

# THE COMING LIGHT

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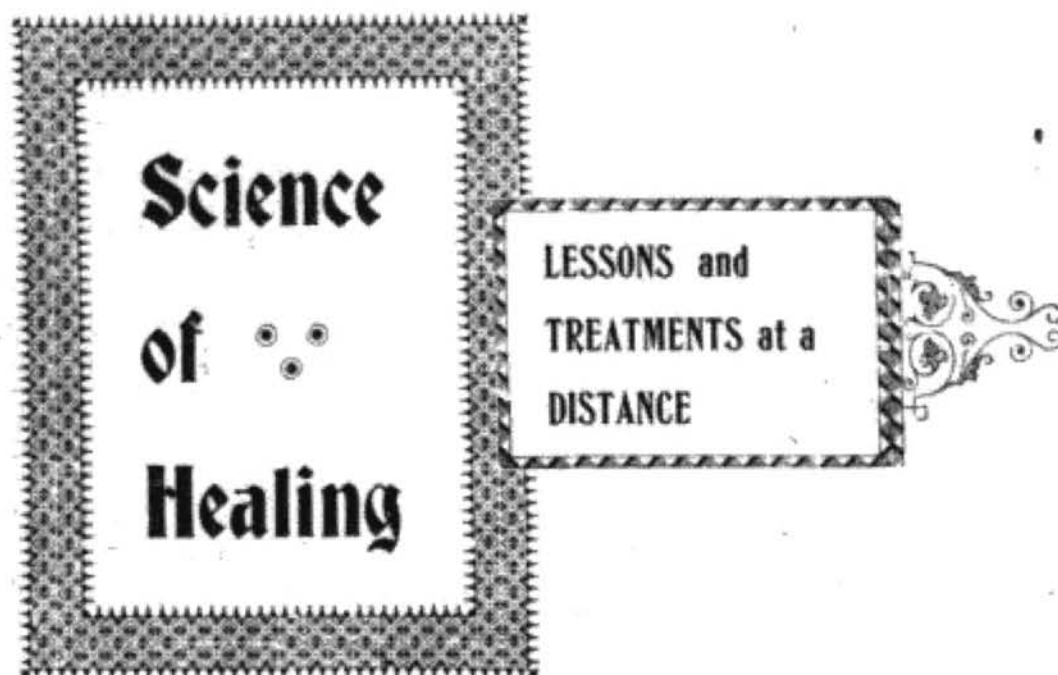
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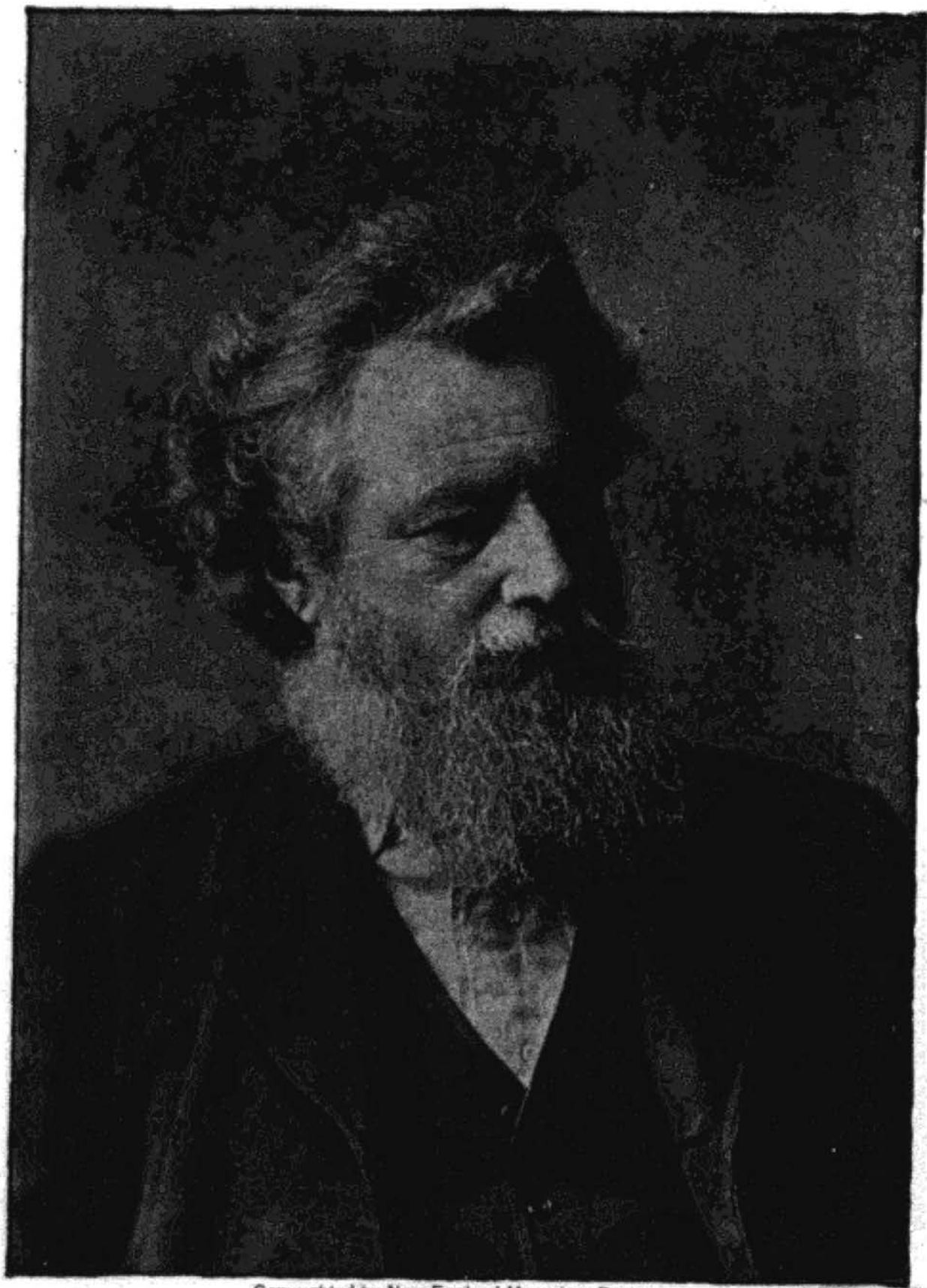
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NO. 3

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## AN APPEAL FOR RATIONAL METHOD.

BY E. J. SCHELLHOUS.

### THE PREVAILING CONFUSION.

TO THE casual observer, two things are readily apparent, (1) the injustice and misery in the world; and (2) the futile efforts for reform because each leader pursues a different and independent course. All reformers desire to do good; but each strenuously insists that *his* way is the only right way. The lack of harmony in their methods convinces the thoughtful, dispassionate observer that *all* cannot be right; and yet each continues to advocate his own plan and ignores other methods or regards them as impracticable or inadequate.

Each leader sets out with a presentation of the evils that afflict mankind; depicts the miseries of the poor, dwells with indignation on the wrongs of monopoly and the tyranny of capit-

of the age. Hitherto and now mankind have been and are living under the blight of what may justly be called the *Ancient Curse* (the accumulation of antiquated errors that constitute the basis of modern civilization). It comes in the form of superstition; in greed, sensuality, selfish ambition; in usurpation of authority and power; in the support of special interests and the arrogation of special privileges, giving rise to all forms of suffering, leading to slavery, war, crime and degradation.

6. Every power and faculty of the human being has its use; and whatever can be used may be abused. The force that holds the train on the track, throws it off; the fire that warms, burns; the water that quenches thirst, drowns. Like the physical forces, the mental forces may also be productive of evil. The feeling that prompts to the acquisition of whatever is essential to man's material needs, has degenerated into avarice; the impulse to overcome obstacles and resist enemies has developed into tyranny and lust of power; the combative spirit—the true function of which is protection of self and dependent ones—has (with other forces acting in conjunction) become aggressive, giving rise to strife and conflict that have deluged the world in blood. The instinct that prompts to the propagation of the human species, when abused, gives rise to evils that have destroyed the happiness of untold millions; and even the religious sentiment, pure in itself, has found expression in theological creeds and dogmas, enslaving the mind, embittering the feelings and in other ways retarding human progress.

#### THE SOLUTION OF THE PROBLEM.

1. There are abuses of forces which, when fully and fairly developed and placed, as to their working conditions, under the sanction and control of the moral sentiments, would bring to mankind their full measure of happiness in this life. The desire to realize the possibilities of humanity, so developed and exercised, moves the true reformer to this important work. He has, however, no hope of seeing even a beginning amid the conflicting efforts that reformers are making. The solution lies in the recog-

nition of mental forces and their intelligent use in the realm of mind, as physical forces have been recognized and utilized in the realm of matter. Natural law reigns in the one as well as in the other.

The basis of all science is *fact*. Facts lead to the discovery of principles and the knowledge of principles formulated, defined and arranged in logical order, constitutes science. The two factors of science are Forces and Phenomena. A phenomenon is the manifestation of a force acting on matter. The operation of a cause produces an effect; an effect is a fact, and it is only by facts that we can learn of causes. The secret of true knowledge is the working of cause and effect, and the manner of that working is natural law. An unsupported body falls to the ground—an effect, a fact. We call the cause attraction. Not until Newton recognized in this fact the relation of cause and effect was the science of astronomy possible. Galileo and Kepler knew something of attraction; but they knew nothing of the *law of its action*. In subsequent investigations of the movements of the planetary bodies, the cause was demonstrated by the effect—revealing the law of attraction and of motion. Hence, the science of astronomy.

2. It is well known that all known elements under certain conditions unite, forming combinations differing in forms and properties from the elements so uniting. This union is the result of a force which is called "chemical affinity." We find the action of this force to be invariable and universal. From this fact we deduce a principle—an undeviating rule of action—a natural law; a knowledge of the facts in relation to which being formulated, defined and arranged in logical order, constitutes the science of chemistry.

3. We discover a force that organizes some forms of matter into living bodies and endows them with sensation and voluntary motion. We find that this force has power to produce bodies of the same kind and to transmit to the offspring, with unfailing fidelity, the properties of the parent. We collect these facts, and discover an invariable, uniform and universal relation between



the forces and the results to which it gives rise; a principle (natural law.) Our knowledge in relation to these facts, being formulated and systematically arranged, constitute the science of biology.

4. We discover other phenomena (human conduct) and observe that the germs of the mental faculties are innate in the new-born healthy child; that they grow by nutrition and are developed by exercise; that they acquire automatic action; that the child (and more fully the adult) has the ability to associate ideas with their symbols, and that thoughts and feelings suggest their symbols and are suggested by them; that by sympathy the feelings of others may be aroused, diffusing joy or sorrow; that the feelings are grouped in separate activities, giving rise to the various pursuits of life and to institutions. These facts are the effects of causes to which they (the facts) have the same relation to causes as the facts of mechanical, chemical and vital forces have to their respective forces. A knowledge of these facts formulated, defined and logically arranged, constitutes the science of psychology.

#### MENTAL AND PHYSICAL CAUSES HAVE THE SAME BASIS OF ACTION.

Facts are the keys to all science; they are effects, and effects must have a cause. Causes must have force or they could not act. Unsupported bodies fall to the ground; hence, mechanical force upon which is founded the science of Mechanics; oxygen and hydrogen unite; hence, chemical force and the science of Chemistry; protoplasm sustains life by nutrition; hence, vital force and the science of Biology; *feeling gives rise to human conduct*; hence, psychical force and the science of Psychology, which last is still in embryo.

When the fact that human conduct is the result of feeling is recognized the founders of mental science will have a basis of natural law, after the manner of physical science. The fact of human conduct bears the same relation to *its* force that the facts of mechanics, chemistry and biology do to *their* respective forces; hence, *the four classes of facts are in the same category, and their*

*mode of action (natural law) is the same; therefore, mental science having the same basis as physical science and the same characteristics (universality, uniformity, certainty and exactness of results) it must be developed in the same manner—it can be in no other.*

So long as the facts in the realm of matter were not recognized as the effects of causes, physical science was impossible; and until the facts in the realm of mind (human conduct) are regarded as effects of an adequate cause, there can be no mental science. The development of physical science and its application to the material needs of mankind opened a new era in the history of the civilized world. But great as the resultant benefits are, the good that will follow the application of mental science to human needs, must be far greater; for then, and then only, will it be possible to secure the supremacy of the moral sentiments (the love of justice, of humanity, of liberty) over the selfish propensities.

#### THE SAME MODE OF REASONING APPLICABLE IN THE DEVELOPMENT OF MENTAL SCIENCE.

Since all facts are the effects of causes, what are the causes of human conduct? The same processes of induction and deduction that determine the cause of physical facts, will disclose the cause of mental facts; and the forces producing mental phenomena can be as clearly demonstrated as can the forces producing physical phenomena. Careful investigation has established the evident fact that *Feeling* (desire, aversion, pleasure, pain, passion, appetite or some emotion) is the sole cause of all human conduct; and that *the intellect serves to devise ways and means for the gratification of feeling, without any regard whatever to the character of the feeling seeking gratification*; hence the corollary:

*The character of the conduct is determined by that of the feelings that give rise to it.*

#### THE BASIS OF MENTAL SCIENCE.

The strongest feelings determine the act. Here we have the basis of mental science (Psychology) as exact and certain in its



application to human needs in the realm of mind as physical science is in the realm of matter. *The non-recognition of causal relation between conduct and feeling, makes it impossible to reduce human conduct to an exact science.* It seems impossible to all because we are in the midst of a sea of errors, tossed hither and thither in a wilderness of theory, opinion, belief, speculation and doubt. We can neither touch bottom nor rise to the surface to obtain a view of the horizon. Government, education, morals, religion, (so-called) *have no basis on the recognition of natural law;* that is, on principles deduced from the relation of cause and effect; therefore they cannot be included in the category of the sciences. Mental science is to-day where physical science (such as it was) existed in the Middle Ages.

#### THE ANCIENT CURSE.

These accepted theories, opinions, beliefs and speculations have grown into customs, laws, institutions which are clothed with authority—separating mankind into two classes—those that exercise authority and those who obey. Since mankind are dominated by their selfish and animal propensities, the power obtained by authority is exercised by them in their own interests and at expense of those who obey, resulting in injustice, war, slavery, oppression, crime, misery.

We are a part of Nature, and like all other parts, are under the dominion of her laws. Obedience thereto will bring its due reward—peace, harmony, happiness. Disobedience must result in strife and conflict. So long as error is regarded as truth, truth itself is debarred and obedience to its dictates is impossible and mankind suffer as an inevitable consequence.

To sum up: Facts are effects—effects reveal causes; causes are forces and their mode of action is natural law. Every department of science has its own force which gives rise to it. Facts in mental science (human conduct) reveal a force (feeling) which acts with the same certainty and invariability as the physical forces. It only needs the same recognition, and we have mental science which is realized in the full and harmonious development of all the powers and faculties of mankind.

## UNDER THE SOUTHERN CROSS.

BY "WARRATAH."

AUSTRALIA, vast as it is, and in the eyes of Australians, at least, important as it is, seems very little known in the United States. We have been described in many different ways, called "a few traders, fringing the sea coast of a huge half discovered continent," "a handful of back woodsmen, pushing out our bounds each day further into the wilderness." We have laughed, remonstrated, and even sworn at all this; that is, we did once; we do not any more.

We live in a wonderful country, full of immense possibilities. We rear strong, athletic, energetic men, and lithe, dauntless women, who go out bravely with us to share our rough station life, far from relatives, or friends, alone in a forest of gum trees, sometimes three hundred miles from the nearest postoffice or store. Love means something there; home is our all, and the children reared around the old hearth-stone of such homes must have some of the elements of greatness in them; that is, if self-sacrifice, patience, love, endurance, and a bright smile and brave word, in the darkest hour of danger and distress, form any of the component parts of that many-sided word. I have known four women barricade a large house against half a hundred black fellows, and hold it till the men returned from branding or tailing, or during the lambing season at the out station, in some instances fifty miles away from the house. On one occasion that I know of three women protected their home bravely with a few rifles, some shot-guns and pistols, for two days. Finally when the men returned, one woman, a hero, crossed a paddock that surrounded the house, running through a shower of arrows, fired by the savages, ambushed in the bushes all around, or perched in the branches of the nearest gum trees to carry a rifle to her husband.

Those early days in Australian life were full of danger,

attended by her everlasting companion, Heroism, just as it was in America, and necessity, and discontent, the parents of invention and progress, prompted Australian men, just as they prompted American men to achieve, and be, and do great things. So that no one entering Sydney Heads can help wondering at our progress, since the day, not so far distant, when Captain Cook sailed into the beautiful, but desolate and unpeopled harbor. Now, great ships, floating palaces from all over the world, steam in, and their many hundred passengers gaze entranced, not only at the wondrous beauty of the harbor, dotted with islands, covered with exquisite homes, and clothed in palm trees to the water's edge; but also at the series of Moorish palaces, stretching on either side from Watson's Bay and Manley Beach to Darling Point and Balmain, then on and up the Parramatta, one of the most picturesque rivers in the world, flowing through magnificent agricultural country, rich with orange, citron and lemon groves surrounding low bungalow cottages, more attractive and restful than I can describe, made by the sons of the very men who laid the first foundation of all this immense wealth away in the wilderness, fighting blacks and bush fires.

Then take just a bird's-eye glance at Melbourne, the queenly city of the South, her broad streets, and magnificent public buildings, in some respects superior to those of Sydney. Then a peep at Brisbane, in the North, city of tropical beauty, and center of the great sugar and wool industry; then Adelaide, rich with grain and wine and fruits, with a climate fit for the gods; then the beautiful city of Bathurst, center of the great mineral belt of the West, near the famous mining districts of Tambaroora, Mudgee, Lambing Flat, Sofala and Opher, named after Solomon's famous mine, spoken of in the Bible as producing gold, "Ah, fine gold from the valley of the Ophir." With minerals of every kind, precious stones, and horses, and cattle, and sheep, and grain, and sugar, and fruit, great forests, and rivers, and harbors, and mines, superior to many and equal to any on earth, have we not a right to speak with pride and affection of our home under the Southern Cross?



White men and black fellows, all Australians, all free, all at home; though the poor black fellow, true to his fate, is dying out before his white brother, so that he and his strange barbarous customs will soon be only traditions among us.

One of the strangest of these customs, perhaps, is the marriage ceremony that obtains in some tribes, where the first loving attention on the part of the bridegroom, on his wedding morning, is to place the left hand of the bride on a gum stump and chop off the little finger above the second joint, with a tomahawk made of sharpened flint, then dab on it some mud and wattle gum, binding it with threads of stringy bark. This accomplished, she is left to enjoy the festivities of her wedding day, which always ends with a Corroberree—the name of their great war dance—at which the braves of the tribe, the medicine men and chiefs paint themselves grotesquely in white, yellow and red, then tie around their foreheads a band of beautifully plaited grasses, placing in this band brilliant parrots' feathers, which stand erect around their heads. They have feathers on their bows and arrows, on their waddys, Nulla-Nullas, boomerangs and spears. They are also stuck plentifully into the broad grasses they twist around their loins. So bedecked, they stand in a circle inside a larger circle of fires. They make their Gins (the aboriginal name for women) sit at their feet with their chins supported on their knees, then the black fellows begin their weird war chant. They have a nasal language, full of vowels; their chant monotonous and slow at first, grows more and still more frantic, until they and it become furious, screaming and bounding off the earth. Every now and then, as an interlude, they beat a heavy rap-a-tap-tap-tap with their waddys on the skulls of their unfortunate wives, who utter a subdued moan or wail in the minor, doing duty as a refrain to the now almost guttural snorts of their lords and masters. This all lasts for nearly an hour, then the fires burn low, the black fellows are exhausted, their wives nearly dead, the strange shadows of the great trees fade into the blackness of an Australian night, and a stillness that can be felt, after the wild orgy of a

few moments before, falls like a pall, the festivities of the wedding day are ended, and the blacks glide away, stealthily and noiselessly, (as is their custom) to their Gunyahs in the bush.

A black fellow chooses with great care the Gin he wants as wife. He consults the old and wise men of his tribe. Civilization and divorce have not been introduced to them yet, so they are obliged to be very cautious. In some tribes, infidelity is so terribly punished that it is almost unknown. If, however, it can be proven against the man, he is bound and taken by two of the oldest chiefs, prophet and medicine man, quietly away. His fate is a mystery; he is never seen again. If against the woman, she is sentenced to the Ant-hill; this means that one of the braves of the tribe searches for a honey bee; there are generally plenty of them to be found in the bush. They slip under the bee's wing a very small scrap of colored feather. So weighted, the bee flies straight back to the gum tree in which its hive is, followed by the black fellows, who then fell the tree or the limb of the tree which contains the hive, securing quantities of what we call wild honey. It is almost as dark as treacle with a peculiarly delicious flavor. With this they smear the unfortunate woman and placing a stake on an ant-hill, fasten her to it, leaving her alone to her terrible fate. In twenty-four hours she is a skeleton.

There are many other customs, curious and interesting, but my space forbids—I have tried to condense but the subject is as large as the land. I wish the people of the great Republic knew Australia better. It is more like America than any other place, and I know, as I have lived under many different flags and traveled through many different lands. I find the people also are alike. It is not to be wondered at; they spring from the same old stock, the same language, the same freedom from the old world's contracting rules and snobbish social laws. The same vast space and endless possibility have naturally produced the same type, who as the years roll on must be drawn to each other, by a thousand kindred sympathies and interests, and no longer strangers.

## FORCE VS. IDEA.

BY JAMES TAYLOR ROGERS.

THE opponents of suffrage for woman claim that as force is the ultimate basis of all government, the ballot should not be entrusted to her, because the Voter must be the last expression of power—the Sword—the Soldier. If the premises are true, the conclusion is inevitable and the objection becomes valid.

The space allotted me permits but three brief observations.

1st:—If force be the basis of government, and man is its best expression, then it would follow that he alone should bear all the burdens of war, totally exonerating woman from them.

That he does not must be absolutely admitted. For in every war or contest where force is used, she is as much a factor in it as man. The unit of society being the home, she remains in possession thereof, preserving its goods, caring for its children, nursing its sick and decrepit and maintaining a refuge both for disaster and triumph. The real truth is that woman suffers infinitely more in war than man, and therefore bears largely more than her share of its severities. He has the triumphs of victory in sight, and incitements of animal courage on the battlefield, and a myriad of influences to push him on to exertion in the face of an assembled multitude. She, at home, alone, suffers, labors and exhibits that courage which is born of a moral and spiritual nature rather than the baser sort springing from animalism. The latter is the genius of the battlefield. Therefore, as she is more completely touched by war, she should have a right to participate in the legislation which precedes such wars—they always being the climaxes of inefficient legislation.

2nd:—If it be contended that force is the basis of government, then the question comes,—Why have so many completely failed?



The field surveyed by history is a mere graveyard of national efforts. Man, the exponent of force, was the creator of these fallen governments, and in turn he became their destroyer. Therefore, force cannot be said to be wisely an inherent element of national organizations, since, where war has been most potent, such governments have worked out two destinies: Either they have entirely failed and been destroyed, leaving nothing but ruins, or, as seen to-day on the great arena of the world, they are examples of human misery rather than happiness.

The earth trembles under the tread of Militarism. Millions are in slavery—poverty is everywhere grasping the throat of manhood. The power that should produce clothing, food, education, etc., is to-day seen in the soldier as a consumer and destroyer. If force is an essential element of government, then tyranny becomes inevitable, humanity a failure, fraternity a lie, and the military tyrant is the logical and divinely appointed ruler.

3rd:—It is most emphatically denied that force is the final basis of government. On the sword Alexander built an empire, and left as his legacy the world's mastery. But Aristotle, his teacher, proclaimed certain truths, leaving them as his heritage to the race. Which of the two, in the succeeding centuries, has touched more men? Who turns to Alexander for counsel? Do not the truths of Aristotle speak in every book, every school, every university that to-day cover the earth?

Cæsar was a contemporary with the Nazarene. Each marked out the limits of an universal empire. The one is a mere historic memory—the other is the most vital power in modern civilization. The one was a Sword—the other an Idea.

Napoleon, with a bayonet, traced a new map for the old world, but Jefferson, in the great Declaration declaring all men equal, overturned the doctrine of the divine right of kingship which had ruled all the centuries. In teaching the right of self-government he silently set at work influences that are undermining every throne. It was the re-dramatization of the story of the ages,—the Soldier and the Thinker—the Sword and the Pen—Matter and Mind.

To-day the world's industries are but material forces under the mastery of ideas.

It is the idea of justice that is battling for woman's emancipation.

It is the idea of right that demands she shall participate in her government.

It is the idea that if Nature made woman an essential factor in the continuation of the race, she must have her voice in determining the conditions under which she shall perform her maternal functions.

It is the idea that if God made woman and endowed her with equal attributes with man that he never intended she should be robbed of the means to protect these rights.

It is the idea that woman is a human being and as much interested in the world's happiness as man that is proclaiming for her a share in its legislations.

If the above observations are sound, then the contention that the voter must be a soldier is invalid, and if so, the conclusion is that woman should be allowed suffrage.

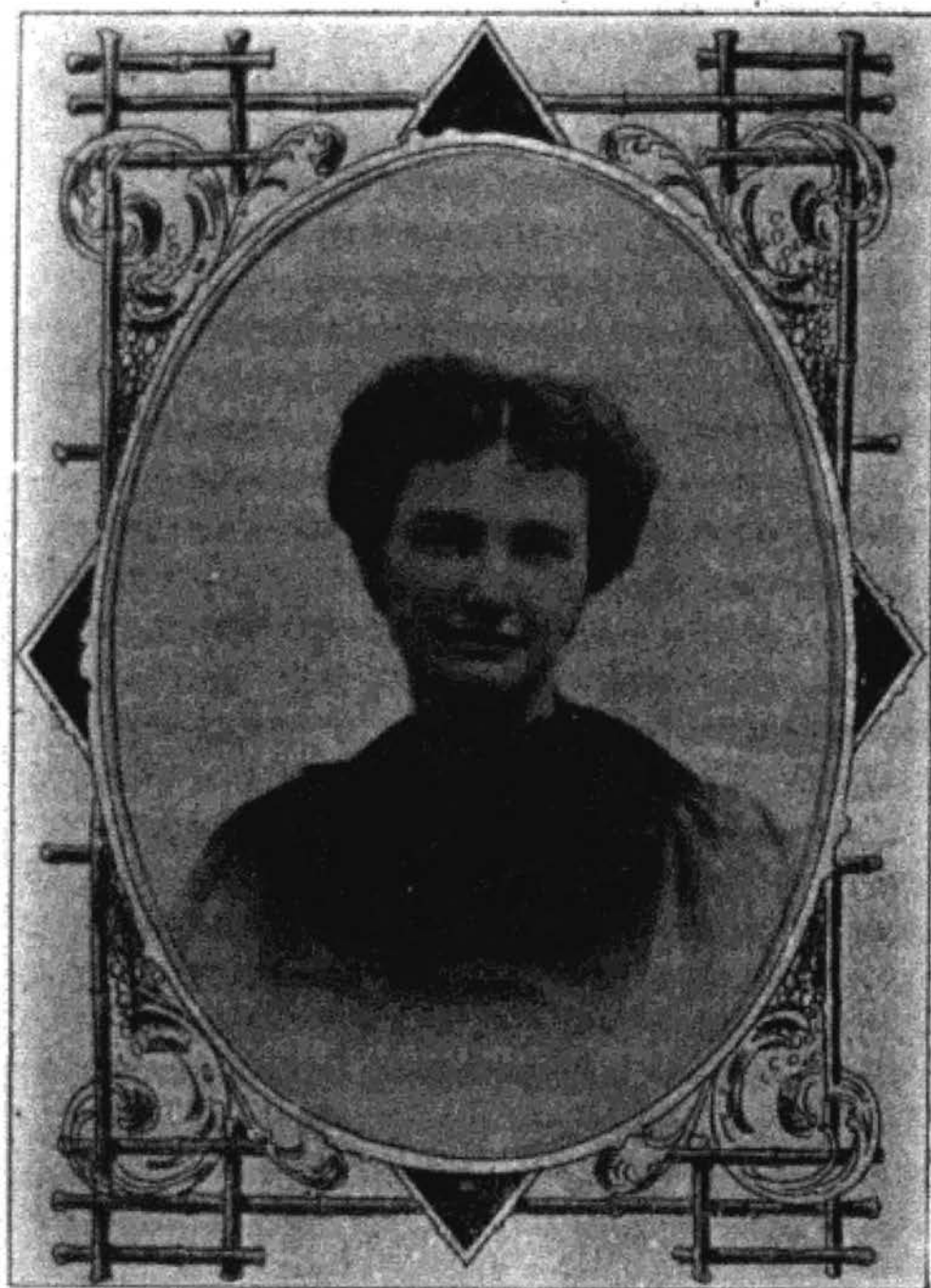
## HOPE'S MESSAGE.

BY ELIZABETH LOWE WATSON.

Out of the Winter cometh the Spring,  
After long resting spreads the strong wing,  
After cold silence happy birds sing  
And flower-lips smile back to the sun:  
Out of the darkness into the light,  
Away from old wrongs hastens the Right,  
Out of Hate's weakness into Love's might,  
Thus do the New Year's glad rhythms run!

Lean out and harken; over the hills  
Thunders the ocean! its deep voice thrills  
Like touch of the Infinite who wills  
Th' flight of planets, the birth of all souls!  
Lean out and listen; everywhere  
Is life's wild tumult lashing the air!  
Now it is cursing, then it is prayer,—  
And high over all Wisdom controls.

Fast-fading splendors down in the west,  
Lengthening shadows over Earth's breast,—  
Yet Sunrise, somewhere, keeps her still blest  
And morning glories crimson her sky;  
Faces vanishing every day:  
Lonely, *so lonely*, life's up-hill way,  
Yet who the heaven-ward march would stay  
When we know that Love keeps guard close by?



LILLIAN ARCHIBALD.

Heaven lies about us in our infancy.

\* \* \* \* \*

Thou, whose exterior semblance doth belie  
 Thy soul's immensity;  
 Thou best philosopher, who dost keep  
 Thy heritage, Thou Eye among the blind  
 That, deaf and silent, read'st the eternal deep  
 Haunted forever by the eternal mind,—  
 Mighty Prophet! Seer blest!  
 On whom those truths do rest  
 Which we are toiling all our lives to find.  
 Thou, over whom thy Immortality  
 Broods like the Day, a Master o'er a Slave,  
 A Presence, which is not to be put by;  
 Thou little Child; yet glorious in the might  
 Of heaven born freedom on thy Being's height.

Ideal education recognizes that in every individual lie all possibilities, because all are children of one Father, in whose Likeness and Image we are made. And Frœbel it was who gave us the method by which the soul, from infancy, should be developed naturally, divinely. For he said if the "divinity that shapes man's ends" has through all ages operated in certain well defined ways; it must be that the great Power shall continue to work in a similar manner. He believed in the immutableness of universal law. Hence he proceeded to formulate his system after nature's plan. Those agencies which had developed man in the past would still continue to play their part; but the teachers must be made conscious of their meaning and significance and know that they were in duty bound to hasten the advent of the world's heroes, that are to come.

True it is that "history repeats itself;" yet how seldom, as we repeat the maxim, do we consider the force of those words. Not so with our child lover. He studied history closely, that he might know the steps all little children must tread on their way to the goal of Christlikeness. And when he applied his system he



sought to do as nature does. Do you remember how Drummond expresses it? "In the development of the fœtus, the embryo passes through every stage of likeness which the world of form has held. In nine months that has been accomplished which has taken, in the course of man's evolution, millions of years." Could we understand the divine method of procedure—and Frœbel has given us a powerful key to that end—the children we so haltingly lead might more quickly put on their "armor of light" and realize their sonship.

Frœbel taught that the time would soon come when the necessity of out of door education would be recognized; for as we study the child as that reflection in miniature wherein we see ourselves, and understand the laws of growth, so must the child see himself in miniature, in the creatures that haunt wood, field, and door yard. The child soul, seeing by reflection truly "through a glass darkly," must have the concrete manifestations of nature's operations before his eyes, to arouse those feelings and those perceptions of relationship which lead him to wonder, to question, to analyze, and some glad day to comprehend. One cannot sit and watch a tiny chipmunk, surprised into fearlessness, and not feel the heart stirred with a sense of near kinship. That bit of glad, palpitating life is truly a part of our own and mirrors back something, not hitherto felt perhaps. We are all bound about together and as we grow into a comprehension of our relationships, so do we approach more nearly that condition when we shall see "face to face."

As Frœbel's central thought, around which his whole system revolves, was the unity of life; so his teaching showed the need of studying all stages of life, from earliest childhood up. Education must touch at all points the environments of the child's life. He is a physical being, hence the study of the physical sciences. He is an intellectual being, hence the presentation of history, literature, poetry and art. He is a moral and social being, hence sociology must be a vital factor in his development. But above and beyond all he is primarily a spiritual being and interwoven with all these educational factors, as the high light



which reveals all things [the sunshine of the soul] is the spiritual atmosphere, which must accompany all true development, else it is not true education. For nothing divine can be drawn out, save through spiritual power.

And this brings us to the great service Frœbel has rendered humanity. He has revealed to the hearts of mothers their real mission and function, which is nothing less than that of an abiding spiritual atmosphere. The child's first great and continual need is a spiritual environment. Especially is this true during those days of infancy and early childhood, when the soul, strange to its new habitation, is trying to grasp the rudder, which is to steer his wonderful life boat. Whether the seas shall be stormy and terrifying rests so largely with the one who creates this atmosphere that nothing less than the name held by Catholics of old, "Mother of Christ"—will correctly prefigure the ideal type. As yet the type of the paternal ancestor is an abstract concept, though Frœbel himself was a near approach to it, proving to us, mother love has its counterpart. Let us hope in the near future that some mother soul shall rise up with a revelation that shall stir the hearts of men and provide a "father book," which shall inspire and guide the fathers of the future generations, even as Frœbel's "Mother Play" is helping to lead the mothers in this century. It would seem a very appropriate example of one of his cardinal doctrines, "the connection of the opposites."

As all of the world's truly great teachers, so did Frœbel endeavor to live and manifest his deepest beliefs; and herein lies his nobleness. He taught by example that great lesson we all so need, that having a beautiful faith, an illuminating ideal, it is our duty to put it into practical everyday use, that others may observe the means by which the world shall be bettered. Others there were who shared many of his theories. Centuries before, men had taught some of his doctrines, but to Frœbel it was given to weave his ideals into substantial form, that those coming after him might unlock with his key, and by use of his methods develop the children of the Most High. He sacrificed daily, though always joyfully, that his conception of the necessary environ-

ments, physical, mental, social, spiritual, might be realized, and because of this personal nobleness we rise up and call him blessed.

Ideals are essential, but everyday practice in the everyday world is the great factor in our upward progress and this is Frœbel's crowning glory that he should illustrate by his system and his example the necessity and beautiful practicability of living daily the ideal life, whether in duty to ourselves, in our relationships to our fellows, or our attitude to the great over ruling Power that was, is and ever shall be.

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O child! O new-born denizen  
Of life's great city! on thy head  
The glory of the morn is shed,  
Like a celestial benison!  
Here at the portal thou dost stand,  
And with thy little hand  
Thou openest the mysterious gate  
Into the future's undiscovered land.

—Longfellow.

There was a child went forth every day,  
And the first object he look'd upon, that object he became,  
And that object became part of him for the day or a certain part  
of the day,  
Or for many years or stretching cycles of years.

—Walt Whitman.

## WILLIAM MORRIS.

BY JOHN H. MARBLE.

ONLY real greatness can afford to be original. Some men are real enough in themselves to be able to be simple and direct without seeming grotesque. The ordinary man may well follow all the ordinary customs of dress, speech, and behavior, since thus he will most truly represent himself. The real rule of conduct for all is to tell no lies—to strain after no effects. This simple rule calls for conduct as different as are the characters of men. It seems grotesque that Whitman should have appeared at a New York hotel, to take dinner with Emerson, without a starched collar, without a glazed shirt-front, without even a coat—attired as he was always attired, cleanly, rudely, and comfortably. When one remembers, however, that the guest who so disregarded all the rules of polite society was Whitman, the great prophet and prophecy of simplicity, naturalness, sincerity, and “life, for freest action formed,” his dress seems proper and becoming.

It is with such an understanding of the fitness of the simplicities for those who are great enough for them that one must study William Morris. He, too, was a reality, in character, life, and work, and so was under no necessity to seek refuge in conventions, conformities, and fashions to make himself presentable. He was always better than anything he did; more beautiful than any of the beautiful things he made, and worthier of respect than any of the ordinary insignia of respectability in which he refused to disguise himself. It is related of him by his biographer, William Clark, that he once wore a silk hat, but inadvertently sat upon it and ruined it. “Since then,” adds the narrator, “he has devoted much time to smashing the silk-hat idea of snug respectability.”

Robert Blatchford, who visited Morris at his home, found

his life and work. He was an artist in words, in lines, and in colors. He quickly saw that the ugliness of bad industrial arrangements was more powerful in the world than all the artists. Like a sensible man and a true beauty-server, he set himself to the task of social readjustment. The artist became the socialist street-corner speaker, and yet it was the artist, rather than the economist that was pleading with the workingmen of London to organize to make the world beautiful and fit for men.

Morris always declaimed against art by experts for a few. To him art was a summing-up, for all, of the beauty, joy, and gladness in the lives of all, or it was nothing. He once said that just as it was better for wheat to not be grown at all than for it to be grown for the granary of a miser who would store it for mildew and decay, so it was better to have no art than to have beautiful things made for the select enjoyment of a few rich men, who have no intention or idea of transmuting its beauty into beautiful life. Wheat is to feed the people; and so is beauty. Does anyone wonder that Morris was a foe of industrialism in its present ugly and largely useless form?

I began by comparing Morris and Whitman. What could be more alike or more splendid than the following notes:

Whitman, to express his oft-repeated idea that man is akin with deity itself, says somewhere:

"And I know that the spirit of God is the brother of my own."

Morris has expressed the same idea in even more striking form in his "Sigurd, the Valsung." The maiden Brynhilde is speaking to Sigurd of the attitude he should hold toward even the Gods. She says:

"Love thou the Gods—and withstand them, lest thy fame shall fail in the end,  
And thou be but their thrall and their bondsman, who wert born for their very  
friend.

For few things from the Gods are hidden, and the hearts of men they know,  
And how that none rejoiceth to quail and crouch alow."

Morris wrote love-songs fit for grown men and women. His "Goldilocks and Goldilocks" is sweet, beautiful, and deeply true in its deep philosophy.



He was a successful designer of wall-papers and carpets, and, what is remarkable in an artist, a successful manufacturer of goods of his own designing. He learned how to make paper; how to design, make, and set type; and how to bind books, and then he made and bound volumes that are treasures of beautiful and honest work. He did all these things in the completest harmony with his teachings of the rights of labor, paying higher wages and working shorter hours than any others in the same line. All this is great work, but greater yet was his word of life, action, and resistance to falsehood and wrong. Just as he marched to Trafalgar Square with the great outpouring of the laboring people of London, to show his defiance of the government which threatened to use armed force to deprive Englishmen of the right of free speech, so he counseled all men everywhere to be quick to assert right against wrong. His message is one of strength, fearlessness, fidelity to the truth, and quick reaction against bad things. Listen to him:

"When thou hearest the fool rejoicing, and he saith, 'It is over and past  
And the wrong was better than right, and hate turns into love at the last  
And we strove for nothing at all, and the Gods are fallen asleep;  
For so good is the world agrowing that the evil good shall reap.'  
Then loosen thy sword in the scabbard and settle the helm on thine head  
For men betrayed are mighty, and great are the wrongfully dead."

## A SCIENTIFIC FORM OF GOVERNMENT.

BY KATHERINE V. GRINNELL.

*(Conclusion.)*

IF WE look into the world of activities we shall see the evidences of preparation for a great social order, which shall satisfy the craving of the human heart, and supply all human needs. We know that all the institutions of society have been produced by the activities of the human mind. We know already that there are certain relations existing between some of these. For instance, we see that Art, Science and Labor, show strong affinities for, and have very definite relations toward each other. Science ascertains principles of structure; Labor constructs; Art determines form and beautifies the united work of Science and Labor; Commerce conveys all these to every part of the world; Culture applies them to the uses of the people, increasing comfort and refinement; Letters records their achievements.

The world has long recognized three different general divisions of the mind, and the areas they occupy in the brain. These divisions are Intellect, Affection and Volition; or Wisdom, Love and Will. Wisdom is believed to reside in the frontal regions of the brain; Love in the central portion, and the Will faculties in the back part. In each of these divisions, we can trace the path of the mind, that is, the order in which it moves. We can know whether this is correct by comparing it with the actual results of the mind's activities, or what has been achieved and the way it acts.

Let us examine the Intellectual division.—The very first act of the kind is to see or perceive; the second, to remember; the third, to reason about it; and the fourth, to apply the results. We know this is true, as soon as it is stated. These are the inevitable steps which the mind is compelled to take according to its law of structure, and the nature of its activities, in order to produce

sane or orderly movements. (Insanity is caused by the mental action being disturbed so that the currents do not flow in orderly method. Society is insane when it is irregular and disorderly in its movements.) Each one of these faculties produces a distinct class of wants which are fundamental in the mind and in society. The perceptive faculty is most directly exercised in all Artistic creations. This faculty may be truly named the faculty of Art. It has been concerned in the production of all the beautiful forms with which the world is filled. It is universal in its needs and manifestations, yet no governmental structure has ever given it a place. Notwithstanding this, it has noble uses in the construction and ornamentation of public buildings; and contributes to the beauty and dignity of all public governmental display. There are no nations but make requisition of Art to enhance their splendors, both as nations, and in the private life of their people. Probably no other power of the mind contributes more to the dignity and desirability of life than the faculty of Art. The "Art of living" is the supreme and final result of this power. Suppose, now, the world should decide to put all its affairs in order. Is it not clear that an important step to take would be to organize Art—both nationally and internationally—so that its benefits might be felt universally by all the people?

I will proceed to state the twelve departments, or foundations, according to the analysis in the "Book of Life," of society under which heads all interests can be classified and united. I will also continue the mental analysis. In the intellectual division, the groups of faculties are Art, Letters, Science and Culture. In the Central or Social division, Love, the first group is the Home, second Familism, then Marriage, the highest Religion. In the third division, the first group is Commerce, the next Wealth, then Labor, the highest here is Rulership. These are actual interests of Society! They are the products of the activities of the mind. They can be but classified into a working system under these heads.

We must not forget here what I said about the Polar law of the mind. Each of these groups of faculties has polar, or mascu-

line and feminine, (*i. e.* positive and negative) characteristics! Man has no one of these faculties alone, but each group partakes of both natures—that is, in man, what we call masculine characteristics dominate, while the same faculty has feminine characteristics when dominant in woman; because nature has designed her to perform what I will call *companion functions*, in life, so as to produce responsive harmonies in their natures, and in their associative lives and labors. As for example in Science. This faculty in man finds its pole in Intuition or Inspiration, which is the feminine side of the faculty of Science. Suppose we organize Science as a department in creating the new social order? How beneficent would be the results to man and to woman! Following this law of polarity, we would include the feminine faculty of Intuition or Inspiration, and have the two heads or officers to perform their respective functions in the same departments. As in the family, each performs a co-related function.

In a limited sense, woman now has her influence in the great world where man reigns (apparently) supreme. But to do the fullest justice to both man and woman she should be given *definite recognition*, and right to perform definite functions, in the wider fields where she is seeking entrance. This should be done by recognizing the *associative* nature and quality of woman's work, by systematizing her functions and granting them legitimate right to exercise in every department of life and social order. Simply giving her the ballot, however necessary it may be deemed, is a *small* thing compared to organizing so as to give her legitimate place in our Institutions, where she can without hindrance exercise her influence, and do her womanly work. This is the work of woman herself primarily. Man can only recognize her fitness and invite her to *associative* work.

The same argument that applies to the organization of one department, applies to each of the twelve. But it is manifestly impossible to do more than state a few general principles in a short paper. According to my judgment, the subject is worthy of study. But I do not wish to close without some reference to the central or social division of the brain and mind. This includes



all the various forms of Love in their natural sequence or path. I must here recapitulate some of my statements, made in the beginning of the paper. The analysis in the "Book of Life" places the Home as the first step in the division; its second step, the Family; the third, Marriage; and the last and highest, situated at the dome of the brain—the keystone of the arch—the keystone of society, the faculty which binds into structure all the other powers of the mind, and makes of it a coherent whole, sits Religion.

These are social foundations. Every one will recognize them as such. They belong to the central division—Love. Love has been the impulse and power which created this wonderful organic structure of body and brain; Love unites individuals, and creates society; Love is the central force of society. (Selfishness is only an abnormal growth—a barnacle upon the human soul.) Love makes the home possible. This is the first foundation of society. Drummond shows us in his "Ascent of Man" that it was not until the Home was established, in which the virtues could be developed, that the Family, as we understand it, could become possible. This is concurrent testimony of great value. For Science had already made this discovery, stated it and illustrated it by diagrams. Love creates the Family—binds and preserves it as a family. This is the second foundation upon which an orderly social system shall rest and from which marriage, which had been but the irresponsible union of the sexes, now becomes manifest as a foundation without which society could not exist in orderly condition. Love in its highest and supreme form, that of religion, unites us to the great source of Being. It is also the power which unites humanity in one composite whole, inter-blending their lives and interests.

Maudsley defines religion as the "universal basis or cement  
" of society and that religion the best which inspires and holds  
" together the best social system in the most complete harmony  
" of its parts, inspiring the units of it to do those things which  
" ought to be done and to leave undone those things which

"ought *not* to be done toward one another, as to keep it in the best health—that is to say, most holy."

Religion is a universal principle, the various forms in which it is manifested only proving its existence as a primary and fundamental power of the human. All history proves it to be, as I said before, the keystone in the arch of human society, and no one will dispute that it is one of its foundations.

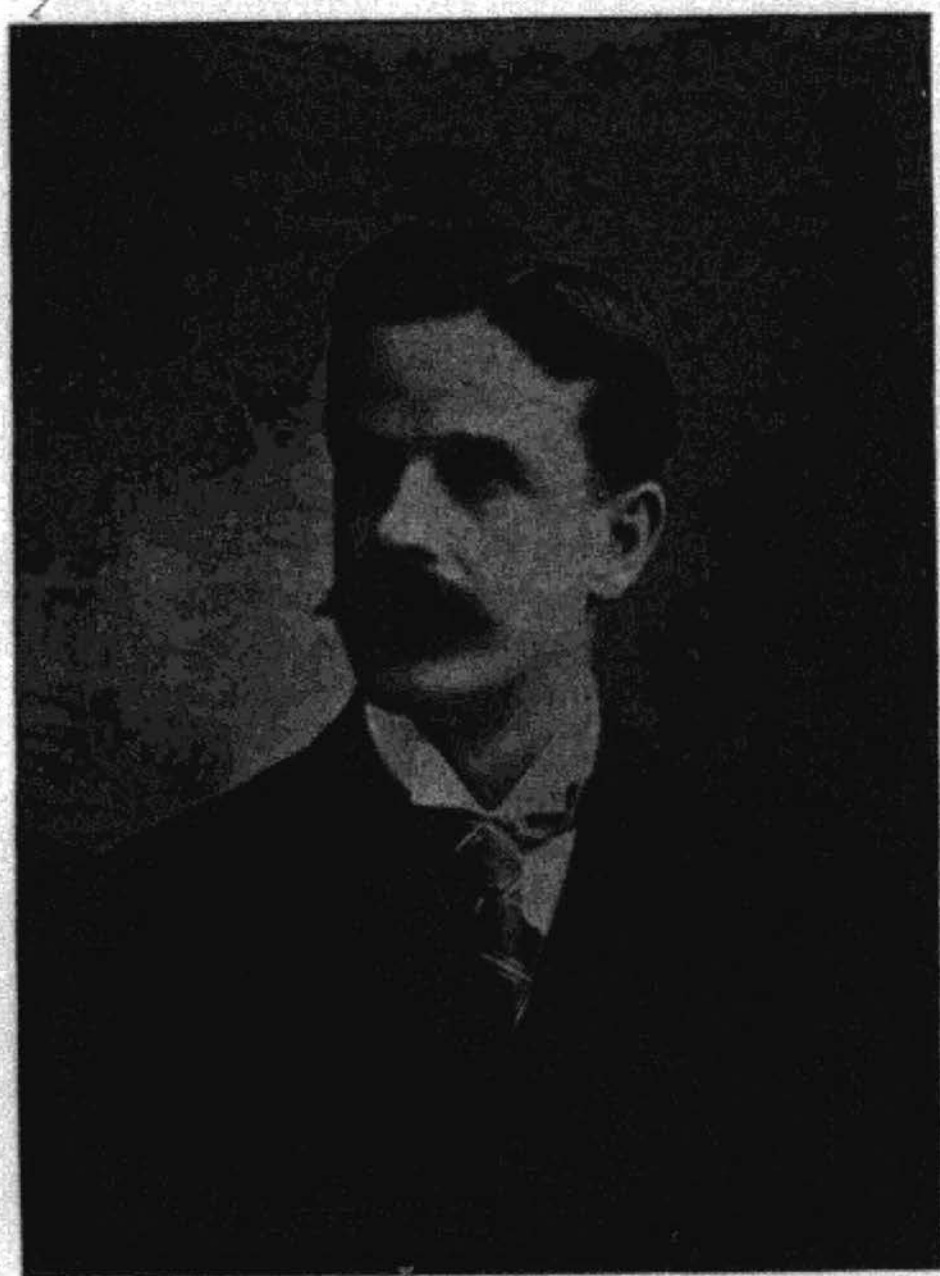
I shall simply again enumerate the groups in the third division: Commerce, Wealth, Labor and Rulership, saying only that Rulership is the faculty which causes men and women to lead in the movements of society and to institute forms of Government. *In this department would be conducted the proceedings of the body of the whole.* These four complete the number twelve, according to this analysis. By this, we see that both Society and the mind have twelve foundations capable of forming an organic whole—a living structure.

Should we organize the twelve departments according to the polar law—that is, including women as well as men organically—we should organize society and all its interests, giving both woman and man vital and organic relations with every part of the whole. This would be a real union in which the sentiments of human affection could find practical means for expression, and the Golden Rule become the constant rule of conduct. This would be a Government in the highest and fullest meaning of the term, practical and satisfactory at every point; a Government of the people, by the people and for the people, in whom the true method and meaning of human unity had not only blossomed but come to fruitage. This is the culmination of principles ever working to secure order, harmony and the perfectness of life.

Of course this is only a partial outline, a *hint* of the great possibilities in store for the human race. If you read the newspapers with open eyes, and the periodicals of the day, you will see how continual and steady is the growth in this direction. This is called the day of organization—the day of getting together. Nothing escapes the force of this great wave. No interest is too insignificant, nothing too great to be unaffected by

this unifying influence—this Spirit of the time. What is more to be desired than that this Spirit of Unity shall continue its work until humanity shall be no longer an (apparently) agglomerate mass—as the grey matter of the brain was once supposed to be—unsympathizing and unrelated, but a living and organic structure, conveying by the circulation of its vital forces throughout the whole world, life, joy, peace, plenty and harmony, in which the highest aspirations of the human soul may realize conscious relationship of love with each other, as the leaves and branches to the tree, as the parts of the human body to each other, and each and all, to both its earthly and heavenly center of Unity.





FREDERIC L. WHEELER.





BY FREDERIC L. WHEELER.

### THE NEW SLAVERY.

Wax angry, O my soul! and eloquent, my pen!  
Give me, O God, a magic tongue to woo the souls of men  
Up from the depths of apathy, out of the stagnant fen,  
Till they stand on the glorious mountains of justice and truth and  
love  
With never a slave beneath them and never a king above.

O, where are the *men* of the Nation, and where are those souls  
sublime,  
Whose names shall endure forever on the sculptured shafts of  
time?  
Do they pause on the threshold of manhood?—or slumber they  
in their prime?

Alas for the poor of the Nation, that they vainly voice their  
need!

Alas for the rich that they listen,—listen and do not heed!

Arise! O ye heroes and prophets, defenders of justice and right!  
As ye rose, like a scourge and a warning, in the darkness of  
slavery's night,

For the fetters ye brake from the black slave, are fastened anew  
on the *white*,

And the sinew and brawn of the people are weakened by hunger  
and cold,

'Till they cry for a Savior to lead them, as Israel cried of old.

There is feasting and mirth in the mansion; starvation and death  
on the street.—

What reck *they*, the high priests of Mammon, of the victims  
beneath their feet?

*They* have climbed to the top of his temple, where the odor of life  
is sweet.

But ever beneath them arises the roar of a human sea;

Ah! where is the Christ that shall still the wave of this storm-  
swept Gallilee?

But ever those hungry waves shall moan at the foot of that  
temple wall.

'Till its strong foundations are washed away and it totters to the  
fall,

Unless ye shall learn that the good of one embraces the good of  
all;

And the great warm heart of the Nation shall glow like the noon-  
tide sun,

And a million shall share in the sorrow that touches the heart of  
one.

## HAMMOCK SONG.

Aswing beneath the orange trees,  
Idly I lie;  
The drowsy murmur of the bees,  
My lullaby.

A thousand blossoms woo the air  
With odor sweet;  
A thousand leaves that whisper there  
Love's tale repeat.

And wanton breezes stealing by  
Bear it afar  
To deserts, desolate and dry,  
Where no blooms are.

Then whisper thou, O maiden heart,  
Where breezes blow,  
The love thy lips dare not impart,  
That I may know.

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## MATIN SERENADE.

Sweet, my love, the apple blooms are falling  
Spring is here.  
Blithely now the meadow lark is calling,  
Day is near.

Tender rosebuds waken at the kisses  
Of the morn.  
Birds and flowers revel in the blisses  
Of the dawn.

Sweet, my love, awaken, I entreat thee,  
It is day.  
As the morning greets the rose I'll greet thee,  
If I may.

## WALT WHITMAN.

Thou cosmic mind! Thou soul unquenchable!  
Majestic with the majesty of suns,  
Whose nebulous and slow-compacting mass  
Wheels through the vast of space, disintegrates and dies,  
To live again in ceaseless growth and death and ceaseless majesty.  
Thou soul divine, of well assured parentage,  
Ne'er doubting of the fatherhood of God,  
Ne'er questioning the brotherhood of man.  
Glad of thy kinship with the universe  
Glad of the one controlling power that lives  
Alike in thee and in the least and meanest ones,  
Alike in grass-blade and in rolling sea,  
In life-dregs and the apices of life.

The uplift of thy words buoys like a broken sea,  
Whirling the soul aloft on ragged crests,  
Restless, exalting, vivifying, strong!  
Words good to buffet with and rise upon  
With dripping breast and quick pulsating heart;  
Words like the curbless rush of grand St. Lawrence,  
With its breaks and runs, its eddies, back-sets, falls and forward  
urge,  
Driving head-on, resistless, unrestrained,  
Into the waiting sea.

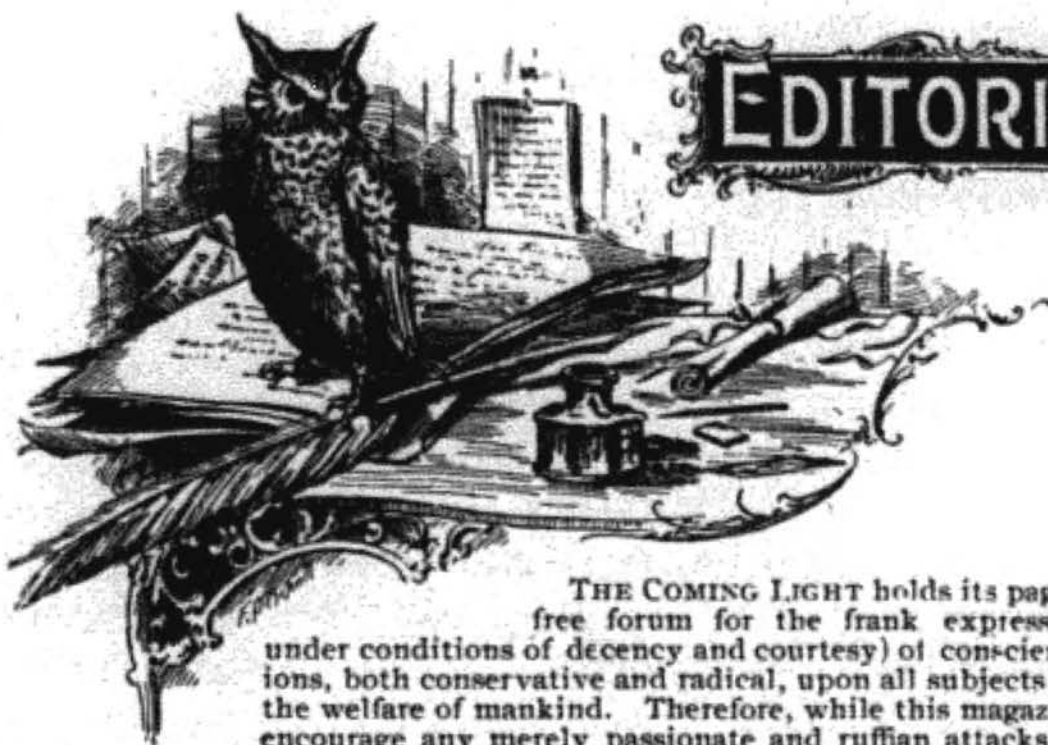
A word,—and with it thou hast hurled the soul  
Like sweeping comet into endless space,  
Annihilated time and linked To-day  
In bonds eternal to the iron Past  
And bright, etherial Future, making one  
Thyself, mankind, the Universe and God.  
Yea, of all time art thou: the Past  
That was not 'ware of thee, with thee was one;  
The Present is thine own, but more, far more,  
The Future, with its rainbow hues of hope  
Shall prove the grandeur of thy prophecy.



## TO THE MEADOW LARK.

When the first springtime kisses of the sun  
Awake the dandelions, and with flecks of gold  
The fields are all besprinkled, then thy bold  
And jocund piping, once the night is done,  
Greets dawn,—for dawn and spring to thee belong.  
Thy breast is splashed with sunshine and thy note  
Athrill with gladness and the flush of life;  
I hear the shrilling of thy joyous fife  
From wayside fence and meadowland remote .  
Till all the world seems blossoming in song.  
Again the springtime quickens in my heart  
Responsive to thy singing: where thou art  
Is buoyant life; care dwells from thee apart  
And joys come trooping in a blithesome throng.





## EDITORIALS

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. 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.

### *Newspaper Government.*

Grove Johnson's parody—"A government of the newspapers, by the newspapers, and for the newspapers"—deserves fame almost equally with Lincoln's original utterance. It is doubtful if the chief function of the newspaper is any longer that of gathering and publishing the news, or that of reflecting public opinion. On the contrary, the great metropolitan daily devotes itself, even ostensibly, to the creation of public opinion, and the development of political situations. There are journals which boast their power to make war, negotiate peace, and formulate the policy not only of an administration but also of a general national movement, or an era of history. The boast is not altogether without a basis in fact, for newspapers are frequently able to make an actual demonstration of their power to direct the fortunes of a local community, and even of a nation. Now when we remember that a newspaper means only a small number of men, just a few citi-

zens like the rest of us, just as fallible, with no valid claims to a superior wisdom, with no signs of exceptional purity of motives, and indeed too often characterized chiefly by prejudice, selfishness and a sordid lust for gain,—the tremendous influence of the press in American social and political life is a new, strange, puzzling fact, and even a matter for profound concern. Are we really to be governed in this way? "Well, what's the use of asking such a question?" the newspapers will say; "What are you going to do about it anyhow?"

We suggest still another set of phrases in substitution for Lincoln's famous saying. This American experiment seems in a fair way to result in "a government of money, by money, and for money." This view of our tendencies is illustrated just now by the revelations recently made as to purse-string campaigns for election to the California Legislature and the succession to United States Senator White. It is made evident that thousands upon thousands of dollars—which are never tallied in the sworn statements concerning election expenses—have been generously used to pack the Legislature and thereby insure votes for certain senatorial candidates! Now THE COMING LIGHT begins to fear that the indignant protests of citizens, investigations resulting in exposure, and even the infliction of penalties for bribery, are likely to prove unavailing, and that money is bound to have its way in politics. But there is one thing which the States and the country at large can do; namely, they can be honest enough to own up and accept government by money openly. We propose therefore another new and improved method for filling official positions. It appears that, even as it now is, an office goes to the candidate whose "pile" is biggest and whose left hand knows best the generousities which his right hand doeth. This being so, why maintain that farcical inconsistency the ballot box? It effects nothing. Let us dispense entirely with it and get at the business in a direct way. For example, let the Legislature of California pass an enactment establishing a Board of Purse-String Electors.



Empower this Board to make a complete list, whenever necessary, of the candidates regularly nominated or volunteering themselves for office. Empower them further to investigate thoroughly the *financial ability* of each candidate, (no matter about his other qualifications,) and then let them hand over the office to the richest man of the lot. This would be an open and honest recognition of the unquestionable and irresistible power of Booodle, a sort of loyal recognition of our real king who now attains to sovereignty under miserable disguises. Moreover it would save us no end of trouble which at present attends political campaigns and elections, and also the enormous anticipated expense of the new patent voting machines. Away with costly and unnecessary methods of electing boodlers to office! Let us practice an economy of time, trouble and expense by going straight for the inevitable results without any fooling or child's-play about it.

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*Shall we Exempt the  
Churches?*

It is quite likely that every Legislature since Moses' time has been besieged with bills providing special privileges for some organized body of people, who wished to avoid the responsibility of citizenship by placing additional responsibility upon others. For the last half century the question of taxation of church property has been introduced in all State Legislatures, and in many States it has been made exempt from taxation, not because it is just, but because of the "push" and "pull" of the church which coerces favorable votes from legislative assemblies. The Legislature of California now has before it a bill providing for the exemption of church property from taxation in this State. Aside from all that might be said on just and general principles against the passage of the bill it behooves our Legislature to investigate the situation carefully. Such a statute opens the way to attempts to put vast accumulations of valuable and productive property under the privilege of exemption from tax. Not many years ago when a like bill was before the Illinois Legislature it was found that twenty acres of valuable land owned by a Presbyterian Theolog-



ical Seminary and yielding revenue of over \$50,000 per year, was among the pieces of "church property" on the exemption list. On this ground were seventy-one houses besides the seminary buildings, some of them occupied by the professors and members of the institution, the remainder rented. The houses were brick, three stories in height, containing twelve rooms each and renting for \$900 per year. These buildings were in direct competition with adjacent property and were not used for church or seminary purposes. The public revenue from this property, if taxed like other property, would be some \$6000 per year. In Ohio when the church taxation bill was investigated it was found that church property in the single city of Cincinnati represented many millions, the Catholic Church alone owning over \$200,000,000 worth of untaxed church property, to say nothing of that owned by other denominations. Church property is supposed to be non-productive, *i. e.* in rents, etc. Nothing is further from the truth—many churches collect money for charitable purposes and then go into real estate deals with it. Many institutions are being run for revenue only. Trinity Church of New York owns large estates and draws a yearly revenue of many thousand dollars. The same is true of the fashionable churches in all great cities.

*Render to Caesar, Gentlemen.*

The people should insist upon churches paying their full quota of taxes, and thus contribute to the public expense fund. We should shake off religious superstition long enough to discover that the exemption of church property from taxation means less food for the starving and helpless and more taxes for the day laborer. The hovel pays taxes on the church and the church pays nothing but a premium on human credulity and ignorance. A recent *Chicago News* says, "What would the people say if taxed enormous sums to support Christian institutions?" and yet there is no difference between direct and indirect taxation excepting that indirect taxation stealthily takes money out of your pocket when you don't know it, although churches teach "Thou shalt not steal." It is

time that we as a people demand honest enrollment of all church property and the full payment of tax assessments. No other course is just, much less in accord with the moral law of equity, or the spiritual law of brotherhood which requires that we "bear one another's burdens."

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Anent the bill now pending in the California *Medical Legislation*. Legislature to regulate the practice of medicine, Dr. C. N. Miller of the Eclectic Medical School of San Francisco, in the current number of the *California Medical Journal* offers much that is worthy of the candid consideration of every unprejudiced mind. He establishes four propositions as follows:

1st. A perfect system of medical practice has not, as yet, been developed, the truth in medicine is unknown; and it is subversive of morality and good government to uphold by law that which is false and erroneous.

2nd. Such a law, by pretending to decide for each individual whom only he should employ as medical advisers, prohibits in its sphere of action the freedom of the will, and restrictions of this kind are antagonistic to the spirit and most cherished declarations of our government.

3rd. Such a law promotes the worst forms of quackery and therefore encourages all the evils it claims to suppress.

4th. The real intent of such a law is not to shield the people, but to protect the medical profession of the so-called regular school, who are the exponents of a system of practice that is founded upon error and superstition; a system which is too weak to live by its own merits, and can only be kept in existence by legal enactment.

On these cardinal points the Doctor bases his opposition to medical legislation. It goes without saying that he is decidedly Eclectic in his views which Eclecticism embraces the good and true in all systems.

*David Starr Jordan's  
Break.*

This is quite at a variance with the views expressed by Prof. David Starr Jordan in an article in the December number of the *Atlantic Monthly*, in which he refers to all the new methods of healing in a spirit of intolerance, and to the practitioners of the new systems as "unchanged scoundrels." It is too often the case that ignorance and prejudice blind the clearest vision. The most



charitable thing that can be said in excuse for Prof. Jordan is that he knows much less about disease and its rational treatment than he knows of fossils and fishes. However unfortunate it is that a man in Prof. Jordan's position should make the mistake of condemning a class of practitioners who are the legitimate outgrowth of the failures of the accepted methods of healing, and of whose merits he knows nothing, it is a matter for congratulation that a man of Dr. Miller's ability and who holds a responsible position in a reputable medical school, recognizes the fact that "the truth in medicine is yet unknown," and "that a perfect medical system is as yet undeveloped." In the attempt to develop a perfect medical system the Doctor is in a fair way to discover the *spirit* of man, which evades the scalpel but nevertheless requires consideration at the hands of the medical practitioner. Dr. Miller's argument that the "charlatan" may be liberal and progressive while the college made physician must be narrow and bigoted is exceedingly clever. Education in any special line is apt to make a bigot who believes only what he has been taught and who makes no allowance for the spontaneous education that comes to those who are shut out from the educational advantages, or disadvantages, furnished in colleges. It has been said that "doctors, like poets, are born not made." To be convinced of the truth of this one has only to contrast the unsympathetic look and manner of some of the schooled physicians with the life-giving magnetic touch of one who treats the sick with a manifest love and sympathy toward them.

*Why New Schools of  
Medicine Exist.*

We are leaving behind us in our forward march the crudities of the social childhood which clung with tenacity to the material things of life. In that age disease could be overcome by harsh remedies, and human credulity be imposed upon with frog's blood and dried lizard skins as specifics for ailments. After a time, while yet in its youth, the race responded to blue mass, fly blisters, leeches, etc., as remedial agents for the afflictions the flesh is heir to. As racial maturity approached a demand arose for more humane treatment

of the sick. Old schools of practice had nothing to offer outside of their accepted methods and were too bigoted to investigate and discover new methods. It therefore remained for those outside the pale of the medical profession to perceive that man's spiritual nature was beginning to develop and that the body was undergoing a refining process that rebelled against the crudities of matter and demanded a new order of things. The medical profession imprisoned and misused these revelators of a new medical science which they based upon man's innate needs, intimidating them and their patrons. Not satisfied with this they resorted to law to obtain governmental interference with the private lives of the afflicted, in some States with success. Meantime nervous diseases have been on the rapid increase and sufferers have turned away from methods which gave no relief, and have adopted the new and more rational ones, which promise at least to give nature a chance to do her work, at the same time encouraging a faith in the human will to overcome disease. In all ages it has been thought unsafe for a man to be entrusted with the care of his soul, hence the great theological seminaries and the millions of churches in the world as soul saving institutions, and now come our medical friends and say man must not be entrusted with the care of his body; the medical colleges and doctors' offices and hospitals should be the only recognized body-saving institutions. Will the Legislature of California pass the bill to regulate the practice of medicine? And if they do will the people of California abide by such legislative act? Let us wait and see.

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It is evident that there is a vast deal of misdirected zeal to keep Brigham Roberts of Utah from a seat in Congress. Misdirected zeal, we call it, not as demurring to the opposition against polygamy, but because it seems to us that the case is a very simple one and that the right course in the matter is not being followed. The claim is that Mr. Roberts is a lawbreaker, that he persists in a course of criminal conduct in defiance of the statutes and that



the facts presented in the drama of life and that our uneducated heart still responds to the "truth" forced upon us by contact with the world as it is.

*Face to Face with  
Facts.*

We know that there are sister women in our own city who are struggling to keep the wolf from the door by making garments for sweat shops at the following prices: Nurses' aprons, 20 cents per dozen; children's white slips, 24 cents per dozen; ladies' night dresses, 85 cents per dozen; and these prices are cut whenever the sweaters can find excuse for so doing so. This is the "truth" and the "all good" does not interfere. We know refined, educated women who are making pants for Uncle Sam's soldiers at 75 cents per pair, and who are subjected to abuse and insolence for trivial offenses real or imaginary, and who are "docked" for every conceivable reason until life to them is a thing to be dreaded with each new day. What shall we offer these sufferers? Is it enough to close our eyes and suggest the "all good," without trying to educate the people to a comprehension of the inhumanities perpetrated in the name of civilization?

There are 3,000,000 little children in the United States forced to maintain themselves by daily toil. These are growing up in illiteracy and are exposed to crime. Where is the optimistic side of such a fact as this?

New York City alone has 40,000 women working for wages so low that they cannot exist save by accepting charity or by selling themselves, and this is a fair specimen of every other city under the stars and stripes. Will anyone argue that a concealment of this fact will move the "all good" to better their condition? Of the 8,000,000 persons who die annually in the United States, a vast majority are children under five years of age, their death due to lack of nourishment, clothing and shelter in thousands of instances, according to the testimony of physicians, nurses and statisticians; faith in the "all good" saves not one. Disheartened humanity are suiciding at the rate of fifteen per day, because we are as a people so selfish that we provide noth-

ing as a means of support or comfort for them. Is it the part of wisdom to permit people to sit at ease while this awful destruction goes on as a result of our social indifference?

Candidly, friends, do you know a metaphysician *St Put to the Test.* who could walk daily to the very jaws of death from overwork and under pay—do you know any who could if forced to sleep in foul air and compelled to see one by one of their loved ones succumb to the inevitable because of social cruelties, meet unflinchingly such "truth" as this with faith in the "all good?" Our experience with the mental philosophers is such that we would like to try the experiment of placing them for a time where the adverse truth in life must be faced from day to day, and thus get a demonstration of what effect it would produce. All our metaphysical acquaintance are housed, clothed and fed, and are in no position to prescribe for the less fortunate. We fail to see the logic of their arguments, and believe with all our heart that nothing will ever be remedied until the necessity appears. Upon individuals the obligation rests for the future goodness and greatness of the world. Part of the work is to point out the weakness of existing systems and the remainder is to build up stronger and more abiding ones. We have no faith in the "all good" doing anything that humanity is capable of doing and should do; nor in any "truth" that fails to set *all* men free. We cannot ease our conscience with anything less than the whole truth about all the problems confronting us, and cannot be satisfied with the comforts of life while millions are suffering. We *will* make an outcry; we *will* urge the consideration of these things upon the people. We *will* try to find a remedy and are optimistic enough to believe that there is one.

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The habit which THE COMING LIGHT has of *A Word to Critics.* talking freely and directly to the point about all things in general and many things in particular, brings us all sorts of communications—approvals and criticisms, encouragements and remonstrances, rejoicings and laments, com-



pliments and commiserations, benedictions and anathemas, prophecies of success and predictions of disaster. Of critical and captious remarks during the past month the most absurd that has reached us is that this magazine is *an enemy of the good of society*. Doubtless we have in this case said something which called in question what our critic deemed sacred, or advoted a measure which he judged to be pernicious, and so we are arraigned and charged with motives hostile to the welfare of the human family. The fact is that, whether blunderingly and with faulty judgment or straightforwardly and with clear insight, we are bent on the social good, and want to see a world recovered from its follies, delivered from its enthrallments, cleared of obstructions to human happiness, its sorrows transmuted into joys and its wrong-doing forsaken for rectitude, truth and wisdom. In order to this there are a good many things, sanctioned by us and tradition, which we believe must be changed, questions now regarded as settled which must be frankly re-opened, and some usages and institutions which must give way to others radically different. In dealing with these things it is inevitable that offense will sometimes be given to those who are comfortably sure of their present ground, or tenacious of the traditions, or timorous of agitation and change. Such are likely to be more or less disturbed and indignant over anything that touches the quick or questions the wisdom and rectitude of customs, usages and institutions which have thus far prevailed. But it has been, and is, our purpose to state our own and independent convictions, without fear or favor, as to what is said, done, believed, prized, approved and sanctioned by even the majority in modern life. This intention we are very likely to adhere to as long as we publish any magazine at all. But let no one hold back his judgments for or against the utterances of this magazine. If they are encouraging, well and good; if hostile we will read them with equanimity and go on.



## A PROTEST.

BY AN M. D.

THE usual clamor is again being raised by women for "equal suffrage," since our Legislature has convened, at which, of course, they will be to the fore in force, apparently as if they really thought themselves equal to men. Thus we men are perennially reminded of what they are pleased to call our one-sidedness.

I have known people who think this thing a joke; but, to my view, it is very serious. Women are already voting in some places and their shadow is spreading. Not that they have cut much of a figure, having only assisted in a few cranky movements—turned around in a circle, so to speak.

But the point I wish to make is this. Woman was not intended to have anything to say except with her tongue. That's flat, but I mean just what I say. If she had been cut out for voting, hair would have sprouted on her face; she would have carried a cane, learned to swear and spar, become an adept in the various flavor tests of liquor and tobacco, shown endurance by standing around corners for hours without thinking or doing



anything, and finally, she would have displayed some willingness to carry a torch behind a brass band and trudge manfully amid streets to bellow at buncombe and billingsgate.

Instead of having these common male characteristics she is bare faced; she walks without a stick, she vents her anger in pouts and tears, prefers the aroma of mere flowers to that of the best brands known; she stitches, designs, scrubs or paints when she might be sunning herself, and never carries a torch except perhaps to bed.

If we contrast man and woman in other ways we find that while men are battling at trade which tires them utterly in eight or ten hours, women are so lightly engaged they keep up the conflict frequently from fourteen to seventeen hours daily, Sundays included.

We will note, too, that while man is keenly affected by pain, passive woman doesn't know enough to yell even at the greatest agony. Now how could we expect such natures to revolt against simple official wounds?

To realize how light headed she is, look at the feathers on her hat. What do these mean, if not a desire of her head to fly away with her? Her voice as compared to man's is an index to how high-toned she tries to be. She is puffed up even to the shoulders of her sleeves, as tho' she wanted to sprout wings as those points also. She vote, indeed! Why the bare thought of it makes one reckless!

Suppose we wanted to promote a good organizer in our district who, because of a red nose, a flirtation or a pooling success, became known to all the women in the district, as he surely must, they are such gossips—how could we ever pull him through with every other fellow's vote offset by some sentimental sister, mother or wife? And, again, where would an official's freedom of judgment rise superior to long-haired censorship? It is morally certain woman's proverbial suspicion, if given political play, would overawe any body of officials into the semblance of a synod of saints, and everything would have to be run on a shopping basis with a bargain counter on the side. If her ladyship

had anything to say about it, contracts and franchises would be "peddled" from one end of the community to the other, and there would be no more chance to get a "good thing" from public than from private parties. A nice state of affairs for enterprises and lobbies to thrive in!

No one will dispute that woman is naturally beneath man, that is to say, her head is not so exalted by nature—her range of vision is lower physically, and, therefore, mentally. In defiance of this admitted fact there are those who would have her invade our polls. Now, it is well known that men do not like restraint, particularly in and around Election Boards. To think of a flock of women fluttering in to vote together—silencing some good joke or making manhood hesitate to utter what it would! Consider the abridgment of personal liberty in the inevitable sign: "Please refrain from spitting." Or imagine the patience required of men while women consumed valuable time pulling off their gloves before stamping their ballots and again as leisurely drew them on before the folded ticket could be deposited. Many men would lose their chance to vote by this very thing, and to have to quietly acquiesce while a complaisant female tossed her head on high—not actually, but you know what I mean—and with patronizing air surveyed her victims, this surely would be enough to provoke war or drive mankind to drink.

All the talk about her paying taxes and being subject to the laws of men is nonsense, and is brought up for effect. She is exempt now from military and jury duty, and if we gave her the ballot she would soon be exempt from household duties. Man's prerogative has not, it is true, exempted *him* from domestic claims, but it has come pretty near it during campaigns.

The statement is sometimes heard that in government men have made an awful mess of it. Well, if they have, it is largely due to weaknesses inherited from their mothers. Besides, if men, the acknowledged rational members of the race, blunder in their choice of officials, what might not emotional women do? They would undoubtedly turn the country upside down—figuratively, of course. They are not strong enough to do it literally. It

takes men to hold things down, sentiment included, and if it were not for this settled determination of the masculine make-up, the country itself might run away, tho' the Lord only knows where it would go to.

#### EDITORS OF THE COMING LIGHT:

A Boston man has written to me inquiring about my pedigree, saying that they want the facts to put in a book which will give an account of the family genealogy. I haven't had very good luck in tracing out my ancestry, and it occurred to me that by writing to your magazine about it some of your intelligent readers might be able to help me.

I wrote to the man that I supposed he had heard that old story about the Smith Family—that when they were originally naming everybody the names gave out, and so they called the big balance of people that were left Smith, and that is why there are so many of us. But I told him I had recently heard another account—that originally *all* people were named Smith; that pretty soon one after another began to do some mean or wicked thing; and to distinguish them readily from the good people they were named something else; and so that the people who are now called Smith are those whose virtue and decency have held out to the present day.

Then I proceeded to tell him I supposed the above stories might be mythical and I had been trying to find out all I could as to the family tree, but with very slim results thus far. I told him that as near as I could ascertain my first ancestor was a man named Adam. That, I am told, was both his first name and his last name, and it was also the first name that anybody ever had. This Adam had a garden, but whether or not it was near a big town like Boston, so that he could market his products, does not appear.

This Adam had a son born to him, whom he named Cain, and he proceeded to raise him. If rumor is right Cain ought to have been raised higher than he was—as high as the first limb of one of the trees of the garden; but he wasn't. By and by Cain



moved away and built a city, presumably to furnish a new market for Adam's fruits and vegetables.

Adam must have been a wofully bad man; for those who gave me information about him said that all the cussedness of the world was due to him. I don't understand just what made him so wicked, but my informant said it was all because he would eat things which he oughtn't to. That should be a warning lesson to us all as regards our dietary habits!

Well, strange to say, in spite of his mistaken choice of foods, Adam lived 930 years, and begot sons and daughters. They spread all over the earth and learned and practiced the multiplication table, and there came to be so many descendants that most of the lines of pedigree were lost in the complications that they got into. So I have been given to understand that the Sniths will probably be unable to trace their ancestors back with certainty to more than half a dozen generations or so.

This grieves me very much; because the man who wrote me seems to be very earnest and anxious on the subject and I would like to accommodate him. If, therefore, any of your readers can give assistance in this matter, they will confer an untold benefit, especially if they can trace our line back to some of the truly good kings and queens, or even to some of the old heroes like Hercules and Goliath the giant. If anyone can do this, I guess the down East member of our family will reward him with an ancient coin, or one of our heirlooms. Yours,

P. JOHN SMITH.

The Editors have learned, upon inquiry, that the initial P., in the signature of our correspondent stands for *Plain*. He is Plain John Smith. Since he is thus confessedly of very common stock, our readers will use their own discretion about taking any trouble to help trace his pedigree.



teer? and the *whole eighty stepped forward*. Within two weeks two-thirds of the company fell victims to the disease. Col. Greenleaf said he had been told the negro is not to be depended on, is shifty, is lazy, etc., but as for him he is "proud to claim the negro soldier as his camp-comrade." He doubts whether a company of white men eighty in number, after a terrible fight, after a hard, forced march, without food, in face of mortal fear of the disease would have responded to a man!

Isn't that fine? Isn't there a theme for the poet?

C.

The gentleman who writes the following letter is engaged in advocating Public Ownership in various parts of the country.

HULL HOUSE, CHICAGO, Jan. 17, 1899.

TO THE COMING LIGHT:

Since leaving San Francisco I have been busy, as I found a lively interest everywhere I went in Public Ownership. Here in Chicago the subject is of predominant interest, due, as you doubtless know, to the struggle on the part of Yerkes and his men to steal more franchises. Ex-Gov. Altgeld has come forward as a candidate for Mayor on a Public Ownership platform. He comes out as an independent against the Democratic ring headed by Mayor Harrison. Altgeld's speech at Omaha ten days ago is the most noteworthy and hopeful utterance that has issued from any man in high place. I have had a talk with him and believe that it is his desire and aim to make Public Ownership the leading feature of the Democratic platform in 1900. He is greatly respected and admired here by all the radical and reform elements. It seems to me that Chicago is now the theater in which the drama of the campaign of 1900 is being rehearsed. If the reform forces of the whole country would concentrate their efforts in Chicago for the next two months I believe they would accomplish more than they can in the whole year, scattered all over. As Altgeld says, they have no money and the press is all against them. They are starting a weekly *Public Ownership Bulletin* and if some dozen or more men who are good speakers and writers could be sent here and money enough to meet the bare but necessary expenses, a tremendous work could be accomplished. There is a lack of men who have thoroughly investigated the question of Public Ownership and the people are quite ready to be instructed and have the way and means and results

pointed out. In a word the iron is going to be red hot here during February and March and all those who desire to strike a blow for the cause should strike out in this direction. If you know anybody who is able to help us by brain or purse, I hope you will call their attention to the situation. If the country could send an army to liberate Chicago from the grip of Yerkes and the other monopolists, it would be a far more humane and patriotic work than the freeing of the Cubans, for the cause of the Chicagoans is the cause of humanity everywhere, and a triumph here would give an immense impetus to liberty and progress everywhere else. Yours truly,

FILLMORE MOORE.

### THE PROVIDENT TRUST SOCIETY.

Since THE COMING LIGHT speaks out for freedom and self-protection, its readers will welcome all wise means toward those ends. Man's energies respond to the pressure of events and his ingenuity is developed as circumstances compel new devices. The crowding felt so generally by those not provided with golden armor must at sometime react, and "There is no explosive known so dangerous as Anglo-Saxon poverty beneath the pressure of unjust wealth." An explosive may, however, be made useful instead of destructive by drawing off its force into channels where it can be wisely directed, and it was with this purpose in view that the founder of the Provident Trust Society, Dr. August Greth, gave careful and laborious study to all its details. It is not a stock company but is a twin organization, fraternal and co-operative. A San Francisco Branch is established and its members are, at the present time, receiving the benefits of co-operation through rebates on purchases in all lines of goods, and will very soon receive medical and dental services free. Residents across the bay may become members.

Dues are one dollar per month, and even the first payment may be furnished through rebates. This is true in all cases where a family pays cash for groceries and clothing, or furnishings, to the value of ten dollars a month, rebates varying from 5 to 33 per cent. By this means the professional service becomes a clear gain, as does the opportunity of sharing in other benefits. Within the membership are to be formed four fraternal subclasses, whose members, upon payment of sums fixed by themselves, probably one dollar monthly, receive severally, sick benefits, hospital attendance, small life insurance and homes for the



aged. An orphanage is also contemplated. These sub-classes will be formed whenever a sufficient number wish them, and they are integral parts of the whole Society, helping and being helped by the whole number.

Of the one dollar monthly dues, less than one-half will be required for running expenses, physicians' salaries, etc. The remainder will be invested by the Central Board of Directors, who are chosen by general vote, in such business enterprises as are approved by the whole membership. First, and as soon as there are one thousand members paying regularly, an emporium will be opened for the sale of all family supplies, net profits going to the benefit of all. Merchants in four lines of goods now stand ready to co-operate in this way. After a start is made, supplies will be bought of manufacturers as far as possible, and members of the Society will be encouraged to engage in manufacture as well as in the raising of all food products. When the insurance class is formed and well sustained, the policies will be received by the Board of Directors as collateral security for small manufacturing plants or productive land, whereby members can at their own risk supply products at current rates. The Society cannot guarantee employment nor patronage to anyone, but when a large number are paying dues promptly, which must be done or members are dropped from the roll, it can inform consumers, whose interest it will be to patronize members who are producing, thus keeping up the membership. This will be so because the emporium will buy a sufficient supply at current wholesale prices and give back to all members the net profits through rebates. The difference between wholesale and retail rates is being shown now to every member who buys through the Society's main office. When to this is added the savings on farm, dairy and garden products and meats, the benefits will be a large percentage of purchases. The Directors will issue and use their own currency. Those who have studied money problem will see the advantage of this.

The county is the unit of organization, but there may be as many Branches within its limits as are found convenient. When a number of counties are organized their several Boards may effect any business dealing desirable, as individuals would do, but each is separate financially. As fast as a county Board is able to do so it will endeavor to buy or construct street railways, water and gas systems and any public utilities which it is able to control and operate. This is, of course, some way in the future, but with a membership of ten thousand, is not impossible. The

ratio of benefits and of savings increases as numbers increase, faster than is seen at first. If members hold together and work honestly, cutting out the profits of middlemen and all advertising expenses, there will be full returns. Colonies are much in vogue as a relief from many evils. This Society is a colony, in which no one disturbs his home, his business, nor his relations to society, nor accepts surroundings, or associates, that he does not choose. Instead, the sacredness of homes is guarded by parents' being enabled to support and protect their families instead of leaving them to seek work. Congested centers will be relieved when capable workmen are enabled to go into the country and small towns and produce goods that have a market waiting for them among a pledged membership.

Betrayal of a public trust will be punished by peremptory expulsion, and prevented by every precaution possible. All transactions and accounts will be open to inspection and all who handle money put under competent bonds. At the fraternal meetings subjects of educational value are made the topics of addresses by those capable in special lines, and the physicians of the fraternity will find their duties lessened by giving instruction in hygiene, by insisting upon cleanliness in dwellings and shops and by helping to enforce municipal laws of health. Physicians and dentists employed by the fraternity will be held responsible for the health of members as far as may be. But to make these things possible there must be a large number of earnest people, able to pay regularly, who will forget personal differences and, with tolerance toward all, unite on the main line and combine in a trust.

The result of these methods will not be to reduce the competent to a level with the incompetent. Every man will conduct his own business, either singly or in unions, and nothing will be required of him but to discharge his personal obligations honestly, pay his dues promptly and patronize members rather than non-members. His personal earnings are his own and he pays into the general fund no more and no less than anyone else. Will not you help to make this movement a success by joining and by making its purposes known? Particulars are given in Dr. Greth's little book, "The Extinction of Poverty," on sale at THE COMING LIGHT office, at the Society's office, 119 Bush St., room 3, and at book stalls. Meetings are being held every Sunday from 2:30 to 4 P. M. at Fraternity Hall, 909 Market St., where further information can be obtained.

EMMA J. WHITTIER.



# SATURDAY'S CHILD

BY EVA V. CARLIN.

The child that is born on the Sabbath-day  
Is blythe 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.

"The child materially and morally abandoned—the child dedicated, as it were, by a sort of social fatality to vice and crime—there is a theme that calls for the outpouring of all the tenderness, all the indignation, all the sincerity of one's heart."

**W**HEN, a year ago, the department under the caption of "Saturday's Child" was opened in this magazine, it enunciated in plain terms certain things it proposed to set before its readers by way of presentation of the conditions and results of child wage-earning. It also proposed to deal with kindred topics, more or less closely related to this most sinister feature of the present social and economic world; under the conviction, that the State of California, by its method of caring for its dependent children, is raising an army of incapables where it should develop self-supporting, self-reliant citizens, this Department would urge the reformation of the laws which impose a great burden on tax-payers, and a greater wrong on the helpless, homeless, orphaned, abandoned waifs thus gathered into the meshes of the law.

The Department deems the time opportune for the consideration of this theme, for two bills designed to produce reform in our method of caring for the child-wards of the State will be presented to the California Legislature this session. The first one, framed chiefly by Professor Frank A. Fetter, now temporarily filling the chair of economics at Stanford University, is comprehensive in its scope, calling for "the establishment of a

State Board of Charities and Corrections, whose members shall serve without compensation, and whose duty it shall be to investigate and report upon the affairs of public charitable and correctional institutions throughout the State, ascertaining the condition and management thereof, especially of municipal and State prisons and reformatories, workhouses, almshouses, jails, hospitals and children's homes, the character of officers in charge and the administration of public funds for these purposes. The office of this Board will be advisory and educational rather than executive. Similar bodies already exist in twenty-four States of the Union, and have proved valuable aids to the administration. They in no way intrude upon the work of local associated charities, but are regarded by them as welcome auxiliaries."

The other bill, which will duly appear in these columns, is more specifically aimed at the child-asylums—the Homes with a big H, as a San Francisco kindergartner pithily calls them—and we shall reserve discussion of the bills till then.

The establishment of a State Board of Charities with powers as suggested above would prepare the way for more activity to be displayed in emptying the asylums, and lead eventually to the wise procedure of placing the children in homes, the method in successful progress in Philadelphia and Michigan; for the general result of experience everywhere has been against continued institutional life.

At a meeting of the national conference of Charities and Corrections, some time ago, some one said that California had gone into the wholesale charity business. This characterization carries with it a modicum of blame well warranted by the facts. By our system of per capita allowance—\$100 for every Whole Orphan, per year; \$75 for every Half Orphan; \$75 for every Abandoned Child, and \$75 for every Foundling—to any institution containing at least twenty inmates, we encourage the accumulation of dependent children, and hold out a premium for their detention as long as possible, thereby doing doubtful good to the children. If half the money that is spent to keep them out of



homes was used in putting them *in* homes, that is, placing all placeable children in good families under proper supervision, boarding them out until permanent homes may be found, far better results would accrue to the children, and less burden would fall upon the tax-payers, for the money used in boarding the children would be distributed among the homes of the tax-payers. Some years ago, Shaw Lowell of New York wrote as follows to a lady on this coast: "It is a curious and significant fact that California and New York, although so widely different in conditions and population, have yet managed, by the adoption of the same pernicious system, (the combination of State and private aid,) of caring for dependent children, to create a great pauper class, and to tempt parents to neglect their first duty. It seems to me results in New York and California are sufficient to condemn the laws in force in those States, and which, fortunately, no other State in the Union has, so far, adopted."

Since the above was written New York has swung into line with the movement inaugurated by Philadelphia; its new State Constitution has given the State Charities Aid Association great freedom in investigating the condition of the thirty-four thousand dependent children of that State, with surprising results. Twenty-seven children from one institution were found to be placeable in families; and out of this same number ten children were found to belong to families who were able to assume their support.

The method of public-private combination of support of destitute children is fundamentally defective; for if such duty is the duty of the State, its duty is only half done; nor is any charity true charity unless it is curative, which experience has shown that institutional life is not. Our initial step toward reform in this matter should be to insure that the institutions which are virtually supported by the tax-payers should be subject to the control of a State Board; then, we need a visiting agent and a corps of assistants to find homes for the wards of the State, and to watch over them.

This Department is well aware of the powerful forces that stand behind the private, semi-religious institutions that are

receiving State aid for their care of Whole Orphans, Half Orphans, Abandoned Children and Foundlings; it realizes that strong opposition will be made to any movement that will tend to render useless any of the thirty-seven organizations, under the auspices of Protestants, Catholics, Good Templars, Hebrews, and numerous private institutions whose inmates range from thirty-one in number to five hundred and sixty-one.

In eighteen years, under the system now in vogue, we have succeeded in placing one child for every 195 people, in a Home. A study of the recent reports of the number of children of each class, as designated above, in the various Homes reveals that the subject is as full of surprising facts as the asylums are of children. They develop unexpectedly, at every turn and corner, quite in the fashion of the children aforesaid. Some of these facts this Department proposes to set before its readers, together with the disadvantages of institutional training for the child; also, it will present the plan, with details, pursued by The Children's Aid Society of Pennsylvania, and which has been characterized by the *London Times* as "The Advanced American Plan for Homeless Children." The directness of its purpose and the simplicity of its procedure must commend it to the thoughtful public.



# Minutes with the Masters



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

Hour after hour the cards were fairly shuffled  
And fairly dealt, but still I got no hand.  
The morning came, and with a mind unruffled  
I only said, "I do not understand."

Life is a game of whist. From unseen sources  
The cards are shuffled and the hands are dealt.  
Blind are our efforts to control the forces  
That, though unseen, are no less strongly felt.

I do not like the way the cards are shuffled;  
But still I like the game and want to play,  
And through the long, long night will I, unruffled,  
Play what I get until the break of day.

—*Ironquill.*

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Plato in his allegory of the soul—in the *Phædrus*—though he apparently divides the passions which draw the human into two classes, the heavenward in the earthward—figured by the white horse and the black horse respectively—does not recommend that the black horse should be destroyed or dismissed, but only that

he (as well as the white horse) should be kept under due control by the charioteer. By which he seems to intend that there is a power in man which stands above and behind the passions, and under whose control alone the human being can safely move. In fact, if the fiercer and so-called more earthly passions were removed, half the driving force would be gone from the chariot of the human soul. . . . The conventional semi-pious classification of character into good and bad qualities (as if the good might be kept and the bad thrown away) seems both inadequate and false.—*Edward Carpenter.*

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Rapt and absorbed in discount and dollars, in bills and merchandise, the overstrung mind deems itself all—the body is forgotten, the physical body, which is subject to growth and change, just as the plants and the very grass of the field. But there is a subtle connection between the physical man and the great nature which comes pressing up so closely to the heart of the metropolis.—*Richard Jeffries.*

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The common problem, yours, mine, everyone's,  
Is—not to fancy what were fair in life  
Provided it could be—but, finding first  
What may be, then find how to make it fair  
Up to our means; a very different thing!

—*Robert Browning.*



# *By the Way.*

BY E. D. WARD.

The Editors having drawn to the limit upon Mr. Marble's generous service and spare time for the article on William Morris, request me to prepare copy for this month's *By the Way*.

*By the way* how little time there is in the cases of the vast majority of people to do anything except to toil and moil for a living. This bread and butter question is still the most serious practical concern known to men. That is strange, too, after so many thousands of years of industrial struggle and discipline! It seems as if we ought by this time to have entirely simplified and rationalized this side of life and so provided that *no one* need exhaust all his energies, or even the greater part of them, in supplying the demands of his stomach and keeping the chill from his back.

*By the way* these primary cares seem yet to be also the chief concern of the composite man, the national man. For example, it appears to-day that the destinies of these United States are pivoting on possible new chances for industrial and commercial advantages. This consideration is manifestly outweighing in American popular thought all higher regard for honor and justice toward a helpless people in the Pacific isles. We persist in thinking that their aspirations for liberty are duly subordinate to our American lust for material pelf. What in his Satanic Majesty's name are they for, we ask, except to give us a chance to exploit their resources? How impertinent they are! and how incensicrately annoying!—to send hither their representatives to ask a chance to do what we did (and are very proud that we did) in the closing years of last century! They ought to be pricked with bayonets until they give up such idiotic notions!

*By the way* it isn't certain that those Filipinos are so helpless in this their emergency. They actually seem to have that same contumacious spunk and enthusiastic grit that was exhibited by



We would like to have you think that not a Single Honorable Gentleman ever gets into the United States Congress except as chosen on the ground that he is the best and wisest man in the commonwealth which he represents. Think that way about it, if you can, but we are not in a position just now to guarantee the facts.

*By the way*, Aguinaldo, the way in which (some of) our States elect Senators is probably the way in which Governors will be appointed for the little principalities which we propose to establish in your archipelago. Boodle is very likely to wield the chief influence in their selection. It is understood here that to be Governor of Luzon, or any other of your blooming islands, will be what we enterprising Americans call "a good thing," or "a soft snap." The prizes will be worth bidding for, and it is more than probable that they will go the highest bidder. So you will get, for rulers, some of the same kind of thrifty and prosperous chaps who aspire to (and pay for) the high positions offered in American politics. Its a way we have, and an illustration of what we pride ourselves about—the American fine art of good government.

*By the way* Aguinaldo, you may, perhaps, do well to consider the fact that it is one of the wise practical conclusions insisted upon by many in America that government by the fortune-winning specimens of the New World *genus homo*, the successful and sure-to-get-there-by-hook-or-crook men of affairs, is the best sort of government attainable. These men are supposed to know a thing or two (certainly a thing or two more than any common and vulgar citizen knows) about life and what it is for; and to be pre-eminently fitted to guide the fortunes of an admiring and dependent people. What would the sheep that are sheared do without the shepherd that shears them? The chance to shear them prompts him to hunt pasture for them, so long at least as they continue to grow wool. We common folks in America would be badly off if we had no McKinleys and Dingleys to make tariff laws for us, and far-sighted leaders (who know a thing or two) to incite us to wars of conquest under the delusion that we are fighting for somebody's deliverance from tyranny. These men who lord it over us by virtue of their money are keen enough to see

that what we need more than anything else (more certainly than we need national honor) is a chance to work, (for them.) And so they are looking out all the while for new markets and opportunities to exploit the resources of alien peoples. That is how we happen just now to have our eye on you and your snug islands.

*By the way*, Aguinaldo, you and your compatriots may as well give up immediately and save trouble. That the United States of America are to rule over you is doomed. Why even the most distinctively American of all our poets has prophesied this with the most minute precision and circumstantiality. Witness the following from Walt Whitman:—

I chant the world on my Western sea,  
 I chant copious the islands beyond, thick as stars in the sky,  
 I chant the new empire grander than any before, as in a vision it comes to me,  
 I chant America the mistress, I chant a greater supremacy,  
 I chant projected a thousand blooming cities yet in time on those groups of sea-islands,  
 My sail-ships and steam-ships threading the archipelagoes,  
 My stars and stripes fluttering in the wind,  
 Commerce opening, the sleep of ages having done its work, races, reborn, refresh'd,  
 Lives, works resumed—the object I know not—but the old, the Asiatic renew'd as it must be,  
 Commencing from this day surrounded by the world.  
 And you Libertad of the world!  
 You shall sit in the middle well-pois'd thousands and thousands of years,

But *by the way*, last of all, Aguinaldo, you must know that the above prophetic lines were written by a man who more than any other American stood stalwartly for Liberty, and who would scorn the ignoble idea that the United States have the right to ride rough-shod over even the least of all people on the face of the earth. It is not disloyalty to the moral greatness of this great country to recommend to you, and to every spirited and patriotic people everywhere, the following counsel which this same Walt Whitman once gave to our own sovereign States and free cities:—

To the States or any one of them, or any city of the States, *Resist much, obey little*,  
 Once unquestioning obedience, once fully enslaved,  
 Once fully enslaved, no nation, State, city of this earth, ever afterward resumes its liberty.



# Book Reviews.

*War of all Nations*, by W. F. Catton, publisher and author. Spokane, Wash. The poor old Bible comes in periodically for an application of its prophecies to some fantastic conception of modern movements and affairs. This book is another of those honest but idle attempts to show from the Jewish and Christian scriptures what is about to befall the leading nations of the earth. All the familiar marks of such attempts are present in this new volume—such as "Babylon," and "The Beast," and the "Number 666," and "Gentile Times," and the "Day of Vengeance." Nor do we miss the usual claim that England and America are the lost "Ten Tribes," and so have all the dooms and destinies awaiting them which the Bible anywhere hints at. The result of the writer's investigations is that "the nations of the earth are about to enter upon a gigantic struggle for supremacy, with the United Anglo-Saxon race arrayed against Continental Europe, led by Russia." But it is all right—for the United States will whip everything else on earth and so be glorified.

*Democracy and Direct Legislation*, by A. W. Thomas of the Chicago bar, is another volume in advocacy of reforms to secure a real government by and for the people. Price 25 cts. Home Study Publishing Company, Chicago.

*Some Marked Passages and Other Stories*, by Jeanne G. Pennington, is one of those books which the reviewer finds it necessary to read entirely through before he can know anything about it. This we have not the time, at this writing, to do, and so we turn the book over to our readers. Published by Fords, Howard & Hulbert, New York.

*The Golden Age Cook Book*, by Henrietta Latham Dwight, is an attractively bound volume in green and gold and is designed to aid the believers in vegetarian diet. It is a compilation of 166 receipts of common ordinary stuff to eat, and is dedicated as follows: "To all who are striving to follow the golden rule, to do unto others as they would have others do unto them, and thus express in their every-day life the Christ ideal written within, in their own souls, this book is affectionately inscribed." The author fails to give the receipt for the application of the golden rule but doubtless gives others for blood pudding without blood, and chicken soup without even a chicken wing, to say nothing of mock turtle and mock oyster soups, mock fish balls and mock everything that savors of the fish of the sea, fowls of the air, birds, beasts or living things; together with receipts for angel food and "sich" to make up for such omission. The book can be purchased at the Plimpton Manufacturing Co., Hartford, Conn., for one dollar and a quarter.

Charles W. Close has given the world something to think of in his new book, *Sexual Law and the Philosophy of Perfect Health*. We commend it to our readers as worthy of careful consideration. Paper, price 25 cents. Published by C. W. Close, 124 Birch street, Bangor, Maine.

*The Christ Question Settled*, by J. M. Peebles, M. D. Cloth, 370 pp., published by Banner of Light Pub. Co., 9 Bosworth St., Boston, Mass. Price not quoted.

We have received a circular advertising Elizabeth Cady Stanton's *Eighty Years or More*. This was accompanied by a request that we "take notice." This we have done; and furthermore we should be glad to review the book itself if only the publishers would think to send us a copy as a basis for comment.



The Los Angeles *Times*, a little while ago, gave a commendatory notice of **THE COMING LIGHT**. We are glad of a special opportunity to return the courtesy, which presents itself in the splendid Midwinter Number of the Sunday edition. It is in mammoth magazine form profusely illustrated and packed full of good things.

Rev. Louis F. Schlothoeter of Moberly, Mo., has given to the world one of the best of lessons in his book *Hypnotism Explained*. It is an unpretentious little volume of one hundred pages, but is complete in its analysis of the subject and is full of suggestions to the student. The author regards hypnotism as a benefit to mankind, and is one of the few men in high places who has the courage to express an honest conviction. Published by J. E. McQuetty, Moberly, Mo., cloth. Price not quoted.

In *Regeneration*, by Prof. S. A. Weltmer, Southwest Mail Printing Co., Nevada, Mo., the author has attempted a "new and scientific" discussion of the sex question. The practical aim of the book is the conservation of the sex power that it may be turned to account for the development of the higher manhood. The writer does not profess to conform to recognized doctrine on the subject, or to pay respect to existing authority, but writes from an independent point of view. Price one dollar.

## OFFICE CHAT. .

Miss Whittier's communication in the Message Department on the Provident Trust Society as a device for alleviating some of the hard conditions of life, will interest we are sure the reader who is looking for something practical. We discuss theory and dream of bettered conditions over and over, but here are some people who have thought out and put into actual operation a plan for relief.

We are much gratified with the array of advertisers who conclude that our pages furnish a desirable means of communication between themselves and the buying public. It will be seen that we carry the ads. of some of the best established business firms in San Francisco. We like good company and can make room for more upon demand.

And now, "since one good turn deserves another," the next thing is to have the subscribers to this magazine form a procession and march down to the business houses that have given us their ads. and buy their stock so low that they will be compelled to replenish speedily. This will have the long desired effect of starting up trade and bring about the era of prosperity. And be sure, whenever you do buy from our advertisers, that you inform them that THE COMING LIGHT put you on the track and cheered you on your way to avail yourselves of the good bargains.

Readers, don't be neglectful of the little reminder in the shape of a date on the wrappers of the magazine. If you carefully note when your subscription expires and promptly send us a renewal, you will avoid the sorrow of missing a number. We *stop sending* the magazine on expiration of the time.

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# CLUBBING LIST

## READ IT AND SEE HOW MONEY CAN BE SAVED

We print herewith a list of some of the leading publications which we can furnish in combination with THE COMING LIGHT. In every case our subscribers can save money by ordering of us. The prices do not apply to foreign subscriptions. The first column gives the combined cost at regular prices; the second column the reduced cost at club prices.

	Combined Cost at Regular Rates.	Our Price. For the Two.
Harper's Magazine, New York	\$5.00	\$4.00
Harper's Bazaar, New York	5.00	4.25
Harper's Weekly, New York	5.00	4.25
Weekly Tribune, New York	2.00	1.75
Weekly Times, New York	2.00	1.75
Thrice-a-Week-World, New York	2.00	1.75
The Century, New York	5.00	4.50
St. Nicholas, New York	4.00	3.60
Scribner's Magazine, New York	4.00	3.59
The Cosmopolitan, New York	2.00	1.60
McClure's Magazine, New York	2.00	1.75
Unity, Kansas City, Mo.	2.00	1.50
Lippincott's Magazine, Philadelphia	4.00	3.00
Review of Reviews	2.50	3.00
Frank Leslie's Weekly, New York	5.00	4.50
Frank Leslie's Popular Monthly, New York	2.00	1.60
National Tribune, Washington, D. C.	2.00	1.75
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Inter-Ocean, Weekly, Chicago	2.00	1.50
Peterson's Magazine, Philadelphia	2.00	1.75
Esoteric, Applegate, Calif.	2.00	1.20
Weekly Examiner, San Francisco	2.50	1.85
Weekly Chronicle, San Francisco	2.50	1.85
Weekly Call, San Francisco	2.50	1.85
Weekly Bulletin, San Francisco	2.50	2.10
Argonaut, San Francisco	5.00	3.75
Appleton's Popular Science Monthly, New York	5.00	5.25
The Free Man, Bangor, Maine	2.00	1.50
American Fabian, New York	2.00	1.65
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The Journal of Osteopathy, Kirksville, Mo.	2.00	1.50
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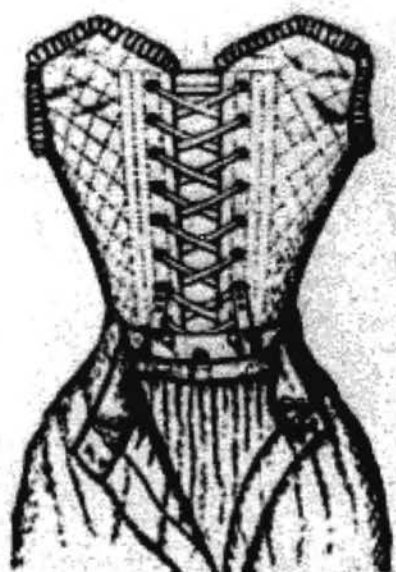
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