

# THE OPEN COURT.

A WEEKLY JOURNAL

DEVOTED TO THE RELIGION OF SCIENCE.

No. 316. (VOL. VII.—37.) CHICAGO, SEPTEMBER 14, 1893.

Two Dollars per Year  
Single Copies, 5 Cents.

COPYRIGHT BY THE OPEN COURT PUBLISHING CO.—Reprints are permitted only on condition of giving full credit to Author and Publisher.

## DO NOT FORCE YOUR RELIGION ON OTHERS!

A LARGE part of our people ask for the free coinage of silver. Another large part object to this.

The gold men object to having a silver-standard currency forced upon them; and the silver men object to having a gold-standard currency further forced upon them.

Why not satisfy both? Coin the gold-standard currency as now for those who wish to use it, and a silver-standard currency for those who wish to use that. Each standard of currency to take care of itself. No redemption of silver-standard money in gold, nor of gold-standard money in silver.

All moneys coined up to the time of the adoption of this method, and all paper money issued, based upon that, to be redeemed in gold, and all obligations and contracts entered into, due of course in the gold standard in which they were contracted or which was in force at the time they originated.

Both standards of money to be treated alike by the government. Fractional currency to be coined for each standard independently.

Also, paper moneys to be issued upon each of the standards alike.

The revenue of the government to be raised, approximately, one-half in each of the two standards.

All future expenditures by the government not already contracted for and thereby understood to be in the gold standard, to be arranged for approximately one-half in each of the money-standards. Also, bonds in the silver standard to be issued—principal and interest to be payable in silver, if this can be done as profitably as the issue of bonds in the gold standard.

To facilitate the bringing of the silver-standard money into use, the new free-coinage silver dollar\* to be given fine silver of such weight that it shall have approximately the value of the gold dollar at the time of the adoption of the law.

The government ought not to meddle with things for which it was not created. As I understand the Constitution, it is the government's business to coin

for the people both gold and silver money, but not to fix and uphold a ratio between the two.

Furnish both kinds of money. Give both equal chances, and let the people take care of the rest. Save us from the present un-American paternalism!

Our silver men think that the debtor class is wronged, and money made scarce to the detriment of trade, by the change from the silver to the gold standard by several countries, and also by our own formal demonetization of silver in 1873.

Well, give all who desire it the chance to use silver-standard money entirely, and to try how much gold they can thereby set free, and make gold cheaper.

If, as I believe, the gold-standard money is better and will win in the long run, let the several parts of our people ascertain what is best for them, themselves—do not force a money upon them which they do not want. To do this would be as wrong as to try to force a particular religion upon any part of our people.

Should we gold men succeed in defeating the free silver coinage and continue to force the single standard upon the silver men, a partial disaffection of the latter towards our national government will be the result, and it will be of a sectional character, against which Washington in his farewell address particularly warns us.

EDWARD C. HEGELER.

## THE RELIGION OF SCIENCE AS A BASIS FOR UNIVERSAL RELIGIOUS UNION.

BY MERWIN-MARIE SNELL.

THE remark is often made that differences of opinion in religions as in other matters spring from differences in temperament, from variations in the constitutional make-up of the individual, and are therefore inseparably associated with intellectual activity. Oddly enough, this plea, which is used to estop religious inquiry, is wholly forgotten when the question at issue is a scientific instead of a religious one. Men feel that science is a unit; that a scientific idea cannot be true and false at the same time; that there is no purely scientific problem whose ultimate solution need be wholly despaired of.

The reason for this state of mind we need not go

\*It might be wise to give the new free coinage silver dollar a new name, for instance, a *crown*, to avoid confusion.

far to seek. Men know that science deals with observable and verifiable facts, and they feel, even when they do not explicitly avow, at least in the depths of their own consciences, that the ground-work of religion is in a realm of phantasms and blind emotions which evade all legitimate scientific tests. Under such circumstances, those whose critical habit of mind or rigid intellectual integrity permit them not to seek in the fumes of fancy the gratification of their spiritual sense, come inevitably to surrender, perhaps with infinite regret, all the hopes and solaces of religion, preferring to be crucified upon the tree of barren reality rather than to enter ignobly into a kingdom of glory.

But this sublime sacrifice will no longer be necessary when men come to realise that there is possible a religion of science; a religion essentially continuous with the past experience of the race and yet dependent upon no presuppositions, or surmises, or speculations, or dogmas, or supramundane machinery; a religion in which every religious need is met and every religious emotion justified; and a religion, finally, whose catholicity is broad enough to bring together in fraternal union all the adherents of all the creeds.

The catholicity of the religion of science arises from the fact that its only necessary postulates are the common heritage of all mankind, or rather that it is practically conterminous with the religious heritage of mankind. It appears that religious controversies are not, as a rule, waged around truly religious questions, but rather around the supposititious metempiric entities by which it is attempted to explain and justify religious experience.

The elements that go to make up the organised religions of the world do not partake in an equal degree of a truly religious character. Every fact has, it is true, a religious aspect, as it has a scientific aspect; that is, it may be considered simply as a fact, or as a symbol or vehicle of cosmic unity. But some facts are far more religious than others; the crystalline structure of a mineral, for example, may have more religious significance than a fossil worm-track, and less than the wagging of the tail of a pleased dog.

Some facts, of the nature of abstractions, are always and essentially religious in a high degree; such are order, law, beauty, sublimity, in the cosmic group, prayer, virtue, love, and aspiration in the psychological group, and acts of worship and beneficence in the social group. Other supposed facts are currently looked upon as religious, because of their close connection with religious thought and experience, but really are not so.

In the latter class are of course to be included those entirely indifferent scientific, or historical data, real or suppositive, which have become fortuitously attached to a religious system, such as many to be found in the

Jewish scriptures and in that class of Oriental systems of which the cosmogony of the Blavatsky theosophists is a fair type.

It is also true, though far less apparent, that to this category must be assigned the ontological and cosmological conceptions of God, soul, heaven, hell, purgatory, angels, and demons, and, in short, the whole metaphysical or metempirical machinery of the prevailing creeds.

The notion of God as a distinct being is not strictly a religious but a philosophical notion.

If the soul is a distinct element in the human make-up, it cannot, *as such*, be considered as having any more religious significance than the oxygen that enters into the composition of water.

If heaven and hell and purgatory are places, they cannot escape being placed, as such, in the same category as Australia, and the moon, and the star Sirius.

If angels and demons really do have a personal existence, they are as truly scientific facts as are men and trees, and must take a place by their side in natural history.

Any or all of these names might represent distinct objective entities without giving any place for religion. The religious elements in the conceptions which they represent are not the ontological and cosmological ones, but those which belong to the psychological and the pragmatic order.

It is not upon the *being* of God, but upon his fatherhood, his universal providence, his unchangeable law, his supreme beauty and glory, that religion depends. It is possible to believe in a God-being without believing in religion; but it is not possible to recognise a Divine Fatherhood, whatever its seat, without admitting the human sonship, with all that it implies.

Thus it is not a spiritual entity in man that is of concern to religion, but a spiritual life, a spiritual thought, a spiritual endeavor.

Neither is it of localities of reward and purification and punishment that religion takes cognisance, but of the beautifying, purifying, and retributive sequences inseparably attached to human conduct.

And of what importance to any religion are its angels and demons except in so far as they are identified with those subtle influences for good and evil which no one can deny to emanate from every nook and cranny of the human environment.

To the gods and saints and supramundane and inframundane, premundane or postmundane worlds with which the polytheistic and atheistic religions deal, the same distinction will apply.

In all cases the strictly religious sphere is that which lies between and connects the ontological and the psychological, the universe at large and the human individuality.

Now, as a general rule, religious differences lie in the realm of objective being, and religious agreements in that of inner experience. In other words, the differences which purport to be religious and are maintained and fought over in the name of religion, are really not religious differences at all, but relate to alleged facts of a purely speculative interest.

The religion of science, by paring away all the special ontological bases of religious conceptions, leaving only the world of sensible phenomena and the intellectual, affective, and volitional life which is associated with it, has furnished for the first time in history what would appear to be a practical basis for a universal religious fellowship, in which the adherents of every religion can join with those of all others in a common recognition of all the religious truths dear to any, even without necessarily sacrificing such positive convictions as they may cherish regarding the existence and nature of any alleged invisible entities, supposed to lie behind or beyond the cosmic activities and human receptivities and reactions by which religious experience is constituted. For the religion of science does not mean a religion for scientific men exclusively; it means a religion which takes the facts of science as a basis, instead of hypothetical beings of a metempiric character.

Universal subjectivity may be equally the object of love and devotion and obedience, whether it be called Osiris-Ra-Tum, Assur-Il, Ahura-Mazda, Tien, Atma-Brahmâ, Karma, Mahâdevi, Adonai-Elohim, or the World-All; whether it be focussed into the irrefragable unity of an Allah, or dispersed into the hierarchies of Vedic, Græco-Roman, Christian, Norse, or Polynesian mythology, or diffused equally throughout all nature, as by the Mongols and other animistic people.

The religious instincts of man, his lofty aspirations, his undying ideals, his expansive sympathies, his virile self-direction, his discriminating intelligence, are equally real and equally efficient instruments of religious experience, whether they spring from the complex activities of organised matter, from the simple energy of an unextended spirit, or from the interaction of a triad or septenary of associated principles.

The blessedness by which virtue is rewarded, the painful experience by which imperfections are eliminated, the obscuration and anguish which is the penalty of evil-doing, are facts which persevere amid all contentions of creeds about heavens and hells.

Elysium, Valhalla, Devachan, Tushita-world, Spirit Land, Happy Hunting Ground—what do these signify but the joyous outcome of accomplished duty? What matters Kâma Loca, or Purgatory, or the struggle for existence, so only that the soul be purified? In remorse, in spiritual and moral atrophy, does there not lie as deep damnation as Tartarus or Avitchi or Nifle-

heim or all the paraphernalia of a whole series of hells can threaten?

\* \* \*

Thus might we go through the whole list of religious conceptions and find every one of them, in some disguise or other, in every religion, associated in various degrees with metaphysical backgrounds of every conceivable character, regarding which alone all the disruptive controversies are waged.

If this be so, the religion of science, a religion which needs no other foundation than the ascertained facts of science, may very well raise the banner of universal reconciliation, and call the ministers of the world's religions from their ontological speculations and historical controversies to the undeniable facts of universal experience, in which there is abundant room for every really religious element of every system that has ever existed.

#### "BOSTON MARRIAGES."

BY SUSAN CHANNING.

"Most poor matters  
Point to rich ends."—*The Tempest*.

EDNA D. CHENEY, in a very interesting letter in *The Open Court* some time ago, made a most pathetic plea for what is termed "Boston Marriages," which she defines to be sympathetic unions between two women, who select a common home and agree to live together and share each other's burdens, and further adds of them: "In our present state of civilisation they seem necessary and should not be interfered with."

We heartily agree with her, for sympathy and spiritual support are as imperative needs of our nature as food and shelter. And since, in our present state of civilisation, marriage, like wealth, is getting to be more and more the privilege of the few, the women unsought in wedlock or unable to obtain the man of their choice should have the right to form sympathetic unions with one another, unmolested by parents, relatives, or the public. Their separation from kith and kin and the "bed and board" of their own family is justifiable upon the theory of physiological selection of Romanes, or upon the hypothesis of pangenesis advanced by Darwin; the latter claiming that one may be born with the brutish instincts of some remote ancestor, and the former that the infant may differ greatly from every ancestral type, or as Carlyle admirably expresses the theory: "New Mirabeaus one hears not of; the wild kindred has gone out with this its greatest. As families and kindreds sometimes do; producing after long ages of unnoted notability some quintessence of all the qualities they had; to flame forth as a man world-noted; after whom they rest as if exhausted; the sceptre passing to others." When such instances occur among animals, they invariably

separate from the original group and form a group of their own. Women, then, are but obeying a law of nature when they separate from their uncongenial kindred and unite with those of similar tastes, habits, and pursuits to their own, without regard to sex. The cuckoo, although for many hundreds of generations born in a family whose language is that of a chirp and a twitter, will never adopt either the habits or language of its foster-parents, but quits its nest as soon as it is able to fly, to seek the companionship of its own kinsfolk. In the case of man, the bonds which bind him to his fellows are not those of mere flesh and blood, but ideas, principles, and spiritual thoughts; although we all know that, as a physiological fact, "blood is thicker than water." Yet, when we attempt to apply this truth to human relations, we find that the ties of kinship have never been as binding a force as those created by community of thought and feeling. The history of Christian and, indeed, of all persecutions, supplies ample evidence on this point. During the period of Rome's conversion to Christianity, husbands and wives abandoned one another, and parents deserted their children to enter the Church; and during the Spanish Inquisition parents stood by rejoicing, while their heretical children endured the tortures of the rack or were burnt at the stake. Lecky, in describing the effect of opposite religious belief and sympathies upon the domestic relations of Roman families during this period, says: "The husband, as he laid his head on the pillow by his wife, had the bitterness of thinking that all her sympathies were withdrawn from him; that her affections belonged to an alien priesthood and to a foreign creed. He was to her only an outcast, as a brand prepared for the burning."

The religion of science teaches more convincingly than the Christian Fathers or the Church of to-day that it is the duty of the individual to bear and forbear, not only with those of his own kindred, but with all mankind. For as the spectroscope has revealed to us that particles of matter on this earth pulsate in unison with particles of matter in the stars, so scientific religion, which bases its creed on the facts of biology, heredity, and anthropology, has shown us the solidarity of mankind, and that the material and spiritual nature of each individual pulsates in unison with the past and present of the human race, and will so pulsate through all time; and, also, that as geology teaches that even a single drop of water leaves its impress on the earth upon which it falls, and, as maintained by Forbes, the botanist, climatic variations of the past are reflected in the fauna and flora of the present, and that the Glacial Age has left its distinct mark on the flora of the present day, so heredity and psychology teach that every deed leaves its impress

and distinct mark on the human organism. From this truth has been evolved the economic law of "All for all," and also the modern doctrine that "Injury to one is injury to all," as against the former doctrine of "All against each, and each against all."

This modern law of conduct, in its practical recognition that we "are no longer twain, but of one flesh," is Monism. In the case, however, of the family one can often better serve humanity and develop individuality away from the home and where conditions are more in harmony with the character of the individual. Harriet Martineau said, she so feared her mother, who had kept her in subjection until her fortieth year, that she could never tell her the truth. Ruskin, in his "Preterita," says: "As a boy I regarded my parents as I did the terrible forces of nature and not with a loving spirit." J. S. Mill stood in such relations to his father during boyhood that in after life, although he differed with him greatly on many topics, he never dared to speak out, except when some great principle was involved.

We have endeavored, on general principles, to justify "Boston Marriages." But, is it not pitiable to see poor girls, although no longer handicapped by society, yet by their own physical nature, cast into the world to struggle alone for a livelihood and "bide the pelting of this pitiless storm," while their natural coadjutors are seeking luxurious Benedict apartments and club-house enjoyments, instead of these same girls as wives and homes where there is "plain living and high thinking." We do not claim that all the misery and sin caused by this state of things is due entirely to the men. The number of men who are "gluttonous, wine-bibbers, and friends of publicans and sinners," is not much in excess of the number of women, who, when in the wilderness, cry out for the succulent roots, fruits, and flesh-pots of Egypt. Like the children of Israel, onions and carrots are better in their eyes than love and children with privation. We agree with Goethe, that no man is properly dependent who is not wholly independent, and with Emerson, that no man is a whole man who cannot earn an honest livelihood. Neither, in our opinion, is any woman properly dependent who is not wholly independent, nor is she a whole woman unless she can earn an honest livelihood. Still, if the social and economic independence of woman is going to make her avoid marriage, except with men, of assured wealth or position, then it is an evil instead of a good, for it is the sons of capable women that the world is more in need of than their personal efforts. Francis Galton has pointed out in all his works that gifted men have always had intelligent and well-endowed mothers. Darwin, in his "Descent of Man," says: "There is hardly a man of rank in Persia who is not born of a Georgian

or Circassian mother. These two nations surpass all the world in personal beauty. The Persian nobles get all their beauty from their mothers and not from their fathers, who are the descendants of the Tartars, who are an extremely ugly race." Still, variation in bodily structure and originality of mind is claimed by Darwin to occur more frequently in the male than in the female, and hence arises the need of women seeking a capable, rather than simply a rich man.

Two citizens courting the daughter of Themistocles, he preferred the worthy man to the rich one, and assigned this reason: He had rather she should have a man without money, than money without a man. Your Midas, that turns everything into gold that he touches, rarely begets "golden lads," as Shakespeare calls the children of genius. The father of the "immortal William," himself failed utterly in business, but he loved art and the drama, and he had hospitable instincts and begot a "golden lad." Love of money destroys the higher instincts in man or woman. "Possession," Renan has said, "is not an evil, yet the acquisition of riches implies some imperfection, because, if the wealthy man had been less eager for gain, less engrossed in business, more mindful of his spiritual life; if he had given more alms and shown more of the liberality which marks a lofty mind, he would not have been so rich. We make our fortunes by our faults, because, in order to become wealthy, we must insist upon our rights, be careful of our money, take advantage of others, go to law; things which, although not wrong, are not the best nor the fit work of a lofty mind." As the proverb says, "The rich man's wealth is his strong city, and the destruction of the poor is their poverty, but the labor of the righteous tendeth to life." Let us hope that all the labors of woman and her higher education tendeth to righteousness and to life.

And this seems to be the fact, according to Mrs. Alice Freeman Palmer, a former president of Wellesley College, who, at a recent meeting of the Quill Club of New York City, said: "Girls go to college for the very reason that sends their brothers to college. The question of health has been tested, and the results show that women's colleges has laid a strong and healing hand on the American home." She dwells also on the earnestness and consecration of the educated woman who leaves college asking, not, what can I get, but what can I do? That educated women are doing something is evident, since this year in Yale College, for the first time in its history, a woman in the post-graduate department joined in one of the famous debates in the Mathematical Club, by reading a paper on the "The History of the Infinite Series," and another young woman recently read an interesting paper before the Biological Seminary of Poughkeepsie upon "Driesch's Developmental Mechanics."

Man, the "independent variable," is beginning to see that the "dependent variable" is on his track, and he is saying to his intellect, as the whiting in "Alice in Wonderland" said to the snail: "Can't you walk a little faster. There's a porpoise close behind me treading on my tail." Although up to the present, woman has shown less originality or inventive ability than man, still she remembers more, and her superior intuitive judgment is doubtless due to this fact. It is now well recognised that intuitional thought is cerebration so rapid that the mind cannot note the intermediate steps. Von Folk, in his "Art in the House," says: "Everything really great and beautiful which we know about and everything which exists to charm our astonished gaze is the creation of man. The temples of Egypt and Greece, the gigantic domes of the Middle Ages, the sculpture of the Parthenon, the frescoes of the Vatican, and all the other objects of pilgrimages to men of culture, 'whose souls are ever reaching for the land of beauty,' sprung from the masculine brain and were executed by man's hard hand." Of course, there have been female sculptors and painters who have used artistic language with the hand of a *virtuoso*, and no one maintains that nature has forever shut out the intellect and hand of woman from the field of high art.

But cultured women must show men that their education and economic independence does not engender false pride, but rather those democratic sympathies which prompt them to marry men of merit without regard to their means, and to help them with head and hand to "get something to put in the pot," and also recognise, as Fourier said, that "nothing is so good for *ennui* as a little washing and scrubbing."

There are people who maintain that there are already too many mouths at Nature's table. But this is not correct when all the facts are taken into the calculation. The French nation is now bewailing the smallness of their birth-rate. The celibacy of the intellectual and literary *élite* of the proletariat class is always a public calamity, and yet it is this class of men and women rather than the masses who are debarred by poverty and conscience from marrying and leaving offspring. Letourneau and Westermarck, are the two latest and best writers on the sex problem. The first named thinks that the present form of marriage is not to be the marriage of the future unless the State undertakes the care of the children.

It is unnecessary to discuss this question now, but we may say that the monogamic instinct is so deeply rooted in man's nature that it seems impossible to uproot it. As we regard the Boston Marriage it is not a poor matter, for it points to rich ends, and yet when compared with true marriage, it is a poor matter. We

may say of it as Charles Lamb said of music without words, "It is a frame without a picture."

We know the Leanders are not all dead, and they are ready to-day and will be to-morrow to swim the Hellespont, but the modern Hero must see that her lamp does not go out. All women, however, gifted with mind or money, need the companionship of a husband, and no great woman has escaped this desire. Sappho, the most gifted female genius of any age or country, fell a victim to it. Her unhappy love for Phaon inspired her magnificent "Ode to Venus"—the closing verse of which must find an echo in every woman's heart :

"Come then, now! Come once again!  
Ease my bosom of its pain!  
Let me all my wish obtain!  
Fight my battles thou!"

#### THE REDEMPTION OF THE BRAHMAN.

BY RICHARD GARBE.

##### I. THE FANATICS.

"LILAVATI, GOPA, make haste! help me to bolt the door of the house, and fasten the windows of the ground floor; I hear the feast-day processions coming, and I fear they will meet near by." Thus shouted the merchant Krishnadas to his sister and daughter, and the two women ran quickly out of the "zenana" down the stairway, for they knew there was danger in delay. When they had closed the strong wooden door, and secured it by means of an iron cross-bar, they breathed more freely.

It was in Benares, in October of the year 1840, at the Mohammedan feast of Muharram. As it not unfrequently happens, one of the numerous feasts of the Hindus fell upon the same day, and both sects were about to carry out the requirements of their religion by a procession. The Mohammedans moved toward the mosque of Aurangzeb, whose slender minarets tower high above the holy city of the Hindus; the adherents of the native faith, toward the neighboring temple of Vishesharnath. The two processions had to pass from opposite directions through one of the narrow streets leading from the *Chandi Chauk*, the Moonlight market, to the mosque.

On this street stood the house of Krishnadas. From the window of the upper story the family of the merchant looked out with breathless interest; for on the left could be heard the mournful cries of the Mohammedans, "Alas, Hassan! alas, Hussain!" in remembrance of the murder of the two sons of the Caliph Ali, and his wife Fatima; while on the right the murmuring of the praying Hindus became more and more distinct. It was but a few moments and the two processions met before the very door of Krishnadas. Involuntarily the shouts and prayers ceased, and for a moment a deep expectant silence ensued.

Then, from the front rank of the Hindus, a tall young man with firm energetic features, of a strongly marked foreign type, stepped forward and spoke: "Make way, and let us pass!"

But scarcely had he spoken when a howl of anger arose in the ranks of the Mohammedans: "Will you fall back, you unbelieving dogs!" and the foremost of the Moslems leaped forward, swinging the clubs with which they had provided themselves in anticipation of a conflict.

The Hindus began to fall back muttering; but the youth who had appointed himself their spokesman turned upon them a glance of boundless astonishment, drew himself up haughtily, and cried to his yielding comrades: "How now? will we give up the field for the cowslayers, the unclean herd? Stand, and force them back!"

A howl of rage from the Mohammedans was the reply, and in a trice they had surrounded the bold youth and separated him from his companions. Then with a swift movement he seized the club from the nearest of his assailants, smote him to the ground, and before the Mohammedans could recover from their astonishment at the unprecedented occurrence, with lightning speed he struck down a second, third, and fourth. A cry of surprise escaped the lips of Gopa looking out of the window with breathless attention: "Look! look! it is Mahadeva who has come down to destroy all enemies of our faith!"

At this very moment she cried out anxiously, for the supposed god had received a fearful blow on the breast, and sank against the door of the house. A red-bearded Mollah with glittering eyes shouted above the tumult, "Let me through to kill the dog!"

Willingly they made room for the fanatic in whose uplifted fist a dagger gleamed, but before he reached his victim something unexpected happened; the house-door flew open, the unconscious Hindu disappeared, and in a few seconds the cross-bar grated behind the closed door. The Mohammedans were indignant and endeavored to break down the door, but the well-joined timbers withstood them. A few moments longer the uproar continued, until the guards of the public order appeared, led by the English officer under whose supervision the police were placed. The sight of the much feared magistrate, who was seen in the interior of the city only upon special occasions, had a quieting effect upon the excited throng. Several arrests were made, and the remainder dispersed, while the angry Englishman spoke thus to those departing: "One and all of you deserve that the graves of your fathers, your grandfathers, and your great grandfathers should be polluted with the blood of the Pariah dogs."

In the meantime the young Hindu had been lying without a sign of life upon the flag-stones of the en-

trance-hall. His turban had fallen off, and the heavy hair of deepest, glossiest black, hung tangled over his forehead and temples. The merchant who had rescued him gazed awhile upon the interesting face, and said to himself: "He is not a native of our place; I should like to know to what caste he belongs; he looks as if he were a descendant of our old warlike races." Then he called servants and ordered them to carry the wounded man into a sleeping-chamber.

Lilavati and Gopa hastened forward with fresh water, bathed him carefully, and soon they had the pleasure of seeing the stranger move uneasily and then open his eyes. The young man looked in astonishment about the room, drew a few deep breaths, then raised himself. "Whoever you are," said he, "you must have saved me. I thank you." There was something lofty and condescending in his manner of expression.

"Tell us first who you are, and of what caste," replied the merchant.

"I am called Ramchandra, and I am a Brahman from Jeypur in the Rajputana. I did not shun the long journey to the holy city, because I hoped to learn here from the most distinguished teachers of our land, what I could not learn at home."

Krishnadas bowed his head in assent and stood silent for a time. Evidently he had expected different information, for the young man did not look like a student. "Have you been long in our city?"

"Only eight days. I am not yet accustomed to your ways, and I fear I never shall be. The people stare at me as they would at a wild animal."

"Well, you certainly are a hot-headed man," replied Krishnadas, smiling; "of that we have just had evidence. Thank the gods that they have saved you to-day from greater harm. But, before you depart—and being a Brahman, you will not willingly remain longer than necessary under my roof—hear our name. I am the merchant Krishnadas, this is my widowed sister, Lilavati, and this my daughter Gopa, whose husband lives at present in Kashmir."

Lilavati had in the meantime veiled her face, not only to conceal from the stranger her pale, sorrowful features and her smooth shaven head, but also because the law of widowhood expressly commanded her to do so. Gopa, however, looked at the young Brahman steadily and without embarrassment. Since she had grown up her father had not confined her to the "zenana," but permitted her to share in his affairs, and enjoy more social intercourse than is customary in a Hindu household. In this manner she had gradually lost the proverbial shyness of young Indian maids and wives. Gopa was surpassingly beautiful, of stately size and voluptuous form; her features were nobly chiselled, and out of the large almond-shaped eyes shone

cleverness and goodness. At her father's wish she had accustomed herself to veil her head only when she left the house, but within doors to present herself unveiled to the friends and guests of her father. Nor was she, according to the usual custom of the land, overladen with jewels; only a tasteful golden ornament set with pearls hung upon her forehead, fastened in her waving hair, and upon her wrists she wore heavy silver bracelets whose fastenings were in the form of serpent heads.

Ramechandra gazed a long time as if blinded. Then he said: "By all the gods, no Brahman wife in Hindustan need be ashamed to be like you!"

Gopa would have been no true Hindu, had not her feminine vanity been gratified at this ingenuous expression of admiration. A scarcely perceptible smile of pleasure overspread her features, but she wished to deprive the young man of the idea that she regarded herself as inferior to him, so she replied: "I have never had a desire to belong to a higher caste, nor to be any other than a merchant's daughter, or a merchant's wife."

Ramchandra was astounded. Evidently the thought had never occurred to him that a woman lived upon earth who did not wish to have been born a Brahmani. With a bow to the women he turned to go, but he parted from Krishnadas with the words: "May the gods reward you for what you have done for me to-day! Salaam!"

(TO BE CONTINUED.)

---

## CORRESPONDENCE.

---

### PROTECTION IN NEW SOUTH WALES.

*To the Editor of The Open Court:*

It may interest you to know that protection, so far as concerns New South Wales, is practically doomed. The only tangible results of the tariff introduced by Sir George Dibbs, about two years ago, are a restriction of our imports, a loss of an appreciable amount of our re-export trade, a general impoverishment of the people, an element of great uncertainty in business, a serious inconvenience to small importers, and a wide-spread, growing dissatisfaction with a policy, which, instead of causing new industries to spring up, wages to rise, and universal prosperity, has created a huge deficit in the revenue, disorganised trade, and swelled the ranks of the unemployed. This, I assure you, is no fancy picture; and in Victoria, where the tariff borders on prohibition, things are even worse. In both colonies and in Queensland the farmers seem to be alive now to the fallacies of protection, and there appears to be a strong movement in this colony and south of the Murray to abolish, or at least modify, the tariff. There is some talk about a Customs' Union between the colonies, but how this is to be brought about is not very clear, unless each state is prepared to have its tariff amended and fixed by the majority. I question whether New South Wales will accept federation, or even a Customs' Union, if the price be a larger measure of protection. The fact is undeniable, that under free trade we have advanced; it is equally true that under protection we have lost ground.

J. STANLEY ADAM.

SYDNEY, AUSTRALIA, June, 1893.

## SELFHOOD.

BY CHARLES A. LANE.

What am I that sayeth I,  
 Here in mid-infinity,  
 Where no echo can reply ?

I that pierced the ancient Night,  
 Till the fitful phosphor-light  
 Of a Consciousness gives sight !

I that stay, though ceaselessly  
 Crumbling futures, drifting by,  
 Fill the Past's inanity !

I that am, and evermore,  
 Out of nascent Being's store,  
 Am becoming newer lore !

I that like to harp-strings am,  
 When the midnight thro' their calm  
 Pulses with Æolian psalm !

I on which the Forces press,  
 Here in brain's obscure recess,  
 Making worlds in emptiness—

Making from the eternal Now  
 Mystic symbols ever grow  
 In kaleidoscopic show ;

Whilst I doubt if real or dreaming  
 Be the multitudinous seeming  
 That athwart the Life is gleaming ;

As I, like a Janus, sit,  
 With a vision that doth flit  
 Out and inward blending it—

I that know not whence nor whither,  
 Neither why the Life made hither,  
 If it bide or if it wither.

What am I that sayeth I,  
 Here in mid-infinity,  
 Where no echo doth reply ?

## NOTES.

We begin with the present number the publication of a short novel by Richard Garbe, entitled "The Redemption of the Brahman." The author is Professor of Sanskrit at the University of Königsberg in Prussia. His works are very scholarly and most of them treat of the recondite subjects of ancient Indian rituals and Brahman philosophy. He has contributed an article on Hindu Monism to *The Monist*, which appeared in Volume 3, No. 1. His "Indische Reiseskizzen" (Berlin: Paetel, 1889) is a popular work which made him known in Germany as a brilliant literary writer outside the pale of his science. Professor Garbe travelled through India during 1885 to 1887 as a commissioner of the Prussian Government, and he used this opportunity to make a special study of the Indian philosophical systems in Benares, the metropolis of Brahman wisdom. His relations to the native savants became more intimate than is usually the case between Europeans and Brahmans. Many observations of his are embodied in this little tale "The Redemption of the Brahman," which is not only a fascinating sketch of the religious life of the native Indians but also a picture of the aspirations which in exceptional cases prompt faithful believers among the Brahmans like so many Christians of Europe and America to outgrow the old rituals and ceremonies of a dogmatic and narrowly sectarian worship, and to widen into a cosmic religion of humanitarianism.

INSTRUCTION given by correspondence to students of Plato, Aristotle, and other philosophers. Write for Circular. Editor *Bibliotheca Platonica*, Osceola, Mo.

## THE MONIST.

A QUARTERLY MAGAZINE

OF

PHILOSOPHY, SCIENCE, RELIGION, AND SOCIOLOGY.

CONTENTS OF VOL. III, NO. 4, (JULY, 1893.):

NATIONALISATION OF EDUCATION AND THE UNIVERSITIES. By H. von HOLST.  
 MEANING AND METAPHOR. By the HON. LADY WELBY.  
 REPLY TO THE NECESSITARIANS. Rejoinder to Dr. CARUS. CHARLES S. PEIRCE.  
 THE FOUNDER OF TYCHISM: HIS METHODS, PHILOSOPHY AND CRITICISMS. In Reply to Mr. Charles S. Peirce. EDITOR.  
 THE FOUNDATIONS OF THEISM. By PROF. E. D. COPE.  
 LITERARY CORRESPONDENCE.  
 Germany.—CHRISTIAN UFER.  
 BOOK REVIEWS.  
 PERIODICALS.

SINGLE NUMBERS, FIFTY CENTS.

TERMS OF SUBSCRIPTION: \$2.00 a year, post-paid, to any part of the United States, Canada, and Mexico; 10 foreign countries in the Postal Union, \$2.25; single numbers, 60 cents.

In England and U. P. U. 2s. 6d.; yearly, 9s. 6d.

## THE OPEN COURT.

"THE MONON," 324 DEARBORN STREET.

CHICAGO, ILLINOIS, Post Office Drawer F.

E. C. HEGELER, PUBLISHER.

DR. PAUL CARUS, EDITOR.

TERMS THROUGHOUT THE POSTAL UNION:

\$2.00 PER YEAR.

\$1.00 FOR SIX MONTHS.

N. B. Binding Cases for single yearly volumes of THE OPEN COURT will be supplied on order. Price, 75 cents each.

## CONTENTS OF NO. 316.

DO NOT FORCE YOUR RELIGION ON OTHERS.	
EDWARD C. HEGELER.....	3799
THE RELIGION OF SCIENCE AS A BASIS FOR A UNIVERSAL RELIGIOUS UNION. MERWIN-MARIE SNELL.....	3799
BOSTON MARRIAGES. SUSAN CHANNING.....	3801
THE REDEMPTION OF THE BRAHMAN. RICHARD GARBE.....	3804
CORRESPONDENCE	
Protection in New South Wales. J. STANLEY ADAM...	3805
POETRY.	
Selfhood. CHARLES A. LANE.....	3806
NOTES.....	3806