and keep her there where no past vibration can strike her, and thus sustain her in the struggle for health and happiness. Your *real* child is, and ever has been, enfolded in the safe embrace of infinite and all-powerful, abundant and ever present *Life*; the trouble which has overtaken her at times is the miasmatic chill of physical environment which is neither infinite or eternal.

In the history of the world there is no more magnificent or startling picture than Jesus at the tomb of Lazarus. Standing there in his mighty majesty, he bids the dead "arise," the soul "come forth" bearing its body with it; and when this has been accomplished, he says in authoritative and emphatic tones to those

around him "loose him and let him go." Unconsciously we bind and hold those we most love to all kinds of dwarfing conditions and limited environment. The Christ within us must unbar these tombs, and bid the dead "arise" and "come forth." We must also develop strength to command others to "loose them and let them go." Everything we hope for, and are not, is the corpse in the tomb awaiting the voice of some Christ to call it to action, kindle it with life, bid it come forth and thus make the way for people to "loose it and let it go," free to fulfill its mission in the world. Many Christs have stood at the sepulchre of my life's dead these many years and have spoken the "arise" and "come forth," some in one way, some in another, until my dead self shouted reply and stood up in its "grave clothes" gathering strength to walk forth. And this fact alone compelled onlookers to "loose me and let me go." Some Christs have found me lately and have spoken the matchless words once more "arise and come forth." Lo! ablaze with light the soul responded, and *more* of me is awake and will be fully "loosed" in the right hour for my own and the world's need.

No power, no death, hell or the grave can blot out your daughter's sleeping soul. It remains for *us* to stand determined, calm, believing, with eyes fixed upon the psychic ether, where floats in rhythmic harmony all things from planets to immortal souls, and call in faith "come forth." Her dead self will rise, her whole nature will respond to the call. We must "loose her and let her go," and demand that others do likewise. Greater than fires, greater than doctors and their ignorance, greater than birth and creature environments, is her "heredity from God." The great "Eternal Will" pulses through her to her utmost salvation. If her concentrated strength and ours are insufficient, than the Epilepsy she is suffering from must yet be the Christ to waken her dead self and lead her from the tomb.

This last is a *great* truth, it applies everywhere. Our papers are filled with accounts of carnage in Pennsylvania, starvation in Klondyke, wage slavery and prostitution all over the world; and yet these very things are Christs, standing in awful majesty at the tomb of the mentally and morally dead, calling "come forth."

The heart bleeds, the brain is on fire, the blood boils and every nerve quivers when the voice takes these tones and meanings. But, calmly rising are the sleeping and the dead, their "grave clothes" will fall, these creatures will "come forth," and in turn become the authoritative voice speaking down the ages "loose them and let them go;" until all mankind is free.

Never was picture so graphic, never simile so perfect, as this one, which at first would seem paradoxical. We must learn not only to recognize the Christ and his voice but to become Christs, speaking the children of men into larger freedom, more life, clearer light and greater power. Until we so understand, it is travesty to say that "I and my father are one," and to pray "Thy will be done on earth as it is in Heaven."

AGRICULTURAL COLLEGE,
MANHATTAN KANSAS, January 24, 1898.

If a great purpose, a strong heart, and love for humanity—all these blended in the daily life and work mean any thing, they must mean in part, my friend, the success of your pretty magazine. The Pacific Coast has many voices, but not since the short-lived *Impress* has there been one so distinctly helpful. May the mission of the COMING LIGHT grow clearer and clearer, and the day dawn speedily for all who wait and watch.

HELEN CAMPBELL.

Send in your words of cheer, dear friends. We need them all. They cheer the pilot at the wheel on every strong sea. They are the resurrection voice speaking every sleeping thought to life and activity. They are the soul's prayer and its answer. They are the strength and salvation to any enterprise. Start these waves of energizing force in our direction and we will soon be floating upon them. Throw out these heart throbs and they will soon make an ethereal atmosphere about us, through which we can sail as easily as does the bird through its native airs, and catch the illuminations of both the human and the divine messages, which, when reported will set the world a-quiver with their intense light, and thus dispel material darkness and misery.

[Other messages answered in our next issue in the order in which they have been received.]



The child that is born on a Sabbath day
 Is lucky and bonny and wise and gay;
 Monday's child is born to health;
 Tuesday's child is born to wealth;
 Wednesday's child is fair of face;
 Friday's child is loving and giving;
 Saturday's child must work for his living.

So run the old rhymes descriptive of the Children of the Week, and if you look carefully at the beautiful picture of Grandpa and the Children, you will find them all, save Saturday's Child; but here he is you see, fulfilling his doom among the Children of Health, Strength and Beauty.

And the fate of Saturday's Child is his punishment for the crime of *being born*, it would seem.

Now, we do not propose to accept this sentence as inevitable, nor to regard it as right that little children should be claimed by wearisome toil at an age when the play of their happier fellows has just begun.

There is nothing more pathetic in this world, nay, nothing more wicked, than childhood enveloped in premature care and misery; childhood wrinkled, weazened and weakened; childhood bending under burdens too heavy for its strength; childhood severed from the healthful consciousness of youth, and the instincts and cravings of youth, forever unsatisfied, turned into a haunting curse of all their after joyless lives. We believe there is something radically wrong in a civilization that forbids children their divine right to play, and denies them all chance of a natural, balanced and beautiful development into manhood and womanhood. And so, among the diverse needs of the hour, among the new battle-cries for the betterment of human life, we recognize, as the most instant and vibrant, the call which is raised in the interest of wage-earning childhood; for we believe social redemption lies in child-saving; we believe that the hope of the future freedom of the race is enfolded in childhood's freedom.

Therefore, this department proposes to voice the cry of Saturday's child, and to summer and winter the thought of all means by which to stir the hearts of men till the real Kingdom of Brotherhood shall come, when all childhood may be set free from the misery of child-labor.

To this end the department will plead with educative force against the system that renders possible the employment in the United States of a million and a half of child laborers, under such sinister conditions as we shall depict from month to month, verifying our statements by scenes and results that are to be found in our own vicinity, where the evil is constantly increasing in magnitude.

It will maintain that it is the business of the State to see to it

that its interest in the child as a future citizen is not imperiled,—it should throw up barriers against the inroads of ignorance, which is Poverty's direst threat. Legislation is limited in its power. There are many wrongs and inequalities it cannot reach; but some things the law can do. Note the three points formulated and insisted upon by Toynbee: it should be invoked for the aid and protection that it can give on matters of "primary social importance," that are "proved to be practicable," and that will not "diminish self-reliance." In accordance with these requisites, the department will urge enforcement of the Compulsory Education law, and the establishment of laws to check the greed of employers, and to punish parents who abet the employers. Without State action, it is possible for a small minority to hold out and prevent better men from being generous and humane. The latter are at a disadvantage, until the power of the law *compels* the selfish to act justly. It needed an act of Parliament to convince the English mine-owners and manufacturers that the "state of trade" justified the abolition of child-labor, even when such labor was attended with the most cruel features.

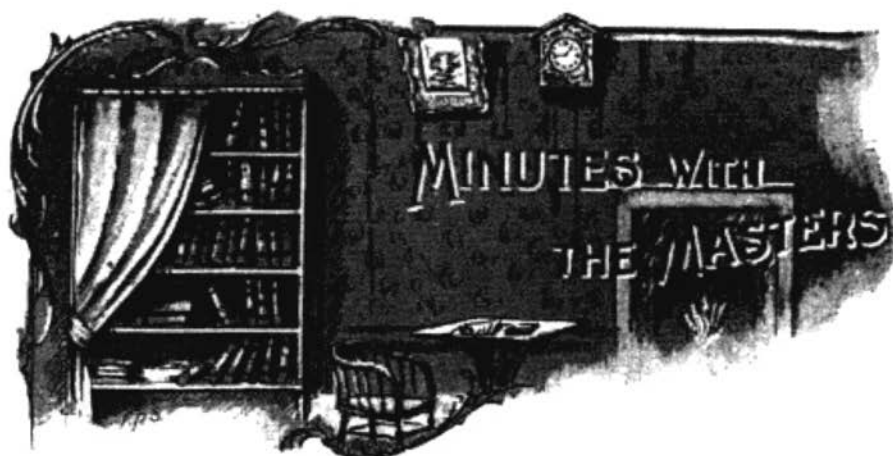
We shall denounce night schools as a petty, miserable evasion substituted for equity, and an irrational outgrowth of an irrational system; children who have worked all day with the intensity demanded by the conditions of labor in our time, (and the largest per cent of child-laborers is where competition is keenest, where *cheap* labor must be used,)—such children are in no state of mind or body to profit by the best possible teaching in the evening. Such demand upon their strength is only an added cruelty. In these pages there will be urged the establishment and maintenance of free kindergartens, so that *every* child may be reached and given an upward bent; the department will bespeak wider recognition of the wisdom of industrial training, which paves the way for the thorough trade training, the worker's buckler and shield against the drudgery of brainless manipulation. The Workingmen's School of Prof. Adler in New York, and Colonel Auchmuty's Trade Schools have demonstrated that much valuable educational devel-

opment may be thus wrought from juvenile labor without the reproach of the ruin of children's lives. The Children's Home Finding Society of California incorporates the industrial school in its plan of child-saving, and marks an epoch in the methods of caring for the waifs of the world. In this connection we shall urge the reformation of the laws under which California provides support for dependent children, for the State is raising an army of incapables where it should have self-supporting, self-reliant citizens.

The Department will have a further word to say concerning the compulsory education law. It is irrational to decree that children *shall* attend school without providing means by which the law can be fulfilled. For more than twenty years certain cantons of Switzerland have demonstrated the efficiency of a plan to educate its indigent children, not as a charity but as a right, all child-labor being absolutely prohibited.

We shall note every progressive step in the abolition of child wage-earning, keeping careful watch and record of each change of legislation concerning the hours of labor; for, "in France, Germany, and in the more progressive States of this country, legislative regulation of the hours of labor has been found an effective measure for the protection of the health of the women and children employed in factories and workshops," says the Factory Inspector of Illinois. And by successive onward steps the domain of right and freedom shall be occupied. We shall call upon Grandpa's Children—all the lucky and bonny ones—all the strong and gay ones, to think of Saturday's Child, to think of the squalid, hopeless, stunted ones wearing out their young lives in mines and mills, in stores and workshops. Oh, have compassion on these unfortunates, and wherever possible, out of your vast kingdom of goodness and grace, give aid and sympathy to the little toilers at the foot of the hill, that all may climb helpfully and lovingly to the full height of the freedom and beauty of childhood.

We shall appeal to all practical, sweet-souled humanity to work for the abolition of child-slavery. If the principle of child-care is valid, if education is legitimate, if mutual help and comfort, and love, and knowledge, and hope are factors in personal development, then a system that deprives *any* child of his birth-right is not valid, is neither legitimate nor defensible.



I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said than by painfully saying it again in one's own way.—*Ruskin, in Fors Clavigera.*



Would you be happy? Hearken then the way
Heed not to-morrow, heed not yesterday;
The magic words of life are Here and Now—
O fools! That after some to-morrow stray.

—*Omar Khayyam, tr. by Le Gallienne.*

Consider the cloak that our employment and station is; how rarely men treat each other for what in their true and naked character they are; how we use and tolerate pretension; how the judge is clothed with dignity which does not belong to him; and the trembling witness with humility which does not belong to him; and the criminal, perchance, with shame or impudence which no more belong to him.—*Thoreau.*

Each life's unfulfilled, you see;
It hangs still, patchy and scrappy:
We have not sighed deep, laughed free,
Starved, feasted, despaired—been happy. —*Broening.*

Let us not be content to know our masters in the past—to penetrate them, to admire; but let us, the late-comers, endeavor to be

ourselves. Let us have the sincerity and naturalness of our own thoughts, of our own feelings; so much is always possible.—*Saint Beuve*.

No present or possible genius can surpass you, ye ancient men of genius; to equal you is all the ambition allowed; but to equal you we must provide for the needs of our time, as ye supplied the wants of yours! * * * The poets and writers of the nineteenth century have neither masters nor models. * * * And why have they neither masters nor models? It is because they have one model, Man, and because they have one master, God.—*Victor Hugo*.

Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion of revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around us, and invite us, by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.—*Emerson*.

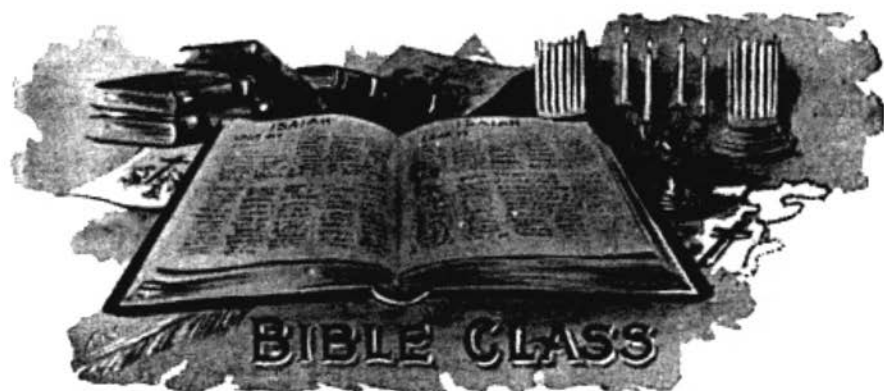
I know I am august,

I do not trouble my spirit to vindicate itself or be understood,

I see that the elementary laws never apologize,

(I reckon I behave no prouder than the level I plant my house by, after all.)

—*Walt Whitman*



DEITY.

God that made the world and all things therein dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things. In him we live and move and have our being.

The high and lofty One that inhabiteth eternity.

Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea.

God is a spirit, and they that worship him must worship him in spirit and in truth.

This is the message which we have heard of him, that God is light and in him is no darkness at all.

God is love.

The Lord is good to all; and his tender mercies are over all his works.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

There is no respect of persons with God.

Shall not the God of all the earth do right?

He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.



It is of little consequence by what name you call the first Nature, the divine Reason that presides over the universe and fills all parts of it. He is still the same God.—*Seneca*.

Praise be to thee, O Sun! cause of whatever is produced anew, and creator of the seasons! Thou, maker of the day, art a symbol of God's grandeur, a beam of his glory. Through the medium of thee, I seek him whose shadow thou art.—*Desartei (Persian.)*

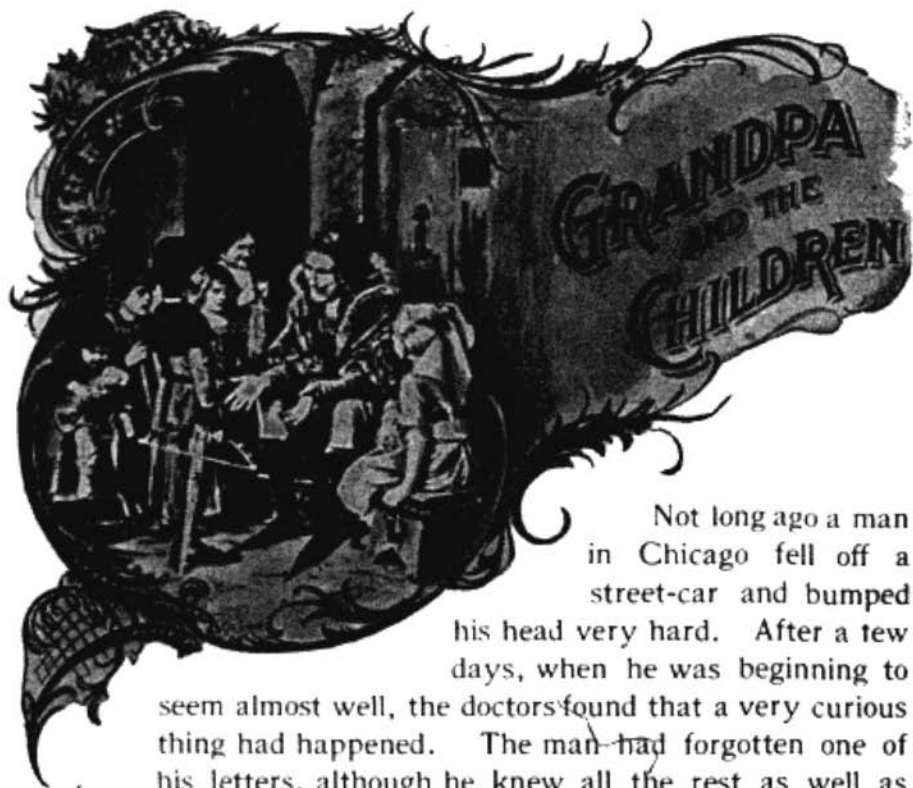
There is One Unknown Being, prior to all beings, and exalted above all.—All beings derive their origin from him. He is the Primeval Father, the Life, the Cause, the Energy of all things.—*Orpheus*.

There is One Universal Soul diffused through all things; eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind.—*Pythagoras*.

God is the Father of the Universe, the Sovereign Beauty, the Supreme Good, the Ruling Mind which orders all things and penetrates all things.

God appears in the best thought, the truth of speech, and the sincerity of action, giving through his pure spirit health, prosperity, devotion, and eternity to this universe. He is the Father of all truth.—*Zendavesta*.

Soar thou beyond all limit to the roof of the universe, thou shalt behold one tile of God's dwelling, one tile, no more. Ride thou on for eternity through the glowing heavens, mounted on thy fantasy, thou shalt not advance beyond his threshold. All nations and languages repeat the name of God. Yet cannot his praise be duly expressed by mortal till the dumb man shall be eloquent and sticks and stones find a voice.—*Anwai (Mohammedan.)*



Not long ago a man in Chicago fell off a street-car and bumped his head very hard. After a few days, when he was beginning to seem almost well, the doctors found that a very curious thing had happened. The man had forgotten one of his letters, although he knew all the rest as well as ever. And he had forgotten the name of one color, but had no trouble about any of the rest. If he started writing a letter he got along well enough until he came to a word with a "g" in it. He thought he was getting along all right even then, but the way he did it was to leave the "g" out of the word, and go right on. You see, the place for the "g's" in his brain was being pressed by the bump so that it could not work, and so the man could not remember the things that had been left to the keeping of that part. It was the same way with the word green. If the man tried to write about the grass, he was certain to spell it "rass," and he couldn't possibly remember what color to call it.

Now, some of you children almost make me wish that something of that sort could happen to you. Not to make you forget any of your letters. Oh, dear, no. It has been too much trouble getting you to remember them to have them lost out now. Nor to make you forget anything worth remembering. None of us know enough things as it is, and we need to be learning more instead of forgetting anything.

But some of you children know so many things that are not so, and are so sure of them, that it would really be a good thing if something might happen to the silly corners of your heads. If it were impossible for you to do any more remembering with them, it might give the sensible parts of your heads a chance to see things right and truly.

Some of you think that you are better than some other folks you know, just because your fathers have a little more money, than the other little chaps' fathers have, or because you have better clothes, or are a little brighter at your lessons. And then when you grow up, the silly corner grows up too, and gets to be something very dreadful indeed. Then you talk about yourselves as "the better classes," and even sometimes act very suspiciously and very brutally toward those who are more unfortunate, or weaker, or more modest than you are.

Of course, the grown-ups are worse than the youngsters, but that is only because the silly corner has had so much longer time to grow in. You youngsters are some of you about as bad for you size as anybody ever gets to be, and you are well on the way to being as bad as anybody ever gets to be at any size.

When a boy, because he is stronger than his playmates, bullies them and imposes upon them, he is pretty sure to grow up into a man who will be overbearing to everybody he is not afraid of.

When a boy or girl sneers at, or in any way picks upon, or even just overlooks and does not notice, any thing boy or girl, because of poor clothes, or dulness, or any other purely accidental you may be certain that a start is being made toward a manhood or a womanhood that just simply is not worth having in the world.

There are already too many men and women who think that because they are more fortunate, or brighter or better behaved than some one else that they should be allowed to live at the expense of, and act very badly toward, those who have been less fortunate.

Nobody worth while ever acted so.

If only those of you in whom the silly corner has started to grow, or in whom it has grown, could have it bumped just enough to put it to sleep, you would be very lovely indeed. And that's what I meant by saying, that I sometimes almost wished that an accident of just the right sort might come along and hit your foolish little heads in just the right place just hard enough to make you leave some frightfully bad manners out of your daily lives and actions.

Of course there is a better way to get rid of the bad manners than by falling off of street-cars. You knew all the time that I was going to say that, didn't you? And that better way is:

By acting the best you can think of toward everyone you meet, and not showing in your actions that your heads have any bad manners in them at all.

In a little while the silly corners will get tired of trying to make you mind them, and they will begin to do honest work instead of telling lies to you.



COMMENTS - AND EXTRACTS

The following are extracts from the Los Angeles papers in reference to the Union Reform League and its leader, Rev. W. D. P. Bliss who is called "Labor's Champion."

LOS ANGELES, Jan. 20. —At the Hotel Van Nuys last night Dr. John R. Haynes banqueted the ministers of this city, of all denominations, in honor of Rev. W. D. P. Bliss of Boston, who is here in the interest of the advancement of the cause of Christian Socialism and who has lectured upon that subject during the past two weeks at St. Paul's Episcopal Church.

Owing to the fact that the large banquet room was engaged, a smaller and, by the way, a much cosier room was furnished on the first floor. No attempt was made at elaborate decoration. The long table which occupied the full length of the center of the room, was dressed with pink and white carnations, Roman hyacinths, maiden-hair and smilax and lighted by numerous wax candles in silver sticks shrouded in red and green shades.

The menu was an elaborate one and was served under the personal direction of Joseph Reichl. The following guests were seated: Rt. Rev. Joseph H. Johnson, Rt. Rev. George Montgomery, Rt. Rev. John H. Newman, Reverends Hugh K. Walker, Warren F. Day, A. G. L. Trew, A. S. Clark, Haskett Smith, J. W. Ball, A. C. Smither, J. J. N. Kenney, John Gray, D. McKenzie and G. H. Hughes, Rabbi Solomon, Judge Enoch Knight, Judge Lucien Shaw, Major H. T. Lee, Charles W. Johnson, Arthur Letts, Mr. Whitehead, George I. Cochran, James J. Van Rensselaer.

Rev. Dr. Bliss was then introduced, and briefly stated the objects of the Union Reform League, which he represents, as the purification principally of municipal governments in the larger cities, and the advancement of Christian Socialism. The speaker then said that religion could not be left out of true socialism, and the only aim of Christian Socialism is to better the municipal governments, until the people of the United States had what their forefathers fought for and bequeathed to them, a government for the people and by the people, and not a government controlled by politicians or parties. The speaker said he had talked with the Mayor and the Auditor of this city, and was impressed by their helplessness to do what was right. The only remedy was the expansion of government. Let the municipality control all and do away with contractors and contracts, and elect honest men to control. Rotten municipal governments furnish the gangrene that is eating away the flesh of

the nation poisoning its blood and rendering it a mockery of what it should be and purports to be.

Since coming to this city, Dr. Bliss said, he had been much encouraged in his work. One man had offered \$500 as a nucleus of a fund to build a clubhouse for the Union Reform League, and endeavor to unite all Christians in a work for pure government of this city. Not a word had he to say against the League for Better City Government or the Pure City Government League. They were doing good work, but Christian people should work as well, outside of politics. "It is because we put our worst and weakest citizens in office that our cities are so misgoverned, not because the character of the whole people is bad."

The speaker then outlined the plan of his work, which will be given in full later on when his plans are perfected.

A sermon which was given to a large body of the clergy is reported by a later paper under the heading of "A Corporation Roast." He has not minced matters but the people have stood by. It would appear by this that Brother Bliss has stirred the heart of our sister city to its depths, and that she intends to put on the "whole armor of God," and assist in bringing in the reign of righteousness, equality and peace. It is cause for great rejoicing that the Christian people are taking the initiative in burying differences and are declaring their willingness to work together for common weal. When they demonstrate such possibility by their example, political parties will fall into line and some day ere we are aware the fragrance of Freedom's laurels will float upon the blessed air we breathe, the warmth of love's currents will reach from heart to heart and the light of the new day surround us.

A few years ago a company of Indians were captured on the Western frontier. Among them were a number of stolen children who had been with the savages for years. Word was sent throughout the region, inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings—a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and with eyes filled with mother love peered into their faces, one after another, but there was nothing in any she could claim; nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and in soft, clear notes, began a simple song she used to sing her little ones. Not a line was completed before a boy and girl sprang from the group, exclaiming: "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.—*The Scholar's Companion*.

This is a wonderful illustration of the power of memory to recall the past, and is a revelation to every thinking mind, substantiating, as it does, the unceasing vibrations of mind as well as matter. Without the vibrations of the mother's voice to awaken the memory of these children they would have been lost to her so far as other recognition goes. The recording angel of their being had written upon the imperishable tablet of their minds the words and melody of their mother's song and when the chords were struck after the lapse of years, the brain cells were stirred to activity and catching their key from the oversoul reproduced them. And lo! memory became the angel of revelation, and heart reached heart in a spring of overflowing love. Is the power of God or angels greater?

Dr. George B. Hazelwood relates the story of a ten-year-old child of one of his patients who cannot speak to its father, though perfectly glib with everyone else.

Previous to the child's birth a difference arose between the parents, and for several weeks the mother refused to speak to her husband. The offense, whatever it was, was condoned, but not till after the child was born. In due time the little boy began to talk, but when with his father was invariably silent. It continued thus till the child was five or six years old, when the father, having exhausted his powers of persuasion, threatened condign punishment for its stubbornness. This was inflicted, but without eliciting a word, though his groans told too plainly he could neither cry nor speak, and that he vainly tried.

Though on perfectly friendly terms with his father, attempts to speak to him elicit nothing but sighs.—*Indianapolis Sentinel*.

How many more such examples does the world need to convict it of the "sin against the holy ghost," i. e., the feminine principle in nature, manifesting in all creation from the azoic age to the age of mammals and man. The crime against motherhood (the holy ghost) is the failure to provide prospective creators with suitable conditions under which to generate perfect creatures. Because of this we are a nation of lame, halt, deaf, dumb, blind, and idiotic specimens that beggar description. It depends upon us here and now what the future record will be.

Rev. Burt Estes Howard of the First Presbyterian Church of Los Angeles in recent sermon on "Municipal Corruption," says among other splendid things that "In our eagerness to locate the blame for particular wrong-doing on the individuals who have been guilty of venality and corruption we are apt to forget how far our own political imbecility and shameful indifference to the higher interests of our municipality may have made the present state of affairs not only possible, but inevitable. A large share of the odium in this wretched business that we are now unearthing should rest with ourselves; with us good and reputable citizens, who have been too busy about our private interests to bear our part in interests at large."

"We are a people of low political ideals; with no lofty conception of citizenship, no high thought of the meaning of the state. So low have we fallen that we have come to look upon politics as merely the exploitation of party greed, the devising of a method to secure successfully, not good government, but the distribution of patronage. We are a people sold out body and soul to the market, and there is little of that true patriotism in us that is willing to sacrifice time and money and strength for the public good."

"There must be some higher and better motive power than money behind the municipal government, or you will have nothing but corruption and oppression. There must be honesty, that no bribe would dare solicit; courage, that quails not before the onset of greed and passion; highmindedness, that will not stoop to trickery and chicanery; fidelity to duty and enthusiastic devotion to the public welfare, by which all selfish interests are absorbed."

"In short, if the people want good government to come out of the city hall they must put intelligence, honesty, unselfishness and honor into the city hall and keep them there. They must not expect the currents of righteousness and benign administration to flow out of that reservoir, unless the current of sound thinking and high endeavor are steadily flowing into it from the hearts and the homes of the people. If we are to have clean government we must begin by being clean ourselves, with a quickened political conscience, and a willingness to assume the duties and the responsibilities of citizenship."

That's a preacher worthy the name. He is no longer "sky scraping" or philosophizing about the "home over there," neither does he offer doctrines of the soul's salvation to homeless, hungry humanity. He knows that humanity can be

trusted to save themselves if given the opportunity, and that things on earth need his consideration. He has opinions on political subjects and has the courage to express them in his *pulpit* where they will do some good, instead of holding it too sacred for the discussion of life's *real* problems. May his tribe increase.

Our March number will be full of food for the mind and soul. Its literary and artistic measure will be running over full.



VOX POPULI.

"Never has a more loving message been sent out to the 'Orphan Humanity' than that which radiates from the pages of the December number of THE COMING LIGHT."—*Mercury, S. F., Cal.*

"The December number of THE COMING LIGHT contains some beautiful illustrations and if its contents pre-figure those which will follow during the year it will prove to many an illuminator in very truth."—*Pacific Ensign, S. F., Cal.*

"The first number of THE COMING LIGHT is all that can be desired. It is beautiful in its typographical appearance and its matter is super-excellent."—*World's Advance Thought, Portland, Ore.*

"In point of intellectual ability THE COMING LIGHT will compare favorably with any similar Eastern publication and has the advantage of presenting vital subjects from the more advanced standpoints of the Pacific Coast."—*The Star, S. F., Cal.*

"THE COMING LIGHT is the cleanest, purest, sweetest thing I ever saw."—*Dr. G. W. Carey.*

"THE COMING LIGHT is full of rich, social, mental and spiritual food. I pronounce upon it my benediction."—*Dr. J. M. Peebles.*

"'I was sick and ye visited me.' Like a flood of sunshine which doeth good as a medicine, THE COMING LIGHT came to me speaking peace to my soul, blotting out all bitterness and making my paths straight."—*G. R. M.*



"IDOLS VS. IDYLS," by James Armstrong, Jr., Hempstead, Texas, is a 24 page pamphlet, apparently designed to show that men are ruled politically by the ancient and by the emotional, rather than by facts, reason and equity. The following extracts are cited as showing some of the points of criticism on which the author dwells.

"The world is no better than it is because its conflicts have been promoted and carried on by extreme fanaticism on one side and consummate knavery on the other."

"Instead of a homœopath, the Reformer has been an eclectic in politics. He has too often neglected the practical for the philosophic side of statesmanship."

"All men are the professed lovers of justice, yet behold the universal corruption of courts and legislatures."

"A few years ago the people abandoned the Republican party; a few weeks ago, its policies and purposes yet unchanged, they again took up its standard. By each party they are struck like curs; that sends them howling to the other to be struck again."

In some important points the author's judgments may be questioned. Thus he says:

"The freedom of the land, the private ownership of which is among the most vicious errors of any social system, cannot be brought in the near future."

Nevertheless considerable advances have been made towards it in New Zealand and South Australia.

Again, throughout the pamphlet runs an undercurrent of assumption that "the people rule," a fact abundantly disproved by the figures of nearly every election. It is impossible that, under our electoral system, they should be represented or responsible. Instead of saying that "all men are the professed lovers of justice," he should have said: Nearly all men *are* lovers of justice; but political methods represent only a very small fraction of men; and hence the rule of might and emotion and the slow advance of rationalism in politics.

The trouble with the writer is that while his expressions are very suggestive, taken apart, his views lack coherence. He does not point to any definite measure or policy further than to say: "Grapple with things as they are, and put away that spirit of foolhardy enterprise that had rather meet defeat than to blot out a single feature of an utopian dream." We concur in part; yet nothing has ever been

accomplished without working for some ideal; and the presentation of the ideal, without too strenuous insistence thereon, aids to bring up the real towards it, if the ideal is, in itself, correct. Under proportionalism the ideal could every time be presented and voted for, yet the preferential feature of giving second or third choice to the expedient would prevent any votes being "lost," and at each successive election the ideal would gain in strength until it secured preponderance externally, and so become also the reality.

ALFRED CRIDGE.

MAGAZINES RECEIVED.

The *Family Messenger* is a new monthly paper published in Boston and edited by Dr. R. C. Flower. Its primary object is "to make the home of man, woman and child happier, healthier, more cheerful, and brighten it from cradle to the grave with joy." To this end Dr. Flower appears to believe, and very rightly, that sound bodies are a necessity. He therefore gives considerable space to hygiene and medical information and suggestion. But the paper aims also at reform work, on the lines of work for all, and at living wages; governmental ownership of public utilities; safe guards against trusts and combinations; equality of poor and rich before the law; the repeal of class legislation; a strong foreign policy, etc. B. O. Flower, formerly editor of the *Arena*, conducts a literary department in the paper, which he opens, in the first number, with an elaborate essay on "Life's Magic Word," that word being *Love*. There are other departments, such as "Woman's World," "Farm and Garden," etc. The initial number gives promise of a strong, wholesome, educational family paper. Published at 30 Olive Street, Boston. 50 cents a year.

Mercury, January number, contains some valuable and interesting things, among them is an article from the pen of Nellie E. Dashiell entitled Correspondence, Correlation and the Power of the Soul over the Physical Body. It is full of helpful hints to higher living. Edited by W. J. Walters, Palace Hotel, San Francisco. Price \$1.00 per year, single copies 10 cents.

The Pacific Ensign, a weekly edited by Nellie Blessing Eyster, 2715 Buchanan street, San Francisco, is doing its share to keep the lamp of truth trimmed and burning. It is a welcome exchange. Price \$1.00 per year.

BOOKS RECEIVED.

Rhymes of Reform, by O. T. Fellows, Pasadena, Cal. Price 25 cents.

An Essay on Mediumship, a splendid 160 page volume by Prof. J. S. Loveland, issued quarterly by the Light of Truth Publishing Co. Price, cloth \$1.00; paper, 25 cents. Orders will be filled from this office. Review next month.

The Coming People, by Charles P. Dole of Jamaica Plains, Mass. Price \$1.00. Review in March number.

My Discovered Country, by Carlyle Petersilea.

Three Journeys around the World, by J. M. Peebles, Indianapolis, Ind. Price \$1.50.

SATISFACTORY TO THE EYE AND EAR, THE

BYRON MAUZY PIANOS

308-314 POST ST., SAN FRANCISCO.



THE MODEL WINDOW HINGE does away with sitting outside, or leaning out, to clean your windows. It can be applied to old houses as well as new, and at a very low figure. Indorsed by all leading architects, builders and house-owners. Call and see windows in operation.

Offices.....Claus Spreckels' Building

Rooms 1117-8, San Francisco

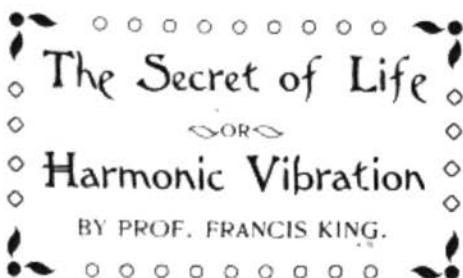
SWAIN & MURDOCK

Insurance

Telephone Main 5107

412 California Street

Special Premium Offer for 60 Days.



IS AWAKENING GREAT INTEREST
AND IS SPOKEN OF IN THE HIGH-
EST TERMS BY ADVANCED CRITICS.

—IT TEACHES—

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.

To increase the circulation and introduction of the COMING LIGHT WE OFFER FOR SIXTY DAYS, the magazine for one year and the book, all post paid for \$2.00.

This is a remarkable inducement. It is by special arrangement with the publisher we are able to make such an offer.

Not only do we make this offer to new subscribers but all who have already subscribed to the magazine may have the book by sending \$1.00.

Address, COMING LIGHT, 621 O'Farrell Street, S. F.

ADVERTISEMENTS

GEORGE W. LUNT
HENRY C. BUNKER

Telephone Mission 75

H. C. BUNKER & CO.

 **Funeral
Directors**

EMBALMING A SPECIALTY

LADY.....
ATTENDANTS

2666 Mission Street

MISSION MASONIC TEMPLE

.....San Francisco, Cal

BIOCHEMISTRY

CAUTION

To derive the best results of using the TISSUE REMEDIES (imported) of DR. SCHUESSLER, they should be purchased fresh from

Brooks' Homœopathic Pharmacy

119 Powell Street, San Francisco

MANUFACTURERS
AND IMPORTERS OF

Genuine Tissue Remedies

THE BEST PLACE TO BUY HOMOEOPATHIC MEDICINES

The Tissue Remedies are sold in Tablet Form, unless otherwise specified. It is the best and most convenient form to use.

Pacific Coast Agency, BOERCKE & TAFEL, of Philadelphia

Dr. Mary A. Janney

432 TURK STREET,

Near Larkin, San Francisco, Cal.

INSTRUCTOR AND PRACTITIONER IN

BIOCHEMISTRY,
HÆMOSPASIA,
CHROMOPATHY,
SARCOGNOMY,
and MENTAL SCIENCE

A Specialty Made of
Absent Treatments and Instructions

For terms of lessons or treatment send to
above address, enclosing stamp for reply.

GO TO

LEOPOLD'S

Cheap Bazaar

THE CHEAPEST PLACE FOR

Toys, Novelties, Jewelry, Notions,
Household Goods, Eye Glasses
and Spectacles

WHOLESALE AND RETAIL

418-20-22 Montgomery Ave.

San Francisco, Cal.

COAST SEAMEN'S
JOURNAL

Maritime and Labor.

Official Organ of the International Seamen's
Union of America.

Published Weekly by the Sailors' Union
of the Pacific.

SAN FRANCISCO, CAL.

Subscription \$2 per year. Single Copies 10c

The Star

SAN FRANCISCO, CAL.

JAMES A. BARRY, Editor

Is one of the oldest and ablest progressive
journals in the United States, having been es-
tablished in 1884. It is more widely read than
any other on the Pacific Coast. It is fearless,
frank, free and fair in considering public men
and measures. It advocates only really radical
remedies. Each number is a record of the cur-
rent week's best thought on the live questions
of the hour. Sixteen large quarto pages. \$1.50
per year. Sample copies free.

Eureka! • Eureka!

DELICIOUS AND NUTRITIOUS

Matthien's
California
Fruit Coffee

*Made from California's most nutritious
Fruits and Cereals carefully selected.*

*Only Fruit and Cereal Coffee on the
market possessing perfect coffee flavor.*

*If well, drink Fruit Coffee and stay
well.*

*If ill, drink Fruit Coffee and be ill
no more.*

HIGHEST TESTIMONIALS.

CAN BE HAD AT

The Emporium

THE ESOTERIC.

The Esoteric is devoted to methods, sci-
entifically religious, for bringing body, mind,
and soul into harmony with God and nature.

Those seeking Holiness of heart and life
should read it.

Also those who are studying magic will
find in it the secrets of the Power of the
Christ, of his knowledge, and of his under-
standing.

Subscription, \$1.00 per year.

Sample copy free.

ESOTERIC PUBLISHING COMPANY,
Applegate, California.


J. ISACSON


Chemist

Graduate of University of Berlin

Examination of Urine a Specialty.

S. W. Cor. Larkin and Geary Streets.

Branch: Corner Geary and Octavia Streets.
TELEPHONE EAST 280

353-535 Montgomery Ave., Cor. Union 1931 Fillmore Street, Cor. Pine
 TELEPHONE MAIN 5493. TELEPHONE WEST 698.

STULZ BROS.

WHOLESALE AND RETAIL

IMPORTERS

GROCCERS

MAIN OFFICE
 533-535 Montgomery Avenue San Francisco, Cal.

The SMITH PREMIER

TYPE-WRITER

GREATEST WRITING MACHINE
 EVER INVENTED.

Rapidly Replacing all other Machines.

Send for descriptive art catalogue.

More Smith Premiers Sold Than all Others Combined

L. & M. Alexander & Company

Pacific Coast Agents

110 Montgomery Street, **San Francisco**

PREMIUM OFFER

-OF-

The Coming Light.

Address 621 O'Farrell St., S. F.

		Pub. Price	Our Price for Both
McCLURE'S	-	\$1.00	\$1.50
CENTURY	-	4.00	4.25
ST. NICHOLAS	-	3.00	3.25
HARPER'S MAG.		4.00	4.00
" WK'LY		4.00	4.00
" BAZ'R		4.00	4.00

PEARLS

A Home Circle Classic devoted to the
Cultivation of the Natural Mental Forces.*****

EDITED BY **Elizabeth Francis Stephenson**

\$1.00 Per Year ○ ○ ○ ○ ○ ○ ○ 10 Cents per Number

PEARLS covers all the reliable ground in the advancing mental and spiritual lines of occult teaching, in the purest, clearest and most loving manner for the mother, the youth, and the child. It is calculated especially for home development according to the highest spiritual principles. It is thoroughly up to date and will be maintained at the top by experienced and capable minds who have the best interests of the home deeply at heart

Sample copy 10 cents post-paid. Prospectus with exceedingly liberal club rates mailed on application.

Address

The Metaphysical Pub. Co.
503 FIFTH AVE., NEW YORK

EUREKA TEA

— CURES —

**Dyspepsia, Indigestion,
Biliousness, Constipation,**

PIMPLES, PILES AND URINARY AFFECTIONS.

IS THE BEST SPRING MEDICINE.



For Sale by all Druggists. Price, 25 Cts.

THE COMING LIGHT has the right kind of a circulation.
It pays advertisers.

Central Coal Co.

TELEPHONE MAIN 39

SUCCESSORS TO
J. MACDONOUGH & CO.

IMPORTERS AND DEALERS IN

COAL and COKE

COAL
Delivered in Oakland,
Alameda & Berkeley,



Wholesale and Retail

Office and Yards
S. W. Spear and Folsom Sts.
SAN FRANCISCO.

CHAS. M. PLUM & CO.

UPHOLSTERING COMPANY



Carpeting, Furniture, etc.

1301-7 Market St.
Corner 9th,

The Social Economist

is a semi-monthly, 8 page Paper, edited and published
by Rev. W. D. P. Bliss, in the interest of Christian
Socialism. Subscription \$1.00 per year.

Address Social Economist, 422 Sutter St. S. F.



THE ENTIRE

Bankrupt Stock

—OF THE—

BUYERS' BENEFIT BAZAAR

—ON SALE AT—

50c on the Dollar, or one Half the Marked Price

Graniteware, Crockery, Toys, Lamps,
Tinware, Cutlery, Etc.



Sale Begins Monday January 17th

AND CONTINUES UNTIL DISPOSED OF.



Our Clearance Sale now Going on.



BARGAINS IN EVERY DEPARTMENT AT

OAKLAND'S GREAT DEPARTMENT STORE

Salinger's

1013 TO 1023 WASHINGTON ST. OAKLAND CAL.