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WOMAN'S MARTYRS.

BY F. M. HOLLAND.

JOAN OF ARC and Hypatia will always be famous; but few people know that the early rulers of Massachusetts banished a woman for denying the infallibility of the clergy, and hung another for pleading in behalf of the persecuted.

Anne Hutchinson came to Boston in 1634, and soon gained great influence through her religious zeal, powerful intellect, and kindness to the sick. The women were in the habit of coming together for religious conversation, as was admitted at her trial; and the meetings soon came to be held at her house, where from sixty to a hundred women met regularly to hear her opinion of the Sunday sermons and Thursday lectures. One of the two ministers, in Boston, John Cotton, seemed to her much more spiritually minded than the other clergymen. Her censures were freely quoted, and the disparaged ministers sharply questioned, even in the pulpit, by her adherents. The governor, Sir Henry Vane, believed like her in the supreme authority of the indwelling Spirit, and lost his place on that account in May, 1637, when Winthrop, Dudley, Endicott, and other champions of the clergy came into power.

Mrs. Hutchinson's opinions were grossly misrepresented and severely censured by a Synod, which tried to bring the women's meetings back into safe limits; but she was justly called by one of her persecutors "More bold than a man"; and she would not submit to the Synod. She was summoned before the little Legislature, and Paul's unfortunate words, "I suffer not a woman to teach," quoted against her by Governor Winthrop. She maintained that she had done nothing wrong, but declared herself willing to obey the rulers. Wilson and half-a-dozen other ministers complained that she had spoken against their inspiration at a private meeting to which they had invited her. She tried for a long time in vain to have them put on oath, saying "My name is precious; and you do affirm a thing which I utterly deny"; and it was not until Cotton had testified to her having been misrepresented by them, that two were sworn against her, to their own evident reluctance as well as to that

of the rulers. Her sentence to be banished, "for traducing the ministers," was a foregone conclusion; but its passage was made easier by her declaring herself under special inspiration, and saying to those who drove her out, as they had already done Roger Williams for remonstrating against their intolerance, "If you go on in this course, you will bring a curse upon you and your posterity."

Many of her friends left Boston with her; and among them was Mrs. Dyer, who had been delivered in October, 1637, shortly before the trial, of a deformed child, who died just before birth. Governor Winthrop had the body dug up and carefully examined, in order to make it appear that the Lord was angry with the heretics. Twenty years more brought Mary Dyer back to Boston, on her way home to Rhode Island from England; and she was at once put into prison, because she had become a disciple of George Fox. Other Quakeresses were arrested also and flogged, naked to the waist, until their backs streamed with blood; but Mary Dyer's ignorance that any law had been passed against Quakerism enabled her to go home unscourged. In 1658 it was enacted by one vote in the majority, that all Quakers who might come into the colony should be "sentenced to banishment upon pain of death"; and in September 1659, Mary Dyer, who had come back to Boston to visit two imprisoned preachers, Stevenson and Robinson, was told, as they were, that all three must depart at once, and would be hanged if they returned. Conscience urged them to come back to testify against the bloody statute; and all three were condemned to death by Governor Endicott and the Legislature. When Mary Dyer heard her doom, and was ordered back to prison she said, "Yea, and joyfully I go." She told the sheriff, "Let me alone, for I should go to prison without thee." "I believe you, Mrs. Dyer," said he, "but I must do what I am commanded."

Immediately after the Thursday lecture, in the afternoon of October 27, 1659, there was another Puritan solemnity in Boston. The three martyrs walked hand-in-hand, Mary Dyer in the midst, through the streets, guarded by pikemen and musketeers, with drums beating to drown any appeal to the people. On they went, "with great cheerfulness," to the gallows, which they mounted one by one. Mary saw her friends

murdered, and went up after them. The rope was around her neck; her garments were tied about her feet; and her face was covered with a handkerchief brought by Wilson; when she was told that she had been reprieved, and might come down. She did not move; but said "Here I am, willing to suffer as my brethren have done. Unless you will hull your wicked law, I have no freedom to accept reprieve." She was carried back to prison, where she wrote a letter, still extant, saying "I rather choose to die than to live," for she would accept nothing from those who were "guilty of innocent blood." She was carried out of the colony, but soon came back for the last time to Boston, because, as she told Endicott, when she was brought before him and the Legislature, on May 30, 1660, the Lord had sent her again to bid them repeal their unrighteous law. She freely avowed herself the same Mary Dyer who had been banished, and on being asked if she was a Quaker replied, "I own myself to be reproachfully called so."

She was led accordingly on Friday morning, June 1, to the gallows, with drums beating so that she might not speak. She had mounted up the ladder, when she was told that she might still live if she would leave the colony. "Nay," said she, "I cannot; for in obedience to the will of the Lord I came, and in his will I abide, faithful to the death." She was charged with being guilty of her own blood, but answered "Nay, for I came to keep blood-guiltiness from you, desiring you to repeal your law of banishment upon pain of death. My blood will be required at your hands, who do this wiffully. But for those who do it in the simplicity of their hearts, I pray the Lord to forgive them." Wilson bade her repent and not be deluded by the Devil, but she said "Nay, man, I am not now to repent." She was asked if she would have the elders pray for her, but replied, "I know never an elder here." The request was repeated, perhaps in compliment to Wilson who had written a ballad on the previous execution, but she said: "Nay, first a child, then a young man, then a strong man, before an elder in Christ Jesus." Her last recorded words were these "I have been in paradise several days."

Mary Dyer is sometimes spoken of as a sufferer for offense given by other Quakers; but her crime, in coming back to Boston, was the most serious which had been committed by her sect in New England. Her prophecy and that of Anne Hutchinson were so far fulfilled that the colony lost its charter in 1684, in punishment for an intolerance which had not spared even members of the Church of England. The memory of such champions of free speech against persecution, ought not to be forgotten; and Mary Dyer's statue should mark the spot where she died on Boston Common, "faithful to the death."

PARETIC DEMENTIA.

BY S. V. CLEVINGER, M. D.

The Open Court being a journal devoted to mental phenomena, a popular presentation of the phases of insanity may be appropriately contributed to its columns.

It is a mistaken idea that insanity consists of a jumble of symptoms. There are many different kinds of mental diseases, and each one presents distinct peculiarities. One of the most formidable mental troubles is now known as paretic dementia. Formerly this disease had a variety of names, such as "general paralysis of the insane," "paralytic dementia," "progressive paresis," etc., terms which were so misleading that they were abandoned in favor of the more recent designation. It is a very common affection, in some asylums including one-tenth of the inmates, and numbers among its victims more business and professional men than any other form of insanity. Its onset is often very sudden, usually after business strain and worry. The former careful and respectable head of a family or business house may suddenly undergo a complete change of character, either so extreme as to be noticeable at once, or in ways not likely to attract the attention of others at first.

The most usual manifestations being in unsystematized ambitious delusions, the most common direction of which is that the patient possesses vast wealth. He may claim that he owns all the railroads in the world, that he is worth billions of dollars, or that he is the Almighty. The politician may content himself in asserting that he is the President of the United States, and an incident affords an amusing instance of the universal relativity of things, and shows that to both the sane and insane, ideas of magnificence are purely comparative: A female paretic in an asylum once told me that she was a very rich woman, and upon asking her how much she was worth, she said with an emphasis that was intended to overcome doubts, "Between two and three hundred dollars." The poor old woman had been a pauper all her life.

Paretics in asylums will often form great commercial combinations and may draw up contracts to dispose of all the coal mines on earth, or build a five hundred story house, or a trans-Atlantic tunnel or bridge, or they may engage in other as extraordinary enterprises. The once thrifty and methodical person will neglect his business, frequent low resorts, descend the social scale in intimacies, wander aimlessly about, contract debts for the most absurd purchases, and may even commit theft, usually in a very stupid way.

It may so happen that an act of this kind may be the first thing to attract the attention of relatives or friends, to anything unusual in the behavior of the individual, and very frequently, friendless paretics have

undergone imprisonment for such deeds long before the insanity was fully recognised.

There are a few physical changes that accompany the disorder and are quite characteristic of it: One eye may differ from the other in the size of pupils, and there is a peculiar drawl in the speech; there may be at times a fleeting paralysis, the use of an arm or a leg may be lost temporarily; the memory becomes imperfect for some things, but not for all; appointments are neglected, the wrong train taken, and there are frequent fits of empty abstractions. Wrong entries are made in records; there may be complete indifference to the affairs of the family, great irritability of temper over trifles, while an actual calamity may be laughed at. Occasional convulsions of an epileptic or apoplectic nature sometimes appear.

There is what is known as the quiet and furious types, though one of these may change into the other. During a furious outbreak murder may be committed, and with a view to building a magnificent palace, he may set fire to his abode to get it out of the way.

In keeping with their delusions of grandeur, paretics are prone to victimise life insurance companies by taking out large policies, through the medical examiner not recognising the insanity, and as the usual duration of the malady is three years, when death occurs, the policy beneficiaries soon realise, nor can there be any valid contest in such cases where the patient alone is responsible for the application. A ludicrously feeble attempt to escape payment was made by one insurance company raising the question as to whether the applicant did or did not know that he was insane at the time of taking out the policy. The gradual changes that take place in the brains of paretics are well known to pathologists, and the morbid anatomy of this mental disease has been worked out better than has been many bodily ailments.

Many paretics are surprisingly insensible to pain and touch impressions; wounds and burns being often unfelt; and a philosophical consideration of the connection between mental and physical anæsthesia is thus afforded. Schopenhauer claimed that pain was the positive experience, while pleasure was negative, and the latter consisted in the absence of pain. While it is not necessary to accept this view entirely, some mental and nervous diseases, such as parietic dementia, prove the close relation between physical and mental states of feeling.

For example, blunted sensibilities seem to lie at the root of the grandiose delusions, the perfect content and good feeling of the parietic. He claims to be happy and well, and what would to the sane person be bad news does not in the least affect him. The action of certain drugs bears out this analogy; opium allays

both bodily and mental pain, cocaine blunts intellectual as well as physical sensibilities, and notoriously, the drunkard "drowns his grief" and begins to be happy in his cups at the point where feeling of all kinds is impaired. So Schopenhauer's notion, that pain was real and pleasure existed only through absence of pain, seems justified in the fact that when by disease or drugging, sensibility is lessened, delusions of grandeur or a fictitious happiness is often induced.

THE PRESENT RELIGIOUS REVOLUTION.

BY J. C. F. GRUMBINE.

[CONCLUDED.]

An important consideration is that which is implied in the general but false belief that when once Christianity is adjudged to be morals and nothing more, when once religion is divested of mythology, of an eternal hell for the wicked, the element of fear and those features which are restraining factors in man's life, then the basis for morals crumbles and there is no need of church, or ethical institutions. It is said that it is because of the fear lest those who are now devoted to the Christian church may plunge into all manner of excess and immorality that the effort is so strongly made to keep the Bible intact and hold it up as the book of books among the people. It is the fear that spirituality may pass from the lives of men and that it is better "to be a pagan sucked in a creed out-worn" than a sensualist under the power of ethics. Such a statement, however, is not built upon facts and is therefore misleading.

That there are people who might be led into fearful and disastrous paths of conduct by a sudden destruction of that power which keeps them in the path of duty is true, yet that is due to the fact that they have been falsely educated as to the authority of the moral law. Religion has been represented to them as that which they can receive only by becoming a new creature—by being born again forgetting or neglecting to say that it is in reality that which teaches us conformity to the law of being or it is nothing. The natural state in which man is born was taught to be the state out of which by a miracle he must be born anew into the condition of grace. And hence many have been led to suppose that to be good, or to obtain grace, man must not rely on any human faculties but must rely altogether upon a miracle.

Ethics denies the miraculous in conduct and traces all acts to the law of being. Man is so constructed that he is made to move along lines which morals have defined as right or wrong. The right path is right because it is the path of least resistance and affords man the greatest possible and the highest quality of enjoyment. The wrong path is wrong because it is the

path of greatest resistance and affords man the least possible and the poorest quality of enjoyment. Ethics which has been thought to be a set of rules, gathered from experience, without authority except in reason and suggestive of no law other than that of expediency or utility, is this and more, viz. the science of the law regulating conduct. Man is constitutionally moral—that is he has within himself—indeed, he is himself the law of conduct. There can be no law for his conduct inseparable from his being. If an analytic physiologist or biologist could sum up and define the nature of man as a chemist defines the molecule of water he would say that man is first of all a microcosm. God—that has been defined as the infinite, omniscient, omnipotent personality externalised from creation, is indeed that of which everything in the universe is a part. Will a man look for gravity in Sirius he will find it in the planet earth. Will he look for power, wisdom, benevolence in any form of life he will see it in life everywhere. Will he look for law in all creation he will see it in man who lives and moves and has his being in the divine presence of which he is an entity and illustration. As all power, wisdom, and benevolence is identical, so all law, whether one behold it in the movements of a star or in the conduct of society, is a unit. This is not so much an *a priori* assertion as it is a fact of life; and being a fact of history so far as history is a record of human life and its affairs, it emphasises the inevitableness and omnipotence of law. Destroy the subterfuge upon which the general argument employed by the theologian in defense of the Bible is based and religion as was shown is nothing if not morals founded upon the law, structure, or nature of the universe. Blot out of existence all the historical evidences which are extant of ethnic religions and still man could not escape the irresistible and inevitable law of his being. The ethical out come of the present revolution will be the intense reassertion of the claim of the moralist that it is not only better but best for man to do right.

The final question to be asked is this—In view of all these facts what position should society maintain to ethical reform movements in deference to organisations which chiefly if not altogether exist for the furtherance of the theological ideas and denominational propagandism? Such a question includes the politico-economical and social one, for there can be no reform movement, whether political, social, or industrial, that is not after all a matter of ethics. The answer is irresistible, that man should encourage and support all genuine ethical reform movements. Two reasons in particular may be assigned for this conclusion. The first is that morals is the science of conduct, and the second is that ethical results are radical and positive and ameliorating. Take from religion its moral fea-

ture and then you will see and understand how very little it has done for the civilisation of mankind. The very virtues which the Christian church have belittled when not involved in or unassociated with the Christian religion are the material upon which morals was fostered and from which it received its stamp of approval. That religion as interpreted by the theologian can exist without a basis in morals is tantamount to saying that the tree can exist without the earth or the ocean exist without water. For whatever relation man sustains to God he sustains to that law which exhibits itself in life everywhere, and which is the basis of the science of conduct. A science of morals proves to man his duty—a duty which was clearly defined in the decalogue and in the principle of love which in Jesus blossomed into the golden rule. Then in the second place ethical results are radical, positive, and ameliorating. Ethics has no use for fear. Fear, it declares, which by the Christian church is appealed to as a restraining power in society, is not a legitimate incentive to right action and produces results which, however, beneficent they may appear, are in every respect, unreliable and unsatisfactory. Fear as a motive for action is the lowest in the scale of incentives and it is the producer as well as harbinger of the worst possible civilisation. The use of fear in the church as a spur to right action is villanous to say the least, yet so downright inexplicable have the motives for pushing sectarian and denominational propagandism become that any means for obtaining success is courted and practised. It is one of the astounding facts of the present moral status of the world that while the bulk of the people manifest no interest in a religion which once appealed to their fear they have settled into the belief that morals could consequently make no imperative demands upon them. And this, I take it, is the reason why, unless a church that is purely ethical and utilitarian in its methods of work is powerful by virtue of wealth or attractive by virtue of fashion, it appeals to a small following or draws about itself a miserable support. It was as if men have been educated to think that right living was associated with the idea of reward and punishment, and that when that motive for conduct was removed there would be no need of churches or any use for ethical teaching. This is the danger into which society has drifted and this is the crying error of the hour.

Carlyle said that if one make himself good he will rid the world of one less scoundrel, and surely such doctrine is sound and practical. This mission to inspire men with the need and use and glory of lofty, intellectual, and moral ideals—to inculcate principles of temperance, thrift, fraternity, honesty, frugality, and purity, this should be, indeed, this is I think to be the office of the church. What then should be the

relation of society to any institution which works along this line? It should consider the cost of supporting by taxation the police, jails, penitentiaries, idiot, and lunatic asylums, pauper institutes, and the numerous other means which society has created for defending itself and those who have proven to be helpless in defending themselves. Is it cheaper to restrain society by surrounding the unfortunate classes with a Chinese wall and thus keeping up a perpetual and exorbitant expense by taxation, or would it not be not only the most economical, the wisest as well as the beneficent process to assist the church and ethical institutions in putting into practice Carlyle's admirable doctrine? We can better afford to let our present civilisation sink into oblivion than perpetuate with heartless indifference the present state of society which to millions of human beings is but a mockery and a sham. Nor is the condition of thought into which these people have sunk the result of caprice or of a false generalisation of facts. Their inevitable state of poverty which deprived them of the opportunity to grow as nature designed is too forcible a fact to cause them to lean toward optimism in philosophy or rose water views of religion. They can no more transcend their fate than a man can lift himself to the sky by the straps of his boots, and to preach to these unfortunate ones a gospel of cheer without setting to work to give them freedom and the opportunity to live is as foolish as to pray with a starving man without giving him food. If the church as a representative body of people intent upon the salvation of mankind to the noblest kind of living will not strike broad and deep at the evils which produce industrial depressions and social depravity, it cannot expect to fulfill its mission successfully. This is its chief, its important duty. Nor have I any one remedy to offer. Any good method is better than a false method or no method at all. The millions of oppressed and enslaved cry to us for help and justice, and woe be to us if we close our ears and hearts to their appeals. See then what the church can do if it will along ethical lines yet observe how, in many respects, she shrinks from performing the duty which is at her door.

A more profound and serious aspect is given to the problem of civilisation when one is reminded of the fact that the ceaseless, grinding toil in which the bulk of the people are engaged seems to be in results similar to the weary work of the daughters of Danaus. The days increase into years and the years roll into oblivion but no cheer or rest comes to man. Popular Education brings ever a fresh multitude of duties while the increase of inventions, public and steel highways, and the thousands of labor saving devices which the genius of man produces to ameliorate human life seem to press the masses into yet deeper industrial

slavery. Why all this greed, competition and roar of business? Where and when will it end? Does it happen because the human mind is demoralised by a false ideal? Is it because the people have not awakened to the real worth of knowledge and the power which it has to create and glorify the new life which at present exists as a germ in the soul of man? Why this chase after and accumulation of gold? Is it for the hope of buying nature's favors when nature herself is dead to desire? Did the human mind ever labor under a more transparent delusion than the one which cheats man into believing that all things come to him who waits. Can the immeasurable and inexhaustible wealth of Cræsus buy or procure for man eyesight when the eyes are blind, hearing when the ears are deaf, health when the stomach and digestive organs are diseased? What avails it for a man to toil fifty years of his life at a pursuit to obtain the means by which he thinks he will be able to attain certain more desirable ends—when, in reality it is not the money which he so much needs as it is the daily and wise use of all of his powers. This is the folly into which so many men sink—a folly which proves itself in the experiment. It is the folly of the man who built a house upon sand—who, in other words, prospected most beautifully upon that which in the very nature of things could promise nothing but wreck and ruin. In dealing with the science of mechanics men seem wise enough. Why is it that they so disregard the law which relates to their highest well-being. Surely life becomes a mockery, if man endowed as he is, contents himself with the life which is but the shadow of the real and ideal. Now all this is said not by the way of a criticism of the method of the universe but rather as suggestive of that which he can expect of himself when he turns his attention to the beneficent lines of conduct. The science of ethics calls man away from the pursuits which enslave and degrade him to the life which blesses and glorifies.

It would be a grievous fault if I closed this essay without remarking that the world is passing through a sensational, materialistic, commercial age. The masses of the people join the classes in the pursuit for pleasure. Man seems to be more fond of chic and gayety than of piety and culture. Happy the man who, amid these days of sensualism, lives obedient to his highest perception of truth. Happy those who whether in the palace or hovel feed the fires of love and justice even amid the roaring and beating of the storms without. The dawn will soon break when the world will be baptised in a new morning and when the millions of earth's children through the spirituality, zeal and toil of her new prophets and saviours may lift their eyes to the hills whence comes salvation. In the wilds of India there is a tree which is practically meat, drink and clothing to the inhabitants of that country.

Wonderful is the tree but most wonderful because it is a paradise to those who feed upon and profit by its gifts. May the church set at work to be a tree of life to the children of the world.

THE ETHICS OF EVOLUTION.

THE first chapter of Genesis is at present interpreted by the greatest number of our theologians in a sense which is hostile to the theory of evolution. It is nevertheless one of the most remarkable documents that prove the age of the idea, for no impartial reader, either of the original or of a correct translation will find the dogma of special creation acts out of nothing justified in these verses. The first verses of Genesis tell us that God "shaped" the world beginning with simple forms of non-organised matter and rising to the higher and more complex forms of plants and animals. God shaped the heaven and the earth, is the correct translation, he made the greater and the lesser light, i. e. he formed them; he made man and the breath of man's life is God's own breath. If Darwin himself or a poet like Milton, thoroughly versed in Darwinian thought, had been called upon to present the evolution theory in a popular form to the contemporaries of Moses they could not have described it in a more striking manner. Any improvements upon the Mosaic account which could be suggested are mere trifles and matters of detail.

It is a fact that ethical aspirations, the ideal of elevating humanity, of raising men upon the higher level of a divine manhood, of creating a nobler type of human beings, of saving the souls that would go astray and showing them the narrow and strait gate which alone leads into life,—in short the *sursum* of evolution,—have been the kernel of all religions, especially those great religions which in the struggle for existence have survived up to this day—Brahmanism, Buddhism, Judaism, Christianity, and Mohammedanism. Nevertheless the idea of evolution is still looked upon with suspicion by the so-called orthodox leaders of our churches. Do they not as yet understand the religious nature of the idea? Or is it perhaps exactly its religious nature of which they are afraid? For being a religious truth, it will in time sweep away many religious errors which are fondly cherished and have grown dear to pious souls.

The idea of evolution as a vague and popular conception of the world-process is very old, but as a theory based upon exact science it is not much older than a century.

Kant told us in his "Natural History of the Starry Heavens" that an evolution is taking place in the skies, forming according to mechanical laws solar systems out of the chaotic world-dust of nebulae. Cas-

par Friedrich Wolff,* Lamarck,† Treviranus,‡ Karl von Baer,§ and others came to the same conclusion with regard to the domain of organised life and Baer pronounced the proposition that evolution was the fundamental idea of the whole universe.|| The work of these men is the foundation upon which Charles Darwin stood. This great hero of scientific investigation collected with keenest discrimination and most careful circumspection the facts which prove that the struggle for life will permit only those to survive which are the fittest to live and will thus bring about not only a differentiation of species, not only an increasing adaptation to circumstances in the animal world at large, but also the progress of the human race.

The evolution in the animal kingdom has a peculiarity which distinguishes it from that of the starry heavens. It takes place exactly in the same way according to mechanical laws, being a complex process of differentiation, yet there is an additional element in it. Animals are feeling beings.

When certain motions pass through the organism of an animal there arises an awareness of the motion, and this awareness, which is a mere subjective state, is called "feeling." The same impressions produce the same forms of vibrations in the organism and the same forms of vibrations in the organism exhibit the same feelings. Every impression however leaves a trace in the system which is preserved and when properly stimulated will be reawakened together with its feeling element. When new sense-impressions are produced, the old memories of the same kind reawaken together with them, and all their feelings blend into one state of consciousness richer than the present sense-impression could be, if it stood alone and unconnected with the traces of former sense-impressions. In this way the whole world of an animal's surroundings is being mapped out in the traces left in the organism according to the law of the preservation of form, as after-effects of sense-impressions and of their correlated reactions. Many of these traces when stimulated into activity exhibit states of awareness and thus consciousness rises into existence constituting a realm of spiritual life.

This spiritual life has been called the ideal world in opposition to the world of objective reality—ideal meaning pictorial, for the ideal world depicts the real world in images woven of the glowing material of feelings.

Evolution in the animal world concentrates more and more in a development of the ideal world and this ideal world is not something foreign to the world of objective realities which it mirrors, it is intimately in-

* *Theoria Generationis*. 1759.

† *Philosophie Zoologique*. 1794.

‡ *Biologie*. 1802.

§ *Entwicklungs-Geschichte der Thiere*. 1808

|| *Ibid.* p. 294.

terconnected with it. Reality must be thought of as containing in itself the conditions of bringing forth feeling beings and through feeling beings the ideal world; and this ideal world is not merely a phantasmagoria, a beautiful mirage without any practical purpose, it is to the beings which develop it the most important and indispensable thing, for it serves them as a guide through life and as a basis for regulating their actions. If the world of objective realities is correctly depicted in the ideal world, it will help them to act in the right way, so as to preserve their lives, their existence, their souls. Ideas which are correct, which faithfully represent the realities which they depict, are called true, and actions which are based on and regulated by true ideas are called right or moral.

Thus the ideal world contains in germ the possibilities of truth and of morality.

Evolution in the spiritual world means the development of truth, it means an expanse of the soul, a growth of the mind as well as a strengthening of the character to live in obedience to truth.

When Mr. Spencer undertook to write a philosophy of evolution, he was fully conscious of the sweeping importance of the evolution theory, but when he approached the ethical problem, he became inconsistent with his own principle and instead of establishing an ethics of evolution, he propounded an ethics of hedonism regarding that action as right which produced the greatest surplus of pleasurable feelings.

Pleasurable feelings are experienced under most contradictory conditions. Pleasures cannot form any standard of ethics or a regulative principle to guide our appetites. Pleasures on the contrary are often dangerously misleading and many a life has been wrecked by trying to choose that course of action which promises a surplus of pleasures.

Feelings are mere subjective states and their importance depends entirely upon the meanings which they convey. It is not the pleasurable nature of feelings and of ideas which ought to be considered when they are proposed as norms for action, but their correctness, their truth. That which brings man nearer the truth and harmonises our actions with the truth is right, and that which alienates man from the truth is wrong. Accordingly that which makes our souls grow and evolve is moral, that which dwarfs our souls and prevents their evolution is immoral.

There is but one ethics and that ethics is the ethics of evolution.

P. C.

THE METHODIST ECUMENICAL COUNCIL.

BY M. M. TRUMBULL.

THE Methodist Ecumenical Council has met in Washington and adjourned. It was a very important conference, as its members represented a constituency of millions, and its discussions were marked by ecclesiastical statesmanship and great ability. It

was a storage battery of social electricity that suggested political thunderbolts, and the President of the United States mounted the platform to speak studied words of praise; a sure sign in a land of universal suffrage that the Council had behind it a ballot potency commanding national respect. There is a toy barometer consisting of a little wooden man in a little wooden house, and so sensitive is the little man to meteorological vibrations that he goes into his house whenever the signs portend rain, and comes joyfully out whenever they promise fine weather. Like the little wooden man, the American politician knows enough to go in when it rains, and to come out with a joyful chirrup at the prospect of political sunshine. There can be no doubt that the President's visit gave distinction to the conference, because, figuratively speaking, it impressed on the proceedings the sanction of the great seal. The President avowed that he was there in his official character, saying: "You have to-day as the theme of discussion the subject of international arbitration, and this being a public and enlarged view of the word makes my presence here as an officer of the United States especially appropriate." The excuse was unnecessary, for surely the President of the United States may speak without apology in any assembly when in sympathy with its aims and sentiment. As an element of discord his appearance in any convention would be in questionable taste.

These ecumenical councils are valuable as chapters in the great volume of human history. They are as milestones recording the steps of man in his weary march towards truth, and light, and liberty. Between the milestones we find the road strewn with rags of doctrine which the church has flung away in its march; and at every council the confession appears in a new suit of clothes, improved in pattern and quality. As the church travels faster and farther in one country than in another, ecumenical councils are useful in showing us the difference in miles travelled. At the council of the Congregationalists held in London a few months ago, it was discovered that the English were several miles ahead of their American brethren on the Liberal road; and the recent council at Washington revealed a similar difference in the rate of progress between the Methodist church in England and the Methodist church in America. It appeared incidentally that the Methodist church in England had abandoned the fight against the doctrine of evolution, and this drew forth a brotherly rebuke, coupled with a warning, from Bishop Keene, who said: "I greatly admire my English friends now in the conference, but I have a word of advice for them: 'Go home; get rid of this doctrine of evolution that puts a bomb at the bottom of the Pentateuch and Moses that will blow you up if you don't get rid of it. If you cannot get rid of the doctrine, get rid of the men and the institutions that teach it, no matter how dear they are to you. Knock the time out of Darwinism and there is nothing left of it.'" And the bishop was answered by an English ecclesiastic, who said: "The church cannot ignore evolution. Any church wilfully blind cannot be the church of the future."

As was inevitable, we saw on the platform of the conference the truth classified into grades and qualities. There were divine truth and human truth, religious truth and secular truth, God's truth and man's truth, spiritual truth, and truth of the earth earthy. Said a delegate from Mississippi, "Let agnostics and atheists sneer as they would, yet the glorious fact remained that God's truth is marching on." What he meant by God's truth was the doctrine of his own church. When the conference meets again those doctors of divinity will probably have learned that every truth is God's truth; and that every lie is an enemy of God, though spoken in his worship and chanted in his praise. The earth, the heavens, and all that in them is, the infinite and eternal worlds, are but the visible forms of God, and the truth is the essence of all these; as we may learn by the infallible almanac, whose prophecies never fail. If an atheist has any truth at all in his possession, though it

be only the multiplication table, he has God's truth so far, and his own opinions about God affect not the truth in the smallest degree. It is not altogether certain that God's truth is marching on. On some roads it is, but on others it is being beaten back, as the records of legislation prove. Much that passed current with John Wesley as "God's truth," is rejected as counterfeit by his disciples now, as it would be rejected by Wesley himself had he the learning of the nineteenth century to guide him. I have seen the basis of ethics laid down by men whose genius and character I admire and love, but I have as much right as they have to lay down a basis of ethics, and I say that truth is the basis of ethics, no matter who preaches it, nor whether it is qualified by the name of deity or not. The old Scotch fishwoman who in the song of "Caller Herrin'", says, "Truth will stand when a' things failin'", is to me as much an apostle of religion as the Archbishop of Canterbury, or the most learned ecumenical council that ever made a creed. I believe in the dogma of the fishwoman, "Truth will stand when a' things failin'."

the Rev. Joseph A. Booker, "his mother died when he was only one year old. Two years afterward his father having some knowledge of books was whipped to death for teaching, and spoiling the good niggers." In that short sentence we see Uncle Tom himself, and Legree with the whip in his hand. Of the Hon. John H. Williamson, we learn that he was born at Covington, Ga., "his parents being James and — Williamson, the property of Gen. John N. Williamson," Here we get a glimpse of St. Clair, and let us hope that General Williamson, like St. Clair, was kind and gentle to his "property." Although his father and mother were the property of General Williamson, the Hon. John H. Williamson is his own property, a paradox which appears to be unconstitutional, revolutionary, and void.

There is in the book a sketch of the Afro-American League, and a great deal of miscellaneous information, bearing on the Negro question, all of it interesting, and some of it very valuable. It is a sad story, but after all there is a fascination in the cry of an outcast race appealing against wrong. M. M. T.

CORRESPONDENCE.

ON SUICIDE.

To the Editor of The Open Court :-

MR. AUG. D. TURNER cites from Schopenhauer to show that I was mistaken in supposing that the latter opposed suicide. The article in question was copied from a newspaper interview on the subject and the statements alleged to have been made by me concerning the views of one of my favorite philosophers were surprisingly inverted. Yours respectfully,

70 State St., Chicago. S. V. CLEVENGER.

BOOK REVIEWS.

THE AFRO-AMERICAN PRESS, AND ITS EDITORS. By I. Garland Penn. Springfield, Mass.: Willey & Co., 1891.

This is a book of about 550 pages, showing what has been done by the Afro-Americans in the field of journalism. It is the pathetic story of a brave effort to lift the colored people out of the depths of ignorance into which they had been crowded by centuries of bondage. It was a hard struggle, and it is not ended yet, for even the dawn of this brighter day is cloudy, cold, and dull. As a rule the colored people are too poor to support their own papers, under so many disadvantages, and against the competition of the rich and powerful journals of the dominant race. Still, they have accomplished wonders, although at great pecuniary sacrifice and by much unrequited labor of hand and brain. This book gives an interesting history, and biography, so to speak, of all the Afro-American papers and magazines that have been published in the United States since 1827. That most of them have consumed a great deal of hard earned money and then failed is the melancholy part of it. The survivors continue the struggle for existence with a patience and a courage worthy of all praise.

The book also contains brief sketches of nearly all the colored editors who have attained prominence in their profession. There are nearly a hundred of them, including some twenty women who have been successful in the various departments of journalistic work. Some of the editors here described have achieved national celebrity, and many of the others are young enough to do so. The author of the book is himself a very young man, for which fault he makes a suitable apology. He is principal in the school of Lynchburg, Va., and ex-editor of the *Lynchburg Laborer*. His literary style is good, and he is never tiresome.

Some of these biographies expose the tragedies of slavery, and they are the more shocking because they appear as incidents only, and not as the theme of the book. Here we behold "Uncle Tom's Cabin" as a reality, its characters alive and speaking. We hear the crack of the whip and feel the sting of it when we read this of

NOTES.

"We are supposed to be a peaceful nation," writes Col. Theodore A. Dodge, the well-known authority on military subjects, in the *October Forum*, "but we have had our fair share of strife, foreign and domestic. Since the Revolution there have been wars with England and with Mexico, with Tripoli and with Algiers; broils with Paraguay and Corea, and a gigantic civil war; rumors of wars with France, England, Spain, and Italy. There have been the John Brown raid, the Barnburner and Fenian raids to Canada, many incursions across the Mexican border, and the filibustering expeditions to Cuba and Nicaragua. We have had the Whiskey and Shays rebellions; the election, draft, railroad, reconstruction, and sundry serious city riots; we have had well on to two hundred deadly Indian fights and many awful massacres. We have lost more men in active war since 1776 than any nation of Europe. This is a startling record for a peaceful people."

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