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# THE COMING LIGHT

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## BUSINESS NOTICE

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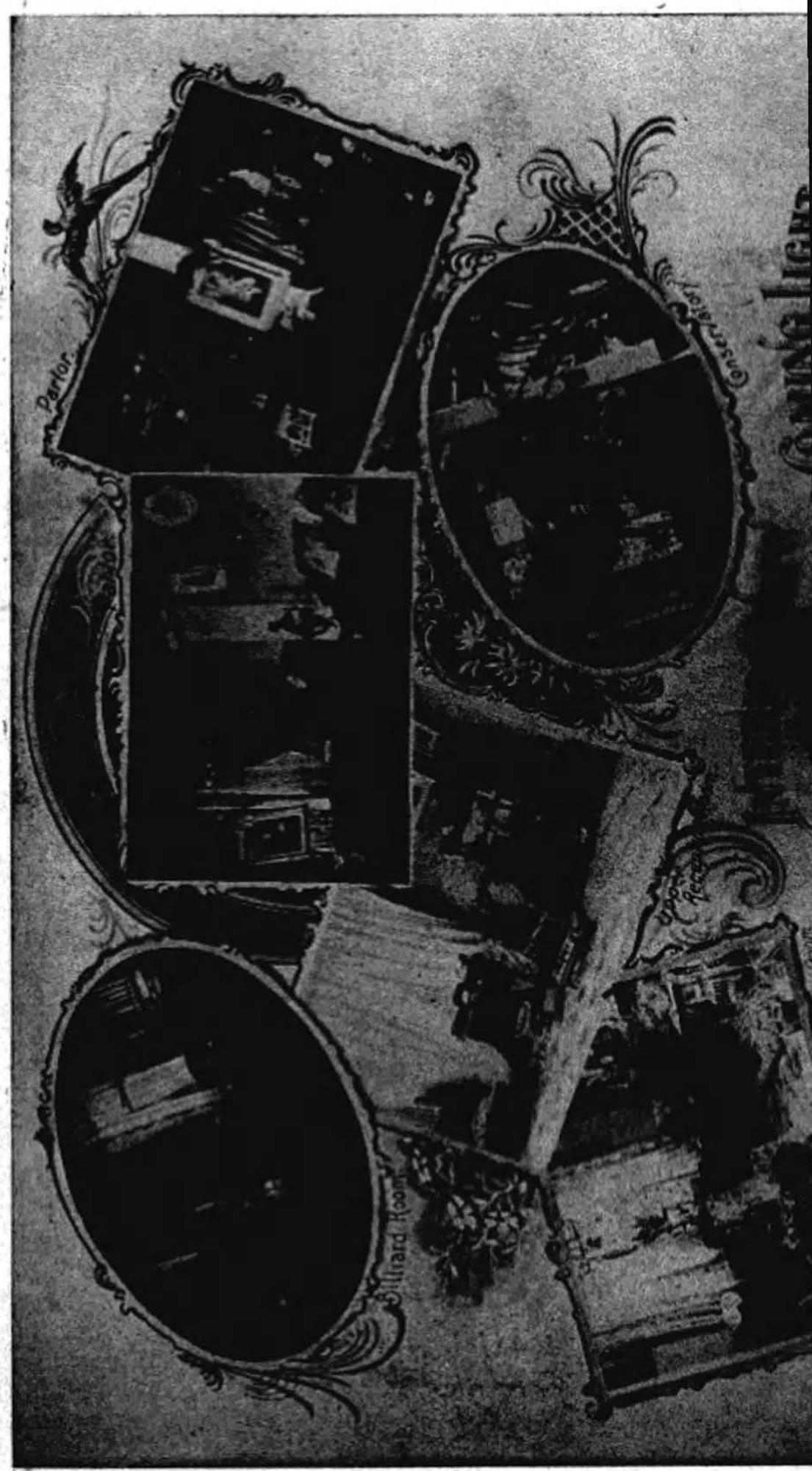
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MASAYOSHI OTA

mountain, when anticipation is unnaturally aroused, and for a period crowds caution and all other thoughts from the mind. The glorious prospect when the goal shall be won is dwelt upon to the point of weariness; but when finally the summit is attained, and the expectations are not realized, reaction necessarily takes place. The descent into the commonplace valley from whence they started must be made when the companion of the journey naturally becomes a burden and often a reproach.

On the other hand our judicious system of marriage is likened to a journey across a level plain, where starting out with neither anticipation nor dreams we travel calmly onward, alive to realities and fortified against disappointments.

While people of the Western world have been discussing the feasibility of guarding against transmitting disease to future generations by prohibiting people with certain taints of blood to marry, it is known to few that we have practiced this restriction for centuries. When a marriage is contemplated the records of each family, extending back for hundreds of years, are searched, and should any trace of leprosy or other disease be discovered, the marriage is no longer considered, no matter what advantages may offset the hereditary taint.

A husband's love is but secondary to the care of home and children, with the women of Japan. The wife studies his comfort and yields him the respect due the master of a home, and also takes entire charge of his earnings, which she lays out for the needs of the family with judicious economy. There is but one purse in a Japanese household, and none of the members abuse the privilege of drawing from its contents.

The custom of shaving the eyebrows and blackening the teeth of a bride is fast dying out, and where formerly a married woman was denounced as most negligent who failed to blacken her teeth every morning with the decoction of iron, kept in all families for that purpose, the omission in some localities is scarcely noticed, and many married women are now seen with teeth white as a maiden's.

Another time-honored custom, which is rapidly falling into

disuse, is that of shaving a broad strip down the center of the head of every male when he reaches the age of fifteen, or with us man's estate.

Respectful demeanor toward parents and the courtesy practiced between husbands and wives are not merely assumed for the satisfaction of strangers, but are daily practiced and serve to brighten and make perfect the home life of our people, and constitute a condition of affairs which spring from kind heart impulses as well as time-honored traditions:

In our knowledge of medicine we claim to rank second to no country in the world save Germany, where annually we send hundreds of students to perfect themselves in the art of healing. All modern methods are recognized and adopted by physicians of Japan, and their successes prove our claim to high rank in this art. Among those whose reputation is world wide we may mention Kitayoto, whose discovery of an important scientific truth was recently rewarded by a medal, attesting the approval and recognition of his great skill by his German contemporaries. So perfect is the art of healing in this Oriental country, that a surgeon who cannot heal an ordinary wound without leaving a scar would be termed by us a bungler.

As funeral as well as wedding ceremonies form a topic of interest to many people, I will mention that with us the former differ but little from the services for the dead in this country. The manner of interring the dead, however, differs in that our coffins are round, barrel-shaped receptacles in which the body is placed in the sitting posture assumed in life.

Among the more advanced, the custom of regarding idols as representatives of higher controlling agencies is becoming disregarded, and reason is fast taking the place of blind belief with the progressive people of our empire.

## AMERICANISM—THE ALLIANCE OF HUMANITY.\*

BY LUCINDA B. CHANDLER.

**N**EVER since recorded history have any three words contained so pregnant meaning, such world-redeeming significance, as the utterance "*We, the people,*" at the beginning of the Preamble to our Constitution. These three words signify to-day, as they signified in 1787, the overturning of thrones and crowns, autocrats and monarchs, and the institutions belonging to these. "*We the people*" signifies the supreme value of the individual human being. These words indicate the transference of sovereignty from a man-exalted monarch expressing the silly conception of greatness as inherent in an exclusive right to wear a crown, a bit of toggery, to the human being, an expression of the Infinite Perfection.

To realize what is our national mission in the onward movement of humanity toward its sublime destiny, we must steadily seek to actualize what is involved in the principles that distinguished our inception, and that were adopted in the Preamble. This alone constitutes the loyalty of citizenship in these United States.

The welfare and upbuilding of humanity is the only legitimate object of our government, our institutions and our economic systems. So far as this is actualized we are true to the divine impulse that gave us national existence. When, and so far as we depart from this object we fail to fulfill the high purpose of our birthright. The absolute and eternal right of self-government, the truth of the affirmation that all men are created equal and endowed with inalienable rights, sweeps out of the bounds of our national life any distinct affiliation with a titled royalty and a monarchy that is either a despotism or a figurehead of dis-

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\*For editorial comment, see among *Sanctum Notes*.

tinction. England's Queen as a woman we respect, as a monarch we ignore.

These United States were born to prove that liberty is the rightful heritage of every human soul, and indispensable to human happiness and progress. We have no royalty but that of integrity. America is vastly more than a "younger England moving in a wider range with a freer step." We were divested of the traditions of a crowned sovereignty and titled nobility when our Constitution was adopted. We then repudiated England's institutional life. Though of the same blood and race characteristics, we were separated by the fiat of divine justice and the call of liberty to work out for humanity the progress that can only be achieved by personal sovereignty and freedom. The "wider range" of true Americanism is that of enlarging and upbuilding a grander humanity. We have the "aims" of a democracy, not of hereditary aristocracy and a crowned and hereditary rulership. This sets us as a nation on a higher plane of civilization than any other. It involves a universal principle, and an ideal which, when well wrought into our institutions, will make every material force and condition subserve the highest good of the individual.

When the English people, whom we recognize as blood relations, have received the baptism of liberty and democracy, and will slough off crown and throne and class distinctions, thus making a genuine union of our nationalities consistent and reasonable, we may joyfully ally ourselves as co-workers for the enlightenment and liberation of all within the range of our influence, aid, or protection.

An Anglo-American Alliance is not necessary in order to "curb the aggressiveness" or destroy the "hope of universal domination" on the part of Russia. The "chief disturbing element in Europe" has offered the olive branch of peace, by proposing the disarmament of the military forces of the great Powers. Christian Russia has thus forestalled Christian England in proposing to cease from the slaughter of men. The Anglo-Saxon race is, by the destiny that shapes the ends of

nations, deprived of the prestige of proposing to put the world on a peace footing.

The only initiative England can now take, to parallel this proposition of Russia, is to establish a school system in India that will train the people to become self-supporting, enterprising, and self-governing. Taxing them to support an army of British officials will neither develop intelligence nor an ambition to progress.

America is pre-eminently able to prove that we are a people who seek the liberty, prosperity and advancement of all nations and peoples. Loyalty to our principles will make it impossible to seek our own enrichment by taking advantage of any other nation. We shall not need the menace of Britain's armament, nor indeed of our own, to promote peace in the South American Republics if we make the friendly advances of reciprocity that, as a powerful nation inspired by the spirit of fraternity, we should gladly offer. The alliance by which we could most effectually promote the peace and prosperity of the American continents is an alliance of commercial reciprocity, an alliance of mutual benefits, with arbitration to settle all difficulties. Such a proposition from our government would be more effective for peace than the armies and navies of the world. Moreover it would ennoble us while rendering helpful service to humanity.

There is still a higher consideration than the possible unifying of the Anglo-Saxon race. The United States of America have assimilated many different nationalities, and the product is *Americans*, which is more than the unification and aggrandizement of a race. It is a nation of fused and cemented peoples who love freedom and equality. Of whatever nationality, the people are Americans who are loyal to the principles of which our flag is the emblem. America has laid the foundation for the brotherhood of man. The solidarity for which America stands is the solidarity of a universal fraternity, involving the development of all the nobler powers and the social grandeurs of humanity.



mined—triumphant—shall supersede the religion of a stupefied race hypnotized into obedience and silence by overweening autocracy and self-aggrandizing hierarchy. Man—the individual—shall not only worship, but become worshipful.

Hero-worship is the salvation of the race. It teaches the masses how the obscure unit may ascend from darkness into daylight—from oblivion into immortality. As an individual rises by self-power—by determining will force—so all may at length arise. The individual shall shape humanity—mankind shall be a race of freemen. To declare the gospel of the *free man*—the liberty of the individual—this is the religion of the future. *Self-responsibility*—*self-justification* and *self-damnation*—are the tenets of to-morrow.

Salvation by blood is a verity in human evolution. But not necessarily by the blood of another—any more than by the blood of goats and bullocks. Salvation through the blood of suffering—salvation by pain—salvation by sin—this is the law of progress the gospel of the New Time! This is a "hard saying," a sad saying—but a truth writ deep in the annals of man—crying painfully from the spilt blood of the last ages of ignorance, suffering and woe.

To live *my* life is the sublimest achievement in nature—be that life black as hell or white as heaven. I can never be another—never aught but myself. To be myself—and but myself—though hell engulf me—this is more glorious than to be a gilded hypocrite crowned with conventional tiara and honored by obsequious sycophants. For I myself (*i. e.* each unit of mankind) am destined to be the Eternal Good, though through ages yet I must needs pass through hells of Cimmerian gloom and Saturnian bane.

This law all nature obeys save only man. He alone is stupid—he, the only slave. Hath an elemental planet among the Asteriods ever wept in sorrow because it glowed not with the effulgence of Arcturus; or hath the drifting star-snow of the Milky Way bemoaned its fate because it dazzled not with the glory of Orion's belt? Is the sea-anemone jaundiced with jeal-

ousy because it possesses not the gigantic dimensions of the whale; or growls the sea-lion because it cannot tear the waters like the leviathan? Does the song-bird cease to sing because it cannot cleave the air wide as the wings of the albatross? Does the alderberry refuse to blossom and fruit because it is humbled by the shade of the far-spreading oak or the queenly elm? Is the violet ashamed of its royal purple because the lily flares its piebald hues and the rose wears her crown of glory? Nay, in the dominion of Nature, all are kings and queens;—all are self-satisfied and self-achieving; because none measures itself by another—but each fulfills the purpose of its individual mission.

Man must learn to imitate the song-bird and the sea-fish; the humble grass-spear and the solemn oak; the star-mist and the lambent orbs of light; each, self-assertive, self-satisfied, self-glorious. Spurred by this inspiration the humblest becomes a hero—the puny suckling a puissant giant.

A New Age is, indeed, at hand, and it cries, like another Messiah, “I come not to bring peace, but a sword!” “I shall turn father against child and husband against wife. If ye love father, mother, sister, brother, husband, wife, houses or lands, more than ye love me, ye are not worthy of me.” It is the Individual of Freedom—the New Messiah—who thus cries aloud: “The daughter must be mistress of herself, despite her mandatory father or her claimant husband;—the child must have its rights despite the mastery of parenthood—the dogmatism of accepted custom. The God in the bosom of the young must rule though the Satan of Authority storm the household with pandemonium.”

This is the New Gospel!

Woman, slowly lifting her head above the sand-drifts of savage custom and demeaning influence—where for ages she lay buried—cries out as she shakes from her clotted locks the cruel blood of centuries—“I come! I come! O, age of Freedom, I shall be myself—*free*—though brutes gnash their lecherous teeth and hierachs hurl their sulphurous anathemas.”

This is the New Gospel!

"Judge not that ye be not judged. There is not one that sinneth not—no, not one." Thus cries the New Gospel—not of the hypocrite—but of honest, struggling humanity.

Behold, in Herman Sunderman's awful drama, the martial, tempestuous, raging father who threatens, storms at and seeks to slay, his rebellious daughter, because she yields not to his parental will,—behold in him the lingering and decaying remains of ancient institutions dissolving slowly, convulsively, painfully, beneath the orient glory of the dawn of freedom. Behold in Magda—self-willed—audaciously sinful (in the light of conventional standards)—loving yet unyielding—pitying yet merciless—resolved to the last to be free and true to herself though it shatters the aged and devoted father whom she loves but fears not—behold in her the first, crude, embryonic, disappointing yet prophetic image of the New Woman of that age of individual liberty when, without restraint, she shall know freedom yet be pure;—when, beyond impoverishing environment, she shall rule as a priestess of love without the immolation of her virtue.

This is the New Gospel!

Man, the individual, is God of the Universe. He has plucked the secret of the stars; tapped the blood of the atmosphere and turned it into veins of industry; transmuted primeval forests into the village and metropolis, and melted iron mountains into forests of machinery; he has circled the globe with a girdle of steel and ramified the air with networks of intelligence; he, indeed, "holds the stars in the palm of his hand, and weighs the wind and measures the sands of the sea." He treads the water secure as the land, and laughs at waves that smite the clouds, or storms that cleave the sea in twain; He builds a city that floats upon the ocean's crests and, like a veritable Neptune, (mythologic prophecy of ideal man) whips the tides and waves into obedience with his terrific trident.

All Nature adores but one God and he is—Man! The universe must bow to him as the trees obeyed the symphonies of Orpheus—as the lode-stone yields to the cold North-star.

## THE SIGNIFICANCE OF DISCONTENT.

BY GEORGE ELIOT COOLEY.

**T**HIS age is the issue of all preceding time. The culture of the ages is summed up in the civilization of to-day.

History becomes more than a chronicle of the past, it is a key to the present and a prophecy of the future. We search history for data with which to form some estimate of that moral thing which we call the progress of the world. History shows advancement. As time goes on human labor becomes lightened by inventions; the means for education are placed at the disposal of the toiling millions; thousands of miles of railroads shorten distances; the great centers of learning are many times multiplied; electricity binds together the isolated countries of the world; the daily press brings lessons from all quarters of the globe; modern steamships unite the continents; medical skill acquires ability to prolong life as never before—what marvels of achievement does history reveal!

But notwithstanding this progress, the one significant fact of history is, that man has never been contented nor is he contented now. It is a fair question whether he is even happier now than when, a rude savage, he was roaming in the woods, clothed in the skins of the beasts whom he resembled. The records of history seem to teach that man has always sought for better things; that he has even attained them; and yet we find him still struggling and striving to attain. Does advancement end only in disappointment that there are still loftier heights to climb? Will the possession of knowledge always dissatisfy because so much is still unknown?

So far as finite knowledge goes the answer to this question must be affirmative. Discontentment has a divine significance. Because a man has been made restless with a lower degree, when he has viewed a higher, he has reached out and attained,

discovered and conquered, built and improved, wrought and developed. This divine principle has led him from a dark and savage past, dimly lighted by superstition, to the civilization of the dawning twentieth century, and by its guidance he is destined to go on to still greater achievements.

The truth is, that discontentment is based upon fundamental principles of human nature. They are the principles of truth, beauty and right. The lower creation appears to be contented if the cravings of hunger and thirst are satisfied; man is discontented if the emotions aroused by the ideas of truth, beauty and right are not satisfied.

The love of truth makes man dissatisfied with error and ignorance. The desire to know truth has led to the development of science. It has advanced from the simplest principles of numbers to the most complicated intricacies of calculus. It has caused man to search the physical universe until he has found order in the minutest portions of organized matter, and discovered the laws under which they act. It has traced the history of protoplasm from a mere improvised stomach to the brain of a Newton. It has revealed the myriad forms of life about us; it has read the history of the earth from its very crust, and is now prying into the surfaces of distant worlds. It has revealed to us a solar system with its order and beauty. Its achievements are many and wonderful! The love for the beautiful further fosters this divine discontent. Man is discontented with deformity and ugliness. He seeks for what is perfect. Man's discontent is also based on his recognition of right. He is continually dissatisfied with evil. This discontent has led to the growing suppression of vice, the sanctity of home, the security of property, the overthrow of injustice and the institution of peace. We are constantly discontented with what *is*, because we have a glimpse of something more perfect which *ought to be*. Had we not this view of a richer life ahead, we would find pleasure in living on forever in present conditions, no matter how low and base.

In literature, the discontent of criticism purges the dross and the impure and leaves only the highest to live. It refines our

language and fashions our noblest poetry. It has tamed the savage war-whoop, to move the race to every emotion of the human heart in the works of Homer, Dante, Milton, Shakespere, and Browning.

In science, this desire for perfection and truth has led us to the point where we can preserve and reproduce pictorially the animated movements of life, catch the slightest sound of the human voice, transmit it across seas and continents, and make light penetrate the darkness of matter to reveal realms hitherto unknown.

In art, this principle has given us our finest paintings and our grandest sculpture. It has led man from crude sketches on bits of bark to Raphael's "Transfiguration;" from rough Bœotian idols to a Venus of Milo; and from an uncouth tent of skins to the Parthenon.

In morals, the spirit of discontent with wrong, injustice and unrighteousness has quickened the sympathy of man for his fellows and as each age passes it even calls some things vices that were once considered pleasures.

In government, this stimulus has promoted democracy. But for discontent we had never had the Magna Charta, the Bill of Rights and the Declaration of Independence. It led to the protest of Luther, Melancthon and Zwingli; to the sailing of the Mayflower; and, indeed, to the first amendment to the Constitution of the United States.

Only the love of truth, beauty and right abides; the ways of seeing and expressing them are ever changing. So discontent is the cause of the cry for social reform to-day. Men are dissatisfied with any condition they apprehend as less than perfect. They demand honesty in politics, justice in law and righteousness in morals. To have an ideal unrealized means to be discontented with what is. Under this incentive man invents one art after another; he ascends from the necessary to the convenient, and from that to the true, the beautiful and the right. Without this stimulus we would still be insensible to culture and refinement, stumbling in the darkness of barbarism, our social life a chaos.

fection are wrought into our souls as some Great Power has wrought them into the outward creation. We long for an order like that among the stars; we long for a perfection like that in the forms of nature where symmetry, color and variety baffle our intelligence even to imitate. This restlessness, this fermentation in our social life, then, is not a confession of human weakness, but the true secret of the world's progress. Guided by these principles, man has climbed higher as the centuries have passed, and, under their inspiration, he stands at the door of the twentieth century seeking for grander opportunities. In the growing desire for these things we see the eternal progress of the race; firmly believing in their potency, we can feel confident that there is infinite advancement in store for the race. As individuals, stimulated by divine discontent, while facing the imperfections in our social life to-day and viewing those within ourselves, we are moved to urge with the poet,

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past;  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
'Till thou at length art free,  
Leaving thy outgrown shell by life's unresting sea."





WHEN ADAM DELVED  
AND EVE SPAN,  
WHO WAS THEN THE  
GENTLEMAN.

## THE GENTLEMAN.

BY A DESCENDANT OF THE ADAM FAMILY.

THE "Gentleman" referred to in the couplet illustrated on the preceding page was past any doubt The Serpent.

According to the very terms so expressly stated, all humanity (there were only two, anyhow) were engaged in toil, delving and spinning. The Snake, alone, had leisure. He was like the lilies—he "toiled not, neither did he spin." He also had—if we are to accept the ancient story—a complete monopoly of cunning, enabling him to suggest persuasively the course which the toilers should pursue, and so to control the situation. These two advantages were plainly what made him the "gentleman." These are the original and unmistakable marks of that genus.

There was in his condition, however, one serious drawback. He was compelled to pay for his advantages; not a money price to be sure, but a price which he must have regarded as a hardship. He had to crawl! At first, it would appear, he walked upright (not necessarily meaning *uprightly*). But with the very first step which he took in the social life of the world he lost his feet and went down and adopted the snake gait as a method of locomotion. This is a veracious account of the early and original "gentleman."

The advancing stages of the world's history are characterized, according to the scientists, by the prevalence of successive and variant species. These mark off the steps of what everybody, with due sense of wisdom and pride, calls "Evolution." There has been evolution, too, in the case of the gentleman. It was a very early and raw age in which the snake gentleman appeared. He himself, also, was somewhat crude, and by and by he withdrew into the shades of private life, and is now found only under bushes, and in the grass, and beneath stones, and

about the roots of old stumps, and in holes in the ground. But he was succeeded by the *human* gentleman, that is, the gentleman who wore the outward form and semblance of a man. However, he was distinguished by similar characteristics to those that appeared in his predecessor. His claim to the distinction of being a gentleman was expressly based on his possession of leisure, his ability to live and thrive without toil. In this he gloried, and it gave him such a proud sense of superiority over those who were compelled to toil in order to live that it stiffened his backbone and knee-joints, and he found himself able to walk upright, just as the snake gentleman had in very early times.

But in order to maintain his status, or in other words his opportunity for leisure, the human gentleman found that he too must cultivate cunning. This, because in order that he might live without toil he must needs get some one else to toil for him, and, inasmuch as nearly everybody is averse to any toil that can be avoided, this called for considerable shrewdness and ingenuity. Nevertheless, in the required subtlety and adroitness the human gentleman gradually attained to extraordinary success, and up to the present hour he has never failed to get those who are not gentlemen (according to his standard as above explained) to drudge in his behalf. They work for him in the field and the shop and the mill, in the coal mine, on the highway and the railroad and the ship, and everywhere in the world, on land and on sea, by night and by day, in fair weather and in foul, they cease not to serve him, and to give him tithes of all that they possess and produce, so that he may continue to be a gentleman; that is, different from them in this very particular of toil. They delve and spin. He does not; in that respect he again is like the lilies.

But for his exemption and distinction the human gentleman, in turn, has had to pay the old price. He has had to learn how to crawl. Not that he crawls all the time. On the contrary he has gained a little over the snake gentleman and can both crawl and stand and walk upright. The upright attitude and gait is his preference; especially when he is abroad and is conscious of being socially observed. But, in order to the maintainance of

his admitted and admired and envied superiority, he finds it necessary, as a part of his cunning, to cast himself down prone and practice the sinuous and serpentine art of crawling. He claims that he is not crawling—never does—but that does not alter the fact. He does it, just as surely as that earliest gentleman did.

He crawls, for example, in his doctrine of industrial economy. He says to the worker, "Now the fact is that this chance which you have to work for me (part of the time anyhow, *i. e.* whenever I want to employ you) is a great godsend for you. Indeed it is your only chance. I've got the capital and the plant, and the machinery, and it is kindness on my part to let you work with these advantages. You would starve utterly if it were not for me. And especially since I have the brains and you haven't. You are entirely dependent on me to give wise and effective direction to your energies. I tell you, the arrangement is just right as it is. So be content, and put in your ten and twelve hours daily, and don't grumble."

Then again he crawls in politics. He gets up on a platform and says, "Now such men as I am are just the sort for you to choose to rule over you. We know what is best for the like of you (and certainly what is best for ourselves—this aside). The cultured class is fitted for leadership and ought to be trusted. And besides we are the true and only friends of the laboring men. We have their special interests at heart." And then he slaps every man he meets on the shoulder and calls him "neighbor," or "My Friend," or "Captain," or "Judge," or at least "Mister," and smiles, and shakes hands, and tells stories, and is the crawling friend of every worm of us.

And furthermore he crawls in his religious teaching and affirmation. He declares that the existing state of things—which enables him to be the sort of gentleman that he is—is of divine will and decree, and it is impious to try to change it. "Hasn't God said that 'to him that hath shall be given, and from him that hath not shall be taken away even that he hath?' Hasn't he said that 'the poor shall be always with us?' Didn't Jesus say

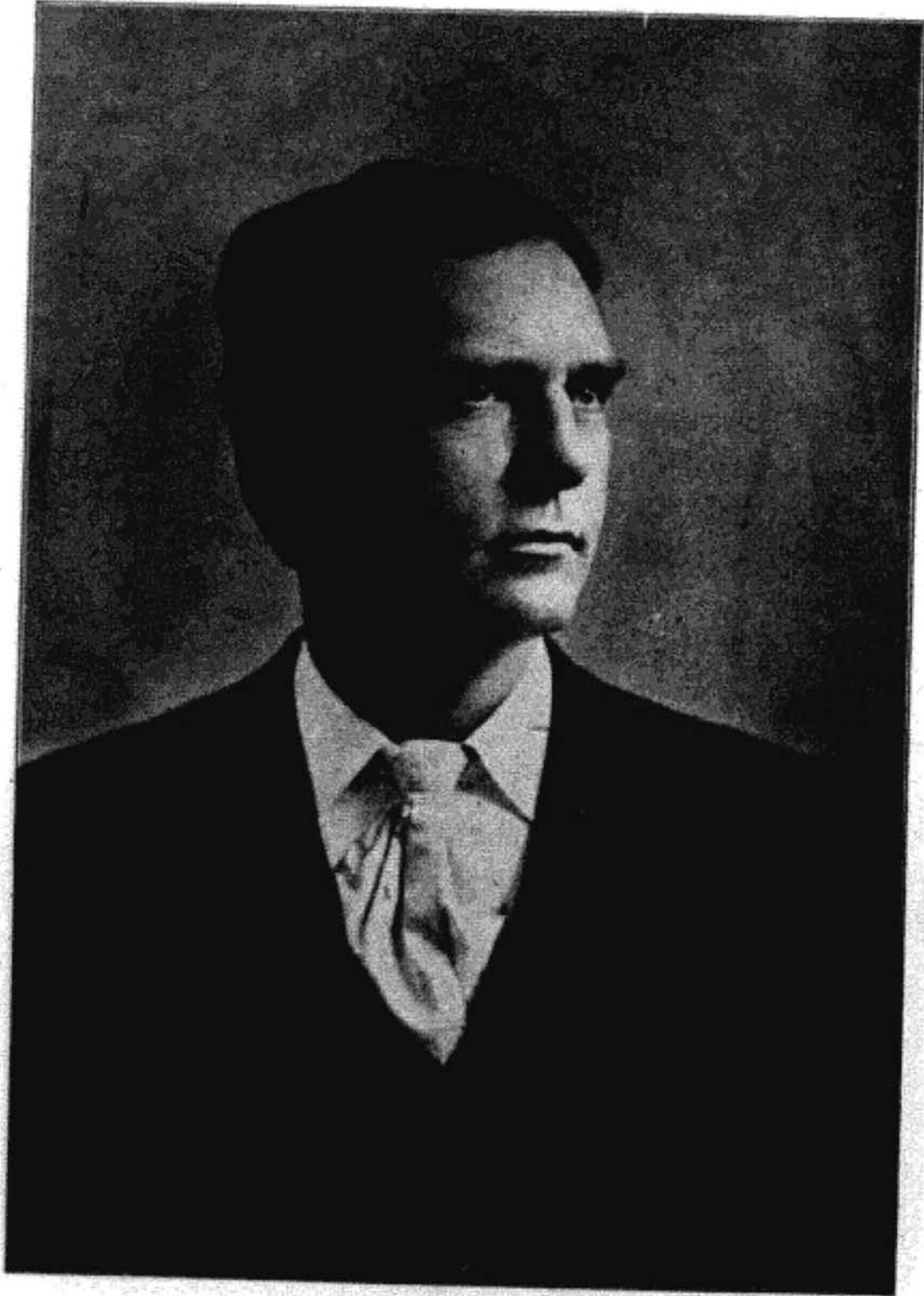
to the soldier "Do no man violence and be content with your wages?" Doesn't the Bible tell you that you mustn't covet anything that is mine? To be sure the Holy Scriptures say something about human brotherhood, and loving your neighbor as yourself, and so on; but that isn't meant for this world you know; that is for by and by; and I don't doubt but that you will all be rich and happy in heaven, at the end of time, and will have a good long rest through all eternity and not have to work any more forever. But you must be patient and wait."

Then he crawls in other ways which we cannot stop to mention in detail. He crawls out of taxes; he crawls out of responsibility for his acts; he crawls all over courts and judges and legislatures and Congress; he crawls along a crooked and petty way of *charity*, which never goes anywhere in particular, but comes back to the place of beginning, etc. *ad infinitum*.

This is the second species of the gentleman.

But the time is coming in the history of this world when the true, the genuine Gentleman shall arrive. The signs of his advent are at hand. He will cheerfully put his own hand to labor, insisting that all shall do the same—all men shall delve, all women spin—in order that the necessary work of the world may be easily and quickly done, so that all in turn may share in the rest, and in the comforts and charms and dignities of life. And he will walk ever erect and in the open air of sincerity and truth. There will be nothing of the snake about him. He will be just, fair, impartial and fraternal. And he will swear in his very soul the great and noble oath which Walt Whitman took:—

*"I will accept nothing which all cannot have their counterpart of on the same terms."*



O. T. FELLOWS



## THE STREETS OF LATIMER.

BY O. T. FELLOWS.

There was a giant swart and grim  
That walked the streets of Latimer,  
And young and old were slain by him  
Upon the streets of Latimer.  
He dwelt in caves within the earth;  
Long, long ago he had his birth,  
When time was young, when o'er the world  
The shades of primal night were furled.  
But deep within his dingy home  
He restless grew, and longed to roam,  
To vent on feeble man his power,  
To slay and torture and devour.  
He left his caves one Autumn night,—  
(Kind Heaven! Look not on this sight!)  
A score of faces blanched and white,  
A score of forms that do not stir  
Upon the streets of Latimer!

—O. T. Fellows.

O freeman, why thy weapon draw  
 Upon the streets of Latimer?  
 And, in the sacred name of law,  
 Defile the streets of Latimer!  
 Alas, alas! Is freedom dead?  
 In vain have patriots fought and bled?  
 "This deed was just" (the Court decrees),  
 "The law is not for such as these."  
 But though the snows in spotless white  
 That blot shall hide from mortal sight,  
 Or evening dews and summer rains  
 Shall wash away all outward stains,  
 Those silent lips for justice cry,  
 Those faces still reprovably  
 In silence search th' eternal sky;  
 They look and wait, but do not stir,  
 Upon the streets of Latimer.

For vengeance cry aloud to God  
 Up from the streets of Latimer,  
 Oh, ye whose blood has stained the sod  
 Upon the streets of Latimer!  
 Ye may not hear the groans and cries  
 Where, in his anguish, Labor dies,  
 As those who toil, the world to feed,  
 Are slaughtered by the monster Greed.  
 From out his caverns dark and deep  
 He roams to-day; where grasses creep  
 His victims lie; in hovel bare,  
 We find his hated presence there;—  
 But never yet so foul a sight,  
 (Be God the judge of wrong and right),  
 As on that fair September night  
 The score who fell no more to stir  
 Upon the streets of Latimer.

—O. T. Fellows.

### THE BELATED GUEST.

Once I set my house in order  
When I heard the robins sing,  
And from o'er the Southland border  
Came the fragrant breath of spring.  
Buds were bursting, bees were humming,  
And I said "He must be near,  
Long I've waited for his coming,  
Many times I've wished him here."

Gladness dwelt within my bosom,  
Grief and care I knew no more  
As I plucked the first rare blossom  
From the bush beside my door,  
And I placed the sweet new-comer  
In my window toward the sea,  
Flowing from the land of summer,  
Whence my guest should come to me.

Then I waited, calmly waited,  
Seated in my humble home,  
"For," I said, "although belated,  
He will surely, surely come;  
Adverse winds and seas have foiled him,  
Or, becalmed, he restless waits;  
Or his foes have slain, despoiled him,  
Far beyond the sunset gates."

Then the hour of twilight golden  
Fell upon the western seas  
Like a vision quaint and olden  
From the land of mysteries.  
And from off the slumbering ocean  
Forms and shadows dim and vast,  
With a weird and dreamy motion,  
Came, like visions of the past.

—*O. T. Fellows.*

“Welcome,” cried I, “welcome ever,  
 Welcome home, no more to part—”  
 But the sound of joy forever  
 Died within my stricken heart.  
 ’Twas a phantom ship and lover  
 Bore across the moaning strand,  
 And in silence drifted over  
 Cottage home and darkening land.

One who leaned upon the railing  
 Signaled me with glances fond  
 As his ship went sailing, sailing  
 Toward the shores of the beyond.  
 Then my dream of life was ended,  
 As, beneath the evening star,  
 With the night and darkness blended  
 All that I had waited for.

Still my house is set in order  
 And I hear the sweet birds sing,  
 But my love has crossed the border  
 To the land of endless spring;  
 Still the mournful breakers murmur  
 And the night winds fan my brow,  
 Whispering of the land of summer,—  
 I have learned their story now.

#### THE BILLIONAIRE.

From his palace gateway wide,  
 With his daughter by his side,  
 Through the balmy summer air  
 Rode abroad the billionaire.  
 King and queen might envy them  
 Trapping rich and costly gem,  
 Prancing steeds’ majestic mien,  
 Glint of harness’ golden sheen.

—O. T. Fellows.

Field and forest, glade and farm,  
Stretched afar the eye to charm;  
Bursting barns and flocks well-fed;  
“God is very good,” he said.

Hamlets nestling in each glade  
All to him their tribute paid;  
Field and flock, in crop and fleece,  
Yielded him their rich increase.

On the sea a thousand sails,  
Spread to catch the favoring gales,  
Treasures brought from every land  
Ready served unto his hand.

Then from out his coal-mine dim  
Filed the miners, swart and grim,  
On each face the look of care  
Hopeless toil had graven there.

“Papa,” spoke the artless child,  
“Aren’t those miners rough and wild?  
Why do they such poor clothes wear,  
With the coal dust in their hair?”

“That, my child, is right and just,  
While they work in grime and dust  
In the coal mine, don’t you see,  
They must swart and grimy be?

“Yet they little mind the dirt  
Or the dust on hair and shirt,  
Thankful they to earn their bread;  
God is very good,” he said.

On the maiden’s beaming face  
Quickly fell a shadow’s trace;  
Love her pure young heart did bless,  
Smothered not by selfishness.

—O. T. Fellows.

“Papa, I ne'er understood  
Why, if God is very good,  
They should toil so hard for bread;  
*We* toil not at all,” she said.

Mused the father; useful toil  
Hands of his did never soil;  
But he only shook his head;  
“God is wise and good,” he said.

Even so, the God within  
Shall convict thee of thy sin;  
With thy brothers thou must share,  
Billionaire, O billionaire!

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### I MAY BE WRONG.

It seems to me the day is long  
Since politicians tried to do,  
When they were sent to make the laws,  
One-half the things they promised to.  
But when it comes to making “stuff,”  
They work together good and strong,  
And get themselves fixed well enough;  
But then, of course, I may be wrong.

I can't help thinking, right or wrong,  
It's a disgrace, a lasting shame,  
When legislators play the thief,  
And call themselves another name.  
A people outraged and betrayed  
Should make them sing a sadder song;  
Could they be stripped and whipped and flayed  
It might not be so very wrong.

—O. T. Fellows.

But be it so, I'll sing my song,  
 And pray the day may swiftly come  
 When those who serve themselves alone,  
 We shall elect to stay at home.  
 When men and patriots, true and tried,  
 The halls of state shall thickly throng,  
 But while I pray, and hope beside,  
 I may be wrong, I may be wrong.

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OUR CASTLE IN SPAIN.

In the glorious time of our youthful prime .  
 When unknown was the shadow of pain,  
 And the world was ours with its birds and flowers  
 We builded our castle in Spain.  
 The walls they were jasper, the towers were gold,  
 The windows looked over the sea;  
 But alas! Those windows are dark and cold,  
 And cold and dark shall they be.  
 No fire is alight on the hearth at night,  
 No music is heard in the hall,  
 While the spectral trees as they sway in the breeze  
 Are tapping at window and wall;  
 And bleak desolation is reigning supreme  
 Where gladness did only abide,  
 For no one can live in this place it would seem  
 Since the lord of the castle has died.  
 Yes, I died long ago in the night of my woe  
 When they bore a young bride from the door,  
 And my body with hers is at rest 'neath the firs  
 On the cliff by the storm-beaten shore.  
 But at night when the moon, rising over the glen,  
 Looks in at the desolate pane  
 There are strange sights and sounds, for we wander again  
 Through the halls of our castle in Spain.



*A Free Forum.* THE COMING LIGHT holds its pages open as a free forum for the frank expression (always under conditions of decency and courtesy) of conscientious opinions, both conservative and radical, upon all subjects involved in the welfare of mankind. We recognize, and will defend, the right of earnest men and women to reinvestigate, and test over and over, even the very foundations of life and society, and then to make their findings known. We also regard this liberty of search and research, of statement and restatement, as a necessity in order to growth and progress and the ultimate attainment of perfect good. Therefore, while this magazine will not encourage any merely passionate and ruffian attacks on prevailing ideas and principles, or upon established customs and institutions, it will regard nothing that is of human moment as too sacred for honest, out-spoken and fearless comment and criticism. These principles will guide the editors, both in passing judgment on manuscripts submitted and in the expression of their own views and sentiments.

*Are the Forefathers  
Disturbed?*

Forefathers' Day falls in November. We find ourselves wondering how the bones of our ancestors are resting in the graves of Burial Hill at Plymouth. If the Pilgrim ghosts stroll at night about the paths of the old cemetery, they very likely exchange views based on their observations of our modern procedure. It would be of great interest to know what they, together with our Revolutionary ancestors, think about our attitude toward the Filipinos, for example. Also what kind of sensations it produces in them to hear our orators talk about "adopting a colonial system similar to that of Great Britain." But then, if we were on the wrong track when we struck off for the doctrine of national independence, and of government justified only by "consent of the governed," it is doubtless high time to retrace our steps and make towards the principles of Imperialism. Go back to your sleep, Forefathers, and let us play a while at this fascinating game of governing people, willing or unwilling.

\* \* \*

*Freedom's Evolutionary  
Struggle.*

Magic word! The burden of creation's song and story since time began. Freedom! The struggle to obtain it has been a continuous one from amœba to man, a constant pushing toward a larger life, greater liberty and more perfect expression. A single cell became the parent cell to a family which in turn has generated until millions of families are the result. A single ganglion of nerves has ramified through one creation after another until the complex nervous structure of the human is reached, and so on through the osseous, muscular and circulatory systems to the complete human form. This conflict for freedom has been at the expense of everything in its way. It has been a sort of death contest and leaves in its wake a vast battle plain, with nothing to mark the spot where the dust of its dead reposes; and were it not for the scars we carry the story of its agony might be one of conjecture.

*The Same Old Battle  
Cry.*

But these fittest that survive, continue the habit of ages and go on struggling, and still their cry is the same old "battle cry of Freedom." The earth is troubled with it as are the waters of the sea. The great Atlantic sends the cry across the land with moistened breath, and meets the wide Pacific in the answer, "Give us liberty or death.

*Hereditary Entangle-  
ments.*

Inherent in all things is this desire for freedom. Hence man comes upon the stage of action with the longing intensified, borrowing as he does from every stratum of life through which he has passed and whose memories linger in bone cell and brain cell. Therefore it is not strange that he should carry out for a time the destructive tendencies and suggestions of his ancestral tribe, and make his contest for freedom at the expense of his fellows, and the sacrifice of his own higher energies. It is not strange that his progress from savage to civilian has been along the highways which have led close to the valley of death. Nor is it in any way incomprehensible that he has builded, in the name of Freedom, charnel-houses which befoul the air he breathes with their deadly poison; until he is so nearly asphyxiated. And again, it is no wonder that his senses are thus benumbed, and his mental consciousness obscured, to the degree that he is deceived by a phantom which is as delusive as a mirage, and as elusive as the happiness he hopes for.

*My Liberty, your  
Bondage.*

Freedom thus far, like the plan of salvation which is adequate to the few at the expense of the many, is construed to mean—*my* liberty and *your* bondage. So thoroughly is this ingrained in human nature that we have been until now incapable of giving it other rendition. The mind of man has been busy making laws applying to those whom in his opinion must be restrained. He has built up solid walls of opposition to the natural liberty of others, until he finds himself at last hemmed in, held prisoner with those whom he has imprisoned. On the plane of persistence toward an ultimate physical perfection, and even toward a developed mental perception, this course was excusable. Having reached these

ideals it is to be expected that we pursue a somewhat different plan. But up to the present time we have applied the same law in the supreme struggle for freedom to think and act, and have met with disappointment and defeat.

*Stimulus on the Way.* However, there has been a slow climb to the point in development where the high lights occasionally play upon the shadowy past and present, revealing the spirit of man and guiding him to the spirit of the Almighty, which gives him an understanding of freedom's law as applied to spiritualized man. Occasionally a Moses has heard the voice from the burning bush of an illumined conscience, and has removed the shoes from off his feet as he recognized the holy ground of the life spiritual and interpreted its laws. Occasionally some ripened soul has stood upon the Sinai of experience, with the lightning of truth playing in every direction, and has heard the charge which the Lord of life gave to the people, and has become the bearer of the same to a discouraged world. Occasionally human lips have been forced to proclaim the relations of the spirit, and sometimes a pen has been dipped in the heart's red blood, and a hand has been made to guide it by the power of heat and light from a brain burning with its vision of the glorious road to real Freedom.

*The Simple Truth.* Simple as the prayer of the lowly Nazarene, who asks that we be "forgiven as we forgive," is this easy path to Freedom's goal. "Whatsoever ye bind on earth shall be bound in Heaven." "Whatsoever ye loose on earth shall be loosed in Heaven." Heaven! That is the state of Freedom we are suffering to reach, suffering because we do not read aright the guide-board leading thereto. "Let my people go," it reads. But every Pharaoh hardens his heart and refuses to let the people go, thus tightening his own chains. We are all Pharaohs, holding some one in bondage, from the family at the fireside to the heads of nations. Mothers hold their children in bondage, by refusing them natural expression

of thought and feeling. Mothers, and in fact all women, are held in bondage either to man's lust, his financial control, or his assumed mental superiority. Man is in turn held in bondage by his fellowman in the marts of trade and the domain of labor. The educated hold the ignorant in bondage. We make our mistaken sisters bondwomen to the life we have forced them to lead. We hold ourselves in thralldom by the admission that we are slaves—wage slaves, slaves to habit, slaves to hereditary conditions, slaves to each other in every way. And the world answers "yes, slaves without hope of release." And we feel the manacles close more tightly about our helpless hands. We draw lines of class distinction and bind each other to certain social realms. We are mental police, holding the cudgels of our social, political and religious authority over the heads of those who differ from us. We are a senseless people, trying to build our happiness upon the crushed and bleeding hearts of our fellows. So closely do the links in these chains fit into each other that we have failed to observe their connection. Yet we at all times have felt the friction while struggling to be free. And thus it comes to pass that the evolutionary development which, if unhindered, would quickly make us free, is rendered futile by our own attitude and action.

Freedom comes to him only who will set all others free. The first step to take is to declare the absolute freedom of all with whom we associate to think and act for themselves. Break down the barriers for others, and walk through the open ourselves. Freedom means the individual's right to live his own life, coupled with a care to aid one's neighbor to live *his* own life, without infringement upon the other's right. The whole law and gospel of Freedom is taught in the command "Let my people go." Let us harden our hearts no longer. Rather let us remember that when we turn joyfully to the work of unfettering every one within the bonds of our influence, we are earning our own freedom as well, and that we are fulfilling the promise that "my people shall be a free people and shall sorrow no more."

*Will Father  
Maccorrey Answer?*

Rev. Father Maccorrey, in the San Francisco *Call* of September 18th, quotes from a public address (by a woman) the following words :

" Woman must demand her freedom; her right to receive the equal wages of man in payment for her labor; her right to have children when she will, and by whom."

Concerning this utterance Father Maccorrey is constrained to say :

" May God keep back the day when our women shall have such rights as that! I tell you a religion that would advocate that principle alone is unclean, adulterous and damnable."

We presume that it is not the "equal wages," but the affirmed right of free choice as touching the bearing of children that especially scandalizes the Reverend Father. He speaks undoubtedly out of his heart and conscience, and with a full sense of the deep seriousness of the matter upon which he utters himself so emphatically. Therefore we do not challenge his right to voice his opinion even in terms of such unqualified condemnation. Nor shall we enter into a direct contention of the point. But it is important to know just where the point is, upon which such men as he feel so strongly and even bitterly. Therefore we are moved to put Father Maccorrey two questions, and to proffer him space for answer. The questions are these:

Do you mean that it is the duty of a woman to bear children *when and by whom she would not?*

If so, do you think it is the *duty of a man*, to beget children when and by whom *he* would not?

We ask these questions because it cannot be forgotten that in the bringing of children into the world there are always two parties involved. And, in order to clear up the problem of duty in this matter, it is not enough to define the status of one party and leave that of the other undetermined.

\* \* \*

*Wrong Yesterday,  
Right To-day.*

It is astonishing how a few years of time will often completely change the horizons of thought and the determining points of general opinion. We are led to this reflection by the evidence which we see of

great changes of popular opinion on the question of Public Ownership. Ten years ago it was about as much as a person's reputation was worth to advocate this public policy. Those of us who ventured to do so then were regarded as visionary, hair-brained and lunatic, if indeed we were not condemned as anarchistic enemies of human society. But now here comes the Republican party of San Francisco, "in municipal, judicial, educational and legislative convention assembled," on the 29th day of September, 1898, and putting into its declared platform the following plank:

"We favor the ownership by the municipality of all public utilities. We pledge our nominee for Mayor and our nominees for the Board of Supervisors to that policy, in the belief that the best government is that which imposes the least burden on the citizen."

Now having been duly instructed by the stump speeches of Republican statesmen in past years, we are ready to pronounce this "dangerously revolutionary." And we are inclined to use a quivering exclamation point and a mark of agitated interrogation, and say, "What! is it possible that you mean to confiscate personal and private property? Are you going to ride rough-shod over the guaranteed rights of individuals in this abominable way?" We are disposed, further, to express like astonishment and incredulity that the Republican party should unqualifiedly indorse the new Charter for San Francisco, when everybody knows that it includes Initiative and Referendum for the people on certain very important matters! Gentlemen, isn't this democracy going to seed? What have you done with your conservative sentiments? Well, well! perhaps this is all due to the unsuspected fact that "the world do move after all." But it is certain that some of us who were lonely cranks a decade ago, if we wish to keep up with the popular parties to-day, will have to devise some new kind of crankiness.

\* \* \*

*This is Dangerous,  
Too.*

Another significant thing is that the political platforms of the great parties to-day almost always have a declaration like the following which is also a plank laid down by the same convention:

## Notes and Comments

Mrs. Emilie Neidlinger and Mr. Lemuel B. C. Josephs are to open a Laughing School at the home of Eleanor Kirk, of *Idea* fame. The sad ones of earth are invited to attend the class. They are of two kinds, "those who think it wicked to laugh" and "those who think there is nothing to laugh at." It is promised that sorrow will speedily give place to joy at these laughing *soirees*. This is a school after our own heart. From the early days of childhood, when we were dismissed from the family dining room for "giggling at the table," to the present time, we have found plenty to laugh at. In fact we have laughing wrinkles of more than usual depth, and often find it difficult to keep our gravity even on solemn occasions. If these teachers go into the analysis of laughter for the enlightenment of their students they may discover that it is only a remnant of the celestial joy that we brought with us from the soul's paradise from which we consented to wander in search of the experience which ripens the fruit of wisdom. It may be discovered that the laughter of the waters, the smiling sunlight, the gurgling of the dove, and the expression of mirth in the human are one and the same, and are consequently of divine origin and meant to be exercised for the good of all. Yes, we approve of the laughing school and hereby apply for membership. If we laugh out of time and tune with the rest of the pupils, never mind; we propose to do our share and are willing to pay the taxes for the privilege.

The Woman Suffragists show the right kind of grit in that they have decided to again demand the right of franchise from the California Legislature. We would urge them not to modify at all the terms of their demand. Ask again, and uncompromisingly, and insistently, for *the whole thing*. If under that just demand the legislators and voters of California conclude to concede a part of what is asked for, that

will be a practical gain and might be consistently accepted as far as it would go. But the voice of petition should never falter in championship of the whole truth and the uncompromising right.

According to *The Progressive Thinker* the Chicago Occultists claim to have "thought away the war." It seems that they number some 25,000 thinkers and that when they mentally demanded peace it came. This is the worst case of after-thought on record, and the delay was about as unpardonable as is the apathy of the nation to the suffering of the soldiers. Why did not these regiments of thinkers mass themselves and send their mental hot-shot into the enemy's camp, before war was declared at all? Why allow the nation to incur the expense of war? And why suffer thousands of their fellowmen to perish before demanding peace? It may be they did not get to be sufficiently expert mental gymnasts until the war was upon us. But, having now succeeded in bringing about peace and harmony, such as it is, what excuse can there be for permitting the hungry, homeless, half-clothed preponderance of the world's population to suffer longer? Why not make a business of thinking food, homes and clothing for them until these necessities materialize? If peace can be thought into existence, so can the freedom of the race, likewise justice in the administration of the affairs of men. On the same principle that it would have been cheaper to have purchased the slaves in 1861 than to have sacrificed life for their freedom, so it is now the ounce of prevention to keep these thinkers at work until every shackle is broken. If they will send in their names, THE COMING LIGHT will petition the Government to employ them on salary until all this is accomplished, provided the evidence that they secured peace is sufficiently strong to warrant the expenditure.

A very curious obscuration of ideas was traceable in a recent communication to the New York *Herald* from its Washington correspondent. He speculates on the probable form of government which will be adopted<sup>ed</sup> for Hawaii, and says:

"If Hawaii is to be governed as a colony, it will be given at once the widest kind of self-government, the control of the United States being probably limited to the appointment of a Governor by the President, and the reservation of the right to veto any legislation that may be enacted by the Legislature."

This testifies to a very extraordinary conception, for an

American, of what constitutes the "widest kind of *self-government*." Webster's dictionary, Worcester's, The Century, The Standard, etc., should take notice that the term now means government by an executive appointed by a man 5,000 miles away, and the possibility that all local legislation may be vetoed by a distant and alien power. Well, well!

At a Methodist Conference recently held in Toronto a sociological committee was appointed, to report the mind of the conference on the relation of Christianity to social conditions. The report has been summed up as follows:

"The Christian Church has not, perhaps, always fully recognized the importance of social conditions.

*The Christianization of the conditions and relations of the individual is as strictly, if not as primarily, the duty of the Church as the Christianization of the individual himself.*

There can be no struggle, whether for juster laws, more equitable distribution of the rewards of labor, or for the conditions of a healthier and fuller life, which the Church can regard without deep sympathy.

It is a grievous hardship that, in a Christian land, there should be any hungry mouth where there are willing hands.

All legitimate effort should be made to secure for every worker a living wage.

The weekly day of rest should be preserved inviolate as the sacred right of labor.

Taking advantage of a necessity to exact unfair terms is to be condemned, whether on the part of employers or of organized employees.

*The principle of co-operation is destined to receive a more extended application as time goes on in our social and industrial life."*

This should be coupled with the advice of the Rev. W. L. Gaston to the clergymen of the Baptist Church Association assembled at Santa Rosa on the 3d of October. He suggested that they go to school at the City Hall and study politics, in order that their influence may be felt in municipal reform, and that they may command the respect of the community in which they live. Thus they may be considered as fit personages to meet our congressmen and law makers as are the lawyer, the banker and baker. All this is certainly a hopeful sign of the times. It is a strong argument that the day of deliverance draweth nigh. The clergy were the last to act in the anti-slavery agitation. Not until they realized that slavery was doomed did they come forward in any considerable numbers to help the cause along. If the clergy of the world will spend six days in the week studying the people's needs, and stand in their pulpits the remaining day and give the people the benefit of their investigations, it would not be long until there would be another Abraham Lincoln raised up to sign an emancipation procla-

mation that would free the women slaves from masculine masters, men slaves from their moneyed owners, and child slaves from both. We might well pray the Almighty to move upon the hearts of these men who have assumed the charge of saving human souls to the neglect of everything else, until in deep contrition they turn to the Father's business of ameliorating social conditions, thereby making it possible to develop a race so pure, so true; that regeneration will be unnecessary.

It would appear that our Japanese friend, Masayoshi Ota, does not stand alone, even in America, in his estimate of the love sentiment as between the sexes. We quote the opinions of several Americans who have expressed themselves recently in the columns of the *Examiner*.

Thomas Glynn says:

"Beyond all question, love is a symptom of lunacy. Some people it affects more seriously than others, but all who come under its spell are more or less insane."

Charles Bacon says:

"Yes; love is the father and mother of maniacs."

McKee Rankin says:

"Beyond question love is a form of insanity. No sane man would act the way the average man does when he falls a victim to the tender passion."

Robert Downing says:

"Love is certainly a mania. Insanity generally precedes marriage. Of course I don't mean violent insanity, but a combination of delusions that cause a man to be anything other than himself."

We will not say that these men "do not know what they are talking about," but rather that they do not know what they are *not* talking about. If they knew love in its truest and best, they would not say these insane things about it.





EDITOR OF THE COMING LIGHT:  
Next mornin after we got to THE  
COMING LIGHT home, Mrs. Editor  
said she was goin a campin for a  
few days to get a little rest and  
was planin to take me and moth-  
er along. This was a streak 'o

luck I want lookin for, and relieved me a heap. I was ankshus for to see the big trees and rocks and to ride over the mountins and valleys. Then I wanted to see them mam-muth punkins growin on their native vines. Besides that, I don't set much store on livin amongst so many people. The stuffin air of city life never did agree with me. The long rows of houses down the narrer streets gives me a kind of solem feelin, like passin between the rows of tomb stones in the city of the dead. It is pretty much that very way too—hundreds and hundreds of people livin right along side of one another and don't know each other's names, to say nothin of not knowin each other's griefs or joys, and not carein any-thing about how the other gets on in the world! There can be nothing any deader than that. I'm goin to get acquainted in THE COMING LIGHT neighborhood when I get back or I'll know the reason why. I can't help but think of Eph. He's my brother out on the farm by himself, but it will do him good; he will appreciate me and mother if we ever go back

to them Missouri prairies to live again. We've done our share in spilin him, the same as every woman does with the men folks in a home until they learn better.

I must tell you all what an outbeatin time we had gettin to the camp. We got along all right till we got offen the train and got into the surry to start to the mountins. The man that was goin to take us was unable to go on account of the death of one of his friends, so he sent a young man to drive, a dudish lookin young chap, of poetic lernin, with a metyphysical sort of an eye, wearin kid gloves and a curled mustash, but he said he was *perfectly familiar* with the road, and that he would get us there in two hours. This was so assurin that I didn't hesitate to tuck mother and Mrs. Editor in and get in myself. We driv off in fine shape till we reached the suberbs of the town and struck the main road; then it didn't take me five minutes to make up my mind that the driver was unsafe. I said to mother "that man don't know anything about horses nor the road either for that matter," and I kept my eye on him from that minute. He druv down railroad tracks and past public institushuns and into private grounds, stopin every 15 or 20 minutes talkin to men in an undertone, till I see Mrs. Editor was gittin fairly frantic; then I asked the young man what he was doin, gallovantin all over Christendom like that? He said he was huntin a man to leave some work with for his employer who lived in town. I knew in a second that he had stretched the truth a long ways, and sat still, watchin to see what he would do next. By and by he druv into a small town and went into the postoffice. I knew he want expectin any mail at that point and begun to feel frustrated myself. He came out and run all over the town askin questions, and finally a sensible motherly lookin female came and told us which road to take. Sais I. "young man if you are *lost* just drive straight back to town; I prefer sleepin in a house to settin in the middle of a forest all night." It was nearin sundown then, but Mrs. Editor wanted to get into camp and mother was fearful of disappointin the friends, and the driver said he knew his way as soon as he struck the thoroughfare and got sight of a rock crusher that was kind of a land mark to travelers. I insisted on going to town, but he druv right ahead. We begun to wind up the mountin side at last in a perfectly reckless fashion. The surry wheels were restin on thin air some of the time when the driver was viewing the scene,

which I knowed was entireiy new to him, instead of watchin the road. We was expecting to see the sun set for more than an hour. There was a dim view of the Bay and some lakes of fire in the gray clouds that had rims of gold like Seraffs' crowns and was a beautiful sight, or would have been if we had only had a smidgeon of faith in our driver, or any certainty of our wherabouts or a single idee of where we was goin to bring up. We got very little benefit of the surroundin scenery, it was growin so dark; but one thing made a great impreshun on my mind. It was the currige of the Califoany wild flowers. It beats anything I ever seen, the way they hang fast to the soil, that is as hard as Pharoah's heart, and smile up to the blue sky above them as contented like as any of the plants we raise in our garden to home and betty them all Summer sometimes, too, to get a desent bloom on em. The currige of the Californy wild flower is a powerful example to whoever has sense enough to profit by it. If a delicate little vine will hang on like grim death to a mountin of earth that is mostly rock, and bear blossoms and seeds and fruit, what's to hinder livin beins, with ten times the sense a vine has got, hangin on to the hardest condishuns the Lord can make for em, and sendin out a bloom of love and some tendrels of sympathy to make the world better for their stay here. For my part I made some iron-clad resolushuns that haint goin to get broke in a hurry. I allus could learn more from natcher than from all the books that could be stacked up, and its more to my liken to. The ride down the mountins in the|semy-darkness was appallin to people who had been used to the rollin praries for so many years. The driver hadnt learnt the proper justment of the shoe to the surrey wheel, and the result was a very bumpshus, dangerous trip. We was about half way down when he drawed rein and said "I don't know whether we are on the right road or not. I think we had better go back to town." I spoke up as sharp as vinegar then, and said "No, you don't, sir, you just drive on. I don't know much about Californy but I've lived in Missouri long enough to know that if you foller the main traveled road it will lead to a habitashun of some kind. You just drive into the valley and we will find a farm house some where and put up for the night." I gave him a witherin look and he druv on, into the gatherin darkness. He undertook to smoke to keep his currige up but I put a stop to that in short order. I broke

up the habit of smokin first with my father when I was a girl 15, and my brother Eph, wouldn't think of smokin in my presence, if I am only a Missouri spinster. So I gave him a piece of my mind and he throwed the cigar down the prespice we were travelin along.

After a duzzen or more hairbreadth escapes we reached the floor of the valley. I can't imagin why its called a floor, it is just like any other forest. We watered the team and inquired the way to THE COMING LIGHT camp and how far it was, for it was pitch dark now. We had seen the town lights miles back on the journey and the fog was heavy and cold. A right smart chap told us that it was a mile and a half to the camp. The driver started on and soon found out that he was on the wrong road. He backed out agin into the main road and druv on past camp after camp askin us women every 2 seconds if we could read the names of the camps or see the gates. I finally shut him up by telling him that my ancestry want owls. After driyin three miles or more he said he was lost again, so mother and me got out and walked to camp about  $\frac{1}{2}$  a mile back, leavin him yellin for us to send somebody back for him. Our lungs is good, so we called for help and finally got a hunter roused from sleep who kindly brought a candle and piloted us another  $\frac{1}{2}$  mile through dust and brush to the camp we were seekin for, the driver follerin along with the surrey. It was 9 o'clock and 45 minutes when the inmates of the great tent in COMING LIGHT camp struck a welcomin light and built a bonfire to greet us. We were the tiredest lot you ever heard of and mother and Mrs. Editor will never be whiter when they are in their grave close, they were so scared. But I was mad enough to chew that driver to pieces, and said so. The friends looked surprised and hurried to get somethin to eat, to prevent canibalism from being institooted in Californy. We done justice to that midnight dinner, let me tell you.

They built up a camp fire to try and thaw us out. We were that chilled through that our teeth were chatterin in our heads. A young saplin of a boy set around playin the mouth organ. I suppose it was a way he had of chirkin newcomers up when they get into camp. It was real pleasant like to hear him, and thinking it might help things a bit, I asked him, in a whisper, to play "Home, Sweet Home," with variations; and would you believe it, mother and Mrs.

horses, or we would be in a pretty box with this heathen Chinee dancing around like a howlin Dervish if one of the horses moves.

The camp fire last night was the finest one I ever saw. The oil from the Eucalyptus leaves makes a powerful heat and light. Its a caution to see them green leaves burn like so much tinder. When the fire burnt low it seemed as though voices from the darkness of the surroundin mountins was preachin a sermon to us—that they were sayin "The Lord is in his holy temple, let all the earth keep silent before Him." We got into the spirit of it, mother and me, and sung all the church hymns we could think of, while the rest of the crowd joined the choreses. It was a pleasant endin to our first Sunday in the Californy.

While tripsin around this mornin I found all sorts of good healthy lookin ferns. I am goin to bring a lot to town and plant 'em on the north side of THE COMING LIGHT office, so we can have a little fernery of our own.

I found some buckeye trees too, just like the ones that growed in Ohio, where I was born. (I forgot to tell you that I wasn't a Missourian by natcher). I found some "love lies bleedin" among the runnin vines, but no pipsisi-way, nor checkerberry. The dogwood trees and the tall pines and redwoods and furs haint been a bit overdrawn, but all Californy can't scare up any such hickory nut and walnut trees as we have down in Missouri. The elder bushes are just about the same. There never was a better remedy for inflamed eyes than elder sav. I reckon you all know how to make it.

The balm of gilead flourishes everywhere, and Californy is no exception. It must have been one of the trees the Lord planted in Eden, and I guess Eve found out that it is excellent in fevers.

The curiousest thing I've seen yet is the trees with limbs the color of the rusty stove pipe that has stuck through the roof of our shed kitchen for the last quarter of a century. I thought they was rusty stove pipes belongin to some of the neighborin camps, till I set out to investigate, and found to my astonishment that the woods was full of em, and that it was the natcherel color of the tree. I haint made up my mind yet what kind of a combinashun produced such colorin,

but there haint no doubt that the divine kemist understands all about it.

What a sight there is to learn in this world anyway! If we could only unlock one of natcher's seecrets we'd strike hands with the ancient of days.

When I see some more of this state I'll write another descriptshun, but I'm goin to give my attenshun to poltiks and suffrig and religun first, and some other things that's needin to be settled.

COUSIN DOROTHY.



## *Needs of the Hour*

[This department is designed as a forum for the discussion of practical steps for human betterment. We invite, for use here, the contributions of any who have carefully thought their way to clear, practicable ideas upon any of the problems involved in the growing life of the race; questions of individual, or social advancement, and interests of either a limited or a universal application. Send us your matured and carefully prepared thoughts and so help to clear the atmosphere and make the way to the Kingdom of Man plain.]

**T**HE needs of the hour are for better moral conditions in the social realm.

Why is it that when a man and woman commit an immoral act against society that the man is received in good society, and even the most virtuous in the community will greet him with smiles, and to all appearances extend the hand of fellowship? They do in fact everything to uphold the very wrong that in their Sister woman they are ready with upturned faces of holy horror to condemn. They will not even allow her a chance to vindicate her position, in which perhaps the man in his selfishness has placed her. But of course according to custom she is considered weak, and he is strong. The one must suffer and the other will often receive the flattering attentions of women, both in high and low places.

Such are the conditions which exists largely to-day; and how long think you this can go on, and woman continue to suffer? It is partly due to women's lack of courage to come out strong and fearless to right this great injustice. We must have the same moral code for man that man has for woman. And furthermore woman has got to be less submissive and more self-assertive than she is to-day before that will ever take place. We must exercise our will power more, be firm for the right, and defend it at all times.

Use the same tactics that man does. He will not marry a woman if he hasn't confidence in her virtue, if he is a man who considers the best interests of home and family. Virtue is the keystone of home. No one realizes this any more than

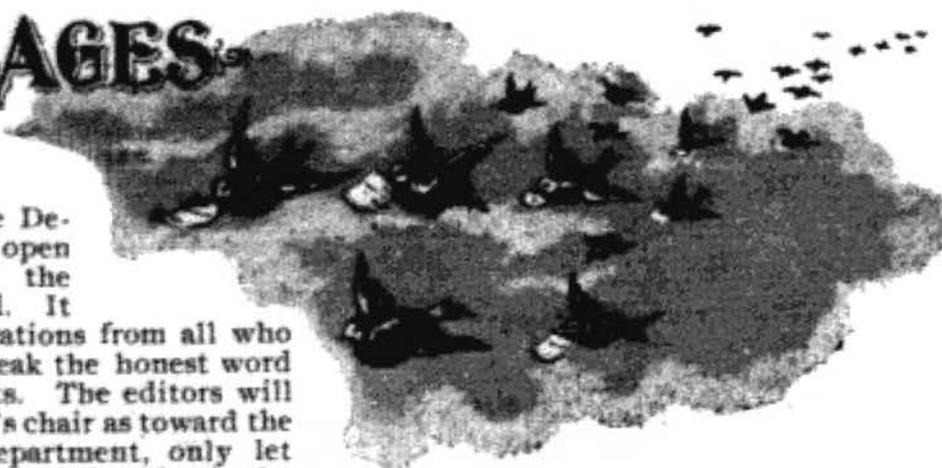
our brothers, and they demand it in their wives. The greatest need of the hour is for woman to step forward and demand, by word and deed, that we must have a change for the better in the present moral status.

Do not, I beg, my sisters, remain longer in this lethargic sleep, and keep your eyes closed against this terrible evil which is around about us everywhere. Don't wink at these things and say as an excuse, "you know what the men are." Every time woman says anything of the kind she is not only driving nails in her own coffin, but making harder conditions for all those who follow after her.

Let woman *stand, yes, fight* if need be, for her womanhood with the same indomitable spirit which characterized our forefathers when they fought for our national independence. In doing this we are but helping man to overcome his selfish nature. We will need to give up self more, and work for the highest expression of humanity, which is to be more just toward one another. I would like to see all good men and women join forces to help both to rise together—and when we do this then we will act the part of real Saviors to all humanity, and not until then can we expect to rise much higher than we now are in the scale of morality. B. J. M.



# MESSAGES.



[This Message Department has an open window toward the whole wide world. It invites communications from all who are impelled to speak the honest word out of their hearts. The editors will abdicate the critic's chair as toward the writers in this department, only let your messages be brief and to the point. Bring to this department the things that help or hinder you, the things that inspire or discourage you, the things you wish to do for others or wish them to do for you. Tell us how everything seems to you and how you think it ought to be. This department is the free Council Chamber of us all.]

BOSTON, August 18th, 1898.

DEAR EDITOR: I address you once again for a double purpose. "The song of the soul victorious" is not only beautiful, but inspiring. What would we weary ones do were it not for such triumphant words? Not weary of life! O, no; life is beautiful, but the trials and disappointments of life almost overcome us sometimes; then we rise again, gird on our armor and renew the battles. Thus many victories are gained. Often before have I given forth the expression "That conversion was only the spirit within quickened to new life." If all would only realize that such was the awakening to efforts instead of the work completed, what conquests then would be! Eternity (which is with us today) alone can complete the work. I often wish a crusade were started by those who have tasted of this wondrous power, to promulgate the same. Not through and by the innocent blood shed on Calvary's tree, but through the *life* which was yielded up that all might be free! I think if worthy I would join this crusade. In the evangelical revivals it has seemed as though I must join them, saying "Brother, sister, your message has made me glad—will you hear mine?" May progress and angels speed the day when *all* may bow, thanking *our* Father for all good gifts at the same shrine, regardless of creeds and isms, knowing he loveth all.

MRS. E. A. COLLIER.

The awakening to a consciousness of what we are as spiritual beings is the command laid upon us to preach the gospel of peace, to bear one another's burdens, to let our light shine, to comfort the afflicted, and the broken hearted, and in all ways to do the work of the master—who "went about doing good."

If each individual who feels the power of such command will stand steadfastly in his own place in the world and do what his hands find to do, we will have an established fraternity without the necessity of organization, and will do an effectual metamorphosing work without starting a crusade. If humanity can not stand in the hard places where they are, and persistently endeavor to bring those about them into closer touch with the realities of being, effort on a larger scale will in most cases be fraught with disappointment. The most trying lesson in life is the one that lies nearest us. Sam Walter Foss reminds us of this in his strong, helpful call to "Drop your buckets where you are." The tendency to start organizations, join crusades, or to abandon present duty, for an untried experiment, has its origin in faith, faith in the future greatness of individual and social man. In following the leadings of faith, the oversight lies in our failure to grasp the emergencies of the present hour. We forget that every to-morrow is born from the womb of to-day, that the seed germ this moment is sowing matures for the reaping bye and bye; that the fruit we are eating to-day has matured from the bud and blossom of our ancestral tree. Of slow but sure growth are the principles that make for righteousness in the hearts of the people. We can all do the best for ourselves and our fellows in "knowing God" by standing in the places assigned us in the great school of experience, gathering day by day the manna of life and love as it falls, and intelligently bestowing each one's share as manifested hunger demands. To do this is to inaugurate a sympathetic and efficient crusade that will mark a new era in the world's history.

A friend reaches us with her message in the following quaint and beautiful form:

WHAT THE TREES SAID.

I was sorrowful and the trees bent down and caressed me.

They bent again and whispered: "Why dost thou weep, brother?"

And I said, "God gave me a gift but duty calls me away and I am sinking—ever sinking below my ideal."

The pine bent again from his great height, the air was filled with fragrant balm, and he whispered sweet and low, "The flowers blossom with fragrance and care, uplifting high and low with incense and beauty.

Learn, oh! brother, that to make the most of our gifts is the grandest, noblest life, and this alone is God-given duty—is holy and calm—not a thing that parches and mars.

It is like the great oak who spreads his limbs to enrich, to renew—not one or few—but the world—filled with souls, countless as stars."

Then I said, "The other—was not—duty?"

He said, "God takes care of His own, rich and poor, good and bad, the atom, the soul. We must render account and use the talents He gives or must sink and suffer. The gift may dull the pain and the moan of thousands who are waiting for the message it leaves, in its echo and roll."

One day, long since, I had listened to words that burned their way into my very soul as they fell from the lips of an impassioned speaker who taught some of the grand lessons of justice from a standpoint of truth, lessons that shattered the idols of a lifetime. I waked up to the knowledge that every human being was a message direct from God to me. This was a discovery that I was wholly unprepared for, from the fact that the personality of the speaker was unattractive. Furthermore, a prejudice had clouded my mind against her, through the knowledge that, in spite of all the truth she enunciated, she had dismally failed to incorporate it into her own life. But there she stood, her dark eyes flashing the fire of her intense earnestness as she presented her subject. The people sat spell-bound, then burst into

applause that shook the hall which was packed to overflowing. Like a young David she slew the Goliath of falsehood warring against our social structure, and when she had finished the vast audience sat still and begged for more. After a brief respite she came forward and recited Holland's stirring poem, "God Give us Men." There was both spirit and pathos in her voice that reached the hearts of all who heard. When at last she walked from the platform I had been enabled to see beyond the mere physical, to feel a stronger sentiment than that of prejudice, and knew that through the soul of this woman, herself but an erring human, God had sent a message straight to my heart. Since that hour I fail not to hear the messages. The bearer of them matters nothing; I shut my eyes and lay my ear close to the heart of those who come bearing me tidings and thus interpret them. Therefore let us not discourage the use of the gifts which life has bestowed upon our kind. If they are small, receive them. If the cold water our fellows carry is in cracked or rusted cups, nevertheless be sure and partake of the water. If the message they bring comes from the uncertain morass in which they wander, remember that the white lily blooms in just such soil, and don't fail to get the message. Nor is this all: never fear to become a bearer of tidings, nor hesitate to use your gifts. Forget your personal self and personal failings. *Be* the message God meant you to the world.



We know in part—how then can we  
 Make plain each heavenly mystery?  
 Yet still the Almighty understands  
 Our human hearts, our human hands,  
 And overarching all our creeds,  
 Gives his wide presence to our needs.

—*Priscilla Leonard.*

#### A DIVIDED INHERITANCE.

A certain Laboring Man died and presented himself at the gate of Heaven. The Gatekeeper said: "There is no room." "No room?" said the Laborer. "But is it not written 'I go to prepare a place for you?' Did He not prepare one?" "Well, yes," said Peter. "He did, but you see that was long ago, and since then all such places have been taken up. We are overcrowded now." "But," the poor man urged, "surely I see a vacant lot over there." "True," answered the Keeper, "but that belongs to one of the Disciples; he has had it for nearly two thousand years; certainly, if anything does, that gives him a good title. You can hear him singing 'My Country 'tis of thee, sweet land——'" "Well," interrupted the applicant, "is not that an unused field right next the gate?"

"Yes," replied the Gatekeeper, "but that is the property of the Apostles. You know it was promised that to him who left houses and lands for the Truth's sake they should be restored sevenfold: that is their portion: you would not deprive us—them, I mean, of their hard-earned property?"

"Up there on the wall," the Man persisted, "there is a place where I could stay—I would not be in anybody's way."

"Said the Keeper of the Gate: "You could, if you had anything to pay the rent, but I perceive that you have 'taken nothing with you.'"

"That is the way it is done on God's Earth," said the Laborer, "but here I supposed that men were not so selfish and would let me live."

"Now, my dear Brother," gently replied the Apostle, "don't talk like that. We are not selfish; we would be glad to help you, but we must be reasonable. If these Saints were to let people go there rent free, why all the City would flock up there, and we would get no ground rent at all for any of our mansions. Selfish! why, there is no selfishness here, but we are just to ourselves and to each other."

"See here," said the Laborer discontentedly, "how did these people come to own the promised land in the first place?"

"The good Peter looked a little uneasy. "Well," he answered, "some, I am afraid, did not get it very honestly—that was in the time of Lucifer. I don't remember having heard of any grant from the Creator, and I have heard something about the Kingdom of Heaven being taken by force, but it is now nearly all in the hands of innocent purchasers."

"Then," said the Laborer, "I'll take some by force." "Oh, no," says Peter, "that wouldn't do. Time and we have sanctioned the titles, and to take them away would be confiscation. You haven't read the Duke of Argyll's essay, I think, nor Huxley, nor Spencer, nor even a late book of Mr. Lecky's, have you?"

"Are those some of the Saints?"

"Well, not our Saints," was the answer, "but—in fact," says Peter, "you don't understand these things."

Said the Laborer: "Why won't God make some more room here?"

Peter hesitated. "He did make more room some years ago, but the Prophets saw how valuable it would be, and therefore laid claim to it all, so it didn't seem to do much good."

"And where shall I go?" says the Laborer.

Said Peter: "Well, really, it seems strange, but I don't think there is any provision in Earth or in Heaven for the man who only makes things and doesn't own the Land."

"Then said the Man: "I see that knowledge of the way, rather than regeneration of the heart, is needed in order that all may share in the bounties of the Lord."—*Bolton Hall, in "Even as You and I."*



# ? The Sphinx ?

IT has been calumniously said of me, the Sphinx, that my eyelids are heavy and my eyesight muddy and blurred, and also that my wits are dull. The fact is that I am favored with an extraordinarily clear vision, in spite of the blowing sands of time, and that I have wits enough, and in sufficiently good condition, to keep up some very critical thinking, and to raise some very pertinent questions anent the affairs of men as the world wags on.

Just now I have my eye on the Americans and their doings here and there in the earth. I have not failed to watch their big battleships and their adventurous and triumphant armies. And I have been putting a question to myself, and conclude now to pass it along, namely—

What will the Americans do with their victory?

Especially what will they do with those islands in the far Pacific?

This is made a very interesting question by reason of the attitude which a good many of the inhabitants of those islands take. I turned my ear in that direction and heard the leader and chieftain say:

"Our friends, the Americans, came for the purpose of demonstrating the generosity and grandeur of their Government, and to assist in releasing the people from slavery without annexing the islands, thus setting a good example. We now understand and appreciate the famous Monroe doctrine of 'America for Americans,' and justice demands that they add 'the Philippines for the Filipinos.'"

Thereupon the interrogation points in the conundrum lobe of my brain began to agitate, and the result was the following modern riddles:

1. Isn't this talk of the Filipinos indicative of something very like what the Americans proudly call "the Spirit of '76?"
2. Is not the spirit of national independence just as righteous, and just as admirable to-day as it was toward the close of the last century?
3. Can the American people consistently scorn this impulse for freedom, this demand for the right of self-government?
4. Can the American people justify their conduct, if they

permit their politicians and their speculators to override this patriotic desire for independence?

5. Will it be right for the American people to establish a government anywhere in the world *without the consent of the governed?*

Of course it will be understood that I, the Sphinx, ask these questions as one entirely free from prejudice in favor of modern ideas of Freedom and Democracy. Indeed my prejudices are naturally most decidedly conservative.

I am of Egypt, of *ancient* Egypt, of *monarchical* and *despotic* Egypt.

Therefore I can stand it if the American people develop toward a high-handed Imperialism.

If they do, I shall only reflect that "history repeats itself," and that in the cycles of time Egypt has come around again.



# SATURDAY'S CHILD

BY EVA V. CARLIN.

The child that is born on the Sabbath-day  
Is blithe and bonny and good and gay,  
Monday's child is fair of face,  
Tuesday's child is full of grace;  
Wednesday's child is merry and glad,  
Thursday's child is sour and sad;  
Friday's child is loving and giving,  
Saturday's child must work for its living.

## AT HOME.

**D**URING the month just past the daily papers of San Francisco have recounted several cases of pitiable neglect of children by parents; the details of want, filth, destitution, disease and depravity were vividly portrayed by pen and picture.

One of these instances dealt with a family of eight persons—a drunken father; a sick or neglectful mother, and six children ranging down from sixteen years to four. Three of these children were wage-earners; one was a crippled girl twelve years old.

A raid was made one night upon the wretched place called their home. The sleeping children, lying upon rugs and an old mattress spread upon the floor, were awakened and carried off to the City Prison, pending some action that should place them in an institution of charity.

A reader of the newspaper articles could not fail to be strongly impressed by the following statements: The house was unfit for human habitation,—“the most miserable hovel that was ever called a home.” It was devoid of furniture, save for the filthy beds, the better one of which was occupied by the mother. The garments in which the suddenly-aroused children clothed themselves “were filthy and utterly unfit for wear.” “The only means of support the family had was the money brought home by the children from the different sweat shops where they worked.” The frantic rage of the mother when the children were carried off by the patrol wagon near midnight was described as “commercial greed,” and she bemoaned their loss just when they were getting old enough to be of use to her. “Their combined wages

brought in six dollars a week." According to the newspapers, also, the children were not very well behaved. "They screeched for their mother, and scolded like little fish-wives" at being carried off to prison. "Their faces were hard with experience." When the mother tried to hide the baby-girl, the other children were base enough to assist in the nefarious deed, and, dreadful to relate, "they called curses of hell-fire on the officers;" and finally, when the might of the law was enforced, the weeping, frightened, dirty-faced, ill-clad, tired child-drudges even promised "to hang themselves if they could get a rope," in accordance with the wretched mother's parting advice.

After reading the above, I watched for later news. Several days passed. There seemed to be nothing else concerning these six dangerous criminals; society was safe. I looked for some notice of the arrest of the landlord of so filthy a tenement as this was described to be, and the subsequent condemnation by the city health authorities of the fever-nest.

I looked for some outspoken words of condemnation of a system that permits employment of little children ten hours a day in a can-making factory at two and three dollars per week, under vile surroundings which had already made their impress upon the plastic minds, as well as the tender bodies of these children.

I wondered if the best thing our civilization could offer now to these little ones, convicted of the crime of being poor, and unhappy, and uncomfortable,—if the best thing for them now was a life in a Home with a big H, where they would become Dependents with a big D, and help swell the accumulation of dependents, who, through our system of per capita allowance are detained as long as possible in the various institutions, thus imposing a great burden on the taxpayers, and a greater wrong on the homeless children.

I began to wonder if Ruskin's verdict against that bishop, you remember, who was ignorant of Bill and Nancy down in that back street, might not rest heavily upon a system of society whose members are ignorant, or oblivious of the life of little children under conditions where degradation breeds degradation, poverty consorts with poverty, and sin beckons to sin.

Will you go with me again, as last month, to a portion

of Brannan Street, lying in the "churchless district" of San Francisco, and peopled by representatives of every race, every land, and almost of every tongue and kindred. Here we will study Saturday's Child in his home.

Turning to the left on Brannan, we go down Tanner Alley, a *cul-de-sac* ending in an entrance for the employees of a can factory. On the right side of the alley, facing the rear of several crowded tenements, and adjoining a foul stable yard, stands a small house, at present empty, rickety, unpainted, broken-windowed, and without any sanitary appliances; beneath it is a cesspool; at the rear is a neglected poultry yard. The scene of desolation, as depicted by the newspapers, has not been overdrawn. No pen can describe the sickening odors, nor reproduce the grewsome sound of the buzzing flies. A child's broken toy, abandoned when the flitting came, is the only reminder that this has been a home.

Out in the stable-yard I find Charley, the only boy in the family, an undersized, sandy-haired, freckle-faced, shrewd-looking lad of sixteen years of age. With many a hesitation, much digging of a broken boot into the filthy soil, and now and then the catch of a sob in the voice, Charley gives me insight into the circumstances of his past life. The father is a peddler—he has seven horses in the stable there; he buys fruit, sorts and handles it over on these wretched premises, then it is carried in wagons from door to door; the half-starved, unclean fowls are part of his stock in trade; he buys old bedding, furniture and clothing and disposes of it in the same way; the rent for the stable and house was twenty dollars a month, which I find afterwards, according to the landlord's testimony, had always been paid. "Mother is sick most of the time," Charley says, with a furtive glance to see if I *misunderstand*—loyal lad! He works at anything he can get to do, helps his father, etc. No, he wasn't home the night of the officers' coming; "I was down at Morosco's, up in the gallery," and his whole appearance brightens with animation at the memory of the glittering, dazzling, make-believe world of the stage. And then his voice breaks, his manner grows confidential and pleading, and finally there is solemn accusation in his tones, as he says: "That warn't the right thing to do them children. That was an awful thing to carry off babies and put 'em in jail; they hadn't done noffin." "Where are the chil-

dren now, Charley?" I question. He explains that his father has gotten a little furniture together, and rented a four-roomed cottage way out in the western part of the city, and the children have been allowed to return to their mother. He, Charley, stays here in the stable with the horses; "only I eats at home. I'm used ter takin' care of myself," he says.

But the number of staring, inquisitive neighbors' eyes is increasing, and Charley grows embarrassed, just as two children come along the alley. "There comes Lily and Hazel now," he says, and I find myself face to face with another bread-winner of the family, a girl, looking about twelve years of age, but saying she is fourteen, not wholly unattractive, but with the marks of hardship, ill-usage and neglect showing in unkenipt hair, grimy, scarred hands, hard lines about the mouth, till I can well believe that this is the child who, frightened as she was, yet attempted to shield the mother, hide the baby and defied the officers. She does not tell me much more of their circumstances than Charley has revealed—indeed, there is an air of fine reserve which I respect. Her mother's sickness has something to do with the "stomach inside;" there is a womanly instinct to apologize for the house, and she explains: "We lived here three years, but the landlord didn't care; *he* never fixed up things. She says: "This house is Gallegher's; he owns most all these places." I find afterwards that he is a rich man living citywards. As Victor Hugo tersely puts it: "The paradise of the rich is made out of the hell of the poor."

The great blue eyes soften with tears, the under lip quivers pitifully with the sense of outraged helplessness, as she tells me of that night in the City Prison. "They wuz good to us there," she says, and then adds, "We cried ourselves to sleep." "And now," I ask, "tell me about your work." She points out the big factory at the end of the *cul-de-sac*, whose ceaseless clamor and whir of machinery has punctuated our talk, and says: "There's lots of girls there, but some of 'em are bigger'n me. I worked at the belt and made covers for tin cans." She worked from seven till six, and for this was paid three dollars per week. She hasn't been much to school. Little four-year-old Hazel is as stolid as a Dutch doll, till she catches sight of a motley crowd of little ones at play in the sand and piles of refuse in a vacant lot on Brannan street, and she tugs at her sister's scanty skirts, and I follow them off to their play.

✓ A garrulous neighbor approaches; "Do yez want to see the can-makers? Just wait a bit on the corner here, and when the whistle blows ye'll see 'em come." Here they are, a swarm of pallid, half-grown, scantily-clothed girls and boys, with a group of toil-worn men hurrying along—and as suddenly as they come, they disappear. They emerged from Tanner's Alley into the main street only to be swallowed up by numerous side streets and nooks and corners where dwell the ever-present trio, dirt, darkness and disease. I see no children under ten years of age, but all of these ought to be at school. "But there's no school for the likes of them," says the neighbor hopelessly, who has spoken as charitably as she could for the poor miserable mother accused of neglecting her children.

"For the likes of them." And why not?

It was the great teacher Agassiz who said: "The physical suffering of humanity, the wants of the poor, the craving of the hungry and naked appeal to the sympathies of every human heart. But there is a hunger and thirst which only the highest charity can understand and relieve." And Agassiz's pupil, the leader of educational thought on this Western coast has said: "A child is better unborn than untaught."

More and more it is borne upon me, in such visions as these of Misery Street, that we *are* our brother's keepers, that his good is our good, that we are responsible for his well-being, and if our environment is better than his, we are more responsible for him than he is for us.

Such a spot as Tanner's Alley, where people live in defiance, (not wilful, but through ignorance,) of acknowledged laws of social and economic science is a festering sore that shall spread blood-poison in the body politic. Do you think your duty done because you keep *your* children clean? Are you free from disease because *your* house is equipped with all applications of sanitary science, while your neighbor's house sends out the germs of fever and plague? Are *you* so superior to that poor mother who had lost heart in the struggle of life under dehumanizing conditions?

Do you think to run away entirely from Saturday's Child, and his sorrows, and the warping ignorance of his life, because you surround *your* child with beauty and culture?

There must be a larger love that goes deep and removes the cause.

Do you remember the message which Isaiah was ordered to "cry aloud," and to "lift up his voice like a trumpet in declaring? "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to deal thy bread to the hungry, and to bring the poor that are afflicted to thy house?"

This consciousness of social obligation, this performance of social service must come before Saturday's Child can be redeemed to health, to cleanliness, to usefulness, to happiness and to righteousness.



# Grandpa and the Children



**Y**OU children are having a great time with election cards. One would think that the name and the features of the men who are running for office were all that need to be considered. Since noon to-day I have been given election cards by seventeen different children—grown-up ones—and I have given them away again to as many more youngsters.

What do you suppose it is all about? I know what the youngsters are about. They are collecting election cards, to see how many they can get, just as I used to collect stamps. But cards have some other use than being collected, as much as stamps have, or they would not be printed.

What is the real use of election cards?

Did you ever read what Carlyle says about choosing a leader. He thinks it is the most important business of life. Now that is what our election is. The people are getting ready to choose the men to take charge of the public business. And the election cards? They are the appeals of the men who want to be chosen! I wish there were none. It would be much prettier if the candidates would modestly go about their usual business, and leave the people unannoyed by any claim or solicitation. The men who did so would do much to prove their fitness to be chosen. No really worthy man likes to go about shouting his name to people, and the cards and banners are just that. They are silent, thank heaven, but some of the type is so big that one is afraid it will begin to talk out loud for the man whose name it spells.

And yet, the worthy man who is too modest to push just a little is likely never to be heard of, and the unworthy men are pretty sure to be immodest enough to push a great deal. So even modesty seems constrained to advertise itself.

You see the election cards don't mean very much after all. Bad men are sure to have them; good men ought to have them, and must have them.

Only let us hope that out of all the shouting and turmoil

will come a wise choice. Let us remember the men who have been saying the brave word and doing the righteous deed in the days and years before they were nominated for office. Let us remember that "righteousness exalteth a nation," and try our best to vote for it, those of us who are old enough to vote and not unfortunate enough to be women or Chinamen. Let us try the platforms by the Commandments rather than by the maxims of business, because, more truly with nations than with individuals, the true and right thing is the surely profitable thing to do.

If we really try to vote on this plan we are pretty sure to have no trouble in deciding who are the right men.



## SANCTUM BRIEFS.

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*Minutes with the Masters* is always filled with living thoughts culled from the best authors of the past and the present. The purpose of this Department is educational and we have been fortunate in having it conducted by one qualified by his wide reading and his acumen of mind to make it successful. To Mr. John H. Marble belongs the credit of this as well as the Department "Grandpa and the Children." He has modestly refused to be made known and this is done without his knowledge or consent and at the risk of his censure. We feel that it is high time our readers become acquainted with the men and women who are working early and late, in season and out to make our magazine.

Miss Eva V. Carlin, editor of the Department, Saturday's Child, is giving her readers some exceedingly useful information, and of a nature to arouse active sympathy with the toiling children. It is to be hoped that her treatment of these important subjects may lead to the enactment of more strict laws, and the adequate enforcement of them in behalf of the burdened child-laborers.

Lucinda B. Chandler is widely known as one of the oldest and most earnest reform workers. Her contribution to this number savors of her strong convictions of truth and justice, and answers Lady Cook, whose article on "The Anglo-American Alliance" appeared in the September number. This may be taken in evidence of a cheerful willingness to have all sides of any great public question duly presented. Mrs. Chandler's appeal will undoubtedly meet with a quick responsive sentiment in the patriotic hearts of many.

THE COMING LIGHT does not propose to enter into competition with the other magazines in providing the endless exquisites and dainties of holiday conceit and fad. However we shall present certain features appropriate to the Christmas months. But at the same time our work upon the humanities, upon the rights and wrongs, the hopes, aspirations, and ideals of man will proceed without interruption. This will be our best Christmas offering to our readers.

# OFFICE CHAT.

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We have a very few June, July and August numbers of the magazine left but will fill your orders for samples to friends with September and October numbers. Send in your lists.

Don't fail to reply to the personal letters we are mailing to all our subscribers. It means a helping hand to future generations.

F. P. Schall, THE COMING LIGHT artist, who has been enjoying a three weeks vacation, came smiling into the sanctum just as we are making up the last forms. He reports snow storms, good gunning, fine mining prospects, magnificent scenery and good health—the latter being manifest in a bronzed complexion and some added pounds of weight.

## PRESS NOTICES.

The October number of THE COMING LIGHT is brimful of good reading. You may not agree with the expressions of opinion in the special and editorial articles. Certainly you cannot read these articles without being impressed by the intelligence and evident sincerity of the writers. One of the most suggestive articles in the October number is entitled "Wasted Energies" and deals with the neglect of the soldier patriots by Uncle Sam.—*San Francisco Daily Report.*

THE COMING LIGHT grows brighter and brighter with each succeeding month. There is always a string of bright editorials which we read as devoutly as a nun counts her beads. To miss one is our loss.—*The Pacific Ensign, San Francisco.*





WE are in receipt of a beautiful twelve-page book of pressed Colorado wild flowers, the work of Mrs. Frances Gregor, of Woodland Park, Colorado. Bound in white and gold, tied with yellow cord, and contains twenty-four pages of flowers in their natural colors. It is just the thing for a Christmas remembrance and sells at the low price of one dollar and seventy-five cents. There are other sizes: 7 x 7 inches, ten leaves, one dollar; 7 x 5 inches, eight leaves, fifty cents; 9 x 11, fourteen leaves, two dollars. Order from this office, or from the artist direct.

NO ONE acquainted with the *Public Ownership Review*, edited by Morrison I. Swift, and published monthly at 213 South Bunker Hill Avenue, Los Angeles, can fail to appreciate the character of its contribution to reform work. There is no clap-trap about it, but a constant marshalling of salient facts and a dignified and effective treatment of them. The spirit of those who work upon the *Review* is clear of sordid motives, as is shown in the fact that neither the editor, the business manager, nor the contributors receive any compensation. Furthermore the *Review* declines to accept advertisements, and depends wholly on the co-operation and support of those who believe in reform from no other reason than for humanity's sake. To send fifty cents for a year's subscription will be a good investment for anybody.

"BETWEEN THE LINES," by Hannah Moore Kohans, is a cloth-bound volume of 114 pages, published by F. M. Harley Publishing Co., 87 Washington Street, Chicago; price one dollar. It is a corroboration of the doctrines of Mary B. G. Eddy and deals with intricate subjects in an intricate way, requiring much study to understand. We therefore refrain from speaking of its merits or demerits.

DR. ANDREW T. STILL, the father of osteopathy, has followed his usual quaint style in writing his biography. From cover to cover of his book entitled the "Autobiography of A. T. Still," we find the expression of the doctor, the philosopher and humorist combined. It is as interesting as a novel. Published by the oat Kirksville, Mo. Cloth, 460 pp; price five dollars.

"HELPS TO RIGHT LIVING," by Katherine H. Newcomb is a series of lessons, fifty-two in number, treating of the spiritual forces in man and of their employment in healing disease of both body and soul. The chapters on "Criticism" and "Perseverance" are especially worthy of mention. Published by George H. Ellis, 141 Franklin Street, Boston, Mass. Cloth, 70 pp.; price one dollar and a quarter.

CHARLES B. NEWCOMB has been called by some the "Emerson of Metaphysics," as the terse treatment of the subjects which he handles in his new book entitled "All's Right with the World," forces the conviction that a master mind is speaking. So numerous are the subjects which challenge attention that one is at a loss to know whether to attempt quotation from any. We cannot forbear the mention of the chapters on "Postponement a Delusion," "Bric-a-brac Bondage," "The Selfishness of Sorrow," "Emotional Bankruptcy," "The Hypnotic Power of Words," and "Mental Microbes." Nor can we refrain from expressing our appreciation of his aptness in comparing truth to a "bitter medicine," which subject he treats at length. The spirit of the lesson on real progress, which he has entitled "Go Forward," is encouraging and sustaining to those who are struggling to find the light. Cloth, price one dollar and a half. George H. Ellis, 141 Franklin Street, Boston, Mass., publishers.

"IN TUNE WITH THE INFINITE," by Ralph Waldo Trine, is a remarkably practical treatise on metaphysics. His conception of "the drawing power of the mind" is a clear one and is presented to the reader in the simplest language. The simplicity of the book throughout is its strength. The author elucidates his subjects in a most satisfactory manner. The chapter on "The Law of Prosperity" is worth the price of the book. Published by Thomas Y. Crowell & Co., Boston, Mass. Cloth, price one dollar and a quarter.

#### PAPERS AND MAGAZINES.

*The Kansas City Osteopathic Magazine* is greatly improved in size and appearance. Its illustrated cover is a credit to the artist, and the table of contents displays a feast of fat things.

*Drift* is the title of a new magazine, Vol. 1, No. 1 of which was issued in August. It is published by the Pacific Empire Pub. Co. at Portland, Ore., price one dollar and a half per year. The object of the publishers is to collect, record and preserve all things pertaining to the history, romance and poetry of Oregon and the Pacific Northwest; to encourage the development of art and to voice the literary sentiment of this great and growing country." It should receive the support of every one who desires to further the interests of the West.

Our friends of the *New Charter* have rechristened their paper. It will henceforth be known as *The Class Struggle*. It is a brave defender of human right and strikes no uncertain note on questions involving the welfare of the race.

Fred Burry's journal of *New Thought*, a monthly published at Toronto, Canada, at the low price of 25 cents per year, is one more voice raised in the cause of freedom through right thinking. We welcome it to our table.

*The Exodus*, edited by Ursula Gestefeld, is a strong exponent of metaphysical truth, rich in editorial matter and thoroughly alive to the necessity of individual effort toward collective regeneration.

*The Perfect Faith*, published at Denver, Colo., price one dollar per year, Eva C. Hulings editor, has reached Vol. 2, No. 7. It seems to be a sort of mother-voice calling the world's children to partake of the food at the Master's table and find strength unto their souls. It is doing its share to banish error's night.

#### BOOKS RECEIVED.

"Science of the Millenium," by Stephen and Mary Maybell.

"Wild Flowers of Colorado," by Franzer Gregor.



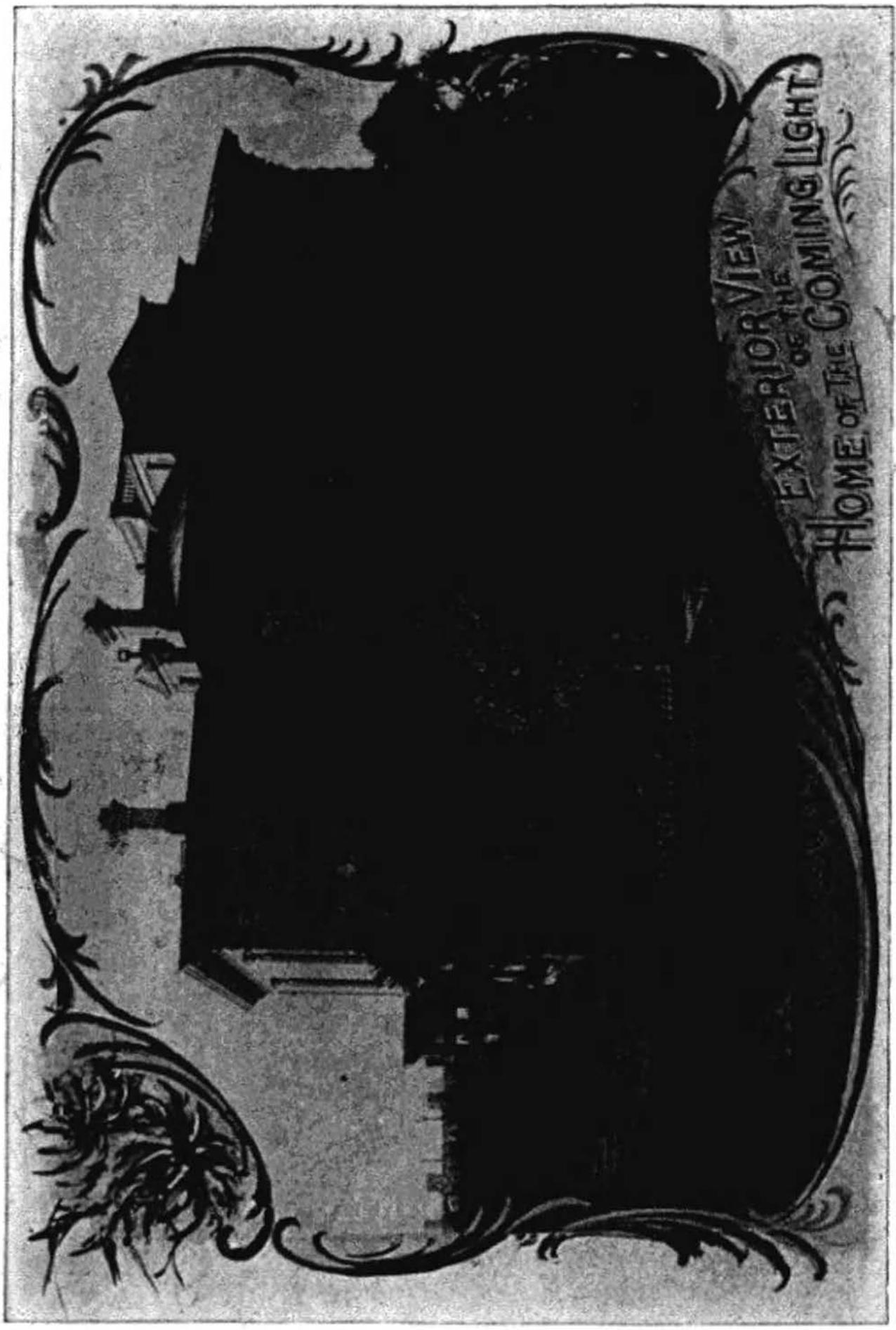
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California and the Pacific Coast States it passes into the Western States of Colorado, Texas, Missouri, Nebraska, Minnesota, Iowa and Illinois. Then radiating from Chicago toward the East, it circulates in Indiana, Michigan, Ohio, New York, Pennsylvania, and the far New England States. In view of these facts, it will be pertinent to call attention to its pages as a profitable investment to the judicious advertiser, as its circulation both as to extent and quality justifies any business in using it as a medium for reaching the buying public.



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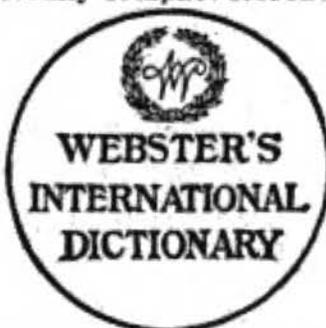
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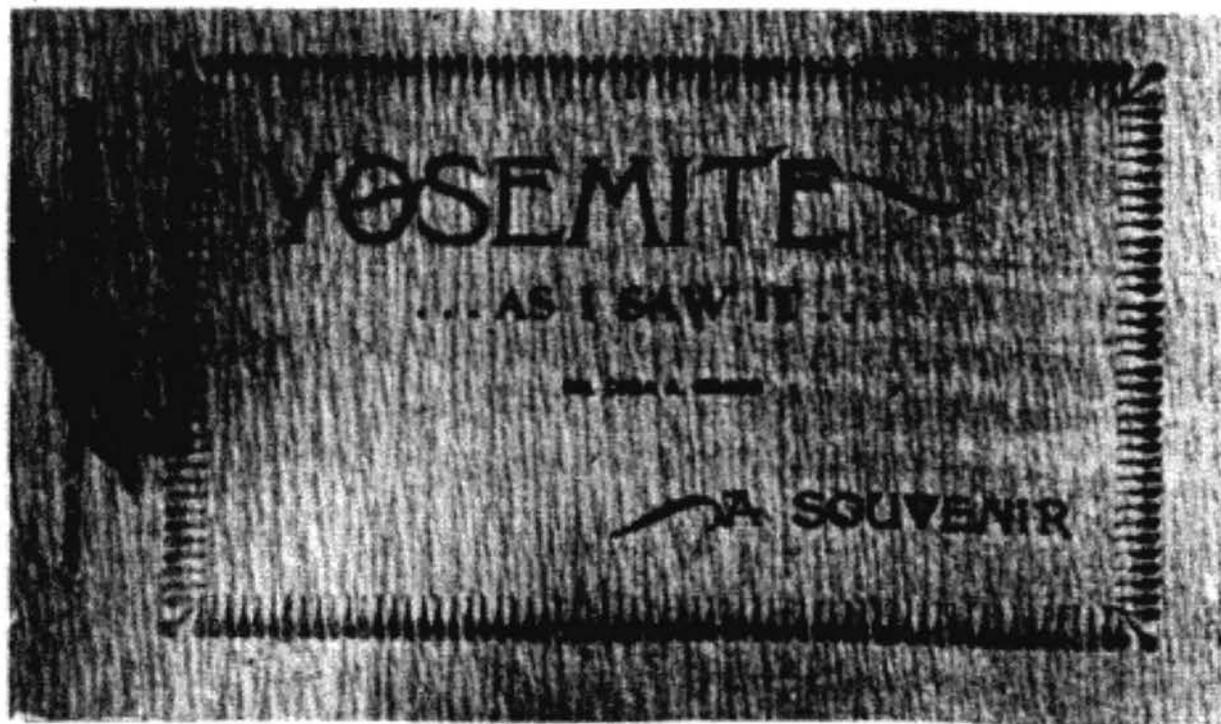
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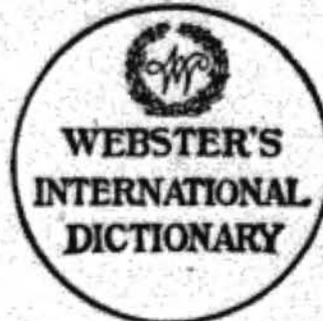
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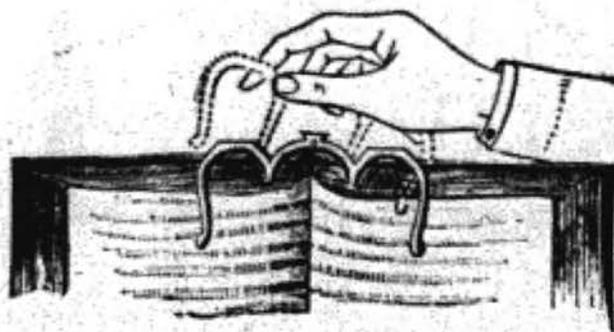
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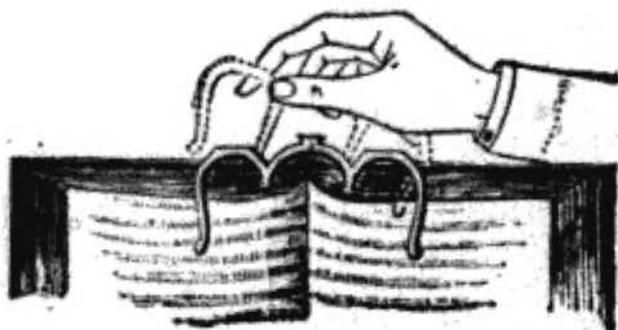
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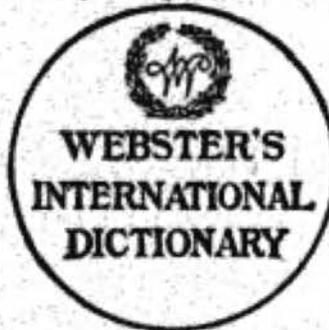
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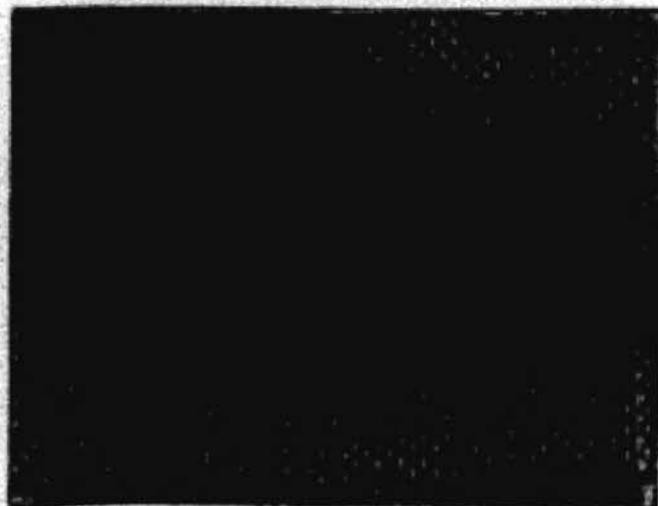
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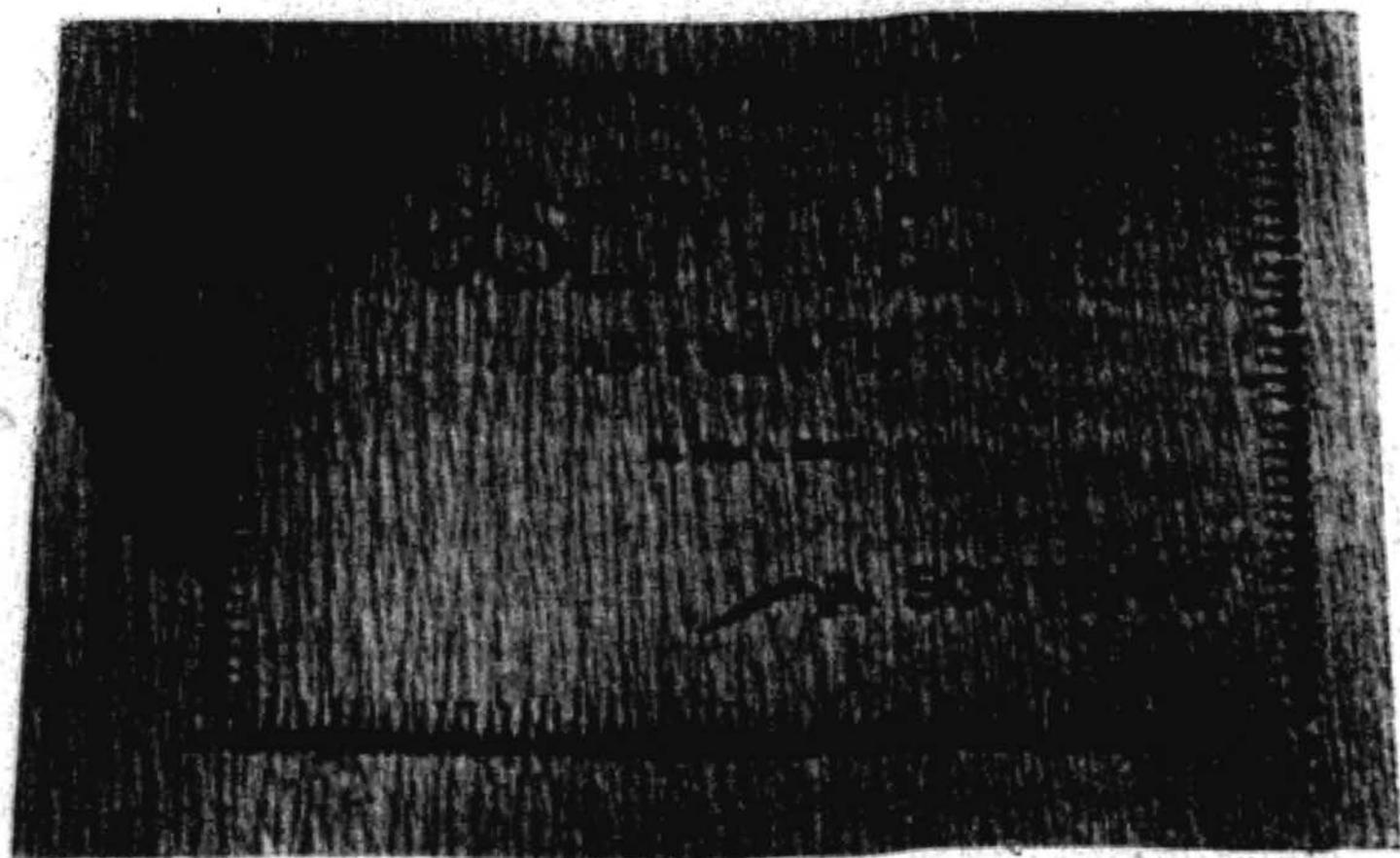
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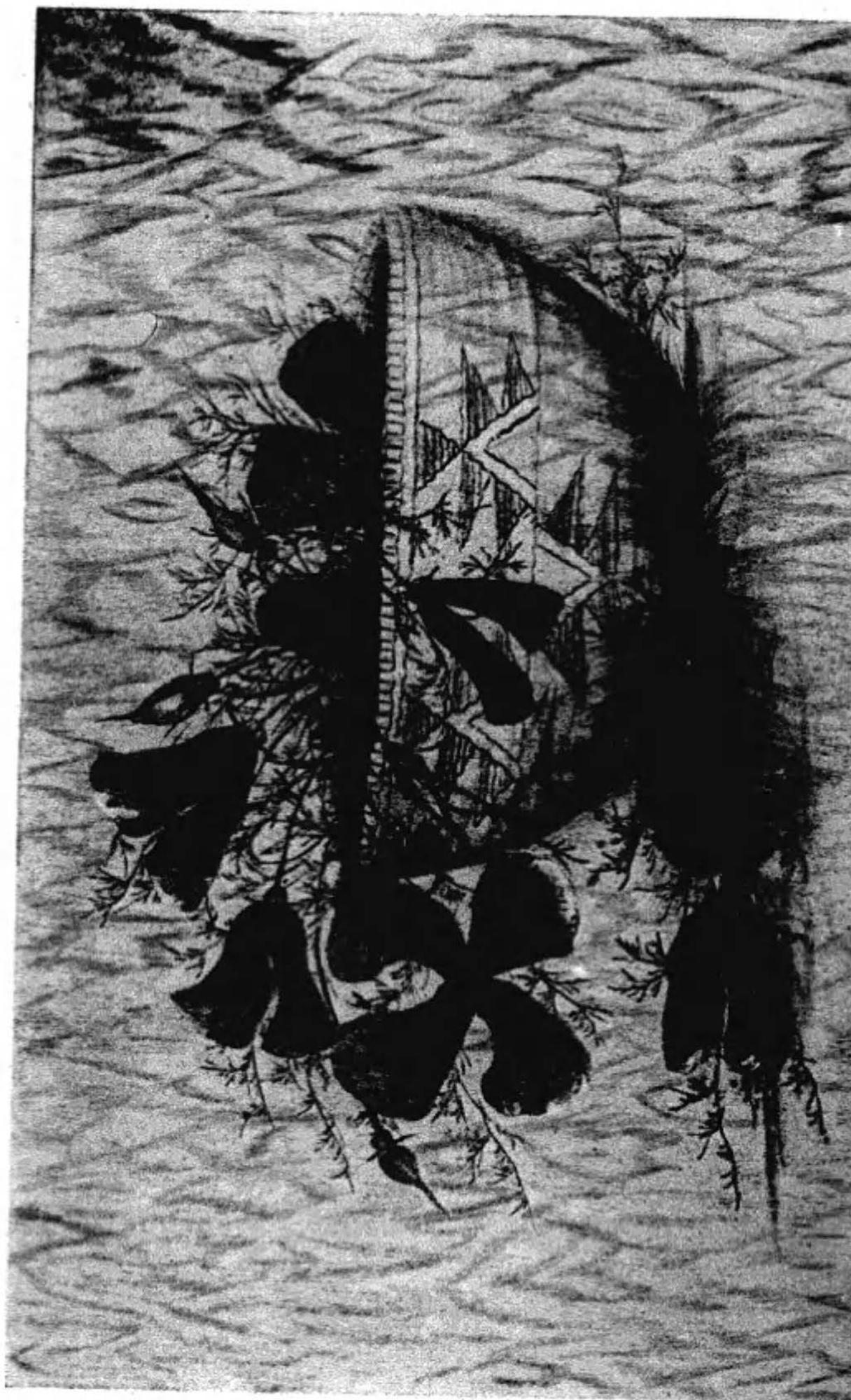
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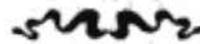
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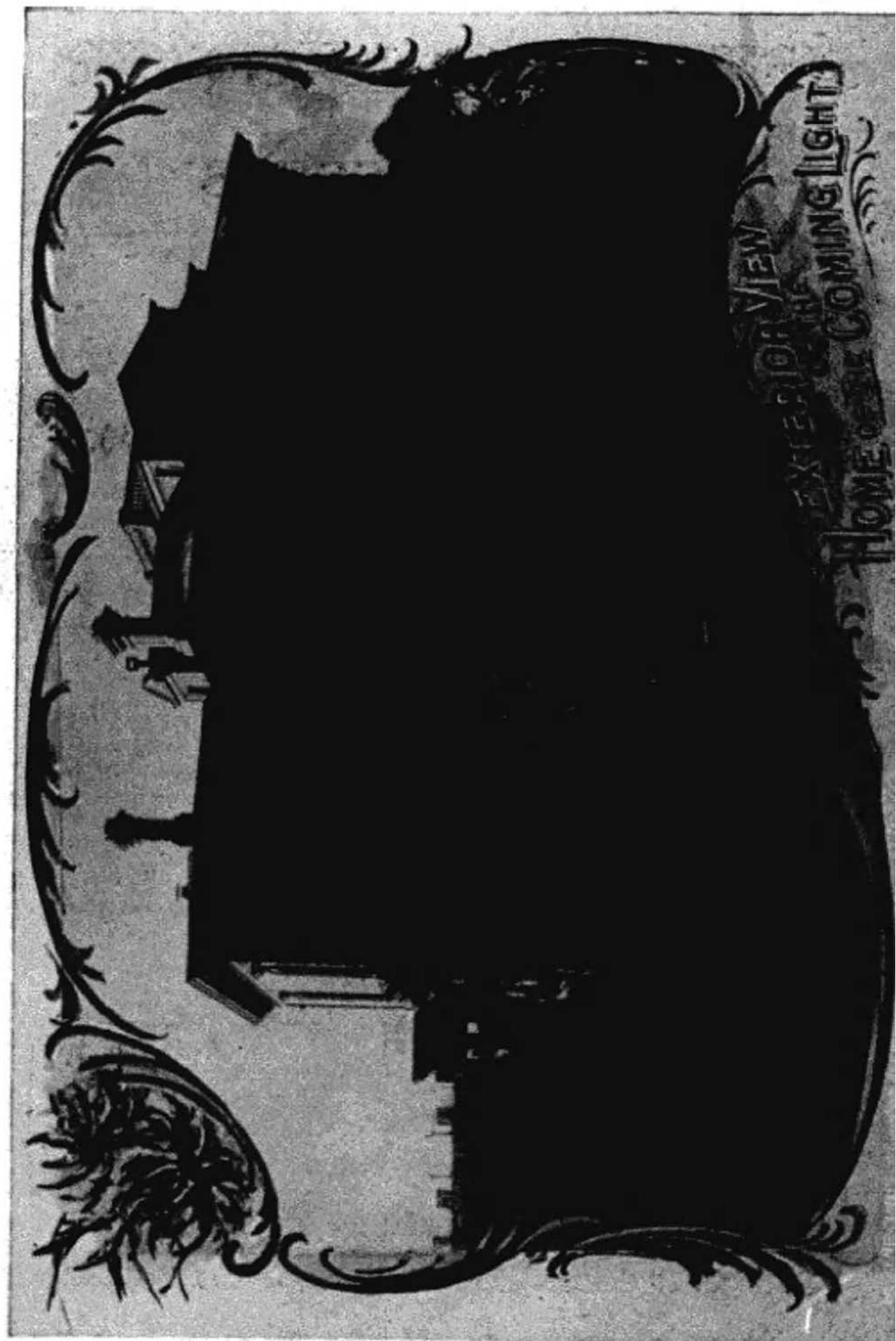
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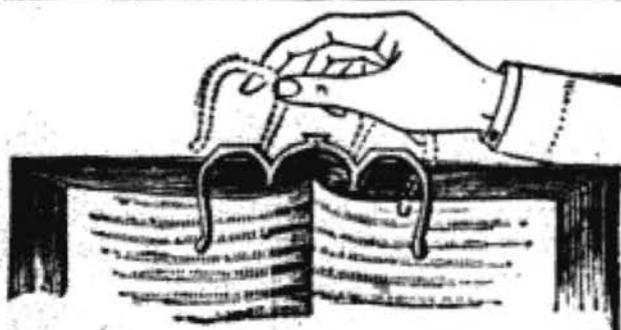
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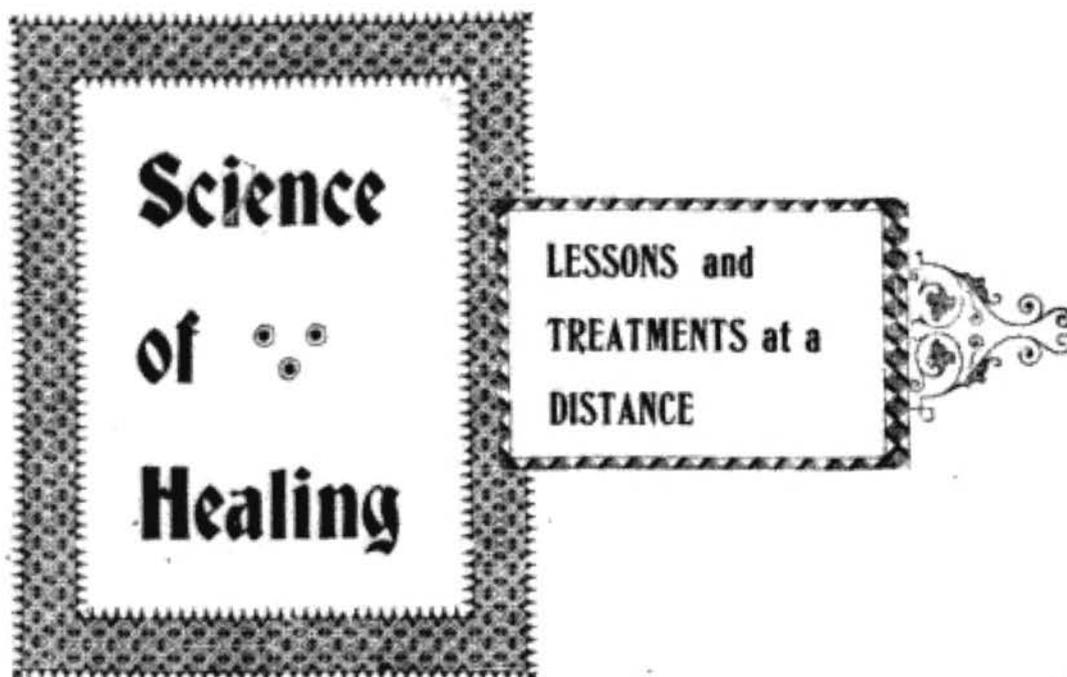
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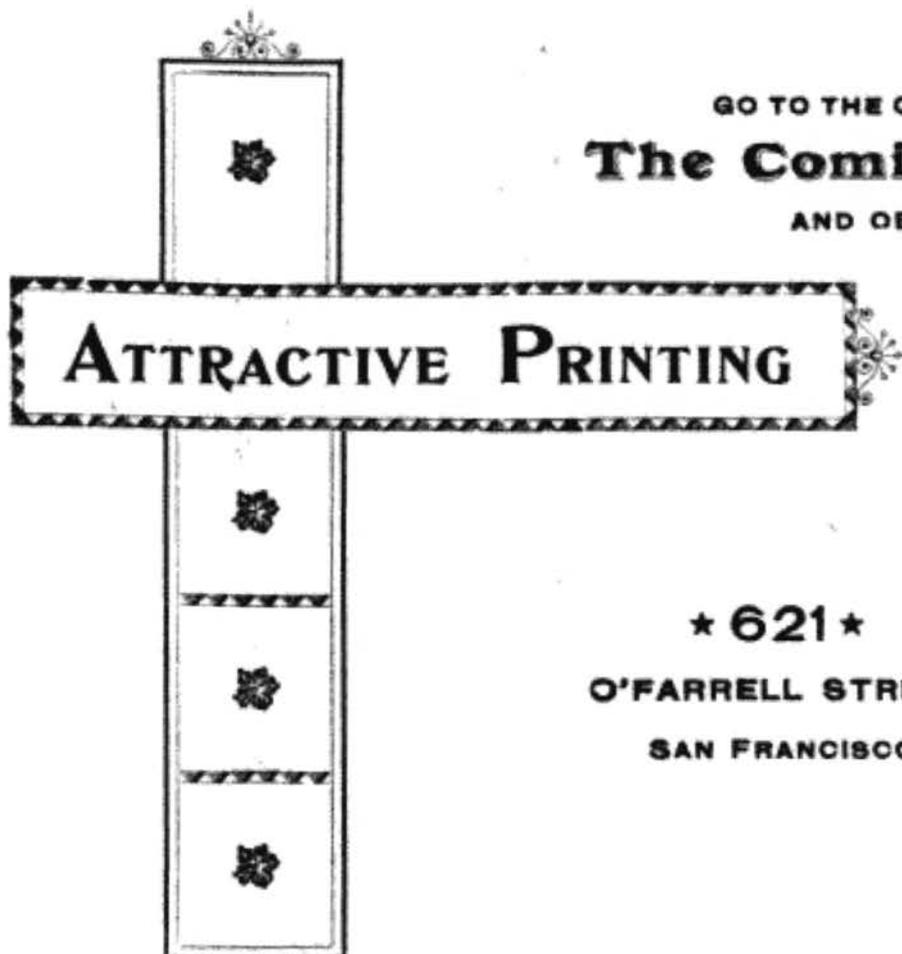
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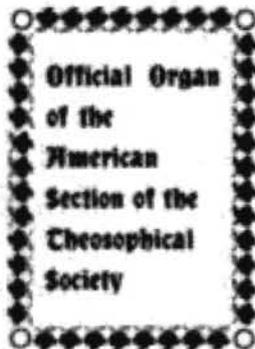
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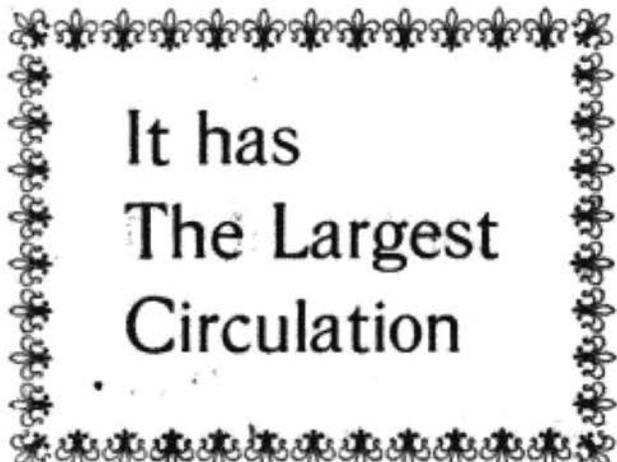


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