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## JUBILATE.

A SERMON DELIVERED ON SUNDAY, APRIL 15, AT UNITY CHURCH, CHICAGO, ILL.

THE name of this Sunday is *Jubilate*, which means "Rejoice." We celebrate to-day no great event like that of the Nativity, the Resurrection, or Pentecost, but in the lesson<sup>1</sup> selected for this day we find the little circle of disciples who gathered about Jesus stricken with grief and apprehension. Jesus speaks of his departure which will be in a little while, and anxiety fills their hearts. Nevertheless the key-note of the words of Jesus is "Rejoice and fear not, for I have conquered the world."

This world in which we live is full of sorrow. We are surrounded by dangers, and the worst of all dangers, temptations. Sin is in the world, and as every sin has its evil consequences, there are the curses of sin in all their ugly forms. Finally, there is death, that gaunt spectre most dreaded of all evils, yet inevitably awaiting us all. Who of us has not stood at the open grave of some one of his dearest kindred, parent, brother, sister, or a beloved child. In such a world we need support in tribulations, comfort in afflictions, and guidance through the vicissitudes of life.

The greatest religions of the world have found a solution of the problem of life, in an entire surrender of self, with all its vanity and petulancy. This individual existence of ours is hopelessly doomed, so let it go. Cease to worry about it, and attend to the nobler purpose of fulfilling the duties which in your station and position devolve upon you. A thinking man, when considering the conditions of life, will naturally come to the knowledge that it is a mistake to regard ourselves as wholes. We are parts only, and we must seek the purpose of our being in something greater than we are.

The old philosopher Lâo-tsze, who lived in China six hundred years before Christ, before Cyrus had founded the Persian Empire and when our ancestors were still savages, says in his wonderful little book, the "Tâo-Têh-King":

"He that regards himself as a part shall be preserved entire."<sup>2</sup>

<sup>1</sup> St. John xvi, 16-23.

<sup>2</sup> John Chalmers translates the passage; "He that humbles [himself] shall be preserved entire." James Legge translates: "The partial becomes complete."

He that bends himself shall be straightened.

He that makes himself empty shall be filled.

He that wears himself out shall be renewed.

He that is diminished shall succeed.

He that is boastful shall fail.

Therefore, the sage embraces the one thing that is needed, and becomes a pattern for all the world.

He is not self-displaying, and, therefore, he shines.

He is not self-approving, and, therefore, he is distinguished.

He is not self-praising, and, therefore, he has merit.

He is not self-exalting, and, therefore, he stands high, and inasmuch as he strives not for recognition, no one in the world strives with him."

Lâo-tsze adds these words, which indicate that others before him had thought as he had:

"That ancient saying, 'He that regards himself as a part shall be preserved entire,' is no vain utterance. Verily he shall be returned home entire."

It is a natural mistake to look upon our self as an entirety, as a whole. Our life appears to us as the world itself; everybody is inclined to look upon his own existence as a universe which has its own purpose in itself. It is a natural mistake into which living beings will fall unless they are on their guard, but it is a mistake nevertheless; it is a serious mistake; indeed, the fundamental error from which flow all other errors, sins, and crimes. To avoid this error of selfishness must be the essence of all the instruction we impart to our children; it must be the essence of all the religion to which we cling. The world is not a part of us, but we are a part of the world. If we adjust our life as if the world were a part of our self, we shall inevitably suffer shipwreck, while if we understand the proper conditions of our existence we shall act virtuously and find consolation for the ills of life.

The purpose we set ourselves is the essence of our life; our body is only the instrument of this purpose. Find out what a man aspires to, what ambition he has, what aims he pursues, and you have the key to his character. His purpose is the nature of his being; it is his soul. Now, he whose purpose is self, will involve himself in difficulties, and when the hour of death comes he will die like a beast of the field; his soul is lost; the purpose of his life was in vain. He may have enjoyed life in empty pleasures, but they

are gone as if they had never been. And his history is writ in water.

It lies deeply rooted in the constitution of being that selfishness is a fatal error, for our self is transient, it is doomed to die, but if the purpose of our being is such as will endure beyond the grave, our soul will not die when our life is ended. Death will not touch us, and we shall be preserved entire, our soul will live.

There have been, and are still, philosophers who teach that the purpose of life is to get out of it as much pleasure as possible. How shallow, how empty is this view of life, and how insufficiently will such a maxim serve us as a rule of conduct! The great religious teachers of mankind, men like Lâo-tsze, Buddha, and Christ have seen deeper. Jesus says: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls for my yoke is easy and my burden is light."

Self-surrender appears to the selfish as the greatest sacrifice possible; but it is only the first step that costs. The practice of every virtue is easy to him who has freed himself from the vanity of the conceit of self. He who has taken his cross upon his shoulders will soon experience the truth of Christ's word: "My yoke is easy and my burden is light."

The great moral teachers who have seen the depth and breadth of life agree in this, that there is but one escape from the evils of existence: it is the surrender of self, and to live in a higher whole. Says Schiller in his *Xenions*:

"Art thou afraid of death? Thou wishest for life everlasting.  
Live as a part of the whole, when thou art gone it remains."

In the same spirit the German poet sets forth his doctrine of salvation:

"Out of life ever lie two roads for every one open:  
To the Ideal the one leadeth, the other to death,  
Try to escape in freedom, as long as you live, on the former,  
Ere on the latter you are doomed to destruction and death."

This, then, is the essence of all true religion: to surrender selfishness and lead the nobler life of a higher purpose. He who takes this view lifts himself above the limited range of the individual and enters a higher sphere of existence. He partakes of that peace of mind which is the sole source of happiness, for thus the tribulations of life touch him no longer. He has overcome death and breathes the air of immortality. His purpose continues after death and grows with the advance of human thought. His soul marches on in the progress of mankind, and his life will be a building-stone in the temple of humanity.

This essence of all true religion has been covered by the overgrowth of superstitions. It has been ossified in dogmas, it has been neglected and forgotten, yet again and again men rose to rediscover it and to

teach its truth. Let us hold fast to it, let us have it preached in our pulpits, and let us hand it down to our children and our children's children as their most precious inheritance.

Religion is a great power in this world, and it affects people in various ways, according to their characters. Let our religion be broad and kind-hearted, so as to embrace in its sympathy all the world and exclude nothing. Let it be the religion of the serious thinker, and above all of the energetic and active man. Thus we find three things which should characterise religion: (1) Religion must have sentiment without being sentimental; (2) Religion must be rational but not rationalistic; and (3) Religion must be practical but not ostentatious.

Religion must comprise the whole man. It must penetrate his heart, his head, and his will. May our religion be lacking in none of its essential elements! May it be in the heart, so as to cheer us in hours of affliction, and warm our emotions with noble and holy aspirations for righteousness; may it be of the head, so as to keep our minds sound and sober, and lest we sink into superstitions; may it be of the will, so as to make of our faculties a power for good and our life a source of blessing, not only to our present surroundings but also to later generations, a well of the living waters of spiritual influence which will never run dry.

We say first, religion must have sentiment without being sentimental. By sentimentality we understand that disposition of mind in which sentiments rule. A sentimental man allows himself to be carried away by his feelings. He is like an engine in which the governor does not perform its function. He is not well-balanced, and lacks the regulation of rational self-critique. Those who are sentimental, are as a rule good-natured, and in many respects admirable people. Their intentions are pure, but following the impulse of the moment they are rash and frequently commit themselves to acts, the consequences of which they have not considered. They are apt to venture into enterprises which are too much for them, and their judgment is influenced by the moment. Sentiment should not be lacking in any man or woman, for sentiment is the substance of which the world of spirit is made. Nevertheless, sentiment must not be the master; sentiment must not be the supreme ruler and king in the domain of the soul. Sentiment must accompany all thoughts and actions; it must be the warm breath of life that casts over them the glow of sympathy and love. Sentiment must give color to our life but must not shape it. Without sentiment life would be bleak and indifferent, as the astronomers tell us that the landscape on the moon must be, where in the absence of an atmosphere all the sky presents itself only in the

sharp contrasts of glaring light or absolutely black darkness. There is no gentle transition from night to day or day to night, no dawn, no evening red, and thus the world appears to be dreary, cold, and dead. Preserve the fervor of sentiment, for without it man would become mechanical like a calculating machine; above all preserve the enthusiasm for your religious convictions; but beware of sentimentality as a dominating power; beware of suppressing the functions of critical investigation. Always let the ultimate decision in your believing, and still more so in the activity of practical life, lie with cool deliberation, which impartially weighs every reason why. Have your sentiments under control. That will make you self-possessed, calm, and strong.

Sentiment in religion is a valuable quality. It frequently happens that the youthful enthusiasm of a man declines with advancing years while his rational insight increases. But this is neither desirable nor necessary. Let not your zeal for truth and right be chilled because you have learned to winnow the wheat from the chaff. On the contrary, the purer, the truer, and the more clear-headed your religion is, the more you ought to cherish it and love it, the more you should be ready to make sacrifices for its dissemination, the more fervid you should be in your efforts to spread it over the world.

It has been said that the vitality of a religion can be measured by the exertions made in its missionary propaganda, and this is not without truth; therefore, let it be your duty to work for the propagation of a purer religion undefiled by superstition, and do not fall behind others in your zeal for its holy cause.

As the second requisite of a sound religion we demand that it be rational without being rationalistic. There have been great religious teachers, such as St. Augustine, and Luther, who unqualifiedly declare that religion must from its very nature appear irrational to us. They claim that reason has no place in religion, and must not be allowed to have anything to do with it. The ultimate basis of a religious conviction, they urge, is not knowledge but belief, a view which in its utmost extreme is tersely expressed in the famous sentence, *Credo quia absurdum*—I believe because it is absurd. In opposition to this one-sided conception of the nature of religion, rationalists arose who attempted to cleanse religion of all irrational elements, and their endeavors have been crowned with great results. We owe to their efforts the higher development of religion, and must acknowledge that they were among the heroes who liberated us from the bondage of superstition. Nevertheless, the rationalistic movement, that movement in history which goes by the name of rationalism, is as one-sided as its adversary. Without any soul for poetry its apostles removed from the holy legends

the miraculous as well as the supernatural, and were scarcely aware of how prosaic, flat, and insipid religion became under this treatment. On the one hand they received the accounts of the Bible in sober earnestness like historical documents; on the other hand they did not recognise that the main ideas presented in religious writings were of such a nature as to need the dress of myth. We know now that the worth and value of our religious books does not depend upon their historical accuracy, but upon the moral truths which they convey. We do not banish fairy-tales from the nursery because we have ceased to believe in fairies and ogres. These stories are in their literal sense absurd and impossible, yet many of them contain gems of deep thought; many of them contain truths of great importance. The rationalistic movement started from wrong premises, and pursued its investigations on erroneous principles. Our rationalists tried to correct the letter and expected thus to purify the spirit. But they soon found it beyond their power to restore the historical truth, and in the meantime lost sight of the spirit. They were like the dissector who searches for the secret of life by cutting a living organism into pieces; or like a chemist, who, with the purpose of investigating the nature of a clock, analyses the chemical elements of its wheels in his alembic. The meaning of religious truth cannot be found by rationalising the holy legends of our religious traditions.

Rationalism is a natural phase of the evolution of religious thought, but it yields no final solution of the problem. In a similar way our classical historians attempted in a certain phase of the development of criticism to analyse Homer and the classical legends. They rationalised them by removing the irrational elements, and naïvely accepted the rest as history. The historian of to-day has given up this method and simply presents the classical legends in the shape in which they were current in old Greece. Legends may be unhistorical, what they tell may never have happened, yet they are powerful realities in the development of a nation. They may be even more powerful than historical events, for they depict ideals, and ideals possess a formative faculty. They arouse the enthusiasm of youth and shape man's actions, and must therefore be regarded as among the most potent factors in practical life.

We regard the rationalistic treatment of Bible stories as a mistake, yet for that reason we do not accept the opposite view of the intrinsic irrationality of religion. We do not renounce reason; we do not banish rational thought from the domain of religion. Although we regard any attempt at rationalising religious legends as a grave blunder, we are nevertheless far from considering reason as anti-religious. On the contrary, we look upon reason as the spark of divinity



in man. Reason is that faculty by virtue of which we can say that man has been created in the image of God. Without reason man would be no higher than a beast of the field. Without rational criticism religion would be superstition pure and simple, and we demand that religion must never come in conflict with reason. Religion must be in perfect accord with science; it must never come into collision with rational thought. Reason after all remains the guiding-star of our life. Without reason our existence would be shrouded in darkness.

It is not enough, however, to let religion fill our soul with holy sentiments and penetrate our intellectuality. Religion must dominate our entire being and find expression in practical life. Our religion must be the ultimate motive of all our actions: thus alone can we consecrate our lives and transfigure our existence; thus alone can we conquer the vanity of worldliness and overcome the evils of life; thus alone learn to rejoice in the midst of affliction; and thus alone can we calmly and firmly confront death. Our rest in the grave will be sweet if our souls can look back upon life without regret or remorse, if they have the consciousness that with all our faults and shortcomings we were always animated with the right purpose; that under the circumstances we always did our best, and that we remained faithful to the highest purpose of our most sacred ideals.

Religion is needed not so much in our churches as in the homes and streets of our cities. Religion does not consist in joining a church, and making people know that we profess religious principles. Joining a church is a means to an end. Worst of all would it be to use religion for the purpose of establishing our credit among financiers. Let our religion appear in our life and let our actions demonstrate our convictions. Religion is needed not on Sundays only, but on workdays also, not for worshipping but in the intercourse with our fellows, in the relation between husband and wife, parents and children, master and servant, employers and laborers, buyers and sellers, in the offices of office-holders; in a word, in all the duties of life. Religion must become practical; it must be realised in deeds; and the blessing of a religious man will not only go out into the world and contribute its share in the general progress of mankind, but it will also return to himself some time, perhaps when he least expects it.

Religion, if it be a real power applied in practical life, has a wonderful faculty of preservation. Even the lower forms of religious belief which are still mingled with superstitious elements, afford to young men and young women an extraordinary strength; they give character and stability to their whole mental frame, which otherwise they might lack. Do not, there-

fore, neglect the religious side of education, but arouse the interest of the growing generation in the deepest problems of life. Religion, if taken seriously, is the centre of our spiritual existence; as the religion of a man is, so will be his inclinations and his purposes; and again, as his inclinations and purposes are, so will be his destiny. The fate of a man, the development of his life, depends in the first instance upon his religion. The absence of religion, therefore, is a great lack, but if religion be a mere theory or an empty ceremonial, it is wholly inefficient, even as if it had no existence.

The ultimate test of religion after all does not lie in the satisfaction and comfort we derive from it, nor can it be found in the purely theoretical criticism of its arguments, but must be sought in its practical application. That religion is the true religion which bears fruit and brings about the desired results. Our sentiments must maintain the right attitude, and our comprehension must correctly understand the nature of life; yet our religion profiteth nothing, but is as sounding brass or a tinkling cymbal unless it be the mainspring of our actions and find a realisation in our lives.

We, as children of the nineteenth century believe in evolution. Now, let our belief in evolution not be a mere scientific theory. Let it be a truly religious faith in the possibility of moral progress. Let us not only reject the special-creation doctrine, but let us trust in the grand potentialities of the future. Above all, let us consider that religion too is still able to develop into a higher and purer faith. In this sense, we repeat the poet's<sup>1</sup> lines on the progress of religion:

"Upon religion's sacred page  
The gathered beams of ages shine;  
And, as it hastens, every age  
But makes its brightness more divine.  
  
On mightier wing, in loftier flight,  
From year to year does knowledge soar;  
And, as it soars, religious light  
Adds to its influence more and more.  
  
More glorious still as centuries roll  
New regions blest, new powers unfurled,  
Expanding with the expanding soul,  
Its waters shall o'erflow the world:  
  
Flow to restore, but not to destroy;  
As when the cloudless lamp of day  
Pours out its flood of light and joy,  
And sweeps each lingering mist away."

May the Spirit of Truth descend upon our souls, and when we find that the duties of life demand surrender, let us strengthen our will so that we may shrink not from what appears to us as the greatest of

<sup>1</sup> This hymn on "The Progress of Gospel Truth" is by Sir John Bowring. It was apparently intended to convey another idea than it here acquires in the connexion in which it is quoted. We have changed the words "the Gospel's sacred page" and "the Gospel light" into "religion's sacred page" and "religious light," so as to indicate that we believe, not so much in the spreading of the letter of the Gospel, as in its progress, viz., in the extensive and also intensive growth of the religious spirit of the Gospel.

sacrifices but press on to attain that religious attitude of mind which fills our hearts with hallowed joy and imparts to us bliss everlasting.

P. C.

### THE ARENA PROBLEM.

BY DR. FELIX L. OSWALD.

THE historian of moral philosophy can derive many instructive, and often amusing, commentaries from the records of a time when our ancestors had not yet mastered the art of using speech as a mask for the concealment of their thoughts.

When Joshua, the son of Nun, decided to make war upon the kingdom of Ai, he did not prate about natural boundaries and the necessity of establishing a balance of power, but frankly stated that he had been inspired to possess himself of the king's cattle; and with a similar candor Polycrates, the tyrant of Samos, specified his reason for suppressing the palestras, or athletic training-schools, of his island. He did not deny the importance of physical exercise, and probably permitted his subjects to train in private gymnasiums, but stated that he considered competitive gymnastics incompatible with that meekness of character which disposed the islanders to submit to his rule.

In other words, the ingenuous pirate-king reasoned that the worship of physical prowess tends to counteract submissive effeminacy, and should therefore not be encouraged by a despotism founded upon the submissiveness of its victims.

That syllogism furnishes the main key to the enigma of the thousand years' war which the spirit of asceticism has waged against the culture of the manly powers. Experience and the instinct of self-preservation convinced them that the duty of intellectual self-abasement could not easily be enforced against that pride of self-reliance and independence engendered by the enjoyment of physical triumphs and constantly reacting from physical upon mental tendencies. While the worn-out nations of Southern Europe had accepted the gospel of renunciation with the eagerness of men fleeing from a forfeited earthly paradise to the promise of a better hereafter, the Saxons and Norsemen had to be converted with battle-axe arguments and often preferred death to submission, or, like the heroic Visigoths, metamorphosed the creed of St. Augustine into Arianism. The mediæval knights, in their mountain strongholds, too, defied the power of the priests almost as openly as the Sumatra Highland-chiefs defy the summons of the European missionaries, and it is no accident that the outbreak of the Protestant revolt was confined to the manful nations of Northern Europe and a few communities of hunters and herders in the upper Alps. There was a time when the orthodoxy of almost every country of the Christian world could be measured by the physical de-

generation of its inhabitants,—the extremes being marked by the saint-worship of the effeminate Byzantines and the semi-pagan scepticism of the iron-fisted Northmen; and the priests soon learned to appreciate the value of enervation as a means of grace. They lost no opportunity for depreciating the value of physical exercise. They dissuaded their converts from visiting the palestras, and struck a death-blow at the lingering spirit of nature-worship when they persuaded the despot Theodosius to suppress the celebration of the Olympic Festivals.

But the apostles of anti-naturalism had another reason for dreading the influence of physical education. The culture of physical prowess not only lessened the chance of subduing the revolts against the gospel of renunciation, but directly antagonised the propaganda of one of its root-dogmas: the supposed necessity of sacrificing the joys of earth to the hope of heaven.

The doctrine of that dualism that contrasts the interests of the earthly body and the heaven-destined soul explains the self-tortures of the early Christian devotees, but found its most characteristic assertion in the rules of several monastic orders of the Middle Ages—rules unmistakably intended to undermine the moral and physical manhood of the wretched convent-slaves. They were weakened by vigils and fasts; they were required to perform preposterous acts of self-abasement; they were scourged like galley-slaves. For centuries novices had to pass through an ordeal of ill-treatment that broke down the health of all but the hardiest, while every revival of vigor was checked by a system of periodical bleedings. The name of antimony is said to have been derived from the custom of administering the virulent drug to monks whose constitutions had resisted milder prescriptions, and many mediæval abbots of the austere orders mixed the scant fare of their subordinates with wormwood, to obviate the risk of the dinner-hour being welcomed as an intermission in the series of physical afflictions.

Few tyrants of pagan antiquity would have dreamed of aggravating the odium of their despotism by such refinements of inhumanity, but the mediæval hierarchs, besides coveting the kingdom of the earth, considered it their duty to qualify their converts for the kingdom of heaven by making their bodies the scapegoats of their souls.

Under the stimulus of that two-edged motive, the Church has often persecuted the promoters of arena-sports with a rancor rarely shown in their opposition to war or the most inhuman forms of slavery and despotism. The same priesthood that instigated the man-hunts of the Crusades, denounced tourneys, and a remarkable paragraph of the Canonical Statutes warns confessors against absolving hunters without imposing special penalties, and adds: "Esau was a huntsman

because he was a sinner" (*Esau venator, quoniam peccator erat, et qui venatoribus donant non homini donant, sed arti nequissimæ!*)

The same Puritans who howled up the murderous wars of the Cromwell era, howled down May-day sports; and numerous moralists who connived at slavery, fiercely denounced boxing-matches and cock-fights.

The suppression of athletic sports has for thousands of our fellow-citizens made city-life a synonym of physical degeneration. The lack of better pastimes, rather than innate depravity, has driven millions to the rum-shops, and explains such moral portents as the White Cap epidemics and the organisation of burglar syndicates among the schoolboys of our *ennui*-ridden American country towns.

And there is no doubt that the same cause tends to defeat the efforts of our metropolitan home-missionaries. "Every one," says Lecky, "who considers the world as it really exists, must have convinced himself that in great cities, where multitudes of men of all classes and all characters are massed together, and where there are innumerable strangers, separated from all domestic ties and occupations, public amusements of an exciting order are absolutely necessary, and that to suppress them is simply to plunge an immense portion of the population into the lowest depths of vice."

In other ways, too, the attempt to prevent the manifestations of natural instincts is apt to defeat its own purpose, and only a few days ago a shrewd observer of the contest between the friends and opponents of a southern sporting-club remarked that "the manner of conducting such crusades only tends to make the cause of their leaders odious, by teaching thousands to associate the name of the Law and Order League with the ideas of hypocrisy and Puritanical intolerance. Imagine the private comments of old sport-loving soldiers who are called upon to 'fortify the State frontiers' and 'enforce the peace,' against two individuals, whose trial of strength, skill, and endurance implies no possible injury to third parties, and who are perfectly willing to abide the consequences of all personal risks."

There is even something pathetic in the enthusiasm which gathers about such pitiful caricatures of the Grecian palestra, and, as it were, draws inspiration from a faint echo of the Olympic Festivals—suggesting the regenerative potency of a more plenary revival.

It would, indeed, be a mistake to suppose that the arena problem could be settled by debating-club duels between an orthodox Sunday-school teacher and an orator of the London Prize Ring. In North America, as well as in England, the settlement of the question involves a tripartite controversy between the exponents of aggressive asceticism, jovial secularism, and philan-

thropic reform. The representative of the Neo-Puritans will dread a revival of physical hero-worship, and consider an international prize-fight an unmixed evil. The graduate of the Madison Garden Academy will consider it an unqualified blessing and pity the monkish infatuation of those who cannot enjoy it with all its adjuncts of brandy-fumes and tobacco-smoke. The advocate of physical regeneration will honor the revived spirit of athletic enthusiasm even in its perverted form, and without justifying the extravaganzas of its participants, consider the transaction as, on the whole, a lesser evil.

Boxing ranked third among the five chief exercises, the *pentathlon* of Olympia, and owes its present prestige of popularity partly to its combination with wrestling (which makes it, indeed, a decisive, though rough, test of strength and agility) but chiefly to the fact that it can be carried on in a barn or on a raft, as well as on the village green, and can thus defy interference more easily than May-pole climbing and foot-racing, which fell likewise under the veto of the Puritan bigots.

The competitive gymnastics of the future will turn hundreds of boy-topers into young athletes. They will sweeten the dry bread of drudgery with an enthusiasm which for countless thousands will make life worth living, and their promoters will have earned the right to lecture the masses on the expedience of purging their arena from the element of rowdiness.

In the meantime, however, it would be a fair compromise to tolerate the patronage of the boxing-ring—not as an irrepressible relic of barbarism, but as a preliminary step in the direction of that comprehensive reform that shall recognise the interdependence of moral and physical vigor.

#### CURRENT TOPICS.

FOR a long time we have looked upon Dogberry and Shallow as caricatures drawn by Shakespeare when he was in a reckless, rollicking mood; and yet we behold their living repetitions in our court-rooms every day. A very good imitation of Dogberry is Mr. Justice Kimball of Washington, who lately ordered the watch to "comprehend all vagrom men," and when the vagabonds were brought before him, talked at them in the authentic Dogberry style. The "vagrom men" were Capt. G. W. Primrose and forty invaders, who, under the name of Coxe's "advance guard," threatened the capital, but fortunately were taken prisoners just outside the picket lines of Washington through the valor of Kimball's men. After the "vagrom men" had been illegally imprisoned from Saturday until Tuesday, they were brought before Judge Kimball and discharged, because they had been arrested beyond the city boundaries and outside the jurisdiction of the city magistrates. They were brought into the city by the police, and then imprisoned for being in the city, which was very much according to Dogberry law. In his decree, the Judge decided that Captain Primrose and his men were tramps, that they were guilty of tramping, and he then rather inconsistently sentenced them to tramp. He released them only on condition that they should at once seek employment, and failing to find it within a reasonable



time, "leave the city." When a magistrate sentences a destitute man to "leave the city," he sentences him to tramp, and as soon as the prisoner begins to work out his sentence by tramping he is liable to be arrested for that, and punished by imprisonment, or by the chain-gang torture, or in some other civilised and enlightened way. Wherever the wanderer halts for a moment's rest, he finds the magisterial Dogberry, and hears the ceaseless monotone, "Move on."

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From the Capitoline hill comes the "all quiet on the Potomac" message that we heard in the days of old. Coxey's army is many miles away, and before it crosses the Maryland line Washington will be safe, especially as the invading army has no guns. Unterrified by the martial renown of General Coxey and his ragged legions, now scaling the Alleghany Mountains as Hannibal scaled the Alps, the defenders of Washington are already in the field, and eager for the fray. According to the dispatches dated April 9, I find that besides Dogberry and the watch, "the district militia is making preparations to meet Coxey and his army. The militia has been undergoing special drill at intervals for the past two weeks, and several of the companies have been suddenly called out by their officers just as they might be summoned to put down a riot or repel an invasion." I suppose this drill is the beating of a counterfeited "long roll," a very exciting call to arms, but not quite so stimulating as the genuine article that used to make our pulses tingle thirty years ago. The nation is not afraid of England, Russia, France, or Coxey now, for the district militia at Washington is ready to "repel an invasion"; although it seems they will not be relied on altogether, for we are further told that, "if the district militia is insufficient, there are four troops of cavalry at Fort Myer, a large force of marines at the barracks near the navy-yard, and a battery of artillery at the arsenal." Besides, there are the members of Congress, who could be drafted into the service, and a few speeches from them would scatter Coxey's army quicker than cavalry, artillery, militia, or marines. Those vast military preparations to "break a fly upon the wheel" will very likely frighten General Coxey, and I shall not be surprised to learn that he has ordered a retreat, and fallen back upon the mountains.

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Among the musical and stately phrases that captivate our senses and subdue us to humility, one of the most awe-creating in its majesty is, "The independence of the judiciary." Whatever liberties the judges take with liberty must be sustained, because the "independence of the judiciary" must be preserved. No matter what fantastic tyranny may be enacted in judgments, orders, injunctions, or decrees, criticism is to be stricken dumb lest the "independence of the judiciary" suffer. Although the private citizen may be judicially tormented by decisions erroneous and unjust, censure must be suppressed in order that "the independence of the judiciary" may stand above the law. To sustain the independence of the judges, is it necessary that the independence of the people be destroyed? Must the citizens be servile and silent that the judges may be free? A few years ago a suspected official in the postoffice, when requested by a government examiner to show his books, indignantly refused, because he thought that such examinations were an assault upon the independence of the Postoffice Department; and this is very nearly the answer given by Mr. Spooner before the committee of Congress appointed to investigate the official conduct of Judge Jenkins in issuing an injunction against the workmen of the North Pacific Railroad. "I believe," said Mr. Spooner, "that these investigations will destroy the independence of the judiciary." This plea for judicial immunity and infallibility is bad, because the independence of the judiciary is limited by law; and Mr. Spooner might as well

say that the Constitution of the United States destroys the independence of the judiciary because it provides for the impeachment and trial of judges accused of crimes and misdemeanors. The power of impeachment is in the House of Representatives, and when charges are made against one of the judges by a member of that house, it is eminently proper that a committee of investigation should report whether or not the facts in the case warrant an impeachment. The Constitution is a check, not upon the independence, but upon the imperialism of the courts, and it is a perpetual warning to the judges that they are not above the law.

\* \* \*

It is not surprising that the action of Judge Jenkins in firing those combustible injunctions at the railroad laborers, has aroused a sentiment of revenge in the minds of other workmen; and they may issue some injunctions now as reprehensible as those that have given Judge Jenkins uncomfortable fame. In fact, there seems to be little moral difference between an injunction that orders men to stay at work and one that orders them to quit. One may be issued by a lawyer judge and the other by a labor judge, but the moral character of both injunctions is the same; they strike at liberty. The Jenkins law was drawn from the code of serfdom; and the "labor vote" in its anger may demand the impeachment of the judge, but errors of law or judgment will not justify impeachment; and there was no evidence of corruption or wilful wrong. Five hundred years ago in England, there existed a perpetual injunction forbidding laborers to strike, or to leave their masters, and serfdom was its political result. In our own day, and in our own country, a similar injunction was in force against the black laborers of the South, and slavery was the sign of that. Disobedience of an injunction, is the offence known as "contempt of court," punished by imprisonment and fine, but as workmen have no money to pay fines, they must if they disobey an injunction, be sentenced to a term in prison. This plan, if attempted, will cause a great deal of social confusion, because there are not policemen enough to arrest the offenders nor prisons enough to hold them. The rulings of Judge Jenkins make the "labor problem" harder than it was; and it was hard enough before.

\* \* \*

When we are driven by legal compulsion to perform a duty that we desire to evade, we feel the pressure as a tyranny, and we resist it if we can; but when we are driven by moral compulsion to do something that we ought to do, we find that the despotism of conscience is irresistible, and we submit to its writs of injunction without any feeling of rebellion in our souls. At the present moment the United States Government is confident that it is under no legal obligation to pay the French exhibitors for the loss of their goods destroyed by fire in the manufactures building after the closing of the World's Fair; and yet it is inevitable that the United States will be driven by moral compulsion to pay that bill. The fact of the loss by fire seems to be admitted, and there is no dispute concerning the value of the property destroyed, about ninety thousand dollars, but the officers of the Fair say they are not responsible for the loss because it was expressly "nominated in the bond" that exhibitors insure their own goods. To this the Frenchmen answer that the stipulation applied only to the time when the Fair was in existence, and that after the Fair closed they were prevented by the negligence of the directors from promptly removing their goods, and as it was during this delay that the fire occurred the Exposition is liable for the loss, and the United States Government is liable for the Exposition. The links in this chain of reasoning appear to be sound, as it was the American Government that invited the Frenchmen to bring their goods to Chicago. It is true that Mr. Sayres, the chairman of the committee on appropriations, and Mr. Holman, "the watch-dog of the treasury,"

with several other members of Congress, have declared against the claim because the United States is not liable for these damages, and if this were a matter of legal compulsion their position would be stronger than Gibraltar, but moral compulsion is a more tyrannical master, and driven by that the United States will pay the Frechmen's bill.

A financial statesman in Indiana who desires to relieve the tension in the money market and make the volume of currency equal to the wants of trade proposes that the Government shall do it by issuing six hundred million dollars in legal tender notes, or twice as much if necessary, and rely upon the old pensioners to "get it into circulation" so as to start the wheels of business, move the crops, lift the mortgage, settle balances, abolish interest, restore confidence, and make money so plentiful and cheap that when anybody wants to borrow fifty or a hundred dollars from a neighbor he can get it as easily as he can get the loan of a sack. In order that the money may be scattered impartially throughout the several States, instead of being hoarded by the banks, every pensioner is to get a thousand dollars of it, and in consideration of that lump sum he is to release the Government by quit claim deed from all further obligations to him for putting down the rebellion. This is one of the most practical financial schemes that has been born of late, for there is no doubt that the old soldiers will cheerfully accept the money; and it is equally certain that they will put it into circulation if they can buy anything with it, and as to this part of the plan a suspicion is growing in the military mind, because although those paper dollars will be legal tender in payment of debts they will not be legal tender in the purchase of goods, for this is a prerogative beyond the fat power of governments to bestow upon anything. We may ridicule the financial superstitions of this reformer but they are not more fantastic or impossible than many of the remedies prescribed by doctors of money in the cabinet, in the Senate, and in the House of Representatives.

As an additional punishment for our national sins a new pest called the Russian thistle is ravaging the fields of the great Northwest. Its capacity for mischief appears to be unlimited, and Mr. Hansbrough, a member of Congress from the afflicted region, "wants to have a law passed" for the extermination of the thistle. To that end he has introduced a bill appropriating a million dollars for the purpose of weeding out the nuisance that has been imported free of duty from the Russian plains. As soon as the bill was introduced, patriots willing and strong as the thistle itself sprung up to claim a share of the money under the pretext of "weeding out" the thistle. One of these, a citizen of Iowa, has made application to Mr. Sterling Morton the Secretary of Agriculture for the office of Chief Exterminator of the Russian thistle for the State of Iowa, and the Secretary in reply gave the applicant a very good lesson in ethical and political economy. With sarcasm sharper than the sting of a thistle Mr. Morton said, "I must thank you for the patriotic frankness with which you remark, referring to thistles: 'They are spreading fast but we do not want to kill them out before the Government is ready to pay us for the work, or to send some one to do it for us.' Nothing could better demonstrate your peculiar fitness and adaptation for the position of Chief Russian Thistle Exterminator for the Northwest." Such are the benefits of a motherly Government. It pampers its children until they lose the spirit of self-reliance, and they never get old enough to wean. They would rather let the thistle grow than weed it out without pay from the national treasury. In fact they are already threatening to let the thistle spread, and then throw the blame for it upon the Government; as the little boy frightened his mother into obedience by threatening that if she did not give him candy he would go and get the measles, falsely pretending at the same time that he knew a boy who had measles enough to supply all

the other boys in town. Spirited citizens like that applicant from Iowa, say to their mother, the Government, "Give us a million dollars, or else we will go and get the Russian thistle and plant it on our farms."

M. M. TRUMBULL.

# THE MONIST

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