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MONOGAMY AND FREE LOVE.

If we understand by free love what the word literally means, an absence of all compulsion to love so that love is granted and received as a free gift, what can be better, nobler, and more natural than free love? Love must always be free—or it is not love. Accordingly, free love is a matter of course, which in its proper meaning no one can dispute. Yet if we understand by free love that which as a rule is preached by most of the so-called apostles of free love, it would mean the absence of all restraint in the relation of the sexes, the destruction of its ideal element and the reign of licentious laxity. In that case it is only a beautiful name that has been given to an ugly monster; it is a devil that appears in the garment of an angel; it is moral filth praised as celestial manna.

There are laws of life which we must obey under penalty of perdition, and there are laws of love which we must obey under penalty of destroying the holiness of love or even defeating its end and purpose.

The purpose of love, that is of sexual love, is not the gratification of the sexual instinct, nor is it any pleasure that man may derive from such gratification. Wherever there is a gratification in love or in friendship, it is, regarded from the moral point of view, incidental; it is of secondary consideration and we need not speak of it here. The purpose of sexual love, its end and its holy law, is the welding of two souls into one so that a new soul-life may spring from it in which the two souls are inseparably fused.

What is soul? The Saxon poet says:

"Soul is form and doth the body make."

Soul is the form of a living organism. A fusion of souls actually takes place in the procreation of a new life; and this fusion of souls is one of those mysteries of nature which even, though science should succeed in explaining to our satisfaction its mechanical process, will forever remain a wonder before which we stand spell-bound in awe and admiration—a wonder which is grander and more miraculous than all miracles in which many of us are so fond of believing.

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What is the law of love that must be obeyed? The law of love is obedience to the purpose of love, and the purpose of love is one of the holiest duties of man; it is the building up of our race. And this can

be accomplished only if it is done with truthfulness, devotion, and self-sacrifice.

The love of friendship between congenial minds, the love of the teacher to his pupils, of the preacher to his congregation, are also a building up, a preservation and a transference of soul-life in the human race; but conjugal love is devoted to the procreation of new souls, and without the sex relation of conjugal love humanity would die out.

Conjugal love in its legal form is called marriage, and the present form of marriage among all the civilized races is monogamy. Humanity has found by experience that society prospers best where the sexual relations are so arranged that one husband and one wife constitute the foundation of a family. The races in which polyandry prevails are rare exceptions; and wherever polyandry is the normal state of society, there is, as a matter of fact, no civilization, no culture, no progress. We have reasons to believe that polyandric tribes are a very low phase of human society, perhaps even a state of degeneration which in the end will lead to extinction.

Polygamy is practiced still in Asia, and it has been practiced among highly civilized people. Yet wherever monogamous and polygamous nations were rivals for supremacy, the monogamous nation proved always victorious in every kind of competition, in war as well as in peace.

There can be no doubt that monogamy is that form of matrimonial relations which best attains the ends of sexual love. Polygamous nations may have, but as a rule they do not have more children than monogamous nations, yet the children raised in monogamous family life are sturdier, healthier, and better educated. The institution of polygamy, while it degrades woman, easily induces man to marry merely for the gratification of their sexual appetites, and the seriousness of the duties of marriage is overlooked.

The ultimate purpose of marriage is the preservation of human soul-life, and if monogamy is more efficient in this one point than polygamy, if it enables man to raise a generation that loves freedom and delights in progress, it must be preferred whatever other advantages or pleasures might be connected with any other system of regulating the sexual relations in human society.

Monogamous nations are distinguished by love of freedom and by a progressive spirit; polygamous people are on the contrary easily enslaved. Their life as a rule shows a state of stagnancy, and their history consists of a series of court intrigues and palace revolutions.

Monogamy has become a holy institution to the nations of Aryan speech, because their civilization rests upon monogamous family life. So long as the moral sense of a nation is vigorous, it will most severely resent whatever threatens to destroy the holiness of monogamous family life. Thus the apostles of free love when they attempt to attack and destroy monogamy will meet with almost unanimous resistance.

* * *

The theory of free love in the sense of unrestricted sensuality is sometimes claimed to be the natural state, while matrimony is denounced by the defenders of free love as unnatural. If that were so, all the institutions of civilization ought to be considered unnatural. Raw food would be natural and cooked food unnatural; to live like the monkeys of the Sunda Islands would be natural, while plowing, sowing, and harvesting would be unnatural. Indeed the claim that free love is the natural state has been made only by most immature minds, who are without knowledge of the historical growth of our institutions, who are not familiar with the evils of such former states of society as are supposed to be more natural.

The defenders of free love very often lack all personal experience of harmonious and healthy family life. Not infrequently they have sprung from a marriage of ill-mated parents and have been too deeply impressed with certain incidental evils developed in such cases by the monogamous system. It would be a rare exception indeed if a father or a mother would advocate for their children the theory of unrestrained sexual intercourse.

Free love might perhaps be the correct theory, if such institutions as marriage could be judged from the standpoint of single individuals. The sex relation however is of greater concern than mere individual interest; and the problems rising therefrom must be judged from the higher standpoint of the common welfare of society.

The nature of human society develops certain relations which are wanting in the lower stages of animal life; but they are nevertheless just as natural. Who would say the oak is less natural than the lichen, only because the oak represents a higher stage in the evolution of plant life? The oak however would become unnatural, it would be in a morbid state, if its organs would degenerate so as to fall back to the lower stages of plant life.

Let us beware lest in trying to be natural, we should degrade ourselves into habits which may be natural to animals but are most unnatural to human beings—not that the satisfaction of the animal wants of man is unworthy of his higher nature, but that the animal way of satisfying them must be condemned.

* * *

It cannot be concealed however that as high an ideal as monogamy is, it sometimes demands great sacrifices; and the social sentiment which by law as well as by public opinion enforces the institution of monogamy, will sometimes have its victims. Marriages in which a man and a woman who for some reason cannot agree, are joined together until death shall part them, will produce misery that changes life into hell. There are also cases in which for some reason or other a legalization of the bond that has joined two noble souls in sacred love, could not take place. There are several well known instances even among great thinkers and geniuses of literary fame. There are some cases that cannot be measured by the usual standard of morality. It is a fact that men and women whose fates led them into paths that were different from the prescribed forms of marital relations suffered greatly from public prejudice. We should in such cases remember how kindly Christ treated the woman that was found guilty. "He that is without sin among you," Christ said, and we understand that he here refers to the sins against our sexual ideal of morality, "let him first cast a stone at her."

The sexual instinct in man is a most powerful element of his soul-life. It is dangerous to rouse it and more dangerous still to suppress or eradicate it. The whole vigor of natural forces is hidden in it. Sexual love wherever it grows is a serious thing to deal with. If it cannot have its way in legitimate channels, it will like steam that is shut up, break its way through laws and customs in spite of prejudices and public condemnation.

Let us therefore beware on the one hand lest we fall into temptation, and on the other hand when we see the mote in the eye of our brother, lest our judgment be too severe. Those who are without sin, beware that they preserve the purity of their soul. He who according to the holy legend of the Christian gospel was above all temptation, abstained from throwing a stone. He said in his lordly dignity to the adulteress: "Go and sin no more."

THE DOUBLE BRAIN AND DOUBLE PERSONALITY *

BY TH. RIBOT.

RECENT experiments with hallucinations have been made which, taken with other facts, have led certain authors to give an explanation of the duplication of

* Continued from the article on "Hallucinations" in the last number.
Translated by J. W.

personality so simple as to be, so to say palpable. In the first place they point out the functional independence of the two hemispheres of the brain, and hence they conclude that from their synergy results the equilibrium of the mind, and from their discord various derangements and ultimately the division of the psychic individual. We have here two distinct questions, which have been clearly discerned by several of the scientists whom I shall quote, and much confounded by others.

Sir Henry Holland, a physician and well-known psychologist, was the first who studied (in 1840) the brain as a double organ, suggesting that certain aberrations of the mind might be due to the irregular action of the two hemispheres, of which the one in certain cases seems to correct the perceptions and sentiments of the other. In 1844 Wigan went still further. He maintained that we had two brains and not merely one; and that "the *corpus callosum*, far from being a bond of union between them, is really a wall of separation," and maintained, even more positively than his predecessor, the duality of the mind.* The advancement of cerebral anatomy has subsequently yielded other and more positive results; such as inequality of weight of the two lobes of the brain, their constant asymmetry, differences in the topography of the cortex, etc. The discovery by Broca of the seat of aphasia, was a new argument of great value. It was also supposed that the left hemisphere was the principal seat of intelligence and of will, that the right hemisphere was more particularly devoted to the life of nutrition (Brown-Séquard). I abridge this historical résumé, which could be much lengthened, and come back at once to hallucinations. The existence of simultaneous hallucinations, sad on the one side, joyous on the other, in all cases different and even contradictory, attracted the attention of observers. But there was something better to do than observing; there were experiments to be made. Hypnotism furnished the means for the latter. Let us remember that the hypnotised subject can pass through three phases: the first lethargic, characterized by neuro-muscular excitability; the second, cataleptic, produced by raising the eyelids; and the third, somnambulistic, caused by pressure upon the vertex. If during the cataleptic state we lower the right eyelid, we act upon the left brain, and we determine a lethargic state of the right side only. The subject thus becomes, as it were, divided into two—hemilethargic to the right, hemicataleptic to the left, and I will now state what occurs taking the facts from M. P. Richer's well-known book:

"I place upon the table a water-jug, a basin, and

* Wigan: *The duality of mind proved by the structure, functions, and diseases of the brains, and by the phenomena of mental derangement, and shewn to be essential to moral responsibility*. London, 1884. This badly digested book does not bear out what its title claims.

some soap; as soon as the patient's glance has been attracted towards these objects, or her hands touch any of them, she proceeds with apparent spontaneity to pour water into the basin, takes the soap and washes her hands with very minute care. If we then lower the lid of one of her eyes—the right eye for example—then all the right side becomes lethargic, and the right hand immediately stops; but the left hand, nevertheless, continues the movement. On again raising the eyelid, both hands at once resume their action as before." The same thing is also produced on the left side. "If we put into the patient's hands the box containing her crochet-work, she will open it, take out her work and begin to crochet with remarkable skill If we close one of her eyes, the corresponding hand will stop, the arm drops motionless . . . but the other hand, unaided, seeks to continue a work that has now become impossible; the mechanism continues to work on one side, but it modifies its movement, with the purpose of rendering it efficacious."

The author reports several other cases of the same kind, of which I shall only quote the last, because it confirms Broca's discovery. On placing in the hands of the subject an open book, and directing her glance toward one of its lines, she reads. "In the midst of her reading, the closure of the right eye, through the decussation of the optic nerves, which affects the left brain, stops the patient abruptly in the middle of a word or phrase. As soon as the eye is opened again she resumes her reading, finishing the word or phrase that had been interrupted. If on the contrary the left eye is closed, she continues her reading, only hesitating a little on account of partial amblyopia and achromatopsia of the right eye."*

One might vary these experiments. A different attitude is impressed upon the limbs of each side of the body; on one side the subject bears a stern expression, while on the other side she smiles and sends kisses. The hallucinatory state can be provoked only on the left or on the right side. Finally, let two persons approach the subject, one at each ear; the person on the right describes the fine weather, the right side smiles; the other on the left describes the rain, the left side betrays displeasure and the labial commissure is lowered. Or again, while suggesting through the right ear the hallucination of a picnic, near the left ear let the barking of a dog be imitated; the face will express pleasure at the right and alarm at the left side.†

These experiments, of which we only give a very condensed summary, together with many other facts, have very logically led to the following conclusion: that there exists a *relative independence* of the two

* P. Richer. *Etudes cliniques sur l'hystéro-épilepsie*, pp. 391—393.

† Maignan and Dumontpailler, *Union Médicale*, 15 May 1883.

cerebral hemispheres, which by no means excludes their normal co-ordination, but which in certain pathological cases becomes a perfect dualism.

Some authors have been inclined to go still further and to hold that this cerebral dualism suffices to explain every discrepancy existing within the mind, from simple hesitation between two resolves to be made, to the complete duplication of personality. If at the same time we wish good and evil; if we have criminal impulses and a conscience that reproves them; if the insane at times recognizes his folly; if the delirious has moments of lucidity; if, in fine, some persons believe themselves double, it is simply because the two hemispheres are in discord; the one is healthy, the other is morbid; one state has its seat to the right, its contrary to the left; it is a kind of psychological mancinism.

Griesinger, upon encountering this theory, already put forth with diffidence in his day, after quoting the facts which it vindicates, and the case of one of his patients, who "felt himself growing irrational only on one side of his head, that is on the right side," concludes in the following terms: "As to us, we are not by any means inclined to attribute any particularly high value to these facts.*"

Have they gained in weight since that time? It is very doubtful. In the first place (since the theory rests upon a question of number) are there not individuals who believe themselves triple? I find at least one instance. "In a certain lunatic asylum," says Esquiros, "I have met with a priest, who through the excessive application of his mind to the theological mystery of the Trinity, eventually came to regard all objects around him as triple. He even imagined himself to be in three persons, and requested the attendants to lay three covers for him at table, with three plates and three napkins."†

I believe that by dint of active search we should find other cases of this kind; but I refrain from availing myself of this case of triplicity which to me seems capable of several interpretations.

Against that theory there could be alleged the best possible reasons, and supported by plain facts. It ultimately rests upon the absolutely arbitrary hypothesis that the struggle is always between *two* states only. Experience contradicts it completely. To whom has it not happened, to deliberate upon the advisability of acting in a given sense; to hesitate between acting according to one reason or according to the contrary reason, or to refrain from acting at all, say between journeying northward or southward, or remaining at home? In our lives it repeatedly hap-

pens that we have to decide between three alternatives, of which each necessarily excludes the other two. Where shall we locate the third? for it is in this strange form that this question has been mooted.

In a few cases of congenital atrophy of the brain, which seem based upon authentic observations, individuals have been seen who possessed from their infancy only one cerebral hemisphere; yet their intellectual development was not impaired and they resembled ordinary men.* According to the hypothesis we are combating, in these individuals there could not have occurred any internal struggle. However, it is useless to dilate upon this criticism, and I shall content myself by calling to mind Griesinger's comment upon a well-known line in Faust: "Not only two but several souls dwell within us."

In fact this discussion itself would be idle, were it not that it gives us an opportunity of viewing our subject from a different aspect. These contradictions in the personality, these partial scissions of the ego, such as are found in the lucid moments of insanity and of delirium,† in the self-condemnation and reprobation of the dipsomaniac, while he is still drinking, are not oppositions in space (from one hemisphere to the other) but oppositions *in time*. They are—to use a favorite expression of Lewes—successive "attitudes" of the ego. This hypothesis accounts for all that the other explains, and in addition it explains what the other theory does not.

If we are thoroughly imbued with the idea that personality is a consensus, we shall have no difficulty in admitting that the body of conscious, sub-conscious and unconscious states which constitute it, may at a given moment be summed up in a tendency or a preponderating state which is its momentary expression to the individual himself and to others. And just as suddenly the same mass of constituent elements is recapitulated in a contrary state, which thereupon assumes the foremost importance. Such is our dipsomaniac, who drinks and at the same time reproaches himself. The preponderating state of consciousness at each moment constitutes to the individual and to others his personality. It is a natural illusion, of which it is difficult to rid ourselves, yet an illusion which rests upon a partial consciousness. In reality there are only two successive attitudes, namely, a different grouping between the same elements with the predominance of a few and that which follows. In the same manner our body can successively assume two contrary attitudes without ceasing to be the same body.

It is clear that three or more states can succeed each other (coexist apparently) through the same

* *Op. cit.*, p. 28. See also the negative conclusions of Charlot Bastian upon this point, Vol. II, ch. XXIV.

† *Revue des Deux-Mondes*, 15 Oct. 1845, p. 307.

* Cotard, *Etude sur l'atrophie cérébrale*, Paris, 1868; *Dict. encycl. des sciences médicales*, art. "Cerveau" (Pathologie), pp. 298 and 453.

† Jessen in his *Versuch einer wissenschaftlichen Begründung der Psychologie*, p. 189, reports a curious instance.

mechanism. We are no longer bound to the exclusive number of two. We must, however, acknowledge that this internal scission is more frequent between two contrary states, than between three or a still larger number of states. This depends upon certain conditions of consciousness which must be recalled to mind.

Is there a real coexistence between two states of consciousness, or such a rapid succession that it appears to be simultaneousness? This is a very delicate question and is as yet unanswered, although at some future day it may be solved by psycho-physicians. Hamilton and others have maintained that we can have as many as six impressions at the same time, but their conclusion is derived from very meagre investigations. The determination, according to strict methods of physical science of the duration of the states of consciousness, is a great step in advance. Wundt has tried to advance even further, and to fix by experiment what he correctly calls the extent of consciousness (*Umfang des Bewusstseins*), that is, the maximum number of states which it can contain at the same time. His experiments only bear upon certain exceedingly simple impressions (the strokes of a pendulum regularly interrupted by the strokes of a small bell), and consequently are not in every point applicable to the complex states that here occupy our attention. He has found "that twelve representations form the maximum extent of consciousness for the successive, relatively simple states."*

Experiment, accordingly, seems to decide in favor of a very rapid succession, equivalent to a coexistence. The two, three, or four contrary states would in reality be a succession.

We know, moreover, according to a frequently used comparison, that consciousness has its "yellow spot," like the retina. Distinct vision is only a small portion of total vision; and clear consciousness is but a small portion of total consciousness. Here we touch the natural and incurable cause of that illusion by virtue of which the individual identifies himself with his present state of consciousness, above all when it is intense; and obviously this illusion is by far stronger to himself than to others. We also perceive why apparent coexistence is much easier for two contrary states than for three, and above all than for a larger number. This fact depends on the limits of consciousness; or to repeat a previous statement of mine, it is an opposition in time and not in space.

Briefly, the relative independence of the two hemispheres is not disputable. The derangement produced in personality through their disaccord is admitted, but to reduce everything to a simple division between the left and the right side is an hypothesis which hitherto has not been supported by any substantial proof.

* *Grundsätze der physiol. Psychologie*. 2d Edition, Vol. II, p. 215.

BALLOT REFORM.

BALLOT Reform was the topic discussed by the Sunset Club at its meeting of January the 8th, the chief speaker being Murray F. Tuley, Chief Justice of the Circuit Court, and President of the Ballot Reform League. His address exposed the evils and imperfection of the American plan of ballot-boxing, and proposed as a remedy the Australian method by which to "execute the freeman's will," a feat poetically, but erroneously ascribed to the "American, or "snowflake" ballot.

According to Judge Tuley, our electoral machine is fearfully and wonderfully made; the cogs, pulleys, and mainsprings of it being mischievously arranged so as to defeat the people's will, selecting and electing candidates with sinister skill, separating the wheat from the chaff like a thrashing machine, and perversely dropping the chaff into the offices while blowing the wheat away. So he appeals for wisdom to Australia.

Our plan of elections has not failed for want of laws to strengthen it, and our penalties for false ballot-boxing are numerous and severe; "in fact," says Judge Tuley, "the brains and ingenuity of our statesmen appear to have been taxed to the utmost to provide a machinery by which the will of the voter might be fully and fairly expressed." Considering the deplorable result, as portrayed by Judge Tuley himself, what does he think of "the brains of our statesmen?" And what does he think of the political sagacity of a people, who, unrivalled in the practical arts, and pre-eminent in the genius for material inventions, leave all their magistrates to be chosen, and all their public affairs to be regulated by a worn out and conservative mechanism under the guidance and administration of clumsy and corrupt engineers.

Contrasting the weak performance of our ballot system with its extravagant promise, Judge Tuley said, "The theory of our political system is that the people are sovereigns; and that the citizens control all public affairs." If such is the theory of our politics it is a foolish theory; the important question is, What is the fact of our politics? What is the net result of it expressed in terms of justice? Pope must have anticipated our condition when he said:

"For forms of government let fools contest,
That which is best administered is best."

Of what value is our "theory" except for 4th of July purposes, when Judge Tuley himself confesses that, "Experience has demonstrated that the practical working of the machinery of our political institutions is a wide departure from that theory, and has demonstrated the fact that there has arisen a class and a power unknown to the constitution and the laws, which has usurped the will of the people, the power of the people, the sovereignty of the people, and that power is what is known as the practical politician. Whether or not the "practical politician" is the result of our political "theory," he certainly is the product of its administration; and he ought to be. Politically speaking, and to some extent socially too, for that matter, the most patriotic citizens in any American community outside the big cities are the practical politicians. In the country at large their efforts are directed more to keeping bad men out of office than to getting them in. They serve a very beneficial purpose in the economy of government by ballot.

Contemptuously describing the "practical politicians," Judge Tuley says, "The leaders are known as political bosses, but the great mass of them are known as political workers, ward strikers, and political heelers." He also complains that their domination "has the effect to prevent the better class of citizens from obtaining or holding an office." Those definitions are true only in the great cities, with many exceptions to them even there. In the country districts the practical politicians are chiefly composed of men who take a practical interest in public affairs, and who try in their party conventions to nominate good men, while "the bet-

ter class of citizens" have not patriotism enough to risk their hats in a shower of rain, for the sake of any public duty whatever.

Judge Tuley says that under our present system, the practical politicians "work primaries and make returns of delegates to the conventions without any regard to the number of votes that have been cast." He also complains that "our elections are entirely too frequent," and that "to the victors belong the spoils." Well, to whom should they belong? To the unpractical politicians? To the slothful patriot who minds his own business, and never goes to the primaries or to the polls? Shall we give men commissions in the army because they have always been distinguished as non-combatants? It is a grave mistake that our elections are too frequent. They are not frequent enough. No man ought to hold office more than two years without a re-election. Tory and aristocratic governments dread frequent elections, but democracy hails them as the safety valves of republican institutions. Our elections are not so frequent as our house-cleanings, though much more necessary.

Although Judge Tuley displays a Pandora's box full of evils resulting from our elective system, he also shows us a large piece of hope at the bottom. He says: "So great are the evils attending the working of our political machinery that many thinking men have lost faith in popular government, but I for one believe in the virtue, intelligence, and honesty of the people." Why? What have they done to deserve it? It is a pity that our public men must always rebuke the vices of the people in tributes to their "virtue, intelligence, and honesty." The sovereign on the throne has not more courtly adulators than the sovereign of the slums.

Does Judge Tuley when he sentences a criminal to prison flatter him about his honesty? Who are those delinquents whom he arraigned and sentenced at the Sunset club for corrupting the ballot and profaning the very source of magistracy and of law? Are they not the "masses of the people," forever forcing the statutes to their own interests careless of their neighbor's rights or wrongs? Probably not one of the principalities and powers deserves more censure than this arrogant monarchy in which all the people are "sovereigns," and which Judge Tuley dignifies by the name of "popular government."

And what better work does he expect our "election machinery" to do when its motive powers are the organized appetites of aliens and strangers from the Shannon, the Danube, and the Volga; from yellow Tiber and the Isles of Greece, the Isles of Greece where burning Sappho loved and sung? What does he expect from their untutored citizenship and their undisciplined freedom? A soldier being rebuked by his captain for conduct prejudicial to good order said, "You cannot expect all the cardinal virtues for \$13.00 a month." Neither must Judge Tuley expect educated and patriotic statesmanship to come at his call out of a Chicago ballot box. We cannot croak husky discords into a phonograph and get for echo out of it a Beethoven symphony; neither can we get out of the ballot box laws or magistrates wiser or purer than the ballots that go in. When we do, it is the work of "practical politicians," leaders who have directed the electors to vote better than they knew.

Nor is there anything in all this of which the American has any right or reason to complain. He has invited those people over here with promises of work, wages, land, offices, and—ballots. He has said to each of them "Cease to be the subject of Humbert the king, of William the emperor, of Alexander the czar, and be my "sovereign," and they have taken him at his word. He may repent of his bargain, but he cannot let his promise go to protest, for citizenship was nominated in the bond. Nor would it be wise to do so; those people must either stand sullen, unfranchised, and dangerous outside the commonwealth, or be absorbed into it and become interested partners in its welfare and its glory. It may take a generation or two to mould some of them into American

form, but citizens they must be. They have built the city by the cheapness of their strength, and by their skill in handicraft they have dowered it with gold. If they do not govern it quite so well as they build it, the fault is not theirs altogether. At all events the American has no right to accept their work which was in the contract, and deny them the ballot which was in the contract also. He must not expect all the cardinal virtues for thirteen dollars.

While equal suffrage and the ballot are essential elements of political justice, it is not necessary that the ballot should work mischief, nor be stained with bribery or beer. Judge Tuley was quite successful in showing this; and the historical argument he made for the Australian ballot system was clear and convincing. In fact nobody attempted a counter argument, nor did any man try to defend the ballot as it is. Judge Tuley left his opponents where Mr. O'Connell put the English Tories in his plea for ballot reform in 1838. "The man who is against it," said Mr. O'Connell, "is either a knave profiting by misrule, or a fool upon whom reason and argument make no impression." It is to the credit of the English ministers that although they conceded the ballot with great reluctance, yet having adopted it they made it free, impartial, and absolutely secret. Neither bribery nor tyranny can reach it, and the poorest man can vote in absolute security, free from all intimidation or personal impotunity. Why should it not be so in Illinois? The reform has advanced thus far in Chicago, that the man who opposes it lays himself open to suspicion, and must choose one horn or the other of that uncomfortable dilemma presented by Mr. O'Connell fifty years ago.

Judge Tuley had some creditable scorn for New York and some other states which having pretended to adopt the Australian system, allowed the practical politician to "get in his work" and adulterate the new law with just enough of the old virus to poison it. He ought not to be surprised at this when he remembers how many people in New York are interested in bad government, and the oppression and corruption of the ballot. And let him not be surprised if the practical politicians of Chicago get in their work also, and either burke Judge Tuley's bill, or change its form and character so that he will not be able to recognise it should he meet it on the street. Look at the industries it threatens according to his own confession. "It will do away with bribery," he says, and "free us from the dominion of primary conventions." Not only that, "it will render unnecessary any lavish expenditure of money in elections." In addition, it will abolish ticket pedlars, and "the practical politician will become a thing of the past." Judge Tuley will find that these are formidable foes, not in the habit of being defeated—at Springfield.

M. M. TRUMBULL.

AT "THE BLOWING CAVE": KENNEBUNKPORT, MAINE.

BY MARY MORGAN (GOWAN LEA).

O RESTLESS ocean! How thy waters play,
Fast whirling round the rocks, and murmur make
Among the boulders, this unclouded day!

Enticing, cool, thy waves, and all awake
To silent influences of the sky!

With sudden leap behold thy pearly foam
Uprises, rainbow-hued, in air so high,
Relapsing to its deep, blue ocean-home!

O restless man! Though watching ocean's play,
'T is thee I see,—whose changing notions make
A vortex of thy life in youth's fair day!

Earth's pleasures lure, and art not thou awake
To subtle influences of the sky?

Thy heaven-born hopes rise bright as ocean foam,
And glistening, rainbow-hued, awhile on high,
Return unto the soul—their real home!

BOOK REVIEWS.

THE PEOPLE OF THE BOOK. A Bible History for Religious Schools, with a Useful Appendix. By Maurice H. Harris, A.M., Ph.D. From the Creation to the Death of Moses. New York: Philip Cowen.

The author attempting to treat the Scriptures somewhat from a modern standpoint, says that he has faithfully tried to "interpret the spirit of the Bible, which in his opinion is ethical first and ethical last." He goes over the field of biblical history from the beginning to the death of Moses, attaching a moral lesson to every chapter. The book is written for Jews, but it can hardly be called sectarian. It is a religious book, but pervaded by a liberal spirit.

CHIPS. Lectures in Rhyme, Poems, Messages, and Songs. Through the Mediumship of Jennie Rennell.

We do not believe in mediumship or in the spiritualistic creed of the author. Nevertheless we find in glancing through the book some lines written in a poetical spirit. As a specimen we quote the following verse, "A Prophecy," addressed to a lady friend:

"Your life shall be like a crystal stream,
Clear, and bright, and grand;
You shall not in the valley stay,
But on the topmost heights shall stand.

You shall have honor and renown,
And blessings pure and bright;
Fame shall weave for you a crown,
Ever glowing with pure light."

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. By Robert G. Ingersoll. New York: Truth Seeker Company.

Col. Robert G. Ingersoll delivered on Oct. 22d, 1890, an address in Horticultural Hall on the author of the "Leaves of Grass." Walt Whitman was present, sitting sedately in his easy wheeled chair. "No burst of eloquence from the orator's lips," we are informed, "disturbed his equanimity." Col. Ingersoll praised the poet as the prophet of the Religion of the Body. His poetry would have been suppressed "if what are known as the best people could have had their way." His philosophy is that "this life with all its realities and functions is finally a mystery." Long quotations are made, especially the "Chant for Death" and several passages on "Old Age."

The present book is a publication of this lecture. It contains a portrait of Walt Whitman.

CHURCH AND STATE AND OTHER ESSAYS. By Count Leo Tolstoi. Boston, Mass., Benj. R. Tucker, Publisher, 1891.

These essays have been translated by Victor Yarros and George Schumm. They represent the Russian Count not in the style of his novels but in his lay effusions. In the article "Church and State" he denounces the dogmatism of Christianity and inculcates the importance of its moral doctrines. Money, Tolstoi says, represents labor. Concerning the duties of man and woman he declares, "Only by his works is man called to serve God. Only by her children is woman called to serve God." Tolstoi knows apparently nothing about the woman-suffrage and woman's-right movement. In his "Second Supplement to the Kreuzer Sonata," the doctrine of sexual abstinence is preached. "You say," our author adds, "the human race will become extinct! Indeed, brute man! And is that perhaps a misfortune?"

A NEW PSYCHOLOGY: AN AIM AT UNIVERSAL SCIENCE. By the Rev. George Jamieson, D. D. Edinburgh: Andrew Elliot

This work is, in the words of the author, an attempt "to explore what has been regarded by many as 'the Unknowable,' and is intended to be a philosophy of substance." The primitive substance is the ether which is regarded as spirit-substance, "inexhaustible

in its capacity of manifold and distinctive representation." The ether has two general attributes, primordial quality and primordial energy, which are the foundation of particular qualities and forces; and it is the foundation of subjectivity and the source of consciousness—life and mind are phenomena of the primitive substance. In the second chapter, Dr. Jamieson treats of "the philosophy of mind in conjunction with matter." The consciousness of externals is derived from personal or self-consciousness, and the forms and conditions of thought are a reflex of the forms and conditions of things received from the external world. Will, like all the other phenomena of mind, is an effect, and it is caused by the operation of motives, which vary in accordance with the kind of ideas introduced to the Ego. The foundation of the moral law is found in the recognition of the acknowledged rights of every conscious creature, the infringement of which is to be regarded as a breach of moral law. Ω.

BOOK NOTICES.

Messrs. L. Prang & Company, of Boston, have issued their catalogue of Easter publications. They include many delicate and chaste designs.

Mrs. M. A. Freeman of Chicago has begun the publication of a new eight-paged monthly paper called the *Chicago Liberal*. It will represent to a certain extent the opinion and report the proceedings of the Chicago Secular Union. But in addition to the advocacy of secular rights as opposed to the restraints of so-called religious organizations, it will deal with the social problem in all its phases, the "woman-question," the "distinction of classes," etc., etc.; and to judge from the number before us will treat them in an unveiled and vigorous manner. The subscription price is very cheap (twenty-five cents a year); address, 402 West Madison Street, Chicago, Ill.

It may be interesting to men of science and affairs, who to keep abreast with the current of modern thought and action are now-a-days obliged to learn three or four languages, and especially interesting to the devotees of Volapük, that a movement is starting to resuscitate Latin as a vehicle of international thought and international linguistic communication. The organ of this movement is the PHŒNIX, seu nuntius Latiniæ Internationalis, lingue latine ad usus hodiernos adhibendæ sicut documentum editus. It is published on the Kalends of July and December, and may be had for twelve American denarii or six English, that is for an equivalent number of pennies. The *Phœnix* contains unique and interesting reading matter for those interested in the study of Latin, and presents a number of skilful arguments in behalf of the adoption of Latin as an international language; Volapük is claimed to possess none of the advantages Latin has, and is taken severely to task for its pretensions. Whatever the future of the movement, which is indeed not hard to foresee, it is not without interest, and we hope that the number of those who "Jam inter nostros numerantur" will increase. Communications are to be addressed "Apud Societatis Internationalis Scribam." Sell's Advertising Offices, 167 Fleet Street London.

NOTES.

Dr. L. A. Rutherford, of Lumberton, Robeson County, N. C., makes an appeal to the charitable women of the North for help in the erection of an Industrial School for the colored girls of North Carolina. His circular states that this is an imperative need and will be productive of great good. Further information may be obtained on inquiry. The sum required is small.

AT THE Annual Meeting of the American Association for the Advancement of Science, held at Indianapolis on August 22nd last, a paper entitled "Need of a Pan-American or Universal Language" was read by Mr. R. T. Colburn before the Anthropological

Section. Mr. Colburn suggests that the prevailing languages of the world should be supplanted by a single symmetrical and acquirable one, phonetic in character, based on the English language.

In *The Open Court* of January 1st we made a note of the founding of an institution in Paris called the "Comité des Etudes Morales," the object of which was the association of eminent moral teachers and ethical philosophers in France (and of other countries, as corresponding members) for the purpose of encouraging the study and practice of ethical science and furnishing the guiding principles to such a study and practice by the collection of precepts and the philosophical formulation of principles. Among the collaborators of the "Comité" are Madame Clémence Royer and M. Letourneau. We may quote a few of the statements and maxims that have been entertained for acceptance as forming a basis for inquiry: "Ethics, regarded in its most general acceptation, embraces the knowledge, the love, and the practice of the good." "Its object is to determine the law of will; or the norms of human conduct." "It is the sum of the duties imposed on the individuals of the same race and same species, to effect the realization of its ultimate ends, that is, the greatest possible good." "Ethics is not an arbitrary set of opinions, imposed by dogmatism, and of truth undemonstrated, but a natural law and therefore immutable; obedience of this law is necessary to the preservation and the progress of individuals as well as of society; we acquire knowledge of it by the profound study of nature and ourselves." "The basis of ethics is the nature of man; ethical laws should therefore be the outcome of natural laws." Ninety-four propositions of this and a like character have been submitted for consideration; The object of their propounding is to outline a basis of inquiry with regard to the subject "Ethics" (title 3 of the general programme), in which the opinions of all, however contradictory, may be examined and entertained for adoption, subject to the sole condition that their conception is free from all questions of creed and religious or supra-natural hypotheses. All thinkers, ethical societies, masonic associations, etc., are invited to examine the articles and to present their opinion with respect thereto. The address of the president, M. Jean-Paul Cécé, from whom circulars and further information may be obtained is 48 Rue Montmartre, Paris.

THE MONIST.

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