

The Open Court.

A WEEKLY JOURNAL

Devoted to the Work of Conciliating Religion with Science.

No. 191. (Vol. V.—9)

CHICAGO, APRIL 23, 1891.

Two Dollars per Year.
Single Copies, 5 Cts.

EVOLUTION AND HUMAN PROGRESS.*

BY PROF. JOSEPH LE CONTE.

THERE was a time—and that not many centuries ago—when science occupied herself only with material nature and even there only with the simpler parts, and parts most removed from the immediate wants and highest interests of man. For example, while kingdoms were crumbling and society decaying about her, she busied herself with investigating the curious properties of the curves made by cutting a cone in different directions. The higher human concerns she left to her sister, Philosophy, to solve, and her sister, Literature, to illustrate and embody in forms of beauty. Is it any wonder then that she should have been taunted for her supposed earthy and groveling spirit? Is it any wonder that she became the butt for the shafts of ridicule of her nimble witted sister literature, and the object of scorn of her imperial sister Philosophy? But she was sadly misjudged. She attacked first the most remote things, not because they were the most remote, but because they were the simplest and therefore the easiest to reduce to law and order. She avoided the nearest and dearest concerns of human life, not because they were nearest and dearest, but because they were so complex and difficult that she despaired of reducing them to laws. Law and order and completeness are her passion. She is loth to undertake what she cannot do well. Meanwhile content to work in silence in her own lowly domain, taunted and misjudged century after century, with a divine patience, she bided her time. After establishing herself firmly in her first narrow limits, she began to extend her domain to more complex subjects. From mathematics she passed to mechanics, then to astronomy, then to physics, then to chemistry, reducing these successively from chaos to order. Then she extended her dominion to biology also. This brings her near to man, but not yet in his higher parts. Then she invades the domain of brain physiology and touches now the borders of psychology. Last of all she dares invade also sociology and thus touches at last the highest interests of man and the noblest department of thought—the science of social organisation, of social progress, of politics and of government.

Now at last her transcendent worth is acknowledged by all.

For ages upon ages, like Cinderella, she sat among the ashes content to do her humble work while her proud sisters flaunted their gaudy colors in the eyes of an admiring world. But now at last touched by the fairy wand of Reason she is transformed into a princess and seems likely to govern the world. But is it not barely possible that although now exalted into a queen some of her kitchen ways and kitchen thoughts still cling about her? Is it not true that having worked so long in the ashes she still imagines that all things are but different forms of dust and ashes? Does she not still look too much downward instead of upward? In a word is there not a strong tendency in modern science to drag down everything to a material plane? It has been my constant effort—I deem it my highest mission in life—to resist this tendency in myself and to counteract it in others by an appeal in the name of science, from her lower self to her higher self, from Cinderella, the kitchen maid, to Cinderella, the royal princess; in a word, to lift science to a recognition of her own glorious mission, that of verifying and at the same time giving rational form to all our noblest beliefs and aspirations.

Meanwhile, however, out of these ancient antagonisms and traditional tendencies there has grown up two opposite modes of viewing nature, which may almost be said to characterise philosophy and literature on the one hand and science on the other. The one is the natural result of dealing with man in his higher activities; the other of dealing, at first entirely and even yet mainly, with nature and with man in his lower activities. The outcome of the one is a spiritual philosophy despising our material nature; of the other a material philosophy ignoring our spiritual nature. These two opposite camps of thought have always been at feud, but now are preparing for a final struggle. Of course the battle ground will be the nature of man. For there, if anywhere, these two natures, the spiritual and material, meet and mingle.

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There are, then, two extreme views—the old and the new—as to the relation of man to nature and especially to the animal kingdom. According to the one, the old, there is an infinite gulf separating man

* An address delivered on Charter Day of the University of California, Berkeley, March 23, 1891.

from all else in nature; the differences between man and the highest animal is far greater than between the highest animal and the lowest microbe—the differences in the two cases are wholly incommensurable. Man must be set over as an equivalent not only against the whole animal kingdom, but against all nature beside—Nature, the Divine revelation and man the interpreter. According to the other, the new, it is impossible to exaggerate the closeness of the connection of man to the animal kingdom. Every bone, muscle, nerve, and organ of the body and every faculty of the mind has its correspondent in animals of which those in man are but slightly modified forms. Man has grown up out of the animal kingdom by gradual evolution and is even yet nothing more than the highest animal.

Again we find the same two extreme views—the old and the new—as to the organisation of society and the progress of man. According to the one—the old—these have nothing whatever to do with any law of nature. They are wholly the result of our spiritual nature and must be studied wholly apart and can receive no assistance from science. According to the other—the new—the organisation of the animal body is the type of the organisation of the social body, and all the principles and methods of biology must be carried over into the higher field of sociology. Nature is one without break from the inorganic and dead through the organic and living up to the intellectual and moral. No permanent progress can be made in the rational knowledge or science of man except by identifying it with that of lower animals. Human anatomy never made any scientific progress until it became a part of comparative anatomy, nor human physiology until it became comparative physiology. So also must psychology be studied in relation to the psychical phenomena of animals, sociology in connection with biology and social progress in connection with organic evolution before these can be truly scientific.

Now it has been often and truly said that in all such cases of extreme, mutually excluding views, both are right and both are wrong. Each is right from its own point of view, but wrong in excluding the other point of view. Therefore, a true philosophy is found in a more comprehensive view which combines and reconciles the apparent opposites, not indeed by pooling their issues, but by transcending them, by including what is true in both and explaining their differences. A true philosophy is a stereoscopic combination of two different surface-views into one solid tri-dimensional reality.

Such a more comprehensive and therefore more rational view, I am convinced, is found in my view of the origin of man's spirit (of his body there is no question)—of the origin of man's spirit from the anima of animals, of the pneuma of man from the psyche of

animals—by a process of evolution. According to this view, spirit in embryo in the womb of nature, unconscious of itself, but slowly developing through all geological times, at last came to birth into a higher spiritual and immortal world—at last became self-conscious, self-active free spirit in man. Thus the whole process of evolution of the organic kingdom, through infinite time becomes naught else than a divine method for the creation of spirits.

I cannot now do more than allude to this view. Some of you already know it. To others any attempt to restate it would take more time than I have at my command. Now this view of the origin of man's spirit completely explains the paradox of human nature. It completely explains, as none other does, the closeness of connection, and yet the infinitude of difference between the spirit of man and the psyche of animals, between the social organism and the animal body and between social progress and organic evolution. On a previous occasion similar to this I dwelt on one of these, viz. the relation of the social organism to the animal body and the relation of sociology to biology. My object to-day is to touch lightly the other, viz. the close connection, and yet the great differences between human progress and organic evolution.

* * *

I assume that organic evolution accomplished its purpose, achieved its end, reached its goal, in man. But as spirit in embryo in animals was born into a higher plane of activity in man, so organic evolution reaching its goal and completion in man was immediately transferred to this higher plane and became human evolution or social progress. As organic evolution reached its goal and completion in man, so must human evolution ever stretch forward to reach its goal and completion in the ideal man, the divine man.

Now, on this new and higher plane, all the factors of organic evolution must continue to operate as before; as before the environment physical and organic must modify the activities bodily and mental; as before use and disuse of organs and faculties must produce corresponding increase and decrease of the parts used; as before the struggle for life and the survival of the fittest must operate to perfect the race. But there is, there must be, a new factor introduced here, which immediately takes control of all the other factors, transforming their character and using them for its own higher purposes. This new and higher factor if factor it may be called (for it is much more) is the conscious, voluntary co-operation of the thing developing—i. e., the spirit of man—in the work of its own evolution.

This new factor is the necessary result of the birth of spirit from previous embryonic sleep into self-conscious and self-active life. It must, therefore, have

commenced its activity from the first emergence of humanity out of animality. But at first it was feeble. In his earliest stages undoubtedly man, like other animals, was urged on by forces of organic evolution unknowing and uncaring whither he tended. But more and more as civilisation advanced, this higher and distinctively human factor became more and more dominant until now in highly civilised communities, it takes control of evolution. This free self-determined evolution of the race, to distinguish it from the necessary evolution of the organic kingdom, we call progress.

But as already said, when the new and distinctively human factor appears, the previously operating factors do not disappear, but only become subordinate. They not only still exist, but they underlie and condition the activity of the higher factors. This is only one illustration of a universal law of organic nature. In every system of correlated parts in harmonious relation with one another by mutual dependence, the higher stands above and dominates the lower, but the lower underlies and conditions the higher. The spirit dominates the body, and more and more in proportion to the spiritual energy, but the body underlies and conditions the activity of the spirit. The same is true of all the organs of the body and the faculties of the mind in their relation to one another. The same is true of the factors of human evolution.

There is a resemblance and yet infinite difference between human progress and organic evolution. The resemblance almost amounting to identity in many respects, arising, of course, from the operations of the organic factors, has been pointed out by all recent writers, especially and with profuse illustrations and almost tedious insistence by Herbert Spencer. These, therefore, are probably already known to you. My object is now to bring into strong relief some of the differences, even contrasts produced wholly by the introduction of the new factor; differences which are usually ignored, or slurred over, or at least minimised by evolutionists, because modern science seems to think it must ignore the spiritual nature of man on pain of being thought unscientific.

See then some of these contrasts.

1. In organic evolution nature operates by necessary law without the co-operation of the thing evolving. In human progress the spirit of man voluntarily co-operates with nature in the work of its own evolution and even assumes to take the whole process mainly into its own hands. This new voluntary factor consists essentially in the formation and pursuit of ideals—the voluntary striving after higher and better things in the individual and in the race. We indeed form ideals, but our ideals react and form us. As are his ideals such is the man. Organic evolution operates by the law of force; human progress by the law of love.

2. In organic evolution the fittest are those most in harmony with the physical environment, and therefore they survive. In human progress the fittest are those in harmony with the ideal and often, especially in early stages when man is still under the dominion of the organic factors and the spiritual factor is still feeble, they do not survive because out of harmony with the social environment. But while the fittest individuals may indeed perish, the ideal survives in the race and will eventually triumph.

3. In organic evolution the sick, the helpless, the unfit in any way perishes and ought to perish, because this is the only way of strengthening the blood or physical nature of the species. In human progress the weak, the helpless, the sick, the unfit are sustained and ought to be sustained because sympathy, love and pity strengthens the spirit, the moral nature.

But remember, in this material world of ours and during this earthly life the spiritual and moral nature is conditioned on the physical nature, and therefore in all our attempts to help the weak we must be careful to avoid poisoning the blood and weakening the physical vigor. The gravest of social problems, viz.: How shall we obey the higher spiritual law of love and mutual help without weakening the blood of the race by inheritance and the spirit of the race by removing the necessity of self-help—this problem, I believe, can and will be solved by a rational education, physical, mental, and moral.

4. In organic evolution the bodily form and structure must continually change in order to keep in harmony with the ever changing environment. In human evolution or progress, on the contrary, and more and as civilisation advances, man modifies the environment so as to bring it in harmony with himself, and therefore there is no necessity for change of bodily form and structure or making of new species of man. Human evolution is not by modification of form—new species—but by modification of spirit—new planes of activity and higher character; and the spirit is modified and the character elevated, not by pressure of an external physical environment, but by the attractive force of an internal spiritual ideal.

5. The way of evolution toward the highest, i. e. from protozoön to man and from lowest man to the ideal man is a straight and narrow way and few there be that find it. In the case of organic evolution it is so straight and so narrow that any divergence therefrom is fatal to upward movement. Once leave the track, and it is impossible to get on it again. No living form of animal is to-day on its way man-ward or can by any possibility develop into man. They are all gone out of the way. There is none going right, no not one. The organic kingdom developing through all geological times may be likened to a tree whose trunk is deeply

buried in the lowest strata, whose great limbs were separated in the early geological times, whose secondary branches diverged later, and whose extreme twigs, but also its graceful leafage, its beautiful flowers and luscious fruits, are the fauna and flora of the present day. But this tree of evolution is an excurrent stem continuous through its clustering branches to the terminal shoot, man. Once leave this stem as a branch and it is easy enough growing in the direction chosen, but impossible to get back on to the straight upward way to the highest. In human evolution the same laws indeed hold, but with a difference. If the individual, or the race gets off from the straight and narrow way toward the highest,—the divine ideal,—it is hard to get on the track again. Hard I say, but not impossible. By virtue of self-activity through the use of reason and co-operation in the work of evolution, man alone, of all created things, is able to rectify an error of direction and return again to the deserted way.

6. We have spoken of several factors of organic evolution of different grades. Whenever a higher factor is introduced it immediately assumes control; previous factors sink into a subordinate position. But in human evolution the self-determining rational factor when it comes in with the birth of the spirit of man, not only assumes control but transforms all other factors and uses them in a new way for its own higher purposes. It is evolution on another and a higher plane. It is another kind of evolution, determined by another and higher nature—the spiritual—though indeed still conditioned by the laws of organic evolution. As external and physical nature uses many factors to carry forward organic evolution, so the internal and spiritual nature characteristic of man alone uses these same factors on a higher plane and in a new way for human evolution or progress. Thus for example one organic factor—the environment—is modified or even totally changed, so as to effect suitably the human organism. This is Hygiene. Again, *use* and *disuse*, another factor, is similarly transformed. The various organs of the body and faculties of the mind are deliberately used in such manner and degree as to produce the highest efficiency of each part and the greatest beauty of the whole. This is education—physical, mental, and moral. Selective factors are similarly transformed and natural selection becomes rational selection. This, as we know, has been successfully applied to plants and to domestic animals. Why should it not be applied also to the improvement of our race by selection of our mates in marriage, of our rulers, our law-makers, our teachers. Alas, how little even yet does reason control our selection in these things! How largely are we yet under the control of the law of organic evolution!

7. Evolution as a law of the origin of organic

forms, is as certain and as universal as the law of gravitation. But the causes, the factors and the processes of evolution—the details of the manner in which evolution is carried out—these are still in the realm of discussion. Now in these latter times there has arisen a class of biologists including some of highest rank, who out-Darwin Darwin himself in the exaltation of the distinctive Darwinian factor—natural selection. They try to show that natural selection is the sole and sufficient cause of evolution—that changes in the individual, whether as the effect of the environment or by use and disuse of organs, are not inherited at all; that Lamarck was wholly wrong and Darwin was wholly right, or rather was wrong only in making any compromise at all with Lamarck.

I cannot at all accept this view, but shall not stop now to argue the question, partly because I have not time and partly because unsuitable for popular presentation. I wish only to point out some logical consequences in regard to human progress which seem to have escaped these Biologists—consequences which are, it seems to me, nothing less than a *reductio ad absurdum*.

In organic evolution when the struggle for life is fierce and pitiless, as it is now among the higher animals, natural selection is by far the most potent factor. It is conceivable though not probable, that at the present time organic evolution might be carried on wholly by this factor alone. But in human evolution, especially in civilised communities, this is impossible. If these biologists be right, then alas for all our hopes of race improvement. For natural selection will never be applied by man to himself, as it is by nature to organisms. His spiritual nature forbids. Reason may freely use the Lamarckian factors of environment and of use and disuse; but is debarred the unscrupulous use of natural selection as its only method. As this is an important point, I must explain.

All enlightened schemes of physical culture or hygiene, though directed primarily to secure the strength, the health, and the happiness of the *present generation*, yet are sustained and ennobled by the conviction that the improvement of the individual of each generation enters by inheritance into the gradual physical improvement of the race. All our schemes of education, intellectual and moral, though certainly intended mainly for the improvement of the individual, are glorified by the hope that the race also is thereby gradually elevated. It is true that these hopes are usually extravagant. It is true that the whole improvement of one generation is not carried forward by inheritance into the next. It is true, therefore, that we cannot by education raise a lower race up to the plane of a higher in a few generations, or

even in a few centuries. But there must be at least a small residuum carried forward from each generation to the next, which, accumulating from age to age, determines the slow evolution of the race. Are all these hopes baseless? They are so, if Weismann and Wallace are right. If it be true that reason must direct the course of evolution, and if it be also true, as these biologists assert, that selection of the fittest is the only method which can be used by reason, then the dreadful law of pitiless destruction of the weak and helpless must with Spartan firmness be voluntarily and deliberately carried out. Against such a course we instinctively revolt with horror because contrary to the law of the spiritual nature.

But the use by reason of the Lamarckian factors, as already shown, is not attended with any such revolting consequences. All our hopes of race improvement, therefore, are strictly conditioned on the efficacy of these factors, i. e. on the fact that useful changes in each generation are to some extent inherited and accumulated in the race.

Lastly we have said that the new factor introduced with man is a voluntary co-operation in the process of evolution, a striving toward a higher condition, a drawing forward and upward by the attractive force of ideals. Man, contrary to all else in nature, is transformed, not in shape by an external environment, but in character by his own ideals. Now this capacity, characteristic of man alone, of forming ideals and this conscious voluntary pursuit of such ideals, whence comes it? When analysed and reduced to its simplest terms, it is naught else than the consciousness in man of his close relation to the infinite and the attempt to realise the divine in human character.

THE NATURAL HISTORY OF MAGIC.

BY L. J. VANCE.

[CONCLUDED.]

COMPARE the methods of expelling spirits cited in the last article, with the performances of the Thlinket doctor. "It is their business," says Mr. Wood, "to seize the soul with the mouth and breathe or force it back into the body. I only saw one Shaman exorcising and I do not believe he would have continued had he known I was observing him. He kneaded, pounded, yelled, chanted, frothed, swayed to and fro, played tunes, all up and down the suffering patient; blew in his mouth and nostrils and literally worried the life out of him. In general practice the Shaman continues till the wretched patient declares he is better."* Mr. Paul Beckwith, in his notes on the Dakotahs, says: "To impress upon the mind of the patient the divine nature of his medicines, the medicine-man adds to the efficacy of his remedies, myste-

rious incantations, contortions of feature and body, accompanied always by a drum, often placing upon the ground a paper or bark figure (note the connection between man and his image) and while the friends are holding the patient over it, shoots it with his gun."*

The same idea is brought out in Mr. Willoughby's account of the Indians of the Quinaielt Agency, Washington Territory. "The me-satch-ies, or evil spirits, take possession of sick people and whom doctors are employed to drive out. With the loud beating of Indian drums and of sticks accompanied by their own voices and the contortions and guttural howls and wails of their doctors, they seek to drive out the unwelcome guest. The lips of the medicine-man are often applied to the body to draw out the evil spirit."†

This brings us to the point that we would be at. It is part and parcel of the doctor's magic to not only drive out the evil spirit, but to show the cause of the disease. How does he do that? Simply enough. The savage doctor sucks the spot, and then he takes out of his mouth a stick, stone, frog, lizard, or some other object. Thus, the Karoks of California have what they call a "barking doctor" (woman mostly).‡ She first discovers the seat of the disease, sucks until the blood comes, then "takes an emetic and vomits up a frog, which she pretends comes from the patient." This form of magic is almost universal among savages.

There seems to be no end to the miraculous powers of the medicine-man. What the Incas allowed of their Shamans is true of every other semi-cultured race of people. According to the early Spanish historian, De Herrera, "The Incas allowed of one sort of them, who were said to take upon themselves whatsoever shape they pleased, to fly through the air, whither and as far as they pleased, to converse with the Devil. These men served instead of sooth sayers and fortune-tellers and to give account of what was done in remote parts before any news could be otherwise brought."§

Nor have the attributes of the medicine-men been exhausted. They are expert jugglers. They are clairvoyants, but they are sleight-of-hand performers of the first order. Doctor Stockwell says that, "all medicine-men of first rank are clairvoyants and psychologists (mesmerists if you like) of no mean pretensions, as a rule capable of affording instruction to the most able of their white confrères." The doctor goes on to say that "he has witnessed feats of legerdemain and necromancy that would appall a Houdin or a Heller executed in broad daylight, with mystic

* Smith. Rept., 1836, pt. 1, 216

† Ibid., p. 275.

‡ Smith. Rept., 1836, p. 235.

§ General Histy. of America, vol. 4, p. 353. (Translation, Ed 1726.)

aids or surroundings." Thus, he mentions a performance in which guns, manifestly in perfect order failed to shoot in the hands of expert marksmen, merely through a look, a word or a bit of *incantation*; and yet again restored by a like process.*

Dr. Franz Boas, who spent considerable time among the Eskimos, was amazed at the feats of the *angakut*, or medicine-man. He gives an account of several wonderful performances. In one case, the *angakut* threw himself upon a harpoon "which penetrated his breast and came out at the back." Three men followed, holding the harpoon line; they led the *angakut*, bleeding profusely, to all the huts of the village. Then, he lay down on a bed, and was put to sleep by the *songs* of another *angakut*. "When he awoke after a while, he showed to the people that he was not hurt, although his clothing was torn and they had seen him bleeding." Many other feats, quite as wonderful, are recorded by Dr. Boas.†

2. Again, our idea of the magic power of songs and incantations is borne out by well-authenticated reports of the performances of medicine-men. Everywhere we see that the Shaman ekes out his magic by songs; everywhere we find the belief that much can be accomplished by singing. Dr. Boas says that "the *Angakuts* use a sacred language in their songs and incantations," and that many of the words have a symbolic meaning.‡

Francis La Flesche, a native Omaha, has recently described one of the most remarkable cures of a medicine-man that we have come across.§ The entire story is interesting, but space forbids more than one or two details. It appears that a boy had been accidentally shot through the head. At once the medicine-men of the tribe were called in. "The man who was first to try his charms and medicines on the patient began by telling in a loud voice how he became possessed of them; how in a vision he had seen the buffalo which had revealed to him the mysterious secrets of the medicine, and the *charm song he was taught to sing when using the medicine.*" At the end of his story he started his song, and the other doctors sang in unison.

Mr. La Flesche continues: "This song is quite poetical to the Indian mind. It not only conveys a picture of the prairie, the round wallow with its gleaming water, and the buffalo drama, but it reveals the expectancy of the dreamer, and the bestowing of the power of the vision upon him for the benefit of sufferers." Sure enough, the boy got well, although an Army doctor, when he saw the practices of the Omaha

medicine-men, "shook his head, sighed, and made some queer little noises with his tongue, expressive of his feelings."

Extremely valuable in this connection, is the Navajo "Mountain Chant," set forth by Dr. Washington Matthews.* Here we have a ceremonial, lasting nine days, parts of which are intimately connected with the cure of disease.

It is not easy to give the explanation of the savage belief in the power of songs. Just how songs and incantations originated is not well understood. Perhaps the best explanation has been given by Mr. Howitt in his notes on "Songs and Songmakers" of some Australian tribes.† He says: "it is a common belief that the songs, including all kinds of aboriginal poetry, are obtained by the bards from the spirits of the deceased." Thus, the Bira-ark of the Kurnai tribe "profess to receive their poetic inspiration from the ghosts" (Mrart), as well as the dances which they were supposed to have seen first in ghostland. Just as in the Arabian Nights' story of the "Forty Thieves," the door opens only at the magic word—Sesame! so in *märchen* wonders are wrought by repeating set words or bits of rhyme.

3. As to charms, we have already seen how the idea of a kind of "luck" clings to this or that object. There are several reasons why certain things should be deemed magical or lucky. Usually any real or fancied resemblance of one object to another, any analogy based on form, color, etc., is enough to give that object a reputation for magical virtues. Thus, in New Zealand a stone in shape of a pig or of a yam was a most valuable find. Why? Because it made pigs multiply and yam plots fruitful. The Indian uses all sorts of stone or wooden figures as charms. In the Emmons collection from Alaska there are knives carved to represent the spirits possessed by the Shaman. One of these knives represents a crane, a mountain goat, a cuttle-fish, small spirits and a land otter.‡ "In dances," according to Lieut. Emmons, "the Shaman uses these knives to fight with an invisible opponent." Just as they hang up charms in the Pacific Islands to keep away thieves, so in South Africa the Basutos hang a kite's foot round the child's neck to give swiftness. The Kaffir is a perfect slave to charms, and Mr. Theall says that they "hardly ever undertake any matter of importance without using them."§

Mr. Lang regards the belief in luck as a relic of fetishism. He argues that "it is not at all impossible that the idea of a kind of luck, attached to this or that object, was evolved by a dint of meditating on a mere

* Pop. Science Monthly, Sept., 1886.

† Dr. Boas's account of "The Central Eskimo" (Sixth Am. Rept. Ethnology) is worthy of careful study.

‡ P. 594.

§ Journ. American F. L., vol. 3, p. 217

* Fifth An. Rept. Ethnology, pp. 385-467.

† Journ. Anth. Inst., vol. 16, p. 228.

‡ Journ. Am. Folk Lore, vol. 2, p. 217.

§ Kaffir Folk Lore, p. 205.

series of lucky accidents. Such or such a man, having found such an object, succeeded in hunting, fishing, or war." Many people will not wear an opal, simply because that stone is not considered lucky. Some wear amber beads to ward off erysipelas. The Neapolitans still wear amulets to avert the "evil eye."

It is time that educated people understood the natural history of magic. The magician is not an impostor, though he may be a juggler. Magic is not rooted in deceit, though it may have originated in bad reasoning. To the semi-cultured mind, any one kind of change is as magical as any other kind. The transformation of vibrating ether into the rainbow, of a blow into pain, of the printed page into visions of the beautiful, of the egg into the eagle, of the babe into the hero, of selfishness into love,—all these transformations are as magical to some people as the artificial formation of an icicle was to a certain Dutch king of Siam.

UNREST.

BY MARY MORGAN (GOWAN LEA).

Solemn is the night,
Sombre is the day,
Doubtful is the mood,
Lonely is the way,
Irksome is the task,
Doleful is the play.

Minutes only ours,
Thinking all too slow,
Acting as by chance,
Onward the years go!
Mirrored is the sky
In the lake below;

Mirrored, too, our lives
Even thus, I ween:
Impress of our touch
Shall be, and hath been,
Left on everything
Birth and death between.

Lips were silent when
Words had conquered fate;
Stagnant lay the mind,
Vision came too late.
Come, O Past, return!
What shall compensate?

Future—solemn thought—
Standeth there before;
Offers to us—what?
Opens it a door
Whence is seen the star,
Hope, forevermore?

Deep is the dark well
Of the years gone by,
Glimmers in its breast
All futurity;
Light of heaven illumines
Time's remotest sky.

TO THEODORE WELD, IN HIS 89th YEAR.

BY LOUIS BELROSE, JR.

Beneath the writing of the restless years,
Engraved on every heart lies undefiled
Life's earliest message to the wondering child;
Let the first lines be such as time endears.

Not all is dark if memory reverts
Some teacher born who made his wisdom mild;
Who sowed the seed but helped while April smiled
To harvest joy against the time of tears.

Such my good fortune, such the man I name;
One of the few by negro bondmen blest
That strove for freedom's sake and not for fame.

But he was nature's friend and chose the best,
As all the sunlight of his soul aflame,
His wealth of days our wealth of love attests.

CURRENT TOPICS.

THERE is a smell of sulphur in the air, and we hear in tones of ominous warning that Italy is putting on war-paint, dancing the ghost dance, and preparing to declare war against the United States. Simultaneously appears a catalogue of the Italian ships of war, their size, and strength, and armament, with columns of inexorable arithmetic showing the exact number of minutes it would require for a couple of them to destroy New York, Baltimore, or Boston. Then comes the expansion of the Italian power, blown into vastness by the trick of contrast, and windy lamentation for our own inferiority. Prophets of danger croak in sadness that our ships are few and feeble; and that in case of battle they would be useless either for fight or flight. Italy, they say, could strike us and defeat us before we could create a navy or build forts along the shore. All this looks like laying the foundation for a claim on Congress for additional millions to be wasted in the building of superabundant forts and ships. The chief defense of this nation is the moral strength of it, supported by its wealth, and the physical energies latent in its natural constitution, or held in reserve. This it is which makes the United States invincible, and practically invulnerable to-day. The security of this country rests upon its geographical position, and the ease with which its immense power could be made effective on short notice in case of actual war.

* * *

In reference to the Italian quarrel, it is freely said that should Italy declare war against us, the first advantage would be with her because of her navy and her preparation, but this, though plausible, is a short-sighted view of it. In modern times, nations before they enter upon war must look more to the end than to the beginning of it. To the final result, and not to a mere initial success, they must direct their strategy and their statesmanship. One nation can make war, but it requires two nations to make peace. In 1870. France declared sudden war against Prussia, and no doubt would have been glad to declare a sudden peace at any time after the battle of Wörth, but when it came to declaring peace, Prussia had something to say. Italy might, of course, declare sudden war against the United States, but at the end of it the treaty of peace would very likely be dictated by the United States, and not by Italy. Suppose the Italian fleet should pass the Narrows, and levy contribution upon the city of New York, is there a man in Italy foolish enough to believe that the United States would make peace until that ransom was paid back with usury? The knowledge of this by other nations is our guarantee of peace.

* * *

Another old castle has fallen down in England, after standing invincible for centuries against all the forces of civilised com-

mon sense. I refer to that ancient fortress of the law wherein was guarded the sacred superstition that a husband was the owner, the lord and master of his wife. A gentleman by the name of Jackson, who ought to have been at least a baron in the days of chivalry, left England for a time on business, while his wife remained behind with her mother and her sisters. On his return his wife told him that she would rather live with her own folks than with his folks, or with him, therefore she must decline the honor of his further acquaintance. Now, Mrs. Jackson was a valuable bit of property, for she had an income of her own amounting to \$3,000 a year. This was too precious to lose, and finding all persuasions useless, Mr. Jackson, after the feudal fashion, taking with him a band of his vassals and retainers, seized his wife as she was coming out of church at Clitheroe, and bearing her to his chariot, carried her off to his house at Blackburn, thirteen miles away. Here, figuratively speaking, he placed her in the donjon keep, lifted the drawbridge, manned the battlements with his archers, and prepared to stand a siege against all England. The sisters of Mrs. Jackson, with some retainers of their own, did besiege the stronghold for several days, without making any impression upon the fortifications, but at last a breach was made in the walls by means of an invention comparatively modern, a noiseless piece of artillery which no castle can withstand, the writ of *Habeas Corpus*. Strange as it may seem, conservative traditions were almost a match for that, and even came near defeating it, as we shall see.

* * *

It is to the advantage of muddy water that you cannot tell whether it is deep or shallow, and muddy minds often puzzle us in the same way. They pretend to be profound when they are only hazy and old. This was the mental condition of the Judges in the Jackson case, who having heard the evidence on the application for the writ of *Habeas Corpus*, denied the writ on the ground that Mr. Jackson was justified in his action, "because," remarked the Judge, "a husband has the right to the custody of his wife, and even to seize and detain her if necessary." Those judges had become so learned in the antediluvian precedents, their minds were so enveloped in the cobwebs of antiquity, that a modern idea seeking entrance there was caught and strangled in the attempt like a fly in a spider's net. The case being taken to the Court of Appeals, the decision was reversed, and the Lord Chancellor, in giving judgment, contemptuously overturned the legal fictions of centuries, saying "that it was with reluctance he could suppose that they had ever formed any part of the English law." He also declared that "no English subject had the right to imprison another whether she was his wife or not"; and therefore, said the Chancellor, "the lady must be restored to her freedom, and must be at complete liberty to choose her own place of residence." This is the most important decision affecting human liberty that has been rendered in England since the year 1782, when Lord Chief Justice Mansfield liberated the negro Somerset, on the ground that slavery was unknown to the English law, and that no slave could breathe the air of England.

* * *

While the Jackson case was agitating England, another trial of great importance was going on at the town of Maldon in that country. Three desperate malefactors were arraigned for felony before the Bench of magistrates. These delinquents were Clara Williams, aged twelve; Annie Williams, aged ten; and Lillie Messent, aged nine. It appeared from the evidence that the youngest criminal, Lillie Messent, aged nine, finding five sovereigns lying around loose in the house of her guardian, appropriated the money, and in company with her two accomplices Clara Williams, aged twelve, and Annie Williams aged ten, started off to paint the town red. The depravity of their taste was proved

by the testimony, for they indulged in candy to excess. This was to be expected, but what puzzled the "Bench" was that such desperadoes had the aesthetic ambition to buy books, pictures, pencils, pencil cases, and an unreasonable quantity of perfumery. It was also proven that the culprits were addicted to the reprehensible habit of "treating," for all the little girls at school were sticky with candy, and so saturated with perfumery that the school-room had an aroma like the fabulous bower of roses. Owing to the inefficiency of the police, the revelry of the criminals was not arrested until all the money had been spent with the exception of ten shillings. The crime being fully proved, the Bench was "impaled on the horns of a dilemma." To sentence babies to prison was an old-fashioned practice that might bring the magistrates into ridicule, and perhaps to punishment; while to discharge them would be an impeachment of the law. In this emergency they brought in the parents of the culprits and bound them over to bring the children up for judgment whenever called upon; and in this way they got rid of the prisoners and at the same time vindicated the law.

M. M. TRUMBULL

CORRESPONDENCE.

RELIGION AND THE INFINITE.

To the Editor of *The Open Court*.—

I thank you for your article on my fourth Lecture. I quite agree with your objections, and when you see the whole of the lectures, you will find how carefully I guarded against this misapprehension. The Infinite is simply the highest generalisation for all that ever formed the object of religion. There is no wider term, it is wider even than Spencer's Unknowable, as I tried to show. But here as elsewhere we want a katharsis of language, otherwise we shall never have a new philosophy.

F. MAX MUELLER.

OXFORD, March 31, 1891.

THE OPEN COURT.

PUBLISHED EVERY THURSDAY BY

THE OPEN COURT PUBLISHING CO.

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. 161.

EVOLUTION AND HUMAN PROGRESS. PROF. JOSEPH

LE CONTE..... 2779

THE NATURAL HISTORY OF MAGIC. (Concluded.)

L. J. VANCE..... 2783

POETRY.

Unrest. MARY MORGAN (GOWAN LEA.)..... 2785

To Theodore Weld, in his 80th year. LOUIS BELROSE, JR 2785

CURRENT TOPICS. The Talk of War with Italy. The

Law of Husband and Wife. Juvenile Criminals. GEN.

M. M. TRUMBULL..... 2785

CORRESPONDENCE..... 2786