

APRIL, 1898

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"Blood is blood which circulates"
"Life is life which generates"

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IN NEW FORM

The Coming Light

A Monthly Magazine

Devoted to

Higher Thinking,
Higher Living,
and a
Higher Social
Order

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Woman and Child,
Socially, Religiously and Politically.

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To Raise Mankind,
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The Coming Light.

**HIGHER THINKING, HIGHER LIVING,
and a HIGHER SOCIAL ORDER.**

THE COMING LIGHT is a monthly magazine broadly humanitarian in its aims. Students of social and scientific questions, of whatever sect, ism, party, race or creed, are welcome to its columns with contributions bearing upon the highest ideas of civilization and the vital interests of all mankind.

THE COMING LIGHT will endeavor to gather up the truths of decaying social, religious and political systems and fit them into the building of the new. It will discuss all subjects pertaining to the development of physical, mental and moral man.

THE COMING LIGHT has no literary ambition, it is an earnest seeker after truth. We aim to present the *heart* of all questions, it matters not in what homely garb it may be clothed. We will voice the ideas of the humblest as well as the most advanced. We want the message of all God's children.

The homeless babes, the weeping Peters, the fainting Magdalenes, the saints and sinners, the highest and lowliest will receive candid consideration in our columns.

We are in search of "Salema," the Kingdom of Peace. We invite the co-operation of all who recognize the God in man and all who are willing to render "a service of love in the cause of all who suffer."

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EDWARD B. PAYNE.



The Coming Light

VOL. 2.

APRIL, 1898.

NO. 5.

A WORKING PROGRAM.

BY EDWARD B. PAYNE.

MANY voices cry out for a program of practical measures, clear-cut, radically effective, reasonable, and not beyond the hope of speedy adoption by the people at large. "From January to December," they say, "we assemble and discuss the situation, decry existing institutions, inveigh against the evils of the time, criticise our leaders and our political parties, and play the role of the lamenting Jeremiah unto the fourth act. Why not proceed to the fifth act? Let us have some real outcome of all our colloquy and stagery. Even a puppet show has its definite solution. Give us an object, a reasonable finale toward which to work. Tell us what to do, and how."

The *Public Ownership Review*, under the able conduct of Morrison I. Swift, responds to this outcry with a working program. It stands, complete, as follows:

- I. Public Ownership of all Monopolies, including the Trusts and Land.
- II. Complete Civil Service Reform.
- III. Direct Legislation, Proportional Representation, and Imperative Mandate.

IV. Immediate employment of the unemployed upon public works.

There is nothing new or original in this platform. But whoever formulated it has given us an admirably simple, direct, effective and adequately comprehensive outline of policy. It is a capital example of *multum in parvo*. Its propositions are so brief that, if worthy of adoption as fundamental law, we might easily, and should certainly, follow the suggestion of an ancient lawgiver and inscribe them on our minds that we may *think* them, on our hearts that we may *espouse* them, and on the palms of our hands that we may *actualize and do* them. In the judgment of the present writer they are most assuredly deserving of such committal to the mind, the heart and the hand of every thorough-going reformer. For, despite their brevity and compactness, they cover the whole ground and, if realized in law and practice, would give us all we can reasonably ask for.

1. In the first place the platform points to a way of relief from the immediate and most pressing evil of the hour—the enforced idleness of a multitude of workingmen. In a land in which we are unquestionably able to produce sufficiently to meet the necessities of even many times our present population, it is neither just, humane nor reasonable that any who can work, and will work, should be unemployed and so without the means for an honest livelihood. And the public, that is the whole of us, ought to provide the opportunity for this unemployed part of us. We are bound to share, fairly, the necessary work of this world, just as we are obligated to share the world's breathing gas and Adam's ale. If, in order to do this, we must shorten the hours of labor, there is nothing in Nature's laws, or God's decrees, or common sense, to forbid the readjustment. It is a fundamental morality that all should have a chance at the world's work—to do it and to live by it.

2. The platform aims at an out-and-out Democracy. This is sometimes termed an American idea. It is more; it is a human idea; yes, and a divine idea. "There are, it may be, so many voices in the world," said an old-time hero, "and not one of them

is without signification." *Vox populi vox Dei* is a lie, until that time when *all* voices are heard. The chorus of voices may involve some discords, but it would be at least the outspeaking of actual Humanity, and we should dare it. It is the final justice. The incorporate mind of the world should, and must ultimately, determine the united fortunes of the world. The platform therefore, in calling for Direct Legislation, Proportional Representation, and Imperative Mandate, sounds the great bass note in the Psalm of Life. Let the people, the whole people, and each one of the people, speak!

3. The platform gives the people, when they are thus enabled to carry out their own will, something to do. That is, to take to themselves the ownership of monopolies, trusts, and land. Perhaps the platform might well have been made more comprehensive at this point. But this is much. It means, for the people, that they should not always have business done for them but do it themselves. Now they are simply *used* for business purposes, and chiefly for the enriching and encomforting of the management. It need not be so. The people have proved themselves capable of training to do the work. They have also, indubitably, the capacity to learn how to do the business. Besides, in the days of the actual Democracy, the circle of the people will include all the business brains along with the working brains and hands. The managing skill will be with and among us still, but serving, instead of domineering.

4. Last of all, the platform shows how the people, when their voices may be heard and when they actually possess the means and instrumentalities—may wisely conduct business. That is, by a policy under which office, responsibility, management, place and position shall not go by favoritism, but to reasonably tested capability. Put the calipers on the round pegs and drop them into round holes where they exactly fit; apply the trysquare to the square pegs and place them in square holes that they will just fill—this is the whole of it. And this is adequate; it will do.

Thus the platform calls for about everything that is needed. Given a world of inexhaustible possibilities such as ours is; a

people whose voices are really audible and whose will is actually felt; the ownership of the resources placed where it belongs, that is, with the whole of us; a round-peg-round-hole, square-peg-square-hole policy for the conduct of affairs; and we should have a pretty good place to live in, a fair chance indeed for "Life, Liberty and the Pursuit of Happiness."

These propositions are the propositions which most of the front-rank reformers are actually working for, so far as they are pushing directly for visible results. Mr. Swift, through his *Review*, calls for the practical and effective union of reformers in the formation of a new party upon these clear lines. And a new party that should adopt the planks of this platform, adhere to them closely and tenaciously, refuse to encumber itself with much else in the way of secondary issues, and work as if there were no God to help and yet the thing must be done, would unquestionably have a just, reasonable and defensible program and a clearer road to success than any party that exists to-day. If the old parties will not do these very things which the proposed platform calls for, a new party, ready to espouse and do them, *must come*.



HELEN CAMPBELL.

A WORD FROM KANSAS.

BY HELEN CAMPBELL.

JUST at present the United States is enjoying that virtuous sense which comes from beholding the follies of one's neighbors. That mutterings of uprising are heard from Austria and Germany; that France is in the throes of an experience that may end in revolution; that Spain, rotten to the core, moves on to long-deserved destruction; all these point to the advantages on this side of the sea, and accent what is called the "prosperity" of the McKinley regime.

This is the surface. A prosperity based on the sorrow and suffering of countless millions abroad, has hardly as durable elements in its constitution as belong to that stately noun. Below the surface are strange agitations. No injunction can put down thought, however it may deal with speech and act. And, as the great "combines" roll up their titles; as we gaze upon the spectacle of one man in possession of the wheat crop of a great nation; as we hear, all along the line, the mutterings of discontent because of the growing sense of outrage, the cry from the sweater's den and the wage-earner in factory or mine, we may add another voice—that of men in pulpit, at bar, in the teacher's chair, who are warned that free speech is dangerous and he who would keep his place must forego that privilege.

Kansas has been no exception to this rule, and a six months' experience of what the organs of each party call "the tallest lying yet done in the West;" entitles a dispassionate observer, not afraid of losing place, to some definite opinions as to the relation of politics and education.

The conclusions reached embody much more than the half year's experience, and include those of others as well. Long watching of the field and much study of educational problems have convinced many educators that our small colleges have a work to do far more important than has been realized or admitted.

But small and large alike stand just at present on a common ground of danger. Brown University, after a humiliating and bitter experience of seeking to silence one of the noblest and most fearless heads of our college system, President Andrews, was compelled by the indignant protest of many to reinstate him. But in spite of this triumph, fear walks in all the halls of learning, and an embargo lies on honest speech and act, and will lie, till it is seen that, once for all, politics and education must have eternal divorce.

In the meantime, we have another illustration of the supreme folly of allowing the "machine" of any party to touch high interests and obligations. The State Agricultural College of Manhattan, Kansas, has been assailed on all sides for a supposed upheaval, alleged to be purely political and wildly unnecessary, and threats of every order have been made against the administrators of its affairs. As an illustration, therefore, of how "tall lying" may be sifted down till not a vestige of reason discovers itself, it is worth while to examine the case in detail, and the quality of the statement from which I quote will commend itself to all readers of THE COMING LIGHT.

Beginning with the proposition that the Board of Regents* have simply assumed the duties laid upon them by the law of the State, as against a one-man rule of many years, they go on to state that the Faculty has been nearly swamped hitherto by the admission of half-educated men, who have crippled the work of their departments at every turn. The leading Republican organ of the State, the *Topeka Capital*, had early in 1897 given much space to detailed charges against this phase of the conduct of the college, and especially its misuse of the State funds. The Regents state the case as follows:

"Despite the imperative need for a strong agricultural department in the agricultural college of a State whose leading interests are agricultural; and despite the fact that the land grant colleges were established and are still maintained for the special benefit of

*It should be stated that the present Board of Regents is Populist in complexion and that the controversy is concerning their alleged use of power to make the teaching in the institution serve Populist ideas and schemes.

the agricultural and industrial classes, the inefficiency of the agricultural as compared to the other departments of the college is notorious, both at the college and throughout the State. Nevertheless, every attempt to strengthen the agricultural department, whether by increasing its work, or by filling it with a more capable professor, has been until now steadily and successfully resisted by the outgoing President. Other departments whose work should be of great practical value to farmers, fruit growers, and stock raisers have similarly been characterized by incapacity well known to those familiar with the college."

Because of these and a series of kindred facts, the action which has been characterized as purely political took place. The Regents say:

"As to the political aspect of the changes made: on the resignation of the President, a strong Republican, the board appointed in his stead a professor who has declared himself, to boards Republican, Democratic, and Populist, to be an independent in politics. Of the fourteen members of the old Faculty to whom positions were offered, twelve were understood to be Republicans. These were retained because they were believed to be competent to perform the work of their several departments. As documentary evidence in our possession shows, we have endeavored, regardless of politics, to secure for the vacant places men and women of the most thorough equipment. We have elected men to important positions without inquiring or learning their political preferences, and we have elected to the chair of economic science a professor whose views on certain economic questions we know to be widely different from our own. Our sole object, we assert, in effecting the recent reorganization is to raise the standard, increase the efficiency, and enlarge the usefulness, of the institution committed to our charge."

This being the foundation, two essentials follow. both of them on the lines which Mr. Gladden, in his noble protest against the removal of President Andrews, has made plain to be the vital breath of either church or college.

(1.) To raise the institution above the level of partisan politics by ensuring to competent men the opportunity to teach in this college, regardless of the ticket they vote.

(2.) To ensure free speech. Few nobler words have been spoken than those in which this right is claimed:

“It remains for this board to state its attitude toward the question of the freedom of science and teaching. We hold the principle of freedom of science equal in rank and importance with the principles of freedom of thought, of speech, of the press, and of the ballot. We note with deep concern the menace to this and other forms of true freedom through the aggrandizement of power in the hands of organized wealth. We find alleged economists in cases prostituting their science to the service of their masters, while men of unquestioned attainments, who refuse thus to distort and conceal important truth, to sell their manhood for bread, are tried for economic heresy, or dismissed on spurious pretexts, and practically blacklisted; a subservient press concealing, condoning, or applauding the act. The history of Kansas from the days of John Brown until the present demands that this State shall continue the home of freedom; and this board are resolved that in one college, at least, competent men shall be at liberty to investigate, to teach, and to publish, even on economic and social lines, as freely as do their co-laborers in other fields of scientific research.”

The State universities that cringe in fear before Boards of Regents who in some cases familiar to us all, have tried or discharged the men guilty of such offenses, may well rejoice that the State of Kansas forbids such record for present or for future.



PAUL. TYNER.

THE RELIGION OF SOCIALISM.

BY PAUL TYNER

THE Christianizing of Christianity is possible only through the socialization of religion. This is one view of the human movement of the day. It has the other side which may be expressed in the statement, Socialism without religion is as impossible as a body without life. The religion of Socialism can have no connection with dogma or doctrine. It overthrows all sectarian barriers and limitations and can be tied down to no form or system of worship. The religion of Socialism must be as broad as humanity. When we get a clear conception of what religion really means in this larger sense, it will be plain to us that religious Socialism is the only real Socialism. By this, it is not meant to imply that certain very earnest and sincere workers under the banner of Socialism are not Socialists, nor that their Socialism is not real Socialism because they are unconscious of any religious element in their own motives, or in the movement generally. On the contrary, their loyalty and devotion to the cause of human brotherhood is here and now proclaimed to be religious in a truer and larger sense than can be claimed for the purposes and conduct of the followers of organizations that lay exclusive claim to that characterization.

Socialism is in itself *the world religion*, because it recognizes the truth that man can only realize his highest possibilities and grow into splendor of soul and body through *harmony*. The great practical claim of Socialism is essentially a religious claim. It is that we shall have a beautiful world to live in. All will be right with the world when men recognize that God is here in it, rather than in some far-off heaven. The heaven within every man will be realized in the heaven around and about all men. We *have* already a beautiful external world, but our social order and organization deprive us of the chance to live in it.

If we are to bring in Socialism, it is necessary that we should recognize the religious spirit, not only as underlying and permeat-

ing our ideal, but also as an essential in our methods of reaching that ideal. Socialism seeks the greater harmonization of human action. Upon this point all agree. For what? Again, I think we agree in the main, that this harmonization is sought for the greater glory of man, not for the greater glory of mammon. To paraphrase a scriptural saying, Socialism is to be made for man, not man for Socialism. In this aim, and in the methods by which it is to be pursued, if pursued successfully, we are called on to exemplify the law of action on all planes of life throughout nature. *We must love each other.* Loving each other does not mean hating anybody. We have no right to hate anybody. We can never secure Socialism except through love. All harmony depends upon love—harmony among men most of all. Christ's injunction to love our enemies was but the enunciation of this law, which is found operative throughout nature. Buddha taught the same doctrine, in saying, "Hatred ceaseth not by hate, hatred ceaseth by love." As a matter of fact and familiar experience, evil is not overcome by evil, but by good. A little reflection will convince us of the force of this statement. When a wrong is returned by kindness the conscience is awakened and reprov'd. Opportunity is sought for justification in still further kindness.

Everything that lives, from the microbe to man, comes into existence through the mutual assistance of molecules and cells in co-ordinated, co-operative action. Likewise, if Socialism means freedom of opportunity, growth and happiness, not for a few but for all men, it must recognize the imperative necessity of acting according to this law in its fullest meaning at all times, in all places, and concerning *all men*. Otherwise, the methods of Socialists would be absolutely inconsistent with the purpose of Socialism.

It is in obedience to this law that we must definitely repudiate the present industrial system as crude, primitive, incoherent, anarchistic. We do not need to judge it; it judges itself. "By their fruits ye shall know them." The fruits of the present industrial system are most decidedly not the fruits of Love, of Wisdom or of Justice. So far as existing religious organizations

apologize for and uphold the existing industrial system, they are false to religion.

An object lesson, intense and concentrated in time and space, is afforded by the results of the importation of our industrial system into Japan within the last twenty years. Before that time the Japanese were a remarkably cultured, contented, happy and intelligent people. Ethically they compared very favorably with so-called civilized peoples of Europe and America. An incident related by Horace Fletcher, in "Happiness," is an indication in point. He tells the story of an American missionary who was received with great kindness and courtesy by the leading people in a Japanese town, to whom he distributed tracts containing a translation of the ten commandments. A few days afterwards, one of these Japanese gentlemen came to the missionary and thanked him very much for the "poem" he had been so kind as to bestow, but modestly hinted that the meaning of this literary gem was somewhat obscure to an intellect unaccustomed to the niceties of English literary construction. Thereupon the missionary explained and expounded, the "Thou shalt nots," to the utter amazement of the Japanese, who could only stammer, "But, do—do your people ever really commit these crimes?"

A recent letter from Japan informs us that what is termed the "too rapid civilization" of that country, by the introduction of our methods of production and distribution, has reduced great numbers of working men to "a condition in which wretchedness and misery, squalor, poverty and hunger, premature decay, bent and warped forms, pinched cheeks, sunken eyes and early death are the rule." This description would apply with truth to the working people of any of the great cities of Europe and America. With us, however, it is not so easy to put one's finger upon the immediate cause of such degeneration and degradation. As to the result in Japan, there can be no question. It follows too closely upon the cause, and the situation is not complicated by the introduction of other factors. Pointing to the present industrial system, under which we live and die—principally die—with this object lesson of Japan before us, we can say unhesitatingly and unequivocally, "Thou art the man."

Of Religion it may be said, as Madam Roland said of Liberty, "Religion, religion! How many crimes are committed in thy name!" Yet, as all the crimes committed in the name of liberty cannot make liberty any the less truly liberty in its true sense—in its vital sense—so, the wrongs committed in the name of religion, the misconception of religion, the mockery of religion, cannot stifle that divine spark which is the very life of man, his tower of strength, his constant hope and his sure redemption.



LOST.

BY W. DEWITT WALLACE.

I had a friend. Our souls clasp'd hands;
 Our heart-strings, like two vines, about
 Each other twined till twain seemed one
 For Time and for Eternity.
 One stormy night, lo, while I slept,
 I know not how, or why, my friend
 Unloosed the cords, and faithless fled.
 Speak not of death, nor count that loss
 Which plucks from earth a flower to bloom
 In Heaven.
 He only sounds the depth
 Of woe, and drinks the gall of life
 Who mourns a living friend that's lost.



CHARLOTTE PERKINS STETSON.

THE WAY TO WORK.

BY CHARLOTTE PERKINS STETSON.

IN the steady growth of the social consciousness among us to-day; in the increasing light of scientific truth; and in our great anxiety to do the work the world so needs; many noble lives are wasting their strength in unnecessary or misdirected effort, and in bitter regret for failure. We become filled with enthusiasm, courage and power, and endeavor to move mountains; and then, when the mountains do not move appreciably, we lose our enthusiasm, our courage and our power and suffer keen disappointment. It should be recognized that the dynamic laws of ethics are similar to those of physics—ethics is the physics of social relation. Here are a few suggestions as to easy and economical methods of doing all we can to help the world, without reactive loss and discouragement.

First, we should plainly understand the nature of the force we work with; its range, its pressure, its limitations. We personally are not original centres of energy. We, like every other thing in the universe, are but transmitters of the one initial force which has been expressing itself through matter since the beginning of the world. Some of this force is stored in us in our own private supply of nervous energy. This we can use as we will, even against the other laws of nature; but it does not last long; this is the force that gives out and leaves us weary and disappointed. It is a limited store, which we should be careful not to exhaust, because we need it in our own personal work—in the effort to keep true to the great currents of energy which are inexhaustible.

The force which lifts and fills us and urges us on to splendid efforts to help the world, is a social force, not a personal one. The progress of social evolution has brought us to where we are capable of feeling more and more the currents of the larger human life, and of responding to them. It is the social spirit which thrills through us all, and rouses us to an increasing sensitiveness to each other's needs, an increasing desire to help make life easier and

truer for us all. When we feel this force within us, a something greater and stronger than ourselves, when "the soul that is not man's soul" is "lent us, to lead," we are roused to undertake labors that have no direct relation to ourselves; and then, laboring, we find ourselves losing this greater force, and struggling feebly to work for all with the energies which are only intended to govern our own machinery. We have failed to observe that this larger current of power is intermittent and irregular; and that it flows now through one of us, now through another, and now through many at a time. It is not always our turn. We should learn to rise instantly to the power when we feel it; to do all we can under its influence; and to be content to let go and wait when we do not feel it.

There is the dead level of a true, strong personal life to be kept up—as we would live from an honorable sense of personal responsibility to our family, friends, and all about us; this always; and there is the higher level to be reached occasionally, when we feel the power, and to be gracefully descended from when we do not feel it. This intermittent character of social forces is one of the laws we should learn and so not feel in the least disheartened because we are not as strong at one time as we are at another. As we grow more and more responsive to the greater current, we receive more of it, transmit it more perfectly, and let it pass with no sense of loss—merely with a feeling that it is now time to rest.

Further, as to the things we try to do—our efforts to build up some club or society, some paper or magazine, some political organization, and the frequent failure of these undertakings; here again we have much to learn, and every opportunity to learn it. Looking back at history, anywhere, recent or remote, the same phenomena are visible. Take for instance the abolition movement. The developing social conscience of the times became more and more aware of the evils of chattel slavery; at first a few of the most advanced, and then more and more people, felt with increasing intensity how wrong was this outgrown institution. This feeling, pressing upon the individual consciousness, roused various action—speaking, writing, organizing and other efforts.

For years this social process went on, failing and failing again, beginning over and over in new places, growing wide and thin, or narrow and deep, according to its local reception, and finally though ever greater voices making itself heard and accomplishing its purpose. The individuals concerned did not originate this movement. They did not carry it on by means of their own private supply of energy. They were transmitters of a social current of their time, as we are—or should be—transmitters of the world-changing forces of to-day. As we count the failures with which the abolition movement was hindered and discouraged for so many years, and see them repeated in every other human advance as far as we can trace them, we should surely by this time see that this is the law of social progress.

Can we imagine a society so well-balanced, self-controlled and rational, that when any one arose and explained that it was doing wrong, it would instantly respond—"quite right, we see our error, we will now do differently;" and sixty million people change their habits at the word? Perhaps we can, but it is a future society, not a past or present. The process of social advance is gradual, intermittent and irregular; numbers of lives seem to be wasted in each upward step, numbers of noble, well-planned undertakings lost; yet these are but the inevitable steps in that advance.

When our plans fail, our clubs die out or break up in anger, our publications wither away, our own grip weakens and our vision clouds over, we should carry with us the large comforting consciousness that this is the natural method, a thing not to be deplored in the least, but cheerfully accepted and let pass.

The irregular lapping of the many-waved tide in its slow rise is a good figure to illustrate this process; all the little ups and downs of the wasted waves, blend together to make the large irresistible movement of the swinging ocean. We should not mind our individual failures any more than the waves do. To live calmly, steadily, easily; to gladly accept the uplifting current when it comes and carry it out into action as far as we are able; and to let it pass as serenely as we let it come—this is the way to work.

HAS PALMISTRY A SCIENTIFIC BASIS?

BY DR. SIVARTHA.

THE hand of man has glorified the earth with the works of science, art and industry. The vital impress of all this has made the hand a faithful index of life and character.

The shape of the hand, the forms given by its bones and muscles, these indicate the more solid elements, the traits and framework of our characters. The lines of the palm, the crosses, spots and stars, these show the changing events which make up our course in life. The natural uses or functions which belong to each part of the hand must always determine the meaning of that part in palmistry. Thus the whole art of reading these signs in the hand must rest back upon the science of physiology.

In reading your hand the palmist tells you that the broad finger joints indicate a tendency to logic, system, order in work, capacity for details and for finish in what you do. The physiologist explains this by assuring you that these broad joints are needed for the attachment of well developed finger muscles and that these latter give the steadiness required in exact and delicate movements. Is your line of life deep, strong, and well set on the palm of your hand? We look at the structure of the hand and we see that this line of life is actually the line where the muscles of the thumb are attached. And this line is produced by the movements of the thumb as it goes forward to meet and work with the fingers in all the actions of life, alike in social expression and in physical labor. The more perfect these movements of the thumb, the more perfect is our whole physical life. The physiologist must therefore read this line in the same way as the palmist.





The future will be an outgrowth from the present. The palmist foretells what will happen to you in the future by reading in your hand the indications of the present and undeveloped forces. These will all unfold according to fixed laws. The recent discoveries of science have given us some knowledge of these laws and have thus made palmistry something more than a thing of magic or a means of entertainment. It has become an important branch of the great sciences which explain the marvelous constitution of man. It is quite true that the popular books on palmistry do not give us these explanations and laws. This is because their authors have not been familiar with the basic laws of physiology.

As a rule, the general form of the hand in each person corresponds to that of the head. A beautiful and well-formed hand indicates a well-balanced head and character. Broad hands go with a broad head and body. Large hands are both capable and inclined to do the skilled work of the world. They do not shrink from carrying out the plans devised by their owner. Small hands belong to the person who plans colossal things but employs others to carry them into execution. The small hands dislike to submit to exact rules and minute details. Their owners use general terms rather than precise statements. It is to the medium-sized hands that we must look for the display of both analysis and synthesis. Their owners appreciate the masses which compose a thing as well as its constituent details. The long, slender hand gives action, energy, strength and power to command. Its owner can concentrate all his powers in one direction. The short, thick, soft hand is warm and hearty, yet often selfish in its aims. The small, slender hand is the hand of literature, art and poetry. The delicate, tapering fingers show their owner to be ideal, dreamy, mystic or spiritual.

Our large chart of the hand will give the reader a clear idea of the many normal signs used in palmistry. Besides these, we find in most hands a number of variant lines, and these derive their significance from the two parts which they may connect. Of course in a short magazine article we cannot separately describe these many signs of life and character.



—Structure of the Hand.

WHAT LIGHT SHOULD COME?

BY GREEN MAJORS.

THERE can be no doubt, on the most casual reflection that in all the ages the overwhelming majority of the human race have yearned and striven for the best light obtainable under the then-existing opportunities and environment. To hold or believe otherwise would be to concede that the inferior is better than the superior—that sorrow is preferable to joy. In every heart, since reason dawned and thought controlled, the (to many undefined and unexpressed) ruling inspiration, the burning desire has been to improve, advance, grow upward and occupy broader lines.

The first man was confronted with the problem of the stomach and back. The intermediate and the last man have had to wrestle with the same problem. This is a question that none can avoid; and until it is settled, individually and collectively, in the right way, it is hopeless to look for or expect a proper fruition, a proper solution of man's higher life, his possible grand unfoldment of the destiny and achievement that should of right be his.

The attainment of the universal ideal—to give man his fullest rights—has been claimed to be possible only in the regeneration of the individual human heart. Nineteen centuries of this method disclose in their last analysis the darkest crimes and the blackest criminals haunting the shadows of the highest steeples. Not that a great many who gather as a conscientious duty beneath the steeples are not the best of people and have not the best of intentions; but the result shows that the means employed have not given the result so devoutly to be wished. The result also shows that while spiritual salvation or consolation may have been achieved in some cases, or largely, the proper solution of the problem of the stomach and the back have not been reached through that channel, and it is that solution which light should now come to produce. It is for the want of light on the economic laws that the world is suffering, starving and dying.

We have been told so long that we can't remember the first time, that selfishness must be crucified in the human heart before man's inhumanity to man will cease. Yet it is a self-evident fact that if selfishness were eliminated from the race, the race would become extinct. The earth is as selfish a thing as one could well imagine. It is constantly absorbing all the planetary forces it possibly can. When moisture is evaporated from its surface it recalls the gift in showers. It gives away nothing it can hold back. The lower animal and the vegetable kingdoms devote their undivided energies toward obtaining and appropriating to themselves all they can consume and utilize. It is idle to talk about destroying selfishness—it would be suicidal.

What the world needs is an educated, broadened, refined, purified selfishness. Such a selfishness must necessarily constitute the highest type of civilization, the highest type of the grandest, broadest and most rounded-out man. A man aimed with this species of selfishness loves his neighbor as himself, because he is smart enough to know that the law of average will ever be avenged; and that if he does not stand opposed to, and fight against, such economic laws for his country as do not admit of his neighbor's making a living, with mediocre ability, that such laws will sooner or later also prevent him or his children, or his children's children, from making a proper living. The intelligently selfish man knows that he is the keeper of his brother's welfare, because if he does not help his brother keep his welfare, his brother will not be in a position to assist him in retaining his own. The intelligently selfish man will conscientiously and voluntarily help to bear his brother's burden (through properly made laws—not through charity) because he knows not what day he may want his brother to help him bear his own burden. A man does not necessarily need regeneration of his heart to appreciate and act upon these common sense propositions; but he must have an intelligent, economic understanding of them to guarantee his loyal, continuous support of them.

What intelligently selfish man believes for one moment that prosperity can ever find an abiding place in this country as long

as our wealth-producing, laboring unit gets only one dollar out of each six dollars' worth of wealth it produces? U. S. Labor Commissioner Carroll D. Wright tells us that that is our economic position to-day. Can such a man believe that our tariff, financial and economic laws generally are anything but miserable, wicked, dishonest juggleries that must, as in the past, make the rich richer and the poor poorer?

What intelligently selfish man believes we can ever get any other results than those of the past except through direct legislation? The intelligently selfish man knows that the light which should come and must come, before the problem of the centuries—the stomach and the back (economic equality)—can ever be solved, cannot be any other than the light of that education which will prove to the world that collective ownership of all the means and methods of production and distribution must first prevail?

MISUNDERSTOOD.

BY LUCY SHERMAN MITCHELL

"Misunderstood! methinks that all my life,
 E'er since the brain had power to think and plan,
 When childhood should have been devoid of strife,
 Without a cloud to mar, or breeze to fan
 The latent spark to a consuming flame,
 In every step along the unknown road,
 Motives, intent of good, were given blame,
 Until my injured self resentment showed.

"Misunderstood—just when there came a hope
 Of happy home, replete with sympathy
 Needed so much, if I successful cope
 With Life's strange problems, till the answer be
 Such as my wisest judgment deemeth good;
 O fateful, fatal fate! at such a time
 To be myself so little understood
 And miss the key that opes the life sublime."

OUR FLIMSY CIVILIZATION.

BY HERBERT N. CASSON



ALL Americans who have traveled in Europe have been more or less impressed by the hoary massiveness and solidity of those old cities, most of which were ancient long before Columbus dreamed of his long voyage. The houses and stone walls seemed as if they had never been built, but had grown by some cosmic process, like the fields and hills. The rust upon the iron gates is older than American history; and many of the roads have borne the tread of human feet ever since the Romans were masters of the world. Dynas-

ties and nations and religions and even gods have passed away since some of those stubborn walls and towers were erected. And in almost every market-place some venerable town clock "beats out the little lives of men" with a steadfast complacency.

But in this new country of ours we see quite a different condition of things. If in Europe the sense of antiquity is oppressive, in America the sense of newness and brittleness is universal

and often very disconcerting. To keep pace with the facts, our geographies have to be changed every ten years; and a man who is away from home three or four years will fail to recognize his own city when he returns.

Stores, halls, newspapers and churches pass from one organization or owner to another. Not long ago I went to hear Rev. Minot J. Savage, one of the most progressive thinkers in the New England pulpit; but when I reached his "Church of the Unity," I found it had been captured by a tribe of German Lutherans, and that Mr. Savage had moved to New York. Lately I walked absent-mindedly into what had been a news-store, and suddenly found myself in a liquor saloon, with a bar-tender leering in my face and asking me what preferred.

Houses, like Aladdin's palace, seem to spring up in the night; and others vanish in as mysterious and rapid a manner. Prices fluctuate, firms dissolve, and nearly every business is as uncertain as the weather in Massachusetts. Our industries are drifting and shifting and smashing like the ice-blocks on a northern river in the spring-time. No one can tell what a day or an hour may bring forth. Our civilization is built upon the sand.

A man dropped dead in front of a Troy bank, from heart disease. A crowd gathered, and a rumor was started that the bank had failed. Depositors rushed in for their money, and in a short time the bank was obliged to refuse payment. Such is the flimsiness of our banking system. Any man who has a grudge against a bank can obtain revenge by dropping dead in front of it.

In the last Presidential election, the reason why the gold-standard financiers begged for the "restoration of confidence," was because they knew that our industrial and financial system would not stand investigation. No worker is sure of employment; and no employer, unless he is in a trust, is sure of profits. The flickering shadow of uncertainty darkens every undertaking. Whatever we grasp seems to crumble at the touch. Our American civilization was well typified by the White City of the World's Fair—a glittering structure of half-inch boards, white-washed to represent marble. Bismark's description of Lord Salisbury might

well apply to many of our institutions—"a lath painted to look like iron."

We can produce goods more rapidly than any other nation, but our goods have the reputation abroad of being made to sell and not to use. American bicycles, carriages, machinery, etc., are all lighter and frailer than the European articles. Every day our electric cars are blocked by vehicles with broken axles or shattered wheels. Every storm tumbles down our barns and telegraph poles; every flood causes a washout on our railway tracks. Nothing we have made is substantial. We can make a pair of shoes in thirteen minutes, but they are not supposed to wear much longer than it takes to make them.

The serious side of this matter is that it is an evidence of the national character. All things are created first in the mind. If we were not morally and mentally flimsy we would make more durable shoes and houses and wagons. If our ideals were not gilded with false conceptions of success, we would care less for appearances and more for solid worth. As yet, we have no real American nation. We have only been gathering the raw material and clearing away the forests. All our history so far has been preparatory. The genuine American is to be a product of the next century, not of this one. So the question must arise in every thoughtful mind—what will our American civilization be when it solidifies?

Are we to be a shallow, fickle-natured race, incapable of taking wide views of human affairs, or of persevering in large and noble purposes? Is our Governmental policy to be a series of pitiable makeshifts, and short-sighted compromises with Justice and Equality? Are we to resemble the changeable, chattering monkey-people of Kipling's "Jungle Book," who had no honor, no memories, and no law? Last summer a crowd of small boys played baseball not far from my window. They would begin every game with riotous enthusiasm, play four or five innings with decreasing ardor, and then rush off somewhere else. They never once finished a game. This is not a trivial incident; it may be a sign of national decay. If we cannot raise children who have

sufficient stability to finish what they begin, then most certainly the Republic is in danger. Our teachers and preachers and editors, and all others who ought to be educators, should constantly make it known that smartness and speed and glitter are not equal to reliability and honesty and perseverance.

Our most useful citizens to-day are those far-sighted men and women who stand unmoved by the din and clatter of the streets, and unconfused by all the war-scares and gold discoveries and political sham-battles, and calmly point out to the bewildered nation Nature's unalterable law, "If a man soweth not, neither shall he reap."



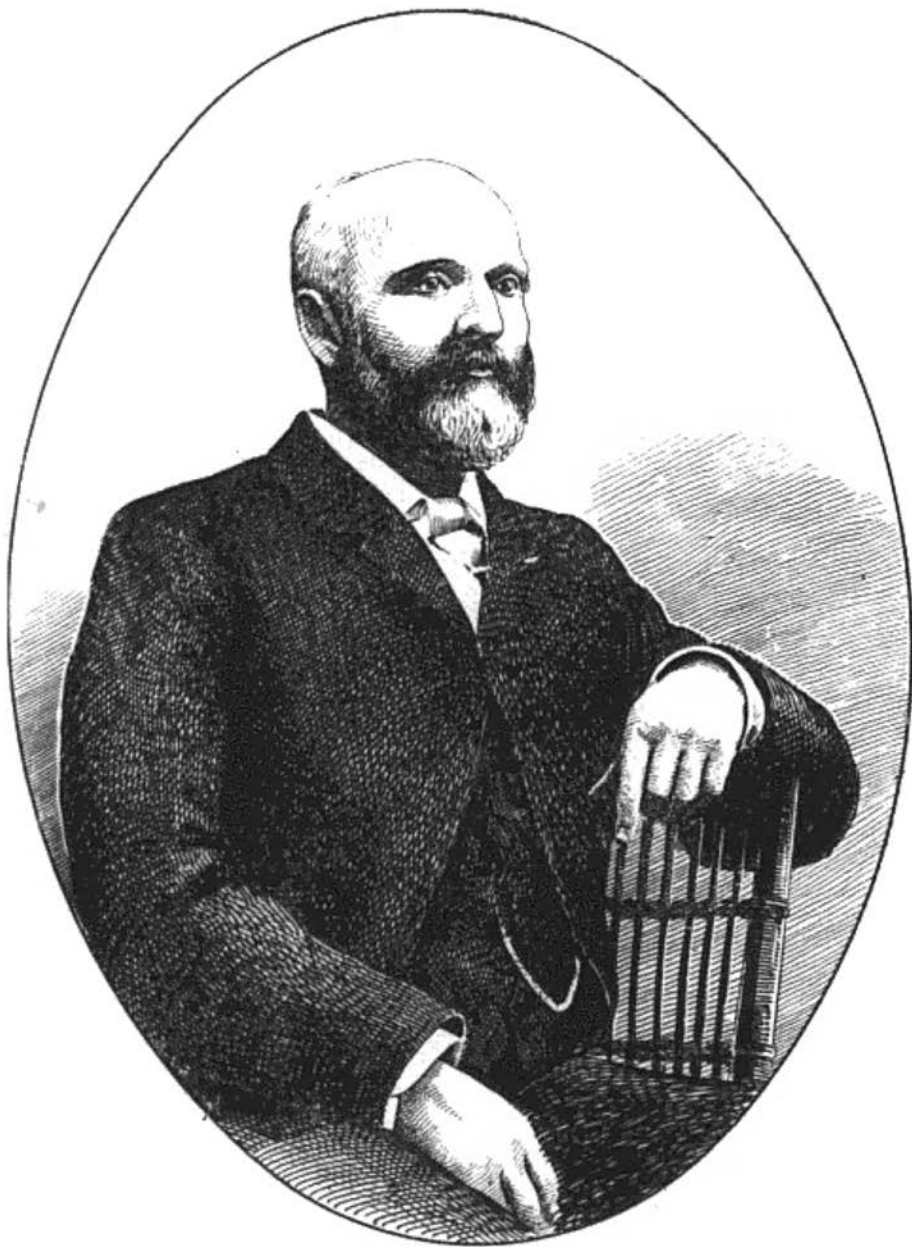
STAND BY THE GUARD.

BY ANNIE HERBERT.

Stand by the guard on the ramparts of Freedom!
 Press to the front in the perilous line,
 Strengthen the hands that may fail when you need them,
 Crossed in white stillness and giving no sign.
 Oft have the watchmen grown weary with calling
 Stars that were rising and stars that were falling.
 Until the future's page
 Glow with the golden age,
 Work for God's heritage,
 Stand by the guard!

Cheering the front falls the sunshine elysian,
 Haunting the rear creep the shadows of night.
 Out of the dark grows the fear of derision—
 Open your windows and let in the light.
 Fear not the shadows of souls marching sunward,
 These fall behind, but the march still is onward;
 Stand firm with spirits brave,
 Whether by wind or wave,
 Thorn wreath or martyr's grave,
 Stand by the guard!

Stand by the guard for their triumph is waking
 Swift as the morning for God and the right;
 Lights that have haunted the ages are breaking
 Over the waters and out of the night—
 Bow in the twilight of story no longer,
 Press to the front where the dawn lights grow stronger;
 Stern though the watch may be,
 Stand till the truth is free,
 Work for humanity,
 Stand by the guard!



JAMES TAYLOR ROGERS.

THE INJUNCTION.

BY JAMES TAYLOR ROGERS.

THE injunction has suddenly acquired prominence. The scope given to it has been the subject of heated condemnation. One or more of the great political parties have denounced the present practice of issuing injunctions by the Federal Courts. This opposition is becoming a shibboleth of the politicians. Even the Presidency is to be won by a silver-tongued knight-errant through his invective philippics against them.

Now, let us calmly consider. An injunction is an order or judgment of a court commanding or forbidding the performance of a certain thing. It fundamentally relates to property, or to that which, if injured, may be compensated by money,—damages. It does not deal with purely personal rights. The domain of these belongs to the Criminal Jurisprudence, for a personal assault is a crime. This discussion, therefore, does not intend to deal with what the jurists designate “police powers,” but is limited to the relative rights of individuals as to property.

The true basis of an injunction rests on private property. This is the exclusive right to use certain things as the owner pleases, and within defined limits, without regard to the wishes of anybody else. This private use is secured by statutes and by constitutions, sacred and inviolate. Equity courts are created to preserve this sacredness and punish its invasion. Translating this to the concrete, it means that ownership confers upon the party the right to use or not to use his property, regardless of the complaints of his neighbor. All these propositions will be conceded.

Let us see how far the courts have justly applied them. There are some maxims that become controlling in this consideration, and of which the courts of their own motion take cognizance, as they are interwoven into our civilization.

1st: That in our own individualistic system competition is right, business is for profit,—the employer is justified in hiring for the lowest wage, and the employee can quit when dissatisfied.

2d: That the right to use your own property is unlimited, unless it interferes with your neighbor.

3d: That proximate results are regarded, and what is done indirectly may be as forceful, as damaging, and as recognizable by the court, as if directly done.

4th: That substance is considered, and form disregarded.

5th: That courts have declined to define fraud, because it is multiplex and protean, and *wrong* is a hundred-handed giant.

6th: That courts apply old principles to redress new grievances.

These are well known rules in our jurisprudence. Apply them to the late coal strike in Pennsylvania. The miners did not own the lands, the mines, the plants, the tools, nor the franchises. They, as wage workers, only had labor to sell in a competing market. The employer (save for negligence) owed them no duty except the payment of their wages. He was not bound to employ them, and had a legal and a moral right to offer them such wages as he deemed advisable. It was their privilege to accept the offer,—their liberty to decline it. Each exercising his rights, a strike ensued. Now, it is clear that if by force the miners had taken possession of the mine, forcing their employment, the operator would be entitled from the court to a restraining order. This all will concede, because it is an open invasion, affecting property rights, and depriving him of his use and profit. Let us go a step more remote. Suppose these miners by force restrained others from working the mine. Who can deny that the court, in preserving to the owner his property, would be justified in forbidding the use of this force against other miners willing to work for a lower wage? Here there are two overt acts that fall within the cognizance of the courts.

Let another hypothesis be stated. In this one the miners do not seize the mine, nor by violence restrain other workers. But they do enter into a combination to persuade all other wage earn-

ers not to accept the terms offered, and thereby, if successful, they indirectly prevent the working of the mine, and the gaining of profit by the owner. Have not his rights to the free use of his property been effectually overridden? For such free use implies his right to make contracts regardless of those not parties thereto. Is the law powerless? Then government is futile. Must he lose all because the force is not directly and visibly applied? The maxim is that for every wrong there is a remedy.

Two illustrations from the criminal law come to our sight. He who advises another to a crime is himself guilty thereof, and may be punished,—though individually not participating in the offense. The act of one conspirator is the act of all, and subjects them to punishment. The law of contracts likewise supplies two examples. What one does through an agent he does through himself. Where the act of another is unauthorized, if the result is retained with full knowledge, it is a ratification and the principal is held.

In these four cases the law looks to result, regarding substance. Hence, following the analogies, the courts, still keeping in view the despoiling of property rights, where a combination touches them, have simply applied old principles to a new emergency, and have issued their orders of restraint. They have merely pushed to their logical sequence the doctrines springing from private ownership of property. The owner owes no duty to furnish work for the laborer, and the latter is not bound to see that such owner makes a profit. Each is entitled to have protection for his property or rights. In the one case these are stored up as lands, houses, plants, and tools, and in the other they are intangible,—being merely skill and power to work. They are mere capacity, not yet realized.

As our society is now constituted, the extension of the domain of the injunction is justly and logically to be expected, and where property is directly affected or injured, the injunction will run, else the law fails to protect the owner in his rights. The philosophy for this interference is the same as that on which the courts act when they assess damages against a former employer, where he, by the "Black List," prevents his discharged hands from obtain-

ing work in other places. Nor is the case (supposed as to "combination to persuade, etc.") parallel to that where two or more men compete against each other for public favor in selling their commodities. Here, each is following his own right independent of any former contractual relations, and neither is preventing the other from using his property. It may be said that free speech is imperiled. Perhaps. But is that really material where property is at stake? You say that man is the creature of God,—but the Age answers that property is for its owners to use for their profit. Modern governments now do not much regard the Deity or his works, but under our competitive system they do hold property as worthy of all consideration. If not, why does nearly all of our vast legislation,—Municipal, State and Federal,—only concern that and that alone? Shall this magnificent civilization, whose criterions are interest, profit, rent, and dividend, be stayed in its imperially splendid growth by some wage earners, while they debate their private grievances? Are they not merely asserting their right to compete with their employer as to their respective shares of profit taken from the mine? If so, have not other wage earners the inalienable right in turn to compete with them? While this forensic eloquence ebbs and flows between them, is the mine owner bound to let his plant rot,—stand in idleness? Never, sir, under our system. Hence, he appeals to the "Daniel come to judgment." For there is no temple too holy for the tread of them who peer into the alembic where labor pours its sweat and blood, and who, through the alchemy of competition, find all is gold. All seasons and climes are for them who speculate on labor:

"Their constant occupation's
To measure wind and weigh the air,
And turn a circle to a square."

There is but one logical and rational way to stop this trend of capital and the injunction as its private adjunct. You must, my dear reader, despite the radical heresy, consider property merely as a means for happiness, and not the aim of life. This can only be done by removing individualism, in production and distribution,

and in its stead substituting co-operation. This substitution would eliminate the injunction, for there would be no clash of individualisms, which alone call it into existence.

The line of industrial evolution, as seen in our present civilization, and spanning this century, has run through these grades: *man, partnership, association, corporation, trust*. Each grade is a combination or growth of the preceding. Partnership comes from two persons. Association is an extended partnership. A corporation is an association with a kind of immortality, independent of the death of its particular members. A trust is a mere partnership of two or more corporations. The principle running in them all is a wish to save waste, unite strength, and get the most product for the least work. There is but one more grade in the evolutionary process, and that is the public ownership of all things where a franchise creates a monopoly. *Displace the private trust, where profit is the object, by a public trust, where service is the object.* The principle which obtains in private business is this: Pay the laborer the least wage, sell to the people the smallest product, and obtain the greatest price. Exactly the opposite inheres in public ownership. Pay the employee the highest wage, give the people the greatest service or product, and charge the smallest price. In one system "profit" masters,—in the other "service" becomes supreme. Therefore, where public ownership begins, the injunction will end.

As long as private property continues, trusts are the logical and philosophical results, and they will continue to grow in spite of adverse legislation or decisions, because they are the necessary sequences of a competitive system, and the injunction must be a sword, flaming and flashing to protect them in their monopolies. Hence, the culmination is in sight,—private property and its guardian,—"injunction;" or public ownership and the peace that springs from united interests.

Through all the centuries, from "snowy summits old in story," has been ringing the declaration, "Ye cannot serve God and mammon." Like all its predecessors, destroyed because they have failed in solving the riddle of social life, this civilization is facing the old problem. It must choose the ashes of desolation

spread by monopoly, or the flowers of peace, planted by the genius of co-operation. Mammon means private property with its vast, far-reaching monopolies destroying all past governments, and undermining all present ones, and creating a few wealth oligarchies. In contrast to the above, the worship of God,—that is doing and being "good,"—implies the full recognition of all of man's natural gifts. These mean liberty for him to enjoy his three-fold and inalienable rights:

1st: To think as he may please.

2d: To make his own laws.

3d: To keep all the product that his own labor creates.

This liberty would establish a society bringing common property in the necessities of life, common justice for all, common mercy for the weakest, and a common ambition for the mightiest to be of service to all, as the true reward of good citizenship. It would make machinery a benefactor to labor instead of, as now, a destroyer of its opportunity, and the main aid to monopoly. It would give free wing to genius, unfetter its pinions from poverty, and make the whole nation ring with plaudits at every achievement, where individuality proved its true originality and mastery. It would give, for the first time in all the ages, every man a chance to grow up towards lofty ideals, because the individual would be free. It would destroy that rank competitive individualism which to-day enriches one and degrades the multitude. Then a Gould could not revel while a starving seamstress in the same block could not spare the time to bury her dead babe. Then a Carnegie would no longer need rifles to defend his shops from those who created them. Then a Huntington would quit his vicious assaults on legislatures, courts and congress. Then a Hanna could not buy a Senate seat, saying,—“God reigns.”

Such a commonwealth would realize the liberty “to think,” which Luther won. It would bring the freedom “to govern one’s self,” which Jefferson declared in saying,—“All men are created equal.” It would put into daily use the doctrine which Lincoln affirmed when he said,—“The slave has the right to eat the bread which his own hand has earned.” Such a government would be Christianity democratized, and democracy Christianized. Its luminous civilization would be built on the eternal truth,—the motherhood of earth. As a civic necessity and pleasure, it would practice the brotherhood of man as the only way to develop humanity physically, mentally and morally. It would lift the race out of sin and poverty, so that all, at the free table of Nature’s bounty, could see the Fatherhood of God.

VICTORY!

BY LAURA M. SMITH.

Give up? NEVER!

I will sit, waiting.

I will sit, dumb.

I will sit on the sands high above the sea,

My head between my knees, high on the sand-dunes,

Solitary, alone,

A Woman, waiting for Womanhood.

I will sit, waiting.

If God have not the strength now, I will wait.

I will not move hand nor foot.

I will not budge from my position.

I will not yield an inch!~My soul hauls taut on the
line!~

Not a prayer will I take back, not an ideal will I part
with--

MY GOD! IT IS possible . . . !

* * * * *

And thou wiltst crown me one day?

Set that sapphire shining light upon my face?

And thou wiltst call me~Woman?

I thank thee, Lord.

I walk with softer tread.





EDITORIAL RESPONSIBILITY.

DATING back to girlhood, when my pen first traced the thoughts of an immature brain for the editorial columns of the Friday paper at the village school, the conviction began that the editor's place is a responsible one. Many a tear was shed over the things that were not satisfactory after they were written, or were of such quality as to excite my mates to criticism. Following this was a phase in the responsibility of editing a college paper in which the medical students aired their opinions and a trinity of us commented upon the same. Two more years as editor of a club paper, in which some thirty or more bright women discussed political economy and the training of children, strengthened the conviction that an editor's chair is anything but an easy chair.

Since **THE COMING LIGHT** first began to shed its beams upon the world, although the responsibility for its polish and lustre is divided with others, this conviction continues to grow as our family increases and our helpers everywhere send in their contributions for approval. One day, long ago, when life was full and the heart was young, the Creator laid in my arms an immortal being. Joy filled my soul, but the awful responsibility of what I had done in calling another life into existence appalled and

unnerved me. Later, when the sick and suffering sought my advice and assistance, the same overwhelming responsibility caused me many a wakeful night and anxious day. And now, as the thought-children come into my sanctum singly and in groups I am almost helpless at times trying to discover the lines of duty and justice to all. The real editor, like the real doctor or real artist, is born not made.

The editor must have parental instinct well developed in order to understand the thought-children when they speak, and to recognize them as part of the family. The teacher's tact must be also a possession, or there will be failure to draw the lessons from passing events and portray them for the help of others. Musical qualification is also a necessity, in order to harmonize sufficiently these thought-children to obtain unity out of diversity. The true artist's touch is needed to tone down the harsh things and brighten the dull places to make the word pictures perfect. Knowledge of this reveals one's own imperfections and increases the weight of responsibility, notwithstanding the fact that others share it. Although this be true, there is nevertheless a growing appreciation of the position and the work. If after years of experience it is my pleasure to look back upon a few helpful suggestions that have been made in my department, a few lessons well presented, a few foundation stones laid for the better building, the cares now pressing upon me will be forgotten, and the little sanctum will have burst its walls and touched at once the bounds of the universe; for I shall have helped make the world a bigger and wiser one, and with my co-operators shall be held responsible.

OUR CARELESSNESS.

SCARCELY a day passes that our papers do not chronicle accounts of the maimed and wounded who are taken to the city hospitals to be cared for by the surgeon's hand. Men, women and children are borne almost hourly to the various places provided for those afflictions of the human race for which there is no remedy but the scalpel. We read and pity, we hear and are horrified; but, in our haste to carry out our

own purposes in life, we forget that hundreds of these unfortunates who survive operations and escape death are lying in uncomfortable positions from day to day, counting the hours when they will be released from these prisons of pain and mingle again with their fellows. We forget how weary they grow of the unadorned rooms, and how they long for familiar surroundings. We forget that they are shut in from the outside world and that they would welcome eagerly the tidings that might reach them through papers and magazines which we carelessly throw away. We know there are boxes to receive such contributions at available places in the city, but do not take the trouble to deposit our share of reading matter in them. We permit these sufferers to suffer, in mind as well as body, while convalescing, when a few moments spent in marking choice things, together with a word of hope traced here and there on the margins of our contribution to their entertainment, would make life to them more bearable and would leave us no worse for the thoughtfulness. We need but visit some such place to be fully awake to our duty in this matter. The sailors who are months on the water, with time hanging heavily upon their hands, welcome with joy a generous contribution of reading matter to take with them on their monotonous voyages. Strong of lung and lithe of limb, with free air playing about them, they can manage to "kill time" far easier than the hospital sufferers. The sentiment expressed in H. C. Bunner's poem, which we append, should wake a response in the hearts of all our readers and quicken them to action:

THE RED BOX AT VESEY STREET.

"Past the Red Box at Vesey street
Swing two strong tides of hurrying feet,
And up and down and all the day
Rises a sullen roar, to say
The Bowery has met Broadway.
And where the confluent current brawls
Stands, fair and dear and old, St. Paul's,
Through her grand window looking down
Upon the fever of the town;
Rearing her shrine of patriot pride

Above that hungry human tide
 Mad with the lust of sordid gain,
 Wild for the things that God holds vain,
 Blind, selfish, cruel—Stay, there!—out
 A man is turning from the rout,
 And stops to drop a folded sheet
 In the Red Box at Vesey street.

“On goes he to the money-mart,
 A broker, shrewd and tricky-smart;
 But in the space you saw him stand
 He reached and grasped a brother's hand;
 And some poor bed-rid wretch will find
 Bed-life a little less unkind
 For that man's stopping. They who pass
 Under St. Paul's broad roseate glass
 Have but to reach their hands to gain
 The pitiful world of prisoned pain.
 The hospital's poor captive lies
 Waiting the day with weary eyes,
 Waiting the day, to hear again
 News of the outer world of men,
 Brought to him in a crumpled sheet
 From the Red Box at Vesey street.

“For the Red Box at Vesey street
 Was made because men's hearts must beat;
 Because the humblest kindly thought
 May do what wealth has never bought.
 That journal in your hand you hold
 To you already has grown old—
 Stale, dull, a thing to throw away—
 Yet since the earliest gleam of day
 Men in a score of hospitals
 Have lain and watched the whitewashed walls,
 Waiting the hour that brings more near
 The Life so infinitely dear—
 The Life of trouble, toil and strife,
 Hard if you will—but Life, Life, Life!
 Tell them, O friend! that life is sweet
 Through the Red Box at Vesey street.”

A WORD FROM THE PAST.

Steal not, neither rob; but help everybody to be master of the fruits of his labor.—*II Commandment of Buddhism.*

IN these days of sharp competition the preachers and teachers of men are fond of quoting the precepts of their pet creed or cult, and the newer the system to which they adhere the more fond they are of applying its maxims as the cure-all for the ills that infest social life. It is then refreshing to turn to a system of religion or philosophy 500 years older than Christianity, upon which so much of the world to-day bases its civilization, and find a commandment which so closely fits present conditions as to make improvement upon its thought an impossibility. It is not enough to simply obey the Mosaic injunction "Thou shalt not steal," for a person may observe that and yet come far short of the Buddhist commandment and his duty to his fellow man. The moment that man helps everybody to be the master of the fruits of his labor, that moment all strife between capital and labor ceases, strikes are at an end, and the competitive system is swept out of existence. A return to the forgotten precepts of the past may indeed be better than the attempt to formulate some new rule of action which often aims to help only one class to the exclusion of others. Only in the recognition of the labor of all can true socialism, true brotherhood or true humanity be attained. W. C. B.

THE CONGRESSIONAL CONSCIOUSNESS.

THE debates in our national legislature afford curious evidence as to the inner consciousness of the average member of Congress. Citizens at large may entertain the notion that senators and representatives are at Washington for the sole purpose of subserving the general welfare by adopting public measures on their merits, and enacting laws that are clearly in the interests of us all. That notion, however, is very likely a mere infatuation. Various incidental signs point to the fact that members of Congress think they are in Washington for something else first and foremost. For example, administration interests on the

one hand, anti-administration interests on the other hand, appear to engross a large part of their attention. Then the party interests, in a still more general way, are capitally dear, and regarded as superlatively important. Then there are repeated hints that the will and wishes of the New York financiers make themselves directly felt in the deliberations, and the action taken, at Washington. Such considerations, and others of a similar sort, appear to vitiate the truth of things at the Capital, and make it altogether improbable that any public measure is ever considered there in the light of its merits alone. Take, for instance, the problem of Cuba. No one who watches closely, and reads between the lines, can believe that this question is now being dealt with strictly upon its merits, or solely in view of what is pre-eminently just and largely human. In various ways such considerations as those just mentioned intrude themselves into this question, into the Hawaiian question, and indeed into every important question that knocks at the doors of Congress. The American people cannot make sure of having anything done, by their reputed representatives, on the clear ground that it ought to be done.

Now the question is—why is this so? Must it always be so? Shall we allow it to continue so? Or shall we resolve that we will never cease the struggle until the government of this country is born again—born to the recognition and practice of truth, justice and rationality.

NOTES.

One of the San Francisco dailies, of date March 16th, burst forth with an editorial psalm of praise over "McKinley's first year." It did not assume the *form* of poetry, but indulged itself in the poetic license of extravagantly emphatic statement. Thus it affirms that the President "has succeeded in bringing about the enactment of a tariff which has restored industry, revived trade and provided the treasury once more with an income equal to the needs of the country;" also that the President's speeches and messages "have had the effect of . . . encouraging the business interests of the country to enter with confidence upon new enterprises." This is all very musical; and if it were all as true

as it is sonorous, the country would have very appreciable reasons for rejoicing.

Rev. Dr. Coyle of Oakland publicly reprimanded the people of that city for rioting against their recreant councilmen who passed the obnoxious water order in the interests of the monopolistic combine. The San Francisco *Examiner* came to the defense of the Oaklanders with the question: "If the people are not to riot in cases like this, what are they to do?" It is a pity, but a fact, that this is about all that is left for an outraged people to do when betrayed by the treachery of their officials. And that affords a sound reason for either the imperative mandate, or a power of review and veto on the part of the people, or both these devices. If such rights were insisted upon by the people and provided for by statute, there would then be no justification for "rioting."

THE COMING LIGHT congratulates itself upon being able to provide audience for the voices of some comparatively new singers of song; and also to secure a still wider hearing for some whose poetic utterances have already been recognized. Verses are not always welcome visitors in an editor's sanctum, especially where they come in great numbers and all limping and impotent. But we have been exceedingly fortunate in that most of the poems that have knocked at our door have been of such quality as to prompt immediate and hearty hospitality. In the May issue we shall introduce to our readers J. A. Edgerton, with lines entitled *The Future*, a stirring call to hope and purpose. O. T. Fellows, in our March number, gave good cheer by heralding a coming day of power and peace. We present this month Annie Herbert Barker, whose *Stand by the Guard* is a vigorous summons to that loyalty which is itself a part of the vital and human truth which it espouses. As for Lucy Sherman Mitchell and Laura M. Smith, our readers are already acquainted with the quality of their song, and will be glad that their voices speak again so soon. If they can continue to produce this kind of work, to sing in this strain, to touch the harp with this delicacy and effectiveness, they cannot proffer their verses too often for the pages of THE COMING LIGHT.

It seems that there are various organizations in San Francisco that have combined "to educate and enlighten the people concerning the absurdity and impracticability of the civil service law as now in existence." We have believed that the people at large do indeed need education and enlightenment on various subjects of

public interest, but have not supposed that the general approval of civil service was a special mark of dense popular ignorance. What next?

We are glad to publish in this number the contribution of Helen Campbell anent the controversy in Kansas over the State Agricultural College. The *Popular Science Monthly* for January takes an opposite view of the case, alleging that the Populist legislature has simply "made a raid on the college . . . to insure that the doctrines taught therein should be in line with Populist politics," and this without regard to the just claims of science to freedom. The citations, in Helen Campbell's article, from the report of the Board of Regents, seem to show that neither their purpose, nor their action in the case, are justly subject to these accusations.

We call attention to the striking contrast in the sentiments of two of the articles published in this issue—that of Paul Tyner and that of Green Majors. With the first, the great saving word is *Love*; with the other it is *Selfishness*. THE COMING LIGHT holds itself as in some sense a forum for the free expression of various and even conflicting ideas. But it may be that these two able gentlemen and earnest workers would find, upon a careful comparison of their views, that fundamentally they are upon the same basis.

THE COMING LIGHT children, old and young, have a problem to solve in trying to answer the question in Grandpa's department this month. Come Bright Eyes, head the row, and let us hear your guess. Grandpa is laughing already at some of the answers some very smart people have given when they heard him read about it. I don't believe all the editors in San Francisco could answer it. It takes the children every time to guess riddles. Send in the answers to "Grandpa," COMING LIGHT Office.

The messages are coming in from all over the United States and are a real help to make a people's magazine. Send in some contributions to "Needs of the Hour" column and some cullings for the "Notes, Comments and Extracts" Department. Put *yourselves* into the work and enjoy seeing it grow. Help to sow the thought-seeds for the reaping bye and bye.

NEEDS OF THE HOUR.



It is reported that an Arkansaw editor, upon reading the statement that "a young lady in New York kneads bread with her gloves on," made the following comment: "We need bread with our coat and vest on; we need bread with our boots on; and if our subscribers in arrears don't pay up soon, we shall need bread without anything on."

Now bread (meaning by that word food supply) is a primary and constant need of man. He has always needed it, always will; even in heaven, we are told, there is to be manna. For, though it is true that man "shall not live by bread alone," he cannot live without it. This, however, is so clearly evident that it does not call for urgent statement. It is a simple, fundamental, recognized, incontestible necessity. But in connection with this primitive need, the higher interests of man make manifest another need, which is one of the actual "Needs of the Hour," not yet met. It is this:

We need a *better way of getting* bread; a way of getting bread which is *sure*; and at the same time *reasonable*.

Getting bread now is for millions of people a veritable scramble. In many cases it humiliates and belittles the bread-winner, blunts the moral sense, deadens the social feelings, and makes one feel that his hand is against every man, and every man's hand against him. It is an undignified, unscrupulous and almost beastly striving to get a chance at the trough. And that word *chance* rightly appears in the preceding sentence. For the element of chance enters largely into bread-getting as things now are. For multitudes, to-night's supper and to-morrow's dinner are as uncertain as the prizes of a lottery. The wage earner apprehends that even at this moment his employer may be writing a notice of his discharge. The Nebraska farmer may find his crop unmarketable and be compelled to burn his corn to keep him warm. The professional man is in fear of the fickle whims of his patrons. Even the rich man does not know but poverty may overtake him in the morning. For all, it is a game of hazard.

Our industrial methods, our economic principles, our commercial usages are all based on the idea of strife. Capital strives against capital; labor strives with labor; and this condition is

imposed on the individual bread-winner—*You must fight or not get a living*. There is no escape at present from this necessity for competition, this dependence upon one's elbows, the ability to contend for place and opportunity. In some form it enters into the conduct of life for us all, in our endeavors to secure bread—our sustenance.

There may have been justification for all this in past times. In emerging from animalism perhaps there was no other possible course for men except to compete, even as heartlessly and bitterly as they have. But the protests which are now heard everywhere, the manifest awakening of conscience on this matter, show that the time is at hand when this scuffling, wrestling agonism over the getting of our bread becomes a social immorality, the most disgraceful scandal of the human world.

What to do about this is the great practical question of our time. What shall we do? What changes ought we to make in our economic methods? This is the problem which should be engaging the attention of all the people, and especially of all legislators and statesmen.

Very likely the best manner and due measure of the reform required is not perfectly clear to anyone as yet, certainly not in complete detail. But the object to be aimed at, the one practical end to be attained is as visible as the north star. It is this:

We need an industrial system such that, always and forever, every human being who is willing to do needed work in the world shall have work to do, and so shall be sure of bread—of a living.

A resolute, heroic and righteous determination to bring this about is a prime Need of the Hour.

E. D. W.



MESSAGES



SAN FRANCISCO, March 5, 1898.

I want to thank you for your soul-inspiring "Messages" in your March edition. They have touched a chord in my heart that was never touched before—have wafted my soul nearer to the Infinite—have brought me in closer love and sympathy for my fellow man. From a heart filled with gratitude, I say, God bless you and your noble work, for you have helped another to "Understand."

H. E. MCCONNELL.

Thank you for this response. May your understanding be that of the heart, which differs from the intellectual understanding in the sense that it forces a comprehension of (or coming up to) whatever it perceives. It thus becomes a "growth in grace," expanding the consciousness of the life universal, and places one in touch with the harmonies everywhere about us, developing the Omnipotence, Omniscience, and Omnipresence of the human soul and becomes an interior *conatus* to act worthily of our divine origin.

CHARLESTOWN, Mass., February 10, 1898.

From Pacific slopes to Atlantic shores comes your messenger of light, and as echoes reverberate from hill-top to hill-top, back goes my thought to you. Did you ever realize how strange it is that in many instances words spoken from a distance, and by those whom we have never beheld, seem like familiar voices? We all at times feel as if of the same family and truly sense the

Fatherhood of the divine power. It is a pleasure to know that far away are those who are one with us in thought, aim and desire. The God-love is striving to manifest through all, and as we become receptive so do we expand and grow. Love of kindred is grand, love of home beautiful, love for humanity Christlike and sublime, exceeding all. Many hearts are burdened with sorrow. Many weary heads looking, seemingly in vain, for some loving heart upon which to lean and there tell their griefs; and if sympathy be given, how much lighter the burden becomes. They who have passed through troubled waters can understand as no other may, and so I send my message to all dear ones, for are ye not all my brothers and sisters?

MRS. E. A. COLLIER.

This has the ring of true fraternity. In behalf of THE COMING LIGHT family, I send words of appreciation and love, which are as hand-clasps from each individual, welcoming the spirit of real friendship which characterizes your message. May the strength born of united forces be sufficient to the needs of our every hour.

Are the preachers of our country using the Bible to govern the people, or do they lie? They have always taught that it is wicked to kill; and anyone guilty of such a crime shall be cast into hell, and will suffer for all eternity. They have taught us to be kind and considerate, to use all peaceful measures, to love truth and justice, to suffer rather than resent, to forever and ever not be the aggressors. They have taught us to be noble and true, and if necessary die on the cross, and thereby set the world an example. After these long years of telling us what the right things are, and what the wrong things are, and above all things not to murder, or we will be cast into hell, after all of this, they come forth, and gather up all of their people, saints and sinners, and are ready to march them through Spain into that eternal hell they have told us of. According to their statements, he who has murder in his heart is also guilty of murder; thus they themselves are following their people to this everlasting torture and closing the door behind them. Do they lie?

QUAKER.

My dear Quaker friend, even if the ministers are doing as thou sayest they are, the case is hardly so bad as it seems. They are not exactly lying. They do not even prevaricate. They simply sophisticate. It is well for thee to know that religion is supposed to have two aspects, one theoretical, the other practical.

Theoretical religion is kept in the pockets of Sunday coats and dresses, where it rests quiet and even dormant from Monday morning to Saturday night. For the secular days people put on their second best clothing and proceed to do various things which the theory of religion does not sanction. The ministers recognize this difference between Sunday religion and secular day religion, and they often preach on both sides and do not realize the inconsistency. They say, "Do not kill; and yet for safety's sake and honor's sake it is right to kill." They say, "Do not steal," and defend systems under which men constantly steal from one another and do not count it dishonorable. They say, "Do not bear false witness," and yet support political parties that villify and defame their opponents continuously and unscrupulously.

But this sort of thing is not a sin of the preachers exclusively, but of us all. The whole world is familiar enough with noble truths and lofty ideals, and yet we go on walking in pigmy and paltry ways, doing cheap and mean things, and giving the lie, by our actions, to our better thoughts and perceptions. We all sophisticate, in that we justify, more or less, this divergence between our ideals and our actual status and daily deeds.

But as for thee, my Quaker, stick to thy ideals, teach them, do them, and keep at it; and by and by the whole world of man may close up the gap between its high thinking and its low doing.

Here is a letter, characterized by good common sense, in reference to the article in our January number anent "Pedagogical Wisdom."

"There, go buy her some capacity," said the father, as he threw down a roll of bills for his daughter's teacher. Now this old gentleman was not so far wrong. When it is known that presidents, senators, judges, city officers, etc., can, on some occasions, be easily bought, why not capacity? I think if we had an "aristocracy" of education we would discover that it could be bought. Real capacity is as frequently found among "hewers of wood and drawers of water," as among lawyers, doctors and clergymen, and who will say they are not as useful? Which class could the world more easily dispense with? Skilled workmen are as honorable as those receiving complimentary degrees.

It is a sort of vanity, if not weakness, in a man who enjoys displaying his titles. Real merit needs no such recommendations. There is a great deal of learned ignorance at the present time. And we have also men of strong good sense, making themselves useful to the world, with very little book learning. In books we only learn what other people know. We positively know very little except what we have ourselves experienced. I would give equal opportunity to all. Let each one choose for himself the line of study he would pursue, and have no class distinctions.

San Diego, Cal.

MRS. C. K. SMITH.

That reminds me of the man who, upon seeing that a horse would not eat shavings for grass, knelt down and prayed "O Lord, give us horse sense!" He may have prayed better than he knew. The fact is that "horse sense" is just what we need in this world, and the more of it the better. "Horse sense" is a term that defines the innate instinct of the animal that discriminates, and the innate intuition of the human, which, when cultivated, can not be imposed upon or deceived. "Horse sense" is the only kind of capacity that cannot be bought, belonging as it does to creatures of all development and stations in life. Away with capacity that can be bought! "O Lord, give us horse sense."

STRATFORD, Fulton Co., N. Y., Feb. 17, 1898.

You ask, "What is life for?" I heard it answered from the Universalist pulpit in Dolgeville last Sunday by a quotation of Margaret Fuller's reply to the question she asked herself in her young ladyhood. She said "The great aim and object in life is *to grow*." She spent her whole life in growing wiser and better.

ALICE R. ANDREWS-KIBBE.

Growth—that is the word. It means expansion. Life, what is it? It is generation evermore, new leaf and bud and blossom, a quickening pulse, fresh heart-beats, new thoughts, fuller activity, awakened perceptions, stronger feeling, broader sentiment, larger love. This is the law from amoeba to man. Growth—yes, that is what life is for.

Legislation on Behalf of

SATURDAY'S CHILD

BY EVA V. CARLIN.



(FIRST PAPER.)

"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;
Thursday's child is full of grace;
Friday's child is loving and giving;
Saturday's child must work for his living."

THERE exists the greatest diversity in legislative measures pertaining to Child Labor in the United States, for the responsibility rests not on the central government, but on each State, and most of these have but just begun to gather a few statistics, and pass a few loosely-constructed laws most of which relate to the conditions in factories. Since 1885, thirty-two States have made a continuous,

systematic, statistical inquiry into the conditions of labor in general, and the Federal government carries on independent investigations; but the materials for the statistics concerning the employment of children must be taken chiefly from the efforts of individuals who have made personal inquiries and investigations in various localities, and from the desultory attempts made by the Bureaus of Labor of several of the States, but the results of these attempts, even when available, are confessedly inaccurate.

The Bureau of Labor has, in the opinion of Carroll D. Wright, secured excellent legislation for the labor interests and prevented vicious legislation. Through it have been passed measures relating to the following phases of labor whereby the interests of child-toilers are protected: laws relating to the guarding of machinery to prevent accidents; judicious modification of the Employers' Liability Act; provisions for sanitation; and enactments regarding factory inspection, which is now the settled policy of the following fifteen States: Massachusetts, New Jersey, New York, Pennsylvania, Ohio, Wisconsin, Michigan, Tennessee, Maryland, Connecticut, Maine, Minnesota, Illinois, Rhode Island and North Carolina. It is from the recently received reports for 1897 of the Factory Inspectors of Illinois, New York and North Carolina, and also from a somewhat exhaustive summary prepared by F. J. Stimson on labor legislation that I glean some definite statements concerning the protection given by law to the child-workers. A consideration of some of the existing laws will reveal how bad the conditions are they seek to remedy, and will justify the characterization of the present legislation as wholly inadequate, owing to its timidity, its lack of uniformity in the several States and its limited domain over which it had placed restrictions. Then too, there is the need of adequate methods and machinery to enforce these laws, many of which are only paper barriers to the greed of parents and employers.

Heretofore child-labor legislation has been along the line of compromise. We have tried to keep the market supplied with the cheap labor of children, and at the same time avoid the sensational features of the over-taxing of growing children, by prescribing the conditions under which they may labor. But, like all compromise methods, this plan has failed wretchedly. Though we had read the pitiful story of England's child-slaves, written in blood and tears, we took no precautions. To-day the *Cry of the Children* goes up from thousands of child-toilers in our own country. It rises from the mines of Pennsylvania; from the sweat-shops of Boston, Philadelphia, New York and Chicago, whose

attics and basements apparently no law can penetrate; it floats out from the mills, where

"All day, the iron wheels go onward,
Grinding life down from its mark;"

and it dies away into a moan as it comes from the convict camps of Georgia and Florida, where, less than a month ago, thirty-one boys between the ages of twelve and sixteen, convicted of minor offenses, were leased for four years to the highest bidders, who are thus legally empowered to extort the *whole* strength of these children's lives.

LEGAL AGE OF CHILD WORKERS.

The age requirements differ widely, ranging from five to sixteen years. The Carolinas, Alabama and Tennessee do not have even the shadow of a protective law. The California law permits a child of ten years of age to labor ten hours per day. The New York Report states that over twelve thousand children between fourteen and sixteen years of age are employed in the factories, but points out the benefits to child-labor conferred by giving the control of children of legal age to local boards of health, who issue certificates as to age and condition of health; and then the Factory Inspector is authorized to enforce the law prohibiting child-labor under fourteen years. However, this law has been in operation in New York only a few months. The law of Illinois is similar, but the Factory Inspector for the State pronounces the clause which provides for health certificates a nugatory one, and asserts that dispensary and "company" physicians have issued free certificates to all comers, irrespective of the condition of the child; wholesale evasions of the law in regard to age certificates are made possible by the perjury practiced by parents and employers. The age requirement unenforced by a birth certificate protects the employer, never the child. One of the inducements to immigration lies in our easy-going laws in this matter; many of the European countries have far more efficient ones. We have the laws, but they are not enforced. "The child of eleven, at home and at night school, is fourteen or fifteen in the factory as a matter of course. Nobody is deceived, but the perjury defeats the purpose of the law, and the lies go on record as evidence that we are advancing, and that child-labor is getting to be a thing of the past." So writes Jacob Riis. The difficulty of enforcing the age limit may be realized by a consideration of the fact that zeal for the enforcement of the laws often results in the loss of position by the Factory Inspector; for instance, the case of Mrs. Kelley of Illinois whose removal occurred recently, and whose posi-

tion is now filled by a former employee of the Alton Glass Works, endorsed by the officers of the Glass Company who violate the child-labor laws in the most inhuman fashion, much of the work being done by children under the most sinister conditions at an age when they are barely old enough to start to school.

The new child-labor bill of Massachusetts prohibits their employment under the age of thirteen. The Knights of Labor favor fifteen, claiming that the First Clause of the Children's Charter should be protection from exploitation of his life before that age. The fact must not be lost sight of, that children are flocking into occupations that are wholly without legal restriction; among such found in unregulated employments are newsboys and newsgirls; boot-blacks; street peddlers, who may work at any age, and may ply their calling at any hour and in any place; office boys; elevator boys; telegraph and messenger boys; laundry girls, who are somewhat protected in four States; bakeries; sweat shops, and mercantile establishments upon which only five States have placed any restrictions. The English Factory Act includes many of the above. The factory laws of Massachusetts and Pennsylvania include children in mercantile occupations.

The California law is explicit and mandatory regarding the duties of employers in posting notices in their places of business giving names and ages of children employed by them. No one thinks of complying with this provision. "It is a curious thing," says Mr. Stimson in the result of his researches, "that the great body of mercantile employees, though nearly equal to industrial laborers in number, have scarcely been considered by our legislation." And he finds the cause for this neglect in the fact that the majority of such workers are women and children and therefore without votes.

In no State do we provide school accommodations for all the children after they reach the age where it is possible for them to become wage-earners. Just here it seems pertinent to consider briefly our school legislation, for the Compulsory Education Laws and the child-labor provisions of the Factory Acts closely interlock with each other in those States that have both.

(Continuation in May.)



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The second question is like the first, with a difference.

What is America for?

With 3,602,990 square miles; vast plains and valleys of unsurpassed fertility; numberless rivers, long, broad and navigable; interminable forests; inexhaustible mines; and the two mightiest oceans as open highways of the world at the eastern and the western gates!

What are all these for?

Forty-five sovereign States and five Territories—embryonic empires—and 74,000,000 of people, representing every land, clime, tongue, and order of life in the entire roundness of the globe!

What are you all doing?

I hear, even in this Egypt, the clip of your axes, the tap of your hammers, the stroke of your picks, the rattle of your cart-wheels, the clatter of your reapers and threshing-machines, the rumble of your factories, the roar of your railroad trains, the flap of your sails in Atlantic winds and Pacific breezes, and a thousand other significant sounds reporting industry, activity and effort!

What are you all working for?

I asked this question originally of Egypt, where I dwell. I propounded it to Assyria and Persia, to Greece and Carthage and Rome—what *they* were for?—what they were doing?—what they

were toiling to accomplish? These nations all died without replying.

In later centuries I have urged this question upon all great modern nations in Europe, and thus far they have given no clear and definite response.

And now I put the question to you, O America!

What is your reason for being and toiling?

The United States!—what are they united to achieve?

I must acknowledge in all honor (for even a riddle-putting Sphinx has honor) that a certain American poet has already answered this question as to his own land and people.

This was his response:

"I heard that you ask'd for something to prove this puzzle the New World,
And to define America, her athletic Democracy,
Therefore I send you my poems that you behold in them what you wanted."

Turning his poem pages, I find that he sets before America three greatnesses:

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

Of the greatness of Love he says:—

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades.

I will plant companionship thick as trees along all the rivers of America, and along
the shores of the great lakes, and all over the prairies,
I will make inseparable cities with their arms about each other's necks,
By the love of comrades,
By the manly love of comrades.

Of the greatness of Democracy, this:—

"I see in you, certain to come, the promise of thousands of years, till now deferr'd,
Promis'd to be fulfill'd, our common kind, the race.
The new society at last, proportionate to Nature,"

"I see the genius of the modern, child of the real and ideal,
Clearing the ground for broad humanity,"

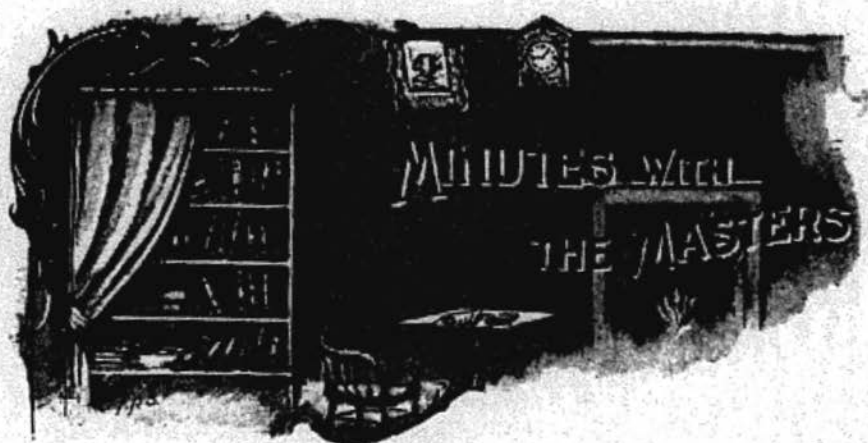
Of the greatness of Religion there is, with much more, this:—

"I say that the real and permanent grandeur of these States must be their religion;
Otherwise there is no real and permanent grandeur;
(Nor character nor life worthy the name without religion,
Nor land nor man or woman without religion.)"

"Land in the realms of God to be a realm unto thyself,
Under the rule of God to be a rule unto thyself."

"The soul, its destinies, the real real,
(Purport of all apparitions of the real:)
In thee, America, the soul, its destinies."

Is this truly America's answer?



"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 Flors Clavigera.*



"Would ye but understand!
 Joy is on every hand!
 Ye shut your eyes and call it night,
 Ye grope and fall in seas of light—
 Would ye but understand!"

—*Charlotte Perkins Stetson.*

Man is modified far more by exertion than by environment. To be surrounded by beauty and right construction is of value; but far more valuable is it to make things beautiful and right. Better make palaces and live in a hut than to make huts and live in a palace. Better make beautiful garments and live in rags, than to wear beautiful garments and make rags. . . . The slow effect of right surroundings does not compare with the quick effect of right doing.—*Helen Campbell.*

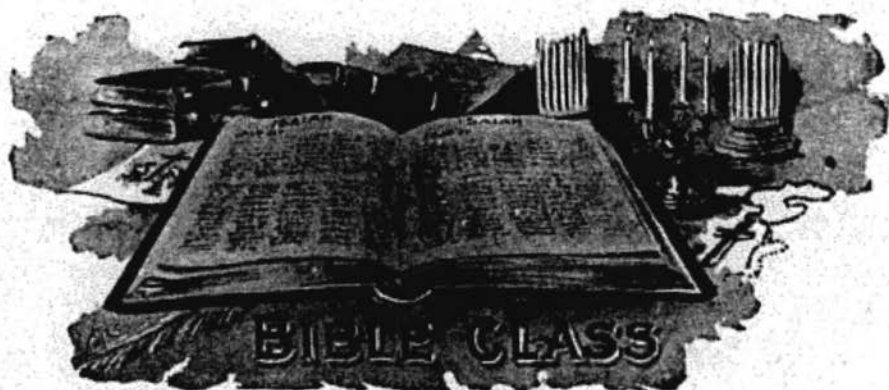
With every form of organized life, except man, to think is to do. We are in this world to *act*, not to sleep or to dream. . . . It is only through action that man can be reunited to God and the words *religere*, from which we get our word "religion," mean a rebinding of the soul (and the body) with its source. Development in any direction is conditioned only on use, on action. . . . Genius deprived of labor, its natural stimulus, as inevitably dies, for it is as dependent on use for its unfolding, as the arms of the smith on the hammer, or the tint of the rose on the sunbeam.—*Paul Tynner.*

We want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operator; whereas, the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense.—*Ruskin*.

Can we not learn this lesson of self-help? Society is full of infirm people, who incessantly summon others to serve them. They try every where to exhaust for their single comfort the entire means and appliances of that luxury to which our invention has yet attained. One must have been born and bred with them to know how to prepare a meal for their learned stomachs.

. . . . Can anything be so elegant as to have few wants and to serve them one's self, so as to have somewhat left to give, instead of being always prompt to grab? It is more elegant to answer one's own needs, than to be richly served; inelegant perhaps it may look to-day, and to a few, but it is an elegance forever and to all.—*Ralph Waldo Emerson*.

In upper ways of life, unknown by those beneath death's shadowing fold, I sat at the feet of the noblest lords and masters of earthly sense, of beauty and delight. Of them I learned the wealth of life, the power and glory that may be of flesh, so long ignored and missed. They taught me how every organ of earth and sense must needs be beautifully grown and nobly used, to reach the most and best of life; how the world, even in its vilest, blackest earthiness has yet a soul of immortal good and use at the heart of it. To live most truly and richly through every organ and sense of flesh, attains most quickly and abundantly the heavenly. Even as the worm must needs most heartily eat its wormfill, that so in strength and beauty it may transform to perfect butterfly, so must man right heartily, in wisdom and purity, eat his earthfill, that he may transform to rich completeness in body and life.—*Marcus Aurelius*.



MAN.

When I consider thy heavens, the work of thy fingers,
 The moon and the stars, which thou hast ordained;
 What is man, that thou art mindful of him,
 And the son of man, that thou visitest him?
 Thou hast made him a little lower than the angels,
 And hast crowned him with glory and honor.
 Thou madest him to have dominion over the works of thy hands;
 And thou hast put all things under his feet.

God created man in his own image, in the image of God created he him.

Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?

The spirit of man is the candle of the Lord.

Now are we the sons of God, and it doth not appear what we shall be.

(It is with difficulty that a searcher of the Hebrew and Christian scriptures finds many words in honor of man as man. There is very little indeed in recognition of native dignity, moral worth, or spiritual power in human nature. The Bible indeed is characterized throughout by the conception of man as a *sinner* both in actual deed and constitutional quality. This department is at present searching for and culling out the more hopeful and encouraging utterances of the various sacred writings of different nations; so it refrains from quoting here from the innumerable dark and doubting words of the Bible upon the subject of Man.)



MAN.

On hearing the slander of mankind, taste not its anger. On hearing persons talk of man's wickedness, partake not of their pleasure. On hearing men speak of the virtues of mankind, approve, follow and rejoice therein.—*Kang Tszé Chow (Chinese.)*

All men have in themselves the feelings of mercy and pity, of shame and hatred of vice. They are a part of the organization of man, as much as the limbs or senses, and may be trained as well.—*Mencius (Chinese.)*

O man! thou coin bearing the double stamp of body and spirit, I do not know what thy nature is; for thou art higher than heaven and lower than earth. Do not be cast down because thou art a mixture of the four elements; do not be self-complacent because thou art the mirror of heaven.—*Faizi (Persian.)*

O man! . . . be attentive; weigh thy coin, for thou art a correct balance; sift thy actions well, for thou art the philosopher's stone; learn to understand thy value, for thy light is that with which planets shine.—*Faizi (Persian.)*

Thou, man, who art the universe in little! cease for a moment from thy absorption in loss and gain; take one draught at the hand of him who presses creation's cup to thy lips, and so free thyself at once from the cares of this world, and those about another.—*Kheyam (Persian.)*

It is possible for the soul to be deified if it contemplate the good. Man is a mortal God. He leaveth not the earth, and yet dwelleth above, so great is the greatness of his nature.—*Hermes Trismegistus (Egyptian.)*



HOW all you children, grown-ups and all, do like to get hold of something very old! You treasure it, and lock it up in a glass case, and handle it ever so carefully when you handle it at all, and dream over it of days so long ago that it is hard to believe that there ever were any such days at all. But there is the old book, or the old piece of cloth or the old statue, or the old coin, or the old arrow-head, or stone axe or whatever else it may be that you have found, and it tells, plainer than lesson in school ever could, of the men who made it and the times they lived in. It says that the sunshine of a hundred, or a thousand, or ten thousand years ago, was just the same sort of sunshine that we have to-day; that the wind and the rain and the frost was just as real then as now, and that the earth is the same old earth through all time for all the children of all the countries and all the years.

I once saw a coat that was worn by General George Washington in the War of the Revolution, before he was President of the United States, and before there was any United States. The coat had been hung up in a glass case by order of the National Government. It wasn't very pretty, and if you should see someone wearing a coat like it you would think that it was very old-

fashioned. But that old coat made me realize that Washington was once as real a man as any man to-day, and that was more than my history books had ever done. Its weather-beaten threads and seams told of wind and sun and rain at Valley Forge, and in the camp by the Delaware and at Yorktown, and I had never before known, right in the very center of me, that Valley Forge, and the camp by the Delaware, and the splendid victory at Yorktown, were ever anything but pages in books.

It was the same way when I saw a bronze coin that was made and used in Rome while Julius Cæsar was away fighting the savages in the wild land that is now peaceful, settled England. All the men and women in the world have changed time and again since the little bronze coin was bright and new. It was made before there were any railroads or electric lights, any bicycles or telegraphs, any steam engines or printing presses, any Germany or France or England or United States. And yet it is as real as any nickel that you children ever spent for peanuts. Why, one can almost see one of the little Roman tots of nineteen hundred years ago trotting with it to buy something sweet to eat. What a story it could tell us of being teased for and spent, over and over again, centuries ago, just as nickels and dimes are to-day! That's the good of finding it and having it, I think. It teaches history almost as one of the old Romans might if he were suddenly to come to life and begin to talk to us.

But the coin isn't the oldest thing that has been found by men of to-day. Older than the coin are some of the Greek statues—battered, broken things, some without arms and some without heads, stained by lying for hundred of years in the earth where they were found, and yet so very beautiful that none of us ever really get enough of looking at them and admiring them. And older far than the statues are the wonderful carved temples in India. And older than the temples of India are the bits of brick and chiseled stone from Babylon and Nineveh, those Old Testament cities. And older than Babylon or Nineveh are the pyramids and ruins of Egypt, of which we have all seen pictures, and which even the machinery of to-day would hardly serve to build.

And older than all of these; older than any coat or statue or coins or pyramid; older than Egypt which was very old before anybody thought of building pyramids, are things that you have in your play and work every day of your lives. You use them constantly, and few of you know how wonderful and how very old they are. They were made by men thousands of years before

there was any house built, or any statue carved, or any children's department printed in any magazine. And they have been used in all of these tasks. It is hardly possible that anything could have been done, if they had not first been made. Everybody has used them. You children would think you were in a new world if you tried to do without them for ten minutes. And these oldest things in the world that you all have so many of and know so little about are—

Of course I am not going to tell you now. It wouldn't be any fun. I want you to guess. Next month, I'll tell you how many of you were wrong.

VOX POPULI.

THE COMING LIGHT is increasing in brilliancy with each succeeding number. "The New Battle Hymn of the Republic," by Cora A. Morse in the February number is a soul-stirring bugle call for liberty and freedom.—*World's Advance Thought*.

THE COMING LIGHT has a corps of contributors whose thoughts are abreast with the times. It is a thoroughly up to date magazine in every respect.—*Progress*.

Freedom and vigor of thought and expression characterize every page of THE COMING LIGHT. Standing for the emancipation and uplifting of the race, on every plane it battles for the right without bitterness. It deserves and will have the attention of thinking men and women the country over.—*Temple*.

THE COMING LIGHT is a gem of purest ray serene. The fact that two women are its promoters argues strongly for the future of the race.—*R. E. La Tetra*.

It seem a little anomalous that THE COMING LIGHT should take its rise in the far golden west, did not a little thought reveal the fact that every sunset is only a sunrise from another point of view.—*Rev. George Eliot Cooley*.



COMMENTS AND EXTRACTS

HEREDITY.

THE Bible, the clergy and physicians teach the doctrine of heredity. It seems to be a law in nature that the traits, diseases and sins of parents are copied by their children. Not only in the human race is this so, but we see it in all the animal kingdom and also in the cereal and vegetable realms.

How many can tell us the law by which offspring have entailed upon them the parental traits, diseases, etc? Is the transmission caused by the flesh, or the mind? If you say the body is the power that holds the traits or diseases during a long lifetime, what are we to do with the physiological fact that we have a new body, throughout, every three years? Every atom of the infant body goes away and is replaced by new material, and this ten times in thirty years. It does not seem that this constant changing of the body could permit it to hold intact the inherited diseases, dispositions, etc.

Memory or mind spans the years and remembers the diseases that took away the parents or other friends. The memory of a dreaded disease impresses the mind and lingers in it until it affects the body. Mental force by others does the same. Words have a power to kill or to cure. The Bible says, "Death and life are in the power of the tongue." How guarded, then, all should be in the use of words that remind the living of the diseases of ancestors, or even of their own.

We form acquaintances and experience events, but we go away and forget these friends and events. After years of utter forgetfulness, we meet the old friends and then the mind, the

memory, scans the past and brings forward the old associations until they are as vivid as if but of yesterday. Back of memory, mind, is spirit as the potency or life, and its office is to retain, to remind, for "it bringeth all things to our remembrance." Here, then, is permanence, continuity, immortality, in the spirit only, for it stores away and then produces all, while the mind forgets, and the body never remembers. Spirit is cause, body is effect.

But to the idea of heredity again: The Bible says the sins of the parents are visited upon the children for three or four generations, and if so this query arises: When a man inherits the passions and sins of his parents and allows them expression in his life, whose sins are they, his own or his parents'? If the sins were inherited from the parents but committed by the offspring, are we to hold both parent and offspring responsible? Should the child be punished for sins imparted to him? This seems to involve the law of karma and meets a higher solution in the principles and claims of theosophy. The law of progress is the law of understanding.

A. J. SWARTS.

Portland, Ore.

THE BUFFALO CHURCH FAIR.

The Buffalo Spiritualists are jubilant at the success their fair has thus far met with. Sympathetic words, suggestions and practical demonstrations have reached us from various sections, and we feel assured that co-operation is an assured fact in our case at least. The People's Spiritual Church and Ladies' Aid Society of Louisville, Ky., have sent us a splendid exhibit. We are to have a log cabin, representing the one for which Kentucky has long been famous, in which the offering of our friends in the "Blue Grass State" will be placed, to see which an admission fee of ten cents will be charged. We shall clear fifty dollars from this exhibit alone. This log cabin in Kentucky was the home of such distinguished men as Abraham Lincoln, Chas. H. Wickliffe, Felix Grundy and James Guthrie, and is now used as the Old Times U. S. Distillery.

Some features of this exhibit are very unique, and will be of interest to your readers. A fine sample of Kentucky's Pride, a famous brand of tobacco, will appear, through the kindness of Mr. J. L. Le Compte; also a little demijohn of the renowned Log Cabin whiskey that took the gold medal and blue ribbon prizes at the World's Fair in 1893. Kentucky's offering will be a feature of our fair, and we are certainly under great obligations to the members of the People's Spiritual Church and Ladies' Aid Society for their generous kindness to us. We also acknowledge our gratitude to those friends who have donated so generously to this Kentucky exhibit. The whiskey and tobacco miniature representations from Crystal Spring and Cane Spring Whiskey Co., and Peifer Heisig Tobacco Co., will be a unique feature of the Log Cabin exhibit. We hope to reciprocate all favors shown us, in the near future.

MRS. NELLIE WHITCOMB,

Chairman Bazaar Committee.



"THREE JOURNEYS
AROUND THE WORLD."—We are in receipt
of a large and handsome volume by J. M.
Peebles; (Banner of Light Pub. Co., Boston.)

This volume is replete with facts that are of certain interest and unquestionable value to all who covet information concerning the past progress, present status and future possibilities of the out-lying world. It traces the varying phases of life in many lands, and details the national characteristics, the material and moral conditions, and the religious rites and ceremonies of numerous peoples. The author's eye is singularly keen for observation, his mind alert for salient points, his power, both for generalization and detailed description admirable, and his hand dextrous in the literary executive of his task. The style is simple, clear and limpid, and a certain artistic touch gives throughout the book a succession of vivid pictures of manners, customs and dramas of human life. The effect upon the reader is a broadening of thought and an increase of humanitarian sentiment. It also induces reflection on the many-sidedness of human nature and the serious aspects of human life. Apposite to this last are Dr. Peeble's closing words: "Human life is a pilgrimage, a pacing-ground for experiences. Along the way are smiles and tears, sunshine and shadow—life and death."

In the "Millennial Kingdom," "Our Near Future" and "Mysteries Unveiled," Wm. A. Redding has added three books to the already long list upon the literal fulfillment of the great Bible prophecies. The books bear the mark of diligent study in the historical field. With many other thinkers, the author believes that we are at the close of a great historic cycle. If that is true, then the most important question is, What are the new institutions with which we must build in that incoming age. On this question Mr. Redding is vague and uncertain. We believe that the question can be answered only from the light of science. Another author, in *The Book of Life*, has already done this. In that Book a scientific reason is given why there were twelve tribes of Israel, what great classes of human character they represented and why they have a certain arrangement in the plan of the New Jerusalem. And that Book also proved that it will be a literal city, built by men, and yet will embody all the great spiritual truths and harmonies. The internal laws of man's spiritual nature must become embodied in definite external plans of use and beauty. Mr. Redding's books, however, are full of new and interesting ideas, among them that death will cease; people will live hundreds of years, like a tree; that there will be no end of the world but that our most glorious time on earth is soon to come; governments to change within twenty years; locates the garden of Eden and prophecies some very startling and mysterious things. These are in paper covers and sell at 50 cents each. Published by the Hudson-Kimberly Co., Kansas City.

"THE DISCOVERED COUNTRY,"—is a psychical novel by Prof. Carlyle Petersilea, well known in the world of music. The keynote to this mysterious volume seems to be struck in the minor strain of the preface, "In the ages to come Love, Wisdom and Goodness, which is Heaven, will prevail, while Hate, Barbarism and Cruelty, which is Hell shall pass away." The writer follows much the style of Elizabeth Stuart Phelps in "Gates Ajar." It is both helpful and interesting, beside being logical in its presentation of a subject dear to the hearts of all whose friends have crossed the threshold of another home than this of the material world. It deserves a careful reading by those who are not yet convinced of continued existence after death. Published by Colby & Rich, Boston, Mass.; cloth, price \$1.00.

"AN ESSAY ON MEDIUMSHIP"—By Prof. J. S. Loveland. Published by Light of Truth Pub. Co., Columbus, O. Paper, price 25 cents; cloth, price \$1.00. Professor Loveland handles his subject with masterly ability considering the difficulties he has to encounter in the ignorance and superstition he has to deal with. He asserts that the "nervous system is the base and instrument of mediumship." His chapter on the nervous system is worth the price of the book, while the chapter on the "Subconscious Selfhood" elucidates with startling clearness the *modus operandi* of the great mass of psychic phenomena confronting the world. The book, withal, is scholarly, scientific and rational commending itself at once to candid thinkers and earnest investigators.

"RHYMES OF REFORM."—By O. T. Fellows, Pasadena, Cal., are rightly named. They breathe the spirit of a new age. Among those most worthy of mention are: "Turn on the Light," "The Present Hour," and "Nineteen Hundred." Our readers should send 25 cents to the author for a copy.

"LYRIC OF LIFE"—By Laura A. Sunderlin Nourse, author of "Pencilings from Immortality." Published by Chas. Wells Moulton, Buffalo, N. Y. "In this volume of verse the author has shown how scientific principles agree with the immortality of the soul, though materialists think differently." Her theory that the physical form is an aggregation of spiritual atoms in a stage of progression of atoms clothing the one *spiritual personality* of the *mind*, is a new one; or put forth in a new version of thought for consideration. Price, cloth \$1.00; paper 50 cents.

BOOKS RECEIVED.

Idols Dethroned, a book on mental science by Flora Perris Howard, Los Angeles, Cal. Paper 50 cents.

Some Philosophy of the Hermetics, by D. P. Hatch, Los Angeles, Cal. Review next month.

Scientific Money, by James Taylor Rogers, San Francisco. Paper, price 10 cents.

Poems for the People, by W. F. Phelps. Paper, price 5 cents.

Pentecost, by Dr. J. H. Dewey. Paper, price 10 cents.

Christianity as it Was Before the Apostasy, also *Needs of the Hour*, by D. W. Hull, Norton, Kansas.

The Red Light, by Herbert N. Casson, Lynn, Mass. Paper, price 25 cents. Review next month.

OFFICE CHAT.

AN INTRODUCTION.

This introduces our new publisher, Mr. Will C. Bailey. We congratulate ourselves and our readers that we have secured so able an assistant. Mr. Bailey is a writer and publisher of many years' experience, his first work being that of correspondent for the Toledo *Blade* twenty years ago. For the past fifteen years he has been in California. He was the first editor of the *Riverside Enterprise*; also the founder, and for five years publisher, of the *Colton News*. He has been connected with various papers of Southern California for about twelve years. Wherever he has labored he has been prominent in liberal religious work and in all social reforms. He brings new life and hope and places THE COMING LIGHT on the secure foundation of a publisher's experience.

CORA A. MORSE.

A GREETING.

It is with a deep sense of responsibility and yet gratification that the new publisher of THE COMING LIGHT assumes his position. While he has spent the most of his life in the various branches of journalism from devil to editor, and has faced many of its joys and its sorrows, yet in his present field of labor he sees greater opportunities for aiding humanity in its evolution than ever before. It is a pleasure to him to return to the ranks where so many happy years have been spent and to associate himself with the publishers of the Pacific Coast once more.

There are many things in the publisher's department which escape the ordinary reader's notice and to these we hope to call attention from time to time. One of these things is the advertising. Without the advertising it would be impossible for the magazine to exist. Unless our advertisers receive some benefit from us they will seek other mediums in preference. Our readers can

help us and themselves by patronizing our advertisers, and telling them that their advertisement in THE COMING LIGHT brought your trade.

Next month we may have another request to make of you, but we will be modest in our demands.

Sincerely yours,

WILL C. BAILEY.

R. L. Bernier, our former publisher, now represents THE COMING LIGHT in all the outside departments connected with magazine work. He is authorized to make advertising contracts, appoint agents, take subscriptions and transact the general outside business of the office. Others have been added to our working force since the March issue reached our subscribers and this fact will encourage our friends to make further effort to assist us in making the magazine all that we hope for by sending us subscribers, getting up clubs, sending names of liberal friends and in every way aiding in the work of Education and Emancipation. We go to press with the brightest prospects of the success that always rewards an honest co-operation.

THE COMING LIGHT has just donned an electric harness and is now running by lightning. This will account for any shocking things which may hereafter flash from its pages and surprise its readers. Look out for live wires and dynamic expressions. Keep in radius of the vibrations but out of reach of the whirr and sputter of this blustering, untiring worker. Send in your job work. We are prepared to do it at lightning speed and in up-to-date fashion.

Some persons have sent for sample copies of THE COMING LIGHT, but have forgotten to enclose the necessary ten cents. This is necessary, in order to limit our expenses in issuing the magazine. But we will make the following offer: Whoever sends the money for a sample copy, and afterwards subscribes for a year, may deduct the ten cents and send us ninety cents, thus receiving thirteen issues for one dollar.

Uncle Sam has become alarmed at the piles of letters his boys in gray are carrying to 621 O'Farrell street and has ordered a letter box put on the door of THE COMING LIGHT office. He has also provided some mail bags, all for our accommodation, and this means liberty and license to us and our correspondents. Send on your stamps and dimes for samples, and your dollars for subscriptions, and help us to charter an express wagon bearing our colors so that "he who runs may read" the tidings of our success as an illuminator. Send the words of courage and hope too, dear friends. No work ever has been, or ever can be done without such help. Mix in some love, if you like, as this ingredient is the lifting power of the universe and Uncle Sam is known to be a party to all such expressions. The mail bags are insured and the boys in gray are never so happy as when delivering such helpful inspiring messages.

Among our contributors in this issue, Helen Campbell, Charlotte P. Stetson and Paul Tyner will be recognized as the *Impress* trinity, and a word from their minds will be welcomed by their former readers in San Francisco and vicinity. Edward B. Payne, John H. Marble, Herbert N. Casson, Dr. Sivartha and Prof. A. J. Swarts are all journalists of more or less repute. Eight editors and journalists all speaking at once is rather unusual and leads us to the conclusion that we have made a mistake in not issuing this number as editors' special, as this is by far the most brilliant combination we have thus far secured.

A communication from Prof. A. J. Swarts, Ph. D., came too late for insertion elsewhere and appears in "Notes, Comments and Extracts." He is on a lecturing tour throughout the north and is at present in Portland. He will visit Seattle, Tacoma and other coast cities. We bespeak for him the patronage his large experience deserves. He is authorized to take subscriptions and advertisements for THE COMING LIGHT. We hope to get many additions to our family of readers as a result of his efforts.

Dr. Mary A. Janney

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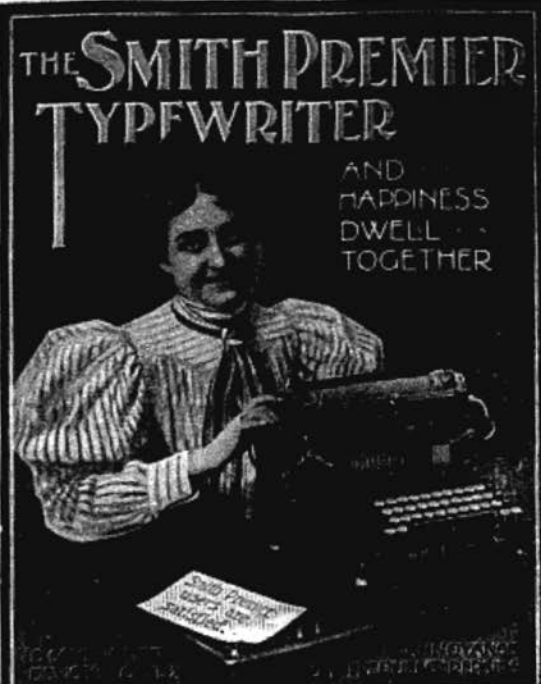
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