

# THE OPEN COURT.

A WEEKLY JOURNAL

*DEVOTED TO THE RELIGION OF SCIENCE.*

No. 318. (VOL. VII.—39) CHICAGO, SEPTEMBER 28, 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.

## AN EARLY SOCIETY FOR POLITICAL INQUIRIES.

### AN INTERESTING HISTORICAL DOCUMENT.

CONTRIBUTED BY MONCURE D. CONWAY.

On the ninth day of February, 1787, there was formed in Philadelphia, in the house of Dr. Franklin, "The Society for Political Inquiries." It was the first Society of that kind formed in America, and I believe, has had no successor, unless an exception be found in an association of ladies in New York who for some years have been meeting for the study of political history, and the discussion of political principles. Within eight months after the formation of the Society in Philadelphia the Constitution of the United States was framed, and as it was just that these inquirers desired to influence there seemed to be no further aim for the Society, and it was discontinued.

From that time Americans have assumed that their political system is complete, their Constitution an inspired instrument. Nevertheless, it contains articles fundamentally opposed to the principles of Franklin, Paine, and other eminent statesmen who formed this early association. They were, for instance, opposed to Presidency, as an unrepugnant office, and in favor of only one legislative chamber. I have discovered the "Rules and Regulations" of the Society, which, though printed by "Robert Aitken, at Pope's Head, in Market street," have never to my knowledge been published. These Rules have, indeed, nothing peculiar about them (it is arranged to have papers read and discussed) but the Preamble — no doubt written by Thomas Paine — is of much interest. I send it to you with the hope that it may prove not merely interesting, but suggestive.

John Stuart Mill once remarked in my hearing that nothing in America surprised him more than that, among a people so progressive, no school of constitutional criticism had been developed, and that the most eminent thinkers had apparently proceeded on the principle that no improvement in the science of government has been discovered since the last century. We have, perhaps naturally, devoted our first century

as a nation to self laudation; is it not time for the duty of self-criticism to begin?

The Preamble in which the old spelling is retained, is as follows:

"The moral character and happiness of mankind are so interwoven with the operations of government, and the progress of the arts and sciences is so dependent on the nature of our political institutions, that it is essential to the advancement of civilized society to give ample discussion to these topics.

"But important as these inquiries are to all, to the inhabitants of these republics they are objects of peculiar magnitude, and necessity. Accustomed to look up to those nations from whom we have derived our origin, for our laws, our opinions, and our manners, we have retained with undistinguishing reverence their errors with their improvements; have blended with our public institutions the policy of dissimilar countries; and have grafted on an infant commonwealth the manners of ancient and corrupted monarchies.

"In having effected a separate government, we have as yet effected but a partial independence. The revolution can only be said to be complete when we shall have freed ourselves, no less from the influence of foreign prejudices than from the fetters of foreign power. When breaking through the bounds in which a dependent people have been accustomed to think, and act, we shall probably comprehend the character we have assumed, and adopt those maxims of policy which are suited to our new situation.

"While objects of subordinate importance have employed the associated labours of learned and ingenious men, the arduous and complicated science of government has been generally left to the care of practical politicians, or the speculations of individual theorists.

"From a desire of supplying this deficiency, and of promoting the welfare of our country, it is now proposed to establish a society for mutual improvement in the knowledge of government, and for the advancement of political science.

"With these views, the subscribers associate

themselves under the title of *The Society for Political Inquiries*, and under the following laws and regulations."

#### LAWS AND REGULATIONS.

I. This Society shall consist of fifty residing members, and shall meet every Friday fortnight, at half past six o'clock in the evening (the chair to be taken precisely at seven) except during the months of June, July, August and September, when their meetings shall be discontinued.

II. There shall be a president, two vice-presidents, a treasurer, and two secretaries, who shall be elected annually by ballot on the second Friday in February.

III. Persons residing at a distance shall be eligible into the Society as honorary members, but shall not be entitled to the privilege of electing.

IV. Every candidate for admission shall be proposed by at least two residing members, who shall give in his name in writing with their own subscribed to it. After which one of the acting secretaries shall read aloud the name of the candidate as well as of the nominating members, at two successive meetings previous to the election.

V. Every election shall be conducted by ballot, twelve members at least being present; and the votes of three-fourths of the number present, shall be necessary to the admission of the candidate.

VI. Each residing member shall pay twenty shillings on his admission, as well as fifteen shillings annually, towards the expenses of the Society.

VII. A committee of papers shall be appointed annually by ballot, on the same evening that the officers of the Society are elected. This committee shall consist of the president, vice-presidents, and six other members of the Society, and shall decide on the propriety of reading or publishing any paper which shall be presented to the Society. But they shall not proceed to any decision unless five of their number are present. Nor shall any essay, or the name of its author be published, without previously obtaining his consent.

VIII. The attention of the Society shall be confined to subjects of *government and political economy*. And members having any essays, facts, or observations on these subjects, that they wish to have read in the Society, or any political queries that they may be desirous of having discussed in conversation, shall give the same into the hands of the president or vice-president who shall communicate the same to the Committee of papers and take order thereon.

IX. The president or vice-president shall announce to the Society, what papers are to be read, and what subjects to be discussed at their next meeting.

X. A fair record shall be kept of the proceedings of the Society, which shall be open to the inspection of the members.

XI. Medals shall be adjudged at the discretion of the Society to the authors (whether members or not) of the best essays upon such subjects as the Society may propose for that purpose. The votes in these cases shall be taken by ballot.

XII. If any person to whom a medal shall be adjudged, should not be a member of the Society, he shall be included in the list of honorary members.

XIII. The president or vice-president shall have power to call at any time a special meeting of the Society.

XIV. The Society shall be subject to such laws and regulations as shall be made from time to time. But no laws shall be enacted, rescinded or altered without the presence of twelve members, and without the consent of three-fourths of the number present: Nor shall any such measures be proposed, without notice

has been previously given at two successive meetings of the alterations or additions intended to be made.

XV. There shall be a penalty of one shilling paid by every member not attending at any meeting, either stated or special, provided he be not out of town or confined by sickness.

#### *President,*

His Excellency B. FRANKLIN, Esq

#### *Vice-Presidents,*

GEORGE CLYMER,

WILLIAM BINGHAM, Esqrs.

#### *Treasurer,*

ROBERT HARE, Esq

#### *Secretaries,*

WILLIAM BRADFORD,

GEORGE FOX, Esqrs.

#### *Committee of Papers,*

BENJAMIN RUSH,

JOHN ARMSTRONG,

WILLIAM BRADFORD,

FRANCIS HOPKINSON,

WILLIAM T. FRANKLIN,

WILLIAM RAWLE, Esqrs.

#### *Members,*

BENJAMIN CHEW, JUN.,

JOHN D. COX,

TENCH COX,

THOMAS FITZIMONS,

GEORGE FOX,

HENRY HILL,

JARED INGERSOL,

WILLIAM JACKSON,

JOHN JONES,

ADAM KUHN,

THOMAS MIFFLIN,

JOHN MIFFLIN,

ROBERT MILLIGAN,

ROBERT MORRIS,

SAMUEL POWEL,

JOSEPH REDMAN,

DAVID RITTENHOUSE,

THOMAS RUSTON,

EDWARD SHIPPEN,

ARTHUR ST. CLAIR,

CHARLES VAUGHAN,

SAMUEL VAUGHAN, JUN.,

JAMES WILSON,

CASPAR WISTAR.

[Thomas Paine's name is not included because he resided at Bordentown, and also was just making his preparations to leave for Europe, which he did about three months after the formation of the Society. There is, however, evidence of his connexion with the Society, before which he read a paper on the Incorporation of Towns. He was probably an honorary member.]

#### MOTHERS, NOT POLITICIANS, WANTED.

BY HERMANN LIEB.

A NUMBER of American women, afflicted with the idea that womanhood is not correlative but identical with manhood, have met in congress in Chicago, said many sensible and many not so sensible things, and have returned home, no doubt, with the assurance of conquerors. They adjourned, apparently, with the conviction that, society, having heard their plea for "Justice," would recognise this identity in politics as well as in law at the first favorable opportunity.

Susan B. Anthony, the venerated leader of the "woman suffrage" movement, the all-pervading and all-inspiring genius of its Congresses, together with many other bright and earnest advocates are, undoubtedly, sincere, conscientious women; but they are all unbalanced, the effect of mental indigestion, more or less. When descanting upon Thomas Jefferson's inalienable rights declaration they do not perceive that suffrage is not one of these rights, and, if it is a right



at all, it is "alienable," because the natural law of self-preservation, which is paramount to all others, imposes upon the state the duty to so restrict, circumscribe and regulate this right as will best subserve the welfare of the people, and best secure the perpetuity of its political institutions. "Life, liberty and the pursuit of happiness" are the inalienable rights of the human family, "irrespective of race, sex, color or previous condition of servitude"; but, no sensible man or woman will maintain that these natural rights are violated because the state deems it advisable to exclude the savage Indian or the civilised Chinese from the voting privilege. It would be absurd, however, to deny that, under certain conditions and in exceptional cases, it might be a wise and equitable measure for the state to extend suffrage to women; but owing to natural disabilities, and the important and absorbing duties imposed upon her, sound statesmanship would seem to demand the restriction of this right to men as a rule.

Suppose the state were to concede this privilege to American mothers, and the minds of these women were periodically rent by political passions, and, their natural nervousness, unduly increased, were to assume an acute form, what would be the effect upon the offspring of such unnaturally exalted mothers? And what would be the consequence to the state of thus "robbing the nursery" to supply "hustlers" for political caucuses, and stump-speakers for congressional districts?

Again, it is supposed the vote given to individuals for the management of public affairs, is given to rational and sufficiently well-informed beings to be used conscientiously and intelligently. If the majority of men who do the voting to-day fall behind the standard desired, not only would it be unwise but criminal for the state to increase the evil by increasing the number of indifferent voters.

The speakers at the suffrage congress, while uniformly deprecating the fact that women as a class were uninformed in almost every branch of human knowledge, demanded as a right, that this far reaching voting-power, which in the hands of ignorant males works infinite mischief in all of our large cities, and has been degraded to mere mockery in the South, be duplicated by intrusting it to an almost equal number of ignorant, easily influenced females. The duplication of depreciated bank stock by doubling its shares would be quite as rational.

The greatest drawback to the success of the movement, however, is the women themselves. The great mass of females, both married and single, instinctively shrink from the very thought of actively engaging in the bitter turmoils of a political campaign; the finer sensibilities of her nature revolt at such promiscuous

associates. It would be cruel to tear womanhood from her æsthetic pedestal and transform her into caricature to be jostled about at polling places, her voice mingling in angry debate at political meetings or in legislative halls. If not so serious, it would be amusing to see the many absurdities and note the incongruities that must necessarily result from the introduction of this new idea, the mixing up of the sexes, miscalled the "Emancipation of Woman." And yet, the complete exclusion of women from all participation in political affairs would be just as unwise and mischievous. Women of leisure, intelligent and inclined to study the science of politics, or, to aid in the promulgation of sound social, and economic doctrines, in a womanly and not masculine way, are needed to bring politics back to its former æsthetic state. An intelligent woman readily perceives that, while nature and her necessities may debar her from active public life, in a thousand ways she may take part in the solution of public questions. This differentiation in political activities does not imply superiority or inferiority, nor inequality of rights. It is merely a matter of policy and propriety. "Men are better adapted to do one thing and woman to do some other thing; there is no work men can do alone and do it well, and there is no work women can do alone and do well; he excels in some qualities and she in others: by united action,

*"Wird das Werk den Meister loben."*

This reciprocal relation of the sexes our women suffragists seem to be unable to perceive, and until they do they will not cease this unnatural struggle. In the meantime, however, I believe the human species will move on irresistibly toward its destiny.

Statistically the sexes are born about equal in number: physiologically they are meant to marry, and most of them do marry; whenever a girl or a man remains single it is rarely from choice, and our "Bachelor girl suffragist" will never, or hardly ever, confess that disappointment in love caused her to remain in single blessedness. Hence, family life being the rule, while singleness is the exception, the proposition to remodel society agreeably to the views of the exception is unreasonable.

It is in the holy circle of the American family where the solution of our great social problems must be worked out. There the father is considered the breadwinner; the mother the superintendent of the household. It is in the family that woman is at her best; it is not the father nor so much the school but the mother that forms the character of the future citizen of the republic. She is the natural economist and moralist of the family. The line of demarcation between the sphere occupied by the manager of an extensive family household and that of the manager of a state household is one of magnitude merely. The

one is more complicated than the other, but the governing principle is exactly the same in both. Both are charged with the useful application of their respective resources. The average housewife intuitively understands the duties the members of the family owe to each other, and to themselves. She, also, knows that good morals command moderation in their wants; industry and conscience in their labor; economy in the use of their means, and a careful regard for justice and the amenities of life in their relations with each other and with their neighbors. Adam Smith wisely says:

"What is prudence in the conduct of every private family can scarce be folly in that of a great kingdom."

Thus, the national edifice is but the superstructure of the family units, and unless its administration is regulated in harmony with the management of all its parts it cannot permanently remain a homogeneous unity. If the mind of the future citizen is inculcated with the equitable principles prevailing in most households, if he is impressed with the truth that the business affairs of the Republic must be managed by the same common-sense methods practised in the household of his mother, the future American statesman will be able to solve the economic and social problems without the aid of women in practical politics.

#### THE REDEMPTION OF THE BRAHMAN.

BY RICHARD GARBE.

[CONTINUED.]

##### II. THE YOUNG BRAHMAN.

Ramchandra had begun his studies in Benares with several of the most distinguished teachers. Although he pursued the usual routine of education, and did not neglect the courses in higher grammar, rhetoric, and the like, yet from the beginning philosophy had most captivated his mind,—not the subtle teachings of logic, which the acuteness of the Hindus is wont most to enjoy, but the deeper wisdom of the great Indian Pantheism. He was not loved by his fellow students, so he did not attempt to become intimate with them; he lived to himself, and applied himself to his tasks with a genuine zeal. However, in spite of the pleasure which his literary activity gave him, after a few weeks a gloomy expression was noticeable upon his face.

Ramchandra had come to Benares with limited means and false expectations. He had not doubted that by earnest efforts he would soon succeed in finding an employment sufficiently lucrative to supply his small necessities during the years of study, but in this expectation he now saw that he had been deceived. Between five and six thousand youths, with the same aim in life, lived in the holy city, almost all in the most moderate circumstances, hundreds of them quite without means, and compelled to acquire the barest necessities of life. Ramchandra had no connexions, and as a be-

ginner attracted no special attention with his teachers. O, if he had only worked among them a couple of years, and had an opportunity to distinguish himself! Then his chance would have been much better. His anxiety from month to month became more intense, until one day he counted his money and found that it was now barely sufficient for a return to his distant home. With a deep sigh he formed his unavoidable decision; to give up his life ideal and return to his father's house. On the day following a caravan was to start for the principal city of Rajputana, and he determined to join it.

On the next morning after the prescribed bath in the holy stream, Ramchandra wandered with bowed head through the narrow streets. The noise of traffic did not disturb him in his sorrowful thoughts. Suddenly he stopped and looked up. Here was the very place where the conflict with the Mohammedans had occurred, and where he had learned with shame how cowardly the Hindu was. And there too stood the house of Krishnadas. Acting upon the impulse of the moment he knocked at the door. He would say farewell to the only man in Benares who had done him a favor.

Krishnadas received him joyfully, but at the same time expressed surprise to see him so melancholy. "What!" said he, "you are about to leave Benares after a sojourn of scarcely six months? What is your reason?"

"The basest of all cares drives me away from my newly begun studies," replied Ramchandra, "the need of daily bread."

Krishnadas seemed to reflect a moment, then he arose, laid his hand on the young man's shoulder, and said with heart-winning kindness: "Ramchandra, till now the gods have blessed my business; I have more wealth than I need."

Ramchandra attempted to rise, a deep blush overspread his countenance; but Krishnadas pressed him back upon the seat, and continued: "Mark you, I have never found time to devote myself to study, though if I could I should gladly have done so. If you would not refuse to enter the house of a merchant now and then of an evening, and relate to him the ancient history of our land, the great battles of our famous families, and other things worth knowing, the old merchant would be in your debt, not you in his. I beg of you, say nothing, but accept what I give."

Krishnadas opened an ironbound chest, and took from it a heavy leathern purse. For a moment the Brahman hesitated, then he stepped nearer Krishnadas and said "I thank you"; and the tone of his voice was gentler and warmer than before.

As Ramchandra left the house with glistening eyes and swinging steps, he vowed henceforward to strive



with all his strength for an independent livelihood, and to give back as soon as possible to his noble-hearted helper the gift which he held concealed in his garment. Had he turned his head he would have seen that Gopa stood at the window looking after him.

From that time the young Brahman came often to the house of the merchant, but he did not partake of his meals, for in so doing he would have committed an inexpressible wrong, and would have forfeited for all time the privileges of his caste.

### III. GOPA'S HUSBAND.

Almost four years have passed since the day on which our story opened. One who had not seen Krishnadas during that time could tell by a glance at his careworn countenance, that things must have greatly changed in his household. In the large front room of the first story, his bookkeeper, a bronze colored Bengali with large prominent lips, was making a business report.

After listening a long time in silence Krishnadas interrupted him with a gesture of impatience. "Enough! your words inform me that my affairs are constantly growing worse. Now, in Benares, only those are prosperous, who make respectable trade a side issue and lend all their available money to poor people at usurious rates. Matters have indeed reached a sad state."

"Keep up your courage, Master," said the bookkeeper cheerfully, "the prospect for the next month is favorable; the harvest will be better than for many years. And one who, like you, is diligent in establishing new relations, may expect rich returns this autumn."

While the last words were spoken a servant appeared at the door and announced a visitor: "Sir, a man is at the gate who wishes to speak with you,—Lakshman of Cashmere."

Krishnadas sprang up joyfully and cried: "Ah, the friend of my youth! most heartily welcome!" On the way to the door, however, he turned around once more and spoke to the bookkeeper, who, gathering up a quantity of papers was about to leave: "Do your utmost that the grain delivery to Nepal does not fail us."

The next moment the two friends met.

"Krishnadas!"

"Lakshman, is it really you? Fully twenty years have passed since we saw each other, and yet how little you have changed in that long time!"

"And I," replied the stranger, "would have known you among a thousand. And yet I think that the 'gay Krishnadas'—you know we always called you that when a boy—is not so cheerful as of old. On the contrary,—the deep furrows on your forehead,—have

things taken a bad turn with you? Does your business trouble you?"

"Yes, it does. But how is it with you?"

"Very well, the gods be praised. I have never regretted that when a young man I took my little inheritance and went to Cashmere. The fine weavings of my new home always find a market. I am here now with goods worth more than a hundred thousand rupees. I have pitched my tents close to the city. You must come to-day to examine our fine stuff; you will take pleasure in it." Here Lakshman paused, looked inquiringly at his friend for a time, then asked in a lower tone: "Krishnadas, was it really business alone that drew these wrinkles on your forehead? And this sorrowful expression on your face,—speak, what troubles you?"

"Come, sit down," said Krishnadas, "it is not to be told in a few words."

When the two men had seated themselves opposite each other upon two cushions, Lakshman remarked: "Eighteen years ago your wife died; you wrote me of it; she had just given life to a daughter."

Krishnadas's eyes lighted up. "Yes, to Gopa, to my only child. She is my sole delight. She is not only good-hearted, she has also grown beautiful, very beautiful, and clever." But with a sigh he gently added, "May she only grow happy!"

A few moments he was silent, looking thoughtfully on the ground. Then he bestirred himself, as if he would throw off a disagreeable thought, and began to talk. "You will scarcely remember, Lakshman, that I have a younger sister, Lilavati. When scarcely out of her cradle, she was wedded to a boy of our caste, a child just learning to talk, who knew not what a boy and maid are, much less what a husband and wife are. Two years after the marriage that boy died of small-pox."

Lakshman shook his head sadly. "A hard fate; very hard for the widow who has before her a long life of denial and sacrifice,—for the law forbids her to enter upon a new marriage. A wretched, sad existence, indeed! The Sahibs who now rule our land have not done well to forbid the ancient holy custom, in accordance with which the widow accompanied the dead husband upon the funeral pile. A quick death in the flames, with the assurance that she was cleansing herself and her husband from all sin, and that she would lead a happy life with him in Vishnu's heaven, is a far happier fate than the life of a widow upon earth."

Krishnadas nodded assent several times and continued: "I can scarcely bear to recall what my sister has endured since that time; how the poor little creature, without understanding what widowhood meant, was clad in a dark robe,—how she stood there, a pitiful sight, shorn of her beautiful hair. She herself knew not how

she looked ; she ran upon the streets to her playmates, and they,—how it rent my heart!—ran shrieking and horrified from her to avoid the sight of that evil omen, a widowed child. Strange people drove her back into the house with blows. This was repeated a few times ; then poor Lilavati, conquered by fear, ever after remained at home, scarcely daring to look out of the window. So year after year passed. And then the poor, unsavory food, which is ordered for her as a widow, and the regular fast-days, upon which not a bit of food, not a drop of water, must pass her lips ! And why all this ? ”

“It is not well,” interrupted Lakshman, “to torment your brains for this. The gods will it, and what the gods decree always serves a good end, even if we cannot understand it.” Lakshman was from head to foot a Hindu, quite after the liking of the Brahmans.

Krishnadas, however, appeared to disregard the remark of his fatalistic friend and went on with his story. “Since Lilavati has grown up and come to understanding, she has endured all with touching patience, done all that the Purohit, the household priest, has commanded ; has fasted more than was necessary ; often we have seen her sink down in utter exhaustion. Oh, how the sight of her silent misery cut me to the heart ! And many times when I was unnoticed, did I observe her as she stole to the window when a joyous wedding procession was passing by our house, when a youth beaming with happiness was taking his blooming bride to his home. Then I saw how my unhappy sister’s bosom heaved, and how her fingers convulsively clutched her gown. She knew that all the happiness of life in this existence was forever denied her, but never a word of complaint escaped her lips. My parents died, and Lilavati came to my house to become a second mother to my child. I cannot tell how much I thank her, yet I could not brighten her existence. Truly, the Brahman law is hard, and still harder than the law is the Purohit, a rough man, who by the strength of his will has obtained such an influence in our community that no one dares to speak against him. The past month our trouble has increased : a cruel fever has seized my poor sister ; for weeks she has lain in pain, and is so exhausted that we know not how long she will be with us. And that is not all ; another heavy burden lies upon my heart.”

“Still more, my poor friend ? ”

“Yes,” said Krishnadas, “I wished at first to conceal it from you, but perhaps I may now learn from you, who have come from Cashmere, something about Champak.”

Lakshman looked up in surprise. “About Champak, the manager of the vineyards of our Maharaja ? I know him well ; but what is he to you ? ”

“He is my son-in-law, Gopa’s husband.”

With an expression of the greatest astonishment, Lakshman arose. “Champak your son-in-law ! ” But he quickly checked himself and continued in a careful manner. “Champak is a very important man and stands high in the favor of the young prince.”

“And, it is said, that it is very gay at your court—”

“Oh, yes, people know how to live in Cashmere.”

“And to associate with complaisant women ? Do not dissemble, friend ; tell me what I have long foreboded ; what is Champak doing ? ”

(TO BE CONTINUED.)

## CHAPTERS FROM THE NEW APOCRYPHA.

### THE LITTLE BOX.

BY HUDOR GENONE.

PAUL, being at Athens, when he had come down from Mars’ Hill, certain of the philosophers who had heard him came unto him, saying, Show us a miracle !

Then Paul, minded to show forth the power committed unto him answered and said, What sign will ye that I show ?

They say unto him, Make the dumb to speak.

And Paul answered them straightway, saying, Go to now, fetch hither a man born dumb.

And while they yet sought among the throng gathered about him if peradventure any such might be found, Paul lifted up his voice, saying :

Which of the twain is the greater miracle, to make a dumb man speak, or this little box ?

With one accord they answered him : The little box.

Then Paul, having taken from beneath his cloak the little box, set it on the ground in the midst of the multitude. And again he lifted up his voice, saying, What will ye that the little box shall speak unto you ?

They answer him, Let it testify of those things whereof thou hast spoken even this day upon yonder hill.

And Paul (having laid in previously with the little box) touched it gently in the right place, and the box spake, saying, Whom therefore ye ignorantly worship him declare I unto you.

Then were the multitudes amazed and confounded. Some said, This indeed testifieth of the truth ; but others said that the Devil was in the little box. And one of the philosophers questioned Paul concerning what had happened, demanding of him whence came the voice and whose was the voice thereof.

And Paul answered and said, Truly, the voice is the voice of God ; and hath to-day spoken unto you by the mouth of his holy prophet which hath been since the world began.

And when he was questioned further concerning the name of this prophet, he answered them, saying,



There is but one name given unto men worthy of the kingdom of heaven, and that name is Truth. But the name of the little box is Archetype of the phonograph.

Then were the multitude still more amazed. And they said one to another. This is a big name, sure enough. Verily, verily, the name is bigger than the box.

But they wist not,—neither they nor the philosophers,—how much bigger was the idea than the name. And as it was with the little box so with little facts, it was in the beginning, is now, and ever shall be.

#### CURRENT TOPICS.

WHILE the Parliament of All Religions at Chicago is mixing the antagonistic theologies together, and hoping by some sort of spiritual alchemy to fuse them into a sympathetic religious unity, we behold on the other side of the Atlantic the blending of two rival creeds in the same person, and the highest ideals of both welded together in the same soul. Queen Victoria has lately declared herself to be a true Episcopalian and a faithful Presbyterian, free to worship in the temples of either denomination. This is the first actual reality born of the hope that convened the Parliament of All Religions; for, if I may commune in two contradictory churches, why may I not worship in twenty, or fifty, or a hundred? That novel and very startling confession was made by the Queen when she laid the foundation-stone of a Presbyterian church at Balmoral in Scotland; and, curiously enough, on the very day that the Parliament of All Religions began its deliberations. The Queen had no apologies to offer, but seemed rather proud indeed that she was intellectually and spiritually strong enough to believe in more than one religion. With fire and sword, goaded by ecclesiastic piety, the English tried for many years to force the Episcopalian form and faith upon Scotland; with fire and sword the Scotch resisted and courageously maintained their own Presbyterian independence. It begins to look as if the fire and sword were wasted, for now they have a Queen who is the head of both churches and a believer in the religions of both nations.

In the old sectarian days, when men fought over ecclesiastical husks and threw the nutritious kernels of truth upon the ground, it seemed like a theological discord that the sovereign of Great Britain should be at the same time the civil and ecclesiastical head of two churches hostile to each other; and even at this day the zealots on either side wrangle and pray over the strange anomaly. It was left for Queen Victoria to bring the pipes and the psalters and the harps of both churches into harmonious tune by adopting both religions; and this reminds me of an incident that illustrates the subject and at the same time shows the stubborn and unconquerable spirit of the Scottish people. One day I was meandering aimlessly along the High Street in Edinburgh when suddenly I saw a gorgeous procession of gold and silver and brass dignitaries in royal carriages advancing from the direction of Holyrood Palace, escorted by a regiment of dragoons. As they passed me I inquired of a Scotchman, who stood near, if the circus was in town. "No," he said, "it's no circus. Do you see that church over there?"

"Yes."

"Well, the General Assembly of the Church of Scotland begins its annual session there to-day, and this is the state procession of the Earl of Rosslyn, Lord High Commissioner, who will represent the Queen in the General Assembly."

"What! Is the Queen of England the head of the Church of Scotland?"

"No! But the Queen of Scotland is."

I followed the crowd, as my custom is, and got a distant glimpse of the ceremonies. As the Lord High Commissioner entered the church, the whole assembly rose. He then advanced in state, and, bowing low to the moderator, presented his commission from the Queen. The moderator read it aloud, and then put the question, whether or not the Lord High Commissioner should be received. It was very significant that not until the assembly voted "aye" did the Earl of Rosslyn presume to take his seat upon the throne. In this way the children of the old Covenanters clung to the traditions of their fathers; and I have no doubt that every man in the General Assembly would have died rather than surrender to England, or to any other power, the smallest atom of Scotland's ecclesiastical independence.

\* \* \*

After hearing and reading many of the learned and very able addresses made in the Parliament of All Religions, I have been profoundly impressed by their eloquence and their evident sincerity. Inspired by the genius of religious freedom, their tendency is to make men "dwell together in unity." I confess that I have undervalued the scope and policy and the spiritual strength of this comprehensive parliament; but I now believe that in moral splendor it equals the material magnificence of the World's Fair, and its exhibits will not wear out until greater truths prevail. We have had Pan-Anglican councils, and Pan-American councils, and Ecumenical councils, but these were all sectarian, while in this assembly we have a Pan-Anglican, a Pan-American, a Pan-Asiatic, a Pan-African, and a Pan-Australian council combined in one great parliament, where all the faiths have had free speech, and all their advocates fair play. Some timid Christian ministers outside the parliament, and one or two inside of it, religiously condemn it, because, they say, it was not wise to invite the heathens and the pagans to proclaim their doctrines, lest our own might suffer by comparison. They think that Christian temples are of glass and built upon the sand. As physicians of a certain school decline to counsel with practitioners of another school, some Doctors of Divinity refuse to consult with Doctors of Humanity, no matter how critical the case may be. The spirit of the parliament, however, was all the other way; it was tolerant, considerate, and kind. Conspicuously, this appeared in the chairman, a Presbyterian clergyman, dignified in manner, eloquent in speech, of rare tact and executive ability, and courteous to all. He was a fortunate selection, and to him is largely due the success of this novel experiment, the Parliament of All Religions.

\* \* \*

One evening the Caliph of Bagdad, in the garb of a common person, took a walk through the city, so that he might see for himself in what manner the watchmen of the night performed their duties. Becoming weary, he hired a donkey to carry him from one part of the town to the other, and when about half the journey was done, the donkey-driver demanded another fare, saying that he had a right to impose a double tariff after half-past eleven at night. The Caliph refused payment, and was about to show from the Koran that the extortion was illegal, when the donkey-driver called upon two janissaries who were standing by, and they immediately seized the Caliph by the collar and pulled him to the ground; but before they had time to beat him, the prisoner said, "Permit me to introduce myself as the Caliph of Bagdad"; whereupon they fell upon their knees and implored pardon, saying, "Allah! Bismillah! We knew thee not, O Caliph; we thought thee nothing but a common citizen." To this the Caliph answered, that it was as criminal to oppress an ordinary citizen as it was to assault the Caliph of Bagdad, and he ordered the janissaries to be led away to instant execution. This fable teaches that all men are equal before the law.

Something similar to the adventure described in the foregoing paragraph occurred a few nights ago in the city of Chicago. One of the Caliphs of the city, Abou Ben Brentano, Judge of the Superior Court, was riding home on a Cottage Grove Avenue car, and when he reached Thirty-ninth Street the conductor demanded another nickel, which the Judge refused to pay, whereupon two janissaries with blue coats, ornamented with tin stars, took him by the collar and jolted him off the car. Thus the story goes; but before they could use their clubs upon him, he had presence of mind enough to say, "Permit me to introduce myself as Judge Brentano." Then the janissaries begged for mercy, saying, "Arrah! Begorrah! We knew thee not; we thought thee only a common citizen"; but the Judge reported the case to the Chief Janissary, Ibrahim Pasha El Brennan, and he has promised to have the men beheaded. Which reminds me of an incident that occurred at Marbletown. Two lawyers were trying a case before old Squire Margretz, Justice of the Peace, when one of them, becoming angry, threw the Code of Iowa at the other and got the inkstand in return. They exchanged a few blows across the table, when the Squire, interfering, received a tap intended for the opposing counsel. This made him angry, and turning upon his assailant he exclaimed with judicial dignity, "Oh! Oh! You will hit the Court, will you? Then I fine you five dollars." The offender begged for mercy, protesting that he did not intend to hit the Court, but his plea availed nothing. The lesson of that fine was worth more than fifty dollars, and I commend it to the policemen of Chicago, with a bit of legal advice free. Use the club liberally on the humbler citizens, but be careful that you do not "hit the Court."

M. M. TRUMBULL.

## INTIMATIONS.

BY CHARLES A. LANE.

What hunger hath thy mouth to feed,  
That added food but whetteth greed,  
O! Knowledge, eager-eyed?  
What will had fate to serve in thee,  
Thou proper through eternity,  
If aye thy yearnings cried  
Unsatisfied?

What aileth thee to ache with hope  
If what hath wrought desire, doth ope  
No passage to the goal?  
But, lo! from out th' eternities,  
Faith catches echoing promises  
That crown thy doom, O, Soul,  
With Aureole.

## NOTES.

Some time ago, shortly after the holding of the Women's Congress at Chicago, I had the pleasure of discussing the "Woman Problem" with General Lieb, and I was heartily in accord with him when he maintained that salvation from the evils of our social and political corruption could be attained only through the assistance of the American women. "We want," so General Lieb expressed himself, "good mothers in our households, for it is the influence of the mother that impresses itself most powerfully upon the minds of our children." And this is very true. When Napoleon the First observed the symptoms of degeneration in France he employed the remarkable words, "*donnez moi des mères*" (let us have mothers), viz., ideal mothers that will fulfil all the duties of motherhood. When we have such mothers, the most important evils will disappear as a matter of course. While I repeat that I heartily agree with General Lieb, I do not see why the ballot should be any drawback to the development of mothers. I do not believe that woman suffrage will prove a panacea to cure all the

evils of society, but I believe that it will have some good results, and I do not doubt that if our women demand the ballot they will eventually get it. If we restrict suffrage to those who are sufficiently educated to use it wisely, we shall never attain political maturity. We can reach a higher stage of existence only by living up to our ideal, without minding mistakes and the evil consequences of mistakes. When we commit mistakes, we have to suffer from their evil consequences and must try to avoid them in the future. Woman suffrage will at least bring about this one wholesome result, that our ballot-boxes will no longer be placed in saloons or in dingy localities. As matters now are, it is disagreeable to attend to the most important duty of a citizen. As a rule, the voting-place is such that to a self-respecting man it is unpleasant to cast his ballot, and if an improvement in this direction were the sole benefit of woman suffrage, it would be, in my opinion, a sufficient reason to introduce it.

P. C.

The Sanmarga Samaj of Bellary, India, now publishes, besides a native journal, a weekly theosophical journal in English, called the *Theosophic Thinker*. This is the only English journal of its kind in India. At the Sanmarga Samaj, established in 1887, there is a free Sanskrit school, moral classes, and lectures. The price of the *Theosophic Thinker* is 2 Rs. per annum. Persons interested may apply to Alexander Fullerton, Esq., 144 Madison Avenue, New York.

We have just learned with deep regret of the death of the Rev. H. H. Higgins, the venerable ex-president of the Philosophical Society of Liverpool. Mr. Higgins took great interest in the work of *The Open Court*, and occasionally contributed to its columns.

## 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. 318.

AN EARLY SOCIETY FOR POLITICAL INQUIRIES.	
A Historical Document. MONCURE D. CONWAY.....	3815
MOTHERS, NOT POLITICIANS, WANTED. HER-	
MANN LIEB.....	3816
THE REDEMPTION OF THE BRAHMAN. (Continued.)	
RICHARD GARBE.....	3818
CHAPTERS FROM THE NEW APOCRYPHA. The Lit-	
tle Box. HUDOR GENONE.....	3820
CURRENT TOPICS: Mixing Theologies. Dwelling To-	
gether in Unity. Are All Men Equal Before the Law?	
GEN. M. M. TRUMBULL.....	3821
POETRY.	
Intimations. CHARLES A. LANE.....	3822
NOTES.....	3822