

# The Open Court.

A WEEKLY JOURNAL

Devoted to the Work of Conciliating Religion with Science

No. 164. (VOL. IV.—34)

CHICAGO, OCTOBER 16, 1890.

Two Dollars per Year.  
Single Copies, 5 Cts.

## THE ADVENTURES OF TWO HYMNS

“NEARER MY GOD, TO THEE,” AND “LEAD, KINDLY LIGHT.”  
BY MONCURE D. CONWAY.

PROFESSOR NEWMAN once expressed the opinion, that if theologians had been compelled to set forth their doctrines in the form of poetry, there would have been no controversies. This sentiment, which I am quoting from memory, has a notable illustration in the history of his famous brother's hymn, “Lead, kindly Light.” It is probable that nine-tenths of the people who have recently been manifesting homage and affection for the dead Cardinal knew him only by this hymn. On the Sunday after his death it was sung in many English chapels and churches,—all protestant, for it is not in any Catholic hymn-book. When it was written John Henry Newman was a clergyman of the Church of England. In his 31st year (1832) he had just finished his “History of the Arians,” with its fierce diatribes against all Liberalism, and went for a tour in the South. “It was the success of the Liberal cause which fretted me inwardly. I became fierce against its instruments and its manifestations. A French vessel was at Algiers; I would not even look at the tricolor. On my return, though forced to stop a day in Paris, I kept indoors the whole time, and all that I saw of that beautiful city was what I saw from the Diligence.” At this time he had in his pocket the tender hymn he had written on the journey. He had been seized with fever in Sicily, and his one nurse—a monk—thought he would die; but he said, “I shall not die; I have a work to do in England.” He recovered sufficiently to resume his journey, and at Palermo took an orange boat bound for Marseilles. They were becalmed a whole week. He wrote verses night and day during the voyage, among them this little poem,—for it does not appear that he thought of it as a hymn. As the hymn has been a good deal altered, it may be well enough to print it here as it was written.

“Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home;  
Lead Thou me on.  
Keep Thou my feet; I do not ask to see  
The distant scene,—one step enough for me.  
I was not ever thus, nor prayed that Thou  
Shouldst lead me on;  
I loved to choose and see my path; but now  
Lead Thou me on.

I loved the garish day, and spite of fears,  
Pride ruled my will; remember not past years.  
So long thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since and lost awhile.”

The verses first appeared in the *British Magazine*, and afterwards in *Lyra Apostolica* (1836), entitled “The Pillar and the Cloud,” and with the note “At sea, June 16th, 1833.” (Twenty years later it appeared in his “Verses on Various Occasions,” entitled “Grace of Congruity,”—whatever that may mean.) It is one of the highest qualities of a good hymn that many various hearts find in it what the author never consciously put there. Newman appears to have been puzzled about this hymn. “For years I must have had something of an habitual notion, though it was latent and had never led me to distrust my own convictions, that my mind had not found its ultimate rest, and that in some sense or other I was on a journey.” In January 1879 Mr. Greenhill asked him the meaning of the last two lines, and he answered rather impatiently that he was not “bound to remember [his] own meaning, whatever it was, at the end of almost fifty years.” “There must be a statute of limitation for writers of verse, or it would be quite a tyranny if, in an art which is the expression not of truth but of imagination and sentiment, one were obliged to be ready for examination on the transient state of mind which came upon one when home-sick, or sea-sick, or in any other way sensitive or excited.” It is droll to think, that sea-sickness may have had something to do with the pathos which has been so widely spiritualized.

Although the hymn was written by a protestant clergyman the Catholic soul finds its sentiment therein. In 1875 Lady Chatterton became a Catholic and wrote to tell Father Newman how the hymn had helped her in her time of mental struggle, when she was wont to repeat it during “the dark and painful nights.” And while the hymn was making Lady Chatterton a Catholic, James Martineau was putting it into his new hymn-book for the consolation of Unitarians. Nay we had been singing two stanzas of it since 1873 for the encouragement of freethinkers in our South Place Free Religious Society.

So far as I can discover “Lead, Kindly Light”

owes its first currency as a hymn to that Liberalism which its author so abhorred. Its first appearance as such seems to have been in "Hymns of the Spirit," collected by Samuel Longfellow and Samuel Johnson, published in Boston, January, 1864. Longfellow and Johnson, as is well known, represented advanced theistic views. In England its first appearance as a hymn was in "Hymns Ancient and Modern" in the edition of 1867. In 1870 it appeared in the "Church and Home Metrical Psalter." In "Hymns of the Spirit" it was weakened by two gratuitous alterations. Instead of "I loved the garish day" we find "I loved day's dazzling light;" and instead of "O'er moor and fen, o'er crag and torrent" we have "Through dreary doubt, through pain and sorrow." In the "Church and Home Metrical Psalter" we have "Lead, Saviour, lead;" also "I loved the glare of day," and "O'er dale and hill, o'er crag and torrent." In several English books we have "One step's enough for me." But the worst offense was committed by the present Bishop of Exeter, who in his "Hymnal Companion" added:

"Meantime, along the narrow, rugged path  
Myself hast trod,  
Lead, Saviour, lead me home in child-like faith,  
Home to my God,  
To rest for ever after earthly strife  
In the calm light of everlasting life."

When we were compiling our "Hymns and Anthems" at South Place, in 1873, I concluded to drop the second stanza, as we there still "loved to choose and see" our path, loved the day, and had no "fears." But the stanzas retained were as Newman wrote them.

If the anti-liberal Churchman thus gave liberals one of their favorite hymns, a liberal has given the churches one of their most beloved hymns. "Nearer my God, to Thee" was written by a lady who was not even a Christian, for the South Place Society, where it was sung for nearly a generation before the orthodox ever heard of it. The writer of that hymn, Mrs. Sarah Flower Adams, was the daughter of Benjamin Flower, a leading radical of the revolutionary era, and author of an able book on the "French Constitution" (1792). He was in Paris at the breaking out of the French Revolution, and his paper, the *Cambridge Intelligencer*, defended Thomas Paine and republicanism, with such courage that he was sent to prison. There a beautiful lady of high position, Miss Gould, a friend of Priestley, visited him (therefore suffering social martyrdom) and on his release they were married. Of their two daughters, Sarah wrote hymns for South Place, then under the eloquent ministry of W. J. Fox, M. P., and Eliza set them to music. Robert Browning, who was the friend of these sisters, told me that Eliza had "real genius for music." Her compositions are now familiar in many churches. In 1834 Sarah married William Brydges Adams, a distin-

guished inventor and engineer. They all belonged to the extreme radical rationalistic movement in London, and were leaders in it. Mrs. Adams wrote a large poem "Vivia Perpetua," which was much admired. She died in 1848, little dreaming that her hymn, "Nearer my God, to Thee" would one day be sung in every part of English-speaking Christendom.

Some years ago, when there was a Conference of Christian churches in Washington City, the Unitarian Minister (Rev. Dr. Shippen) was excluded in a rather marked way. Being in Washington I attended one or two of the meetings, and the only instance in which any religious emotion was manifested was when a blind preacher, Rev. Thane Miller, asked the assembly to rise and sing, "Nearer my God, to Thee." Dr. Shippen was far less unorthodox than the author of that hymn which brought those zealots their only animating breath and sunshine. The emotions and sentiments of the orthodox are their own, are real; their dogmas a sort of phonography, a repetition of something put into them by ages whose ideas and phrases are freely uttered merely because they are not comprehended.

As we have seen that the Bishop of Exeter was moved to supply Father Newman's hymn with something about the Savior, similar supplements have been made to "Nearer my God, to Thee." In both cases, however, the additions have only revealed the prosaic mind of the dogmatist, and they have fallen away by their own leaden weight. It remains therefore a significant religious phenomenon that rationalists are singing with fervor the hymn of a Churchman on his way to Rome, and Churchmen are singing with ardor the hymn of a rationalist. Neither of the hymns has any allusion to Christ; they alike represent the human spirit communing with its ideal without veil or medium. Their popularity is significant of a new era in which historic religion is passing out of the mind of the people, and religion becoming a matter of the inner "Light," of aspiration, and of a transcendent sentiment. The great stony mass of dogmas would appear to be dissolving into a sort of pantheistic nebula, possibly to develop new orbs in place of the old ones which shine no more in the firmament of faith. If Christendom be judged rather by what it sings than what it says, a dismal night is far spent, a new day is at hand. But it is by no means yet certain that this new day may not witness a mere revival, albeit in more scientific form, of that ancient deism which has always been a barren speculation, and from which the human heart has again and again sought refuge in some warm-hearted humanity, like that of Buddha and of Jesus. It will depend on the moral earnestness of those who are free, to see that humanity shall no more slide a step backward for every one taken in advance.

## AMERICA'S EXPERIENCE OF LOW TARIFFS.

BY F. M. HOLLAND.

CONGRESS has concluded to increase the tax on wool, and augment the tariff generally. Our protectionists still march up the height, waving the banner marked "Excelsior," with as sublime an indifference to consequences as that of Longfellow's hero, and insist that their path up the mountain is the only way by which our country can escape from having her markets glutted with the products of pauper labor, her factories shut up, and her laborers obliged to beg their bread. All these evils are predicted as certain to follow any reduction of our tariff; and it is high time to consider what was the actual effect of the reductions voted in 1833, 1846, and 1857.

The average rate of our duties will be more than one-half as great as the value of articles taxed, according to the new tariff. It was less than ten per cent. a century ago, and it had risen to only forty-one, when the act of 1833, which put coarse wool on the free list, established a system of gradual reduction, to be continued until there should be no duty left higher than twenty per cent. Before this point was reached, however, there was a deficit; and in 1842 the average of the rates was fixed at thirty-three per cent., where it remained until 1846. The tariff was then lowered to twenty-five per cent.; it was again reduced in 1857 to twenty per cent.; and this last act was passed with the general approval of the members of both parties. Thus from 1833 to 1861, when war broke out and the revenue had to be increased, our system was what our protectionists denounce as free trade.

Soon after it was introduced, a French traveler, Chevalier, noticed "the aspect of universal prosperity," in a land where "nothing is easier than to live by labor and to live well." All the men and women he met in the streets of New York were well dressed; and a German philanthropist, Dr. Julius, could find only solitary and transitory cases of pauperism. Miss Martineau, who met most of our leading men, in 1834, 1835, and 1836, found the advantage of the lower tariff "very generally acknowledged." Lyell, the geologist, says: "We have met with no beggars, witnessed no signs of want, but seen everywhere the most unequivocal proofs of prosperity and rapid progress." It was at this time that Dickens praised the healthy faces and neat dresses of the factory girls, who began in 1840 to publish the *Lowell Offering*, in a city from which the traveler might, says Lyell, "go away with the idea that he had been seeing a set of gentlemen and ladies playing at factory for their own amusement."

Lowell, Pittsburg, and other manufacturing centres now increased rapidly in population; and there was a gain of fifty per cent., not only in our number of cotton factories but in the value of our export of manu-

factures of all kinds between 1830 and 1840. In 1842 our country had seven times as many miles of railroads as she had in 1833; and Pennsylvania produced more than four times as much iron as in 1830.

Our statistics become very full and significant, as we reach 1860, when our factories made nearly ten times as many dollars' worth of goods as in 1830, and sold nearly four times as many dollars' worth abroad as in 1846, while the total value of imports and exports had increased more than one hundred and ninety-six per cent. since 1845. Comparing the figures for 1850 and 1860 in the Census tables and similar authorities, I get these results. The capital invested in factories nearly doubled; and so did the value of manufactures, the gain in both cases being more than twice as great as in population. The same is true of the value of the cotton cloth; and there were also decided gains in pig iron, woolen goods, steam-engines and other machinery, boots and shoes, leather, clothing and furniture. There was an increase of one hundred and seventy per cent. in value of coal, and one hundred and sixty in that of agricultural implements; while that in population was less than thirty-six; and the manufacture of these implements had grown nowhere so rapidly as on the upper Mississippi and the great lakes. "Without any special stimulus to growth," says the Census Report for 1860, "the manufactories of the United States had nevertheless been augmented, diversified, and perfected, in nearly every branch." There were more than five times as many patents issued that year as in 1850; and the sewing machine was among the new inventions. The increase in number of operatives was forty-six per cent., nearly one-third more rapid than that in population; and the average amount of wages, per operative, advanced nearly twenty per cent., despite the enormous immigration from Europe. The value of both our imports and exports more than doubled, as also did the wealth of the nation; the valuation of Illinois, Wisconsin, and Michigan advanced three or four times as fast as their population; and the factories of Cook County increased the value of their products six fold, while the wealth of Chicago increased four fold. The gain in wealth throughout the Eastern States, though less rapid than in the West, everywhere outstripped the advance in population; and the average amount of money in savings' banks in Massachusetts, per inhabitant, increased one hundred and fifty nine per cent. The total value of farms more than doubled, having increased nearly three times as fast as the number of inhabitants; and there were corresponding gains in various kinds of agricultural products. A yet more striking contrast with the present state of things may be found in the fact that our shipping nearly doubled its tonnage between 1850 and 1860.

Similar results followed the establishment of free trade in England, where the operatives had been wretchedly poor, and where the purchasing power of their daily wages has doubled, while the working classes enjoy more comforts and luxuries than they ever did before, or do now under protection in Europe. Free competition has enabled New South Wales to pay more for her day of eight hours than we do for ten, considering the price of clothing, etc.; and her bricklayers have recently, by working over time, earned 15s. 6d. a day, which is worth more than \$4 here. Her factories have multiplied steadily, in spite of having to compete against "pauper labor," and are now, as Dilke says, in *Problems of Greater Britain*, more prosperous than those of her protectionist neighbor, Victoria. All this is just what we ought to expect; for no country can import largely from her neighbors, unless they will take her products in exchange; and they will take nothing from her which could be produced more cheaply elsewhere. Larger imports require larger exports; and larger exports are impossible without greater activity in those industries which are best able to increase the wealth of the nation, and which can contribute most largely to its prosperity. Greater activity in these industries means greater demand for labor; and that means higher wages. Between 1845 and 1860 our country increased her total amount of imports and exports more than twice as rapidly as she has done since; and this increase was accompanied with great activity of her factories in selling goods abroad as well as at home. In order to compete so successfully with Europe, we were obliged to turn our main attention to the most profitable branches of manufacturing, as well as of farming; and we developed these in preference to industries which could not have been carried on under such low tariffs. Thus we followed such a course as enabled the employer to pay high wages, while it enabled the people to buy the necessities of life at prices which had not been raised by any taxes imposed simply for the purpose of subsidizing unremunerative enterprises. Those of our manufacturing industries which have really proved most valuable, prospered better under the low tariffs of 1846 and 1857, than they have done since, or are likely to again without free raw materials. Low tariffs and large imports mean not only low prices, but also large exports of goods made by factories which pay high wages.

#### THE BASIS OF ETHICS AND THE LEADING PRINCIPLE IN ETHICS.

MR. SALTER says that I confound two questions:

"[First,] what is the true world-conception, upon which every special science may, in a broad and rather loose sense, be said to be based; and secondly, what is the ultimate principle in ethics itself? The second question might be more distinctly stated as

follows: Not what is the *basis* of ethics, in the sense of "a philosophical view back" of it (a theology or philosophy), but what is the basic principle *in* ethics? Ethics, in the popular sense, being a system of rules for conduct, it is necessary, if it is to be treated scientifically, that there should be some supreme rule, by their agreement or disagreement with which all lesser rules should be judged."

It appears to me that I do not confound these two questions; yet I am confident that I see their intimate connection. Our proposition is that the leading\* principle *in* ethics must be derived from the philosophical view back of it. The world-conception a man has, can alone give character to the principle *in* his ethics. Without any world-conception we can have no ethics (i. e., ethics in the highest sense of the word). We may act morally like dreamers or somnambulists, but our ethics would in that case be a mere moral instinct without any rational insight into its *raison d'être*.

If there is any difference between morality and ethics, it is this, that morality is the habit of acting in a certain way which, according to our view of the world we live in, is considered as good; while ethics (the science of morality) is the conscious recognition of the reasons which make an action good or bad. A bear that sacrifices her life in the defense of her cubs acts morally according to our view; but her action is mainly the result of impulse. The morality of animals appears almost as a blind reflex action when compared to the conscious self-sacrifice of an ethical man who acts deliberately, knowing the reason why.

If I rightly understand Mr. Salter's proposition, the Societies for Ethical Culture should according to my terminology be called "Societies for Moral culture."

Mr. Salter indeed emphasises this idea in the chapter of his *Ethical Religion* to which he calls my attention. He says:

"The basis of our movement is not a theory of morality, but morality itself." (p. 302.)

Is not Mr. Salter's meaning this? "Practical morality must be the *object* (and not the *basis*) of the ethical movement. Theories have no value unless they are made practical by application." If this is Mr. Salter's theory we agree with him, but we should add: "No practical work can efficiently be done without a theory. The result of the work will greatly depend upon having the right theory."

In another passage Mr. Salter says:

"We do not propound new views of the Universe. We wish rather a new sense of duty." (p. 292.)

Are not Christian and Jewish preachers constantly at work to make our sense of duty more sensitive? If that is Mr. Salter's meaning, he does the same work that all honest clergymen are doing. David cried for

\*The word "leading" appears to me preferable to "basic" in this connection.

the renewal of a right spirit within him (Psalm LI, 10), and Ezekiel described his work with the words :

"A new heart also will I give you and a new spirit will I put within you. (36, 26.)

For preaching "a new sense of duty" in the sense of an unceasing moral progress and of a constant renewal of moral purposes, there would have been no need of leaving the churches. Yet if by a new sense of duty is meant an entirely new morality, different in kind from the old morality, how can it be proposed unless the basis of ethics be radically changed at the same time, or at least differently applied? In no case can we ignore it.

I do not doubt but that humanity has made a great moral progress, I do not doubt but that the average morality among our grandchildren will be higher than is the average morality of the present age, but I am also firmly confident that we shall have to preach the same morality over again to later generations. The substance of our morality will not be changed. That which must be changed is our conception of morality, in so far as it is to be based not upon a supernatural authority, but upon the authority of natural laws. We have to free ourselves from the ethics of supernaturalism, we must overcome the mysticism of the intuitionists' view; we must be led out into clearness. If we understand morality, its natural conditions, its growth and purpose, we shall the better be prepared to obey the moral commands.

The most important moral rules are not to be altered. So far as I can see, some of them will be altered as little as our arithmetical tables can be changed. Our sense of duty may become more enlightened and more sensitive, but its contents will remain about the same. If we read the properly moral injunctions of Confucius, or of Epictetus and Marcus Aurelius, or of the Hebrew prophets, are they not, aside from a few odd expressions due to the speech of their time or to awkward translation, quite as modern as the sermons of a lecturer of the societies for ethical culture? There is the same earnestness, the same impressiveness, the personal tone of fatherly instruction, the appeal to the noblest motives of the understanding and the heart.

How is it, that these old books have remained so modern? Because the subject of their exhortations is ever new, and the same things have to be repeated again to every generation.

Mr. Salter says that the ethical movement is not devoted to antisupernaturalism. Supernaturalists not only believe in a supernatural deity, they also base their ethics on the revelation of a transcendent God. Every attempt at humanizing ethics must from the standpoint of supernaturalism be considered as a superstitious presumption, and I have strong doubts whether any serious believer in supernaturalism will

ever join an ethical society. One kind of supernaturalism only can be imagined to be compatible with the views propounded by the ethical lecturers, viz., that in which the idea of God has no practical meaning. He alone, to whom his belief in supernaturalism is ethically indifferent, will agree with Mr. Salter that the ethical societies are not devoted to antisupernaturalism.

Mr. Salter looks upon supernaturalism, and indeed upon any other basis of ethics not as a real basis, but as a mere interpretation of ethics. He speaks of first principles in ethics, but how does he come into their possession, unless he derives them, if not consciously, then unconsciously, from his conception of the world? *The leading principle of ethics must always be the expression of a conception of the world.* This is the point Mr. Salter does not recognize. If he recognized it, he would not so repeatedly complain about a lack of clearness as to what a basis of ethics means.

#### FACTS, HOW THEY TEACH.

It has been emphasized in the three lectures on The Ethical Problem that ethics must be based on facts. With reference to this principle Mr. Salter says :

"What then is the scientific world-conception, the true basis of ethics? I confess to having been completely taken aback, when as I read on I discovered that Dr. Carus declined to answer the question, contenting himself with vaguely saying that the true philosophy will be one which is in accordance with facts, which seems equivalent to saying that the scientific system will be a scientific system."

The principle that the new ethics must be based on facts, is certainly so obvious that it must appear as a self-evident redundant truism. So all the most complex arithmetical theories may be shown to be mere equations, they are tautologies which will appear to every one who understands them, just as self-evident as the equation  $1+1=2$ . And yet it is sometimes quite difficult to analyze and understand such a simple proposition as that ethics must be based on facts.

Although Mr. Salter considers the proposition that "the scientific world-conception, the true basis of ethics," must be based on facts as sufficiently obvious as to be tautological, he makes objection to it as being something in the air. He says :

"It has long been plain to me that resting ethics on our matter-of-fact wishes or instincts is not establishing ethics, but undermining it and leaving it a something "in the air."

Does Mr. Salter mean that "basing ethics on facts" denotes an exact imitation of the facts we experience? Does he think, that if we witness a murder, we are thereby invited to commit a murder also?

I said (as Mr. Salter declares "in one clear-sighted passage") that

"Ethics is not ready made, it is not the one or the other fact among all the realities of the universe. Ethics is our attitude toward the facts of reality. (The Ethical Problem, p. 18.)

With reference to this statement Mr. Salter says:

"The latter remark seems to imply that the same facts may be looked at from different attitudes; if so how are the facts themselves to decide which attitude we shall take?"

Certainly we can take different attitudes toward facts. But the proper attitude toward facts can be learned from the facts alone. Facts teach us for instance the laws of health. Mr. Salter suggests that any one might say, "I do not care about my health." But in that case the laws of health are not (as Mr. Salter declares,) meaningless to him. He will soon find out the meaning of the laws of health. Facts will teach him to care for his health, and if he does not, nature will soon deprive him of health and life.

I happen to know a sad case of my own experience. A strong and healthy young man, a jovial companion and of social habits, defied the laws of health, and could do so for some time on account of his strength and youth. I plainly remember that he once said to me almost in the same words in which Mr. Salter puts it: "I do not care about the laws of health, nor do I care for a long life. It is not pleasant to grow so very old. I would rather live so as to please myself, even though my life be shorter by ten years." A year elapsed and he fell sick never to recover again. His parents buried him in the bloom of his life.

Facts are not mute; they teach us. Our knowledge of facts is called experience, and from knowledge of facts alone the principles of action can be derived.

Mr. Salter is far from basing ethics upon the solid ground of facts. He combines with ethics the idea that it must be something absolute. In his lecture, "Is There Anything Absolute About Morality?" he says:

"If by morality is meant only the actual conduct of men, we have plainly to negative our question, and say there is nothing absolute about morality, since the conduct of men has been after any but a fixed, unvarying type." (pp 83, 84.)

Mr. Salter finds the absolute of morality in conscience. The commands of conscience, Mr. Salter declares, are absolute. But have there not been erring consciences which prove that conscience is anything but an absolute authority? Mr. Salter evades the difficulty by declaring that the inquisitors and other men who committed crimes in perfect faith that they were doing a good work, had no conscience at all. Concerning the barbarous treatment of the Canaanites, he goes so far as to maintain:

"I doubt if Moses, or one of the heroes of the Israelitish legend ever seriously asked himself, What is right?" (p. 91.)

In a certain sense there is something absolute in ethics, although we should not call it "absolute." We

should prefer to say, there is something objective in ethics; and the objective element in ethics makes it possible for ethics to become a science and for morality to be based on science i. e., a systematized statement of facts.

#### THE MORAL LAW AND MORAL RULES.

For the sake of clearness let us distinguish between the moral law and moral rules. By the moral law we understand a law of nature which is as rigid and objective as are all other laws of nature. By moral rules we understand the formulation of certain commands, based upon a more or less comprehensive knowledge of the moral law.

The moral law operates in nature with the same unflinching exactness as does, for instance, the law of gravitation. If a stone is without support, it falls to the ground whether we wish it to fall or not. If the members of a society infringe upon the moral law, they will reap the evils consequent thereupon. The course of events follows with the same necessity in the one case as in the other, in the realms of inorganic as well as of organized nature.

Organized nature develops feeling, and feeling develops mind. The acts of beings endowed with mind take place with the same necessity in a given situation, as does the fall of a stone under certain circumstances. But it must not be forgotten that, aside from the intensity of impulsive force in the different inclinations for this or that course of action, the intelligence of beings endowed with mind has become the main factor in the determination of their acts. A cannon ball, shot under exactly the same circumstances, will take exactly the same course, and a man of a certain character will be guided by the same motives in exactly the same way. But we must bear in mind, that if the same man happens to come a second time into the same situation, he is no longer the same man. The former experience has modified his character, be it ever so little. He has profited by that experience either for a repetition or an avoidance of the act. And the more he has profited by experience, the freer he will become, i. e., the less will he be dependent upon the situation, and the more decisive will be his intelligence in determining his will.

The method of intelligent action is that of formulating knowledge of natural laws in the shape of commands. All knowledge is a description or systematized formulation of natural facts; and all intelligent action is an application of knowledge. If we pursue certain purposes, how can we, for our own use as well as for the education of others, state our knowledge better than in the shape of rules? The rules of architecture help us in the construction of a house. But these rules of architecture are nothing but the knowledge

of building materials and of the methods of combining them to provide people with dwellings. The rules of morality help us in building up our lives, so that our individual existence is not antagonistic to the growth of society; but it furthers the development of humanity in the sphere of our activity, and will after our death continue to be a blessing unto mankind. But the rules of morality are based upon the moral law not otherwise than the rules of architecture are derived from our knowledge of natural facts. The rules we set up, may be right or wrong, they can show a greater or smaller comprehension of the nature of things, at any rate they are ultimately based upon the facts of nature, and alone by an investigation of the facts of nature can we become assured of their truth.

P. C.

#### CURRENT TOPICS.

The newspapers are just now discussing the "incivility" of the sales gentleman and sales ladies, who are supposed to wait on customers at the retail stores. The public mind has become so excited on the subject, that an enterprising newspaper offers a gold medal to the most polite and accommodating clerk in Chicago; the winner to be chosen by the patrons of the paper;—no premium is offered for the most polite and considerate customer—an oversight which will be corrected in due time. The ballots are printed in the newspaper itself, from which they must be cut, the right of suffrage being measured by the number of papers bought; one paper, one vote; ten papers, ten votes; and so on. By this plan, should candidates and their partisans become excited in the contest, and rivalry be stimulated as it ought to be, the paper will recover the cost of the medal, and something more. The advantage of this over the ordinary scheme of balloting, and over the Australian method also, is that "repeating" is not only permitted but invited, and each partisan can vote as early and as often as he pleases. The infirmity of the device is that merit yields to money; which, indeed, may be said about some other elections of greater consequence. The plan is borrowed from the Church Fair system of elections, where the price of ballots being fixed at ten cents each, a prize is offered to the most popular sewing machine, the rival sewing machine agents being safely relied on to do enough repeating to buy an organ, or put a steeple on the church.

\* \* \*

Civility in clerks is worth a gold medal; but will not the generous donor offer another and a larger medal for truthfulness and honesty? Fair dealing is more needed than fair speaking. Recently I sent for an article of which there were three different kinds or qualities in the store. The price being asked, the bland and polished clerk replied, "thirty-five, forty-five, and fifty-five cents." The messenger bought the dearest. Next day I went to the same store for a like article, and the price of it according to the same fair-spoken salesman, who burst into a radiant glow of civility, was "forty, fifty, and sixty cents." In answer to a question, he remarked without an impediment in his voice, or a quiver in his eyelid, that this had been the price all through the present season. "Give me those at fifty cents," I said, and this he courteously did, after carefully wrapping the merchandise in paper. When I reached home I saw by the brand on the can that he had given me the forty cent package for fifty cents, thus making me the victim of a double cheat. His employer was present all the time, and saw with evident approval this ingenious "business operation." Some day when that young man commits embezzle-

ment, and robs the firm, that same employer will express profound surprise, and say, "I wouldn't have believed it; I had implicit confidence in his honesty." There are thousands of clerks in Chicago, who would lose their situations, were they suspected of honesty—to customers.

\* \* \*

Listening at the house of a friend to the conversation of a phonograph, I heard with becoming awe its candid statement of what each member of the company there present had said or sung. Surely, of all the inventions that ever sprang from the brain of man, this is the miracle. True as the face in the looking glass was the voice in the phonograph. Not a note nor a tone was lost. Its grammar, dialect, and pronunciation were exact and faithful imitations. Even the photograph has its favorites, and will sometimes flatter; but the phonograph is impartial, and flatters none. It will catch the most delicate vibration of the voice, and return it on demand, without revising, correcting, or suppressing the faintest whisper of a word. Although we may not like a witness which tells the world exactly what we say, we must respect its truth and honesty. It can be depended on; and that is a great deal in this false and over-civilized age. What can we think of a phonograph which works in the inverse way, and condescends to the ignominious duty of repeating what we never said, useful as its deceit may be to us in times and seasons when we need the help of ideas? Figuratively speaking, such a phonograph is in operation at Washington, in the form of a comic paper called the *Congressional Record*. This publication is maintained by the government at a cost of ever so much a year; and its duty is to corrupt history, to repeat what was not said, and to certify to that which was not done.

\* \* \*

The theory of the *Record* is that it records, but in practice it obliterates. It pretends to publish what was said and done in Congress, but it suppresses the reality in both cases, and makes fiction serve as fact. It is the National conjurer exercising substance into nothingness, an official *suppressio veri*, the "affidavit man" of Congress. In the regular army each company of cavalry used to have an "affidavit man" whose duty it was to balance the Captain's quarterly returns, by accounting under oath for any missing property for which the Captain was responsible. He was as great a convenience to captains as the *Record* is to Congressmen. I have known an expert affidavit man account for twenty saddles, thirty blankets, a dozen carbines, and a miscellaneous catalogue of other company property, by one comprehensive and overwhelming oath; and do it just as easily as the *Congressional Record* accounts for a missing speech, "suppressed by order of the House, and sent into annihilation." When a member of Congress makes a speech in the House, the ordinary newspapers publish what he said, while the subsidized *Record* prints whatever he can think of that he did not say. I once knew a little boy, whose plate being absent from the dinner table, rebuked his mother for the omission, and said, "See here, what you didn't do." So the *Congressional Record*, when it prints the speech of the Honorable Member, can present it to him and remark, "See here, what you didn't say."

\* \* \*

In a political convention recently held in Chicago, by one of the "two great parties," after a long list of nominations had been made, one of the delegates offered a very proper apology for the nationality of a friend and fellow citizen whose name he desired to "place before the convention" as a candidate for judge. So timid was the delegate, and so abject his excuse, that the convention thought he was about to propose a Chinaman; but instead of that, it appeared that the upstart person who had presumed to ask for a place "on the ticket" was not a Chinaman, but an American, hence the necessity for a suitable apology in presenting his name. "He claims no strength because of his nationality," said the hum-

ble proposer, "but it may be good policy to give the Americans a show." Up to that moment, the selections made had created the impression that the convention was nominating candidates for office in the county of Cork, instead of the county of Cook, and therefore the appearance of an American candidate looked like the intrusion of a foreigner. And even then the main question for consideration was not the character and fitness of the aspirant, but whether or not it would be "good policy" to give the Americans a "show."

\* \* \*

A few evenings ago, the eloquent and popular pastor of the First Presbyterian Church of Chicago, having just returned from his vacation, was honored with a reception at the church parlors. After music, singing, and some pleasant conversation, the returned minister entertained the company with an account of his adventures "up at the lakes," where he had spent the summer. He was justly proud of his luck at fishing. He amused the congregation with wonderful stories about the number and size of the bass, pickerel, and trout which he had coaxed out of the lake into his own basket. His wife also told of her experience with the hook and line, to the great astonishment of a sceptical deacon, who at last remarked, "Madam, your fish stories are very big." Quick as woman's wit came the retort, "They are not so big as the fish stories of the bible, and you believe them." In a moment she had hooked the deacon, and landed him in the basket. He had been too greedy at the bait. *Haec fabula docet*, that most men, and especially deacons, have two intellects, one for believing, the other for doubting; one for religious, the other for secular uses. This is a great convenience, as the secular intellect would be troublesome in the pulpit or the pews, while the religious intellect would subject its possessor to great imposition if used in worldly affairs.

M. M. TRUMBULL.

## BOOK REVIEWS.

STUDIES IN EVOLUTION AND BIOLOGY. By Alice Bodington. London: Elliot Stock, 62 Paternoster Row.

It was not necessary for Mrs. Bodington to offer an apology, if her protest against the stigma supposed to rest upon the scientific writer who is not also an original observer is thus to be interpreted, for presenting this book to the public. She remarks that the fields of physical research are now of such vast extent no specialist has time to give even a general view of what is going on, and she rightly concludes that other competent persons may fitly do what the specialists have not time for. That Mrs. Bodington herself is thus competent is evidenced by the work before us, which treats in a scientific manner of a large number of interesting facts, with many of which the general reader is but slightly acquainted. Thus we have an account of the development of the visual organ, including the *pineal* eye of certain reptiles, with the remark that "Nature was quite prepared to develop eyes upon any part of the body, and has by no means forgotten how to do so still." The chapter on "Micro-Organisms as Parasites" contains much curious information on this subject, particularly relating to the function of the leucocytes, or white blood corpuscles, as destroyers and devourers of foreign particles injurious or unnecessary to the body. Whether this shall be healthy or in a state of disease seems to depend largely on the success of the leucocytes in their attack on intruding bacteria. Mrs. Bodington is a warm admirer of Lamarck, whom she regards as the Galileo of evolution, Darwin being its Newton. She devotes a chapter to Professor Cope's views of "the origin of the fittest," and she adopts his conclusion that the enormous difference between mind in man and in all other animals, is due to the fact "that the acceleration of functions, and the specialization of organs have in man been, not in the direction of improved feet, as in the horse, or of improved

nose, as in the elephant, or in increased muscular strength, as in the lion, but in an improved and increased brain." Mrs. Bodington gives as a frontispiece to her book a representation, after Prof. Cope, of the *Phenacodus primavus*, the supposed typical ancestor of man, monkey, and all hoofed animals. Ω.

LA LEGENDE DE VIRGILE EN BELGIQUE. By J. Stecher. Bruxelles: J. Hayez, 1890.

This memoir is extracted from the *Bulletins de l'Académie royale de Belgique* and reproduces a discourse delivered in the public *séance* of the Department of Letters of the Royal Academy of Belgium. M. Stecher in his interesting study shows the great and unique influence exercised in Northern Europe during the middle ages by the Latin poet through whose great work legend became history, and the glory of Rome was carried back to a distant antiquity. He traces also the gradual development of the legend of Virgil, who came to be regarded first as a prophet of Christianity, then as "the wise man," and finally as a sorcerer of the darkest hue. This last phase M. Stecher, in opposition to the literary view adopted by Mr. J. S. Tunison, in his *Master Virgil the author of the Æneid, as he seemed in the Middle Ages*, published at Cincinnati, and M. Pitré, affirms was derived from popular stories of the Neapolitans. In the *Geste de Liège* which, according to M. Stecher, was due to the invention of the French physician Jean de Bourgogne, the author of the travels of the false Mandeville, the legend of Virgil takes a most extravagant form. Finally, in the 16th century the Roman poet becomes merely an accomplice of the devil, as the Faust by whom he was replaced. Ω.

*The Origin of Polar Motion*, by M. Myerovitch, is the elementary introduction to a larger work of this title, to establish a new theory "by which the polar motion is proven to be the repulsive power of molecules." (Rosenberg Bros., Chicago.)

## THE OPEN COURT.

PUBLISHED EVERY THURSDAY BY

## THE OPEN COURT PUBLISHING CO.

EDWARD C. HEGELER, PRESIDENT.

DR. PAUL CARUS, EDITOR.

TERMS THROUGHOUT THE POSTAL UNION:

\$2.00 PER YEAR.

\$1.00 FOR SIX MONTHS.

AUSTRALIA, NEW ZEALAND, AND TASMANIA, \$2.50 PER YEAR.

All communications should be addressed to

## THE OPEN COURT,

(Nixon Building, 175 La Salle Street.)

P. O. DRAWER F.

CHICAGO, ILL.

## CONTENTS OF NO. 164.

THE ADVENTURES OF TWO HYMNS: "NEARER MY GOD, TO THEE," and "LEAD, KINDLY LIGHT."	
MONCURE D. CONWAY.....	2571
AMERICA'S EXPERIENCE OF LOW TARIFFS. F. M. HOLLAND.....	2573
THE BASIS OF ETHICS AND THE LEADING PRINCIPLE IN ETHICS. Facts, How they teach, The Moral Law and Moral Rules. EDITOR.....	2574
CURRENT TOPICS. GEN. M. M. TRUMBULL.....	2577
BOOK REVIEWS.	
Studies in Evolution and Biology. ALICE BODINGTON.	2578
La Légende de Virgile en Belgique. J. STECHER.....	2578