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## ETHAN ALLEN'S ORACLES OF REASON.

BY MONCURE D. CONWAY.

SINCE the publication of Sir Isaac Newton's "Principia" the English reading world has been steadily becoming Unitarian. People of middle age can remember the rapidity with which the next great scientific generalisation, that of Darwin, revolutionised the thought of the world. But Newton's conception of the unity of nature lay hid in Latin for forty-two years after it was printed (1687), remaining thus the possession of the learned, chiefly of the clergy. During that time Newton himself developed his hypothesis, adding in further editions conclusions which gave the principle bearing on theology. In 1708 he added these pregnant words: "Perhaps the whole frame of nature may be nothing but various contextures of some certain ethereal spirits or vapours, condensed as it were by precipitation; and after condensation wrought into various forms, at first by the immediate hand of the Creator, and ever after by the power of nature." In anonymous writings Newton helped to revive anti-trinitarian theology, which was pretty strong by the middle of the eighteenth century; but his subtle attack on supernaturalism, of which the above sentence was the most forcible, was left to be developed by the deists.

In America the pioneer of Deism was Ethan Allen. His book (pp. 477, 8 vo.) bears the following extensive title: "Reason the only Oracle of Man, or a Compenduous System of Natural Religion. Alternately adorned with Confutations of a variety of Doctrines incompatible to it; Deduced from the most exalted Ideas which we are able to form of the Divine and Human Characters, and from the Universe in General. By Ethan Allen, Esq. Bennington, State of Vermont. Printed by Haswell & Russell. M, DCC, LXXXIV."

The negative part of the book is mainly incidental to its chief aim, which is to build up a system of natural religion on the basis of a deity expressed in the external universe, as interpreted by the reason of man, in which the author includes the moral consciousness. The origin of the conception of a superintending power is traced to the sense of dependence on the laws of nature. From study of those laws reason discovers the perfections of that power, though its mode of exist-

ence is incomprehensible. Order implies an orderer, harmony a regulator, motion a mover, and benefits goodness. Chaos would prove a Creator, but order and beneficent design are necessary to prove a Providence. "As we learn from the works of nature an idea of the power and wisdom of God, so from our own rational nature we learn an idea of his moral perfections."

God being self-existent and eternal (this is assumed) is the efficient Cause, but cannot be called the First Cause. This would indicate a beginning, which eternity excludes. The Creation is equally eternal with God. "To suppose a king without subjects, parents without issue, or a God without a providence, is equally chimerical, and to suppose a providence previous to creation is as romantic a supposition as either of the former; for on this position there could have been no existencies or creatures to govern or provide for," and consequently no display of those perfections essential to the being of a God. Finite souls must for the display of divine goodness (essential to the conception of deity) have always existed, which is no more difficult to suppose than their eternal existence in the future. But creation is distinct from formation. "Creation affords the materials of formation or modification, and that power of nature called production gives birth to the vast variety of them; but production could not be from nothing; formation and modification are therefore the production of creation."

By comparing the sentence of Ethan Allen just quoted with the second clause of Newton's sentence given above, it will be observed that the ideas are substantially the same. The "various forms" supposed by Newton to have been primarily wrought by the Creator correspond to the eternal beings supposed by Allen to have eternally exemplified divine wisdom, reproduction and modification being attributed by both to the power of nature.

Allen deduces from his premise the diffusion of finite intelligences throughout infinitude. There could be no exercise of divine perfections "merely in replenishing immensity with a stupid creation of elements, or sluggish, senseless, and incogitative matter." God could constitute a nature adapted to the sun, im-

breathing flame as we do air, even as some animals live in water where others would perish. In Allen's view of the aim and end of creation there is discernible a republican departure from the autocratic dogma that it is all for the glory of God. "That whole which we denominate by the term *nature*, which is the same as creation perfectly regulated, was eternally connected together by the creator to answer the same all glorious purpose, *to wit*: the display of the divine nature, the consequences of which are existence and happiness to being in general." "The good of being in general must have been the ultimate end of God in his creation and government of his creatures." As these creatures are declared to be coeval with the deity, and their rational existence necessary to the existence of his qualities, we have here something like a divine commonwealth supplanting the divine kingdom. "Thy commonwealth come!" was, it is said, used in the Lord's prayer by some of Cromwell's clergy.

But it is necessary in this eternal Commonwealth that man shall be free. With an omniscient deity at its head this was not easy, and Allen toils through twenty-five pages to harmonise human free-agency with divine infinitude. He does indeed advance a step, which was a bold one in 1784; he gives up the absolutism of God as to power. "The infinity of the divine nature does not include all things, though it includes all possible perfections; if it included all things it would include all imperfections also, which is inadmissible. . . . it does not include the actions of free and accountable agents, for that they are more or less imperfect and sinful; though his providence sustains their power of agency, for God cannot control the actions of free beings." But here Allen draws the line; he cannot give up the omniscience, though he vainly struggles with its consequences. He verbally shifts the issue from Foreknowledge: there is no before or after in the divine knowledge,—it is one eternal Now. God does indeed know all events and actions throughout eternity, but his knowledge does not necessitate the actions; the actions necessitate his knowledge. This of course only shifts divine responsibility for the actions back on the all-inclusive act of creation. Allen had really left himself an escape from his dilemma, had he only seen it, in previously saying that creation never had a beginning, but was co-eternal with God. He might as well have rejected the word "creation" altogether; then, with the help of a little agnosticism, he might find his deity expressed in the good part of nature, and omniscient concerning the rest without being able to control its imperfections. But fundamentally it was the divine personality that made his difficulty. That the author was not satisfied with his own argument may be inferred from his saying at last that the subject is so intricate that "it would need a

volume to clearly investigate it, which at a future period I purpose to do." The volume was never written. Though he obtains man's freedom it is pretty much in the revolutionary way by which political freedom had been secured,—the extra-constitutional way: man's free agency is a "reality," it is established in our "consciousness," in "our notions of right and wrong, or of moral good and evil." This is sufficient to use against Paul, especially as Paul was not in Bennington just then. Paul is rebuked for comparing God to a potter who has a right to make his vessels for honor or dishonor as he pleases. "The apostle's argument is not applicable to the government of rational beings; for it is of no consequence to a lump of clay whether it be moulded into, etc."\*

Our author next proves the unreasonableness of the notion that finite sin is infinitely punished. He accepts the belief in future punishment, characteristically, on the suffrage of mankind, but not its eternity, since there the majority are in conflict with the higher law—justice. He has four pages headed "Of Physical Evils," but, as with all deistical writers, his eyes are closed to the real problem. It is merely stated that physical evils are inseparable from animal life. "As they began existence in a necessary dependence on each other, so they terminate together in death." Omnipotence itself, we are told, could not, without self-contradiction, make animal life indissoluble; why not, is left unexplained; nor is a word said of the agonies not necessary to dissolution. Had Paul been in Bennington he might have abandoned his potter-and-clay metaphor, and asked concerning many a suffering creature, why was it so tortured?

Close and extended argument is given to the subject of immortality. The existence of a soul is argued from the difference between sensation and reflection. The survival of the soul is inferred from the indestructibility of matter, the injustice involved in permitting the wrongs of life to go unredressed, the universal expectation of mankind, conformity of the hope with the aim of Providence in creation to subserve thinking beings, divine benevolence.

It is an indication of the distance orthodoxy has travelled since 1784 that Ethan Allen then devoted nine pages to prove that human Reason is not depraved. Little could he dream that after all his arguments from external nature were fossilised, the or-

\*The last religious essay ever written by Paine was a criticism on Romans ix. 18 *seq.* He says: "The Predestinarians, of which the loquacious Paul was one, appear to acknowledge but one attribute in God, that of *power*, which may not improperly be called the *physical attribute*. The Deists, in addition to this, believe in his moral attributes, those of justice and goodness. . . . Paul says, 'Shall the thing formed say to him that formed it, why hast thou made me thus?' Yes if the thing felt itself hurt, and could speak, it would say it. . . . It is an offense to God's attributes of justice, goodness, and wisdom, to suppose he would treat the choicest work of creation like inanimate and insensible clay."

thodox would be adducing human reason as the evidence of God's existence!

I will quote here a rather remarkable passage:

"Virtue did not derive its nature merely from the omnipotent will of God, but also from the eternal truth and moral fitness of things; which was the eternal reason why they were eternally approved by God, and immutably established by him, to be what they are; and so far as our duty is connected with those eternal measures of moral fitness, or we are able to act upon them, we give such actions or habits the name of virtue or morality. But when we in writing or conversation say that virtue is grounded on the divine will, we should at the same time include the complex idea of it, that the divine will which constituted virtue was eternally and infinitely reasonable."

In this passage we see arbitrariness disappearing from the deity. At the same time he is not becoming a figure-head, like an English monarch, but a constitutional governor approved by his constituency of moral intelligences. Admitting, says Allen, the so-called "revelations," claimed by various religions, they could be but transcripts from the original revelation of nature. "The knowledge of nature is the revelation of God." Miracles are inadmissible because they would be alterations in the constitution of nature and imply its previous imperfection. "That which we understand is natural, and that which we understand not we cannot understand to be miraculous." Our author reproves prayer. If God were moved by prayer to alter his providence, he does not govern by infinite reason, but "is governed himself by the prayer of men." Jehovah declares he will smite Israel with pestilence and disinherit them. Moses advertises him of the injury it will do his (Jehovah's) character among the nations. Jehovah said, "I have pardoned according to thy word." "God had the power but Moses the dictation of it."

I need not, however, proceed with the negative part of Ethan Allen's book. His disquisition on the vague and contradictory character of so-called prophecies, on the philosophical absurdity of a divine Trinity, on the story of Eve and the serpent, on the notions of imputed sin and imputed righteousness, on the existence of Satan, on the impossibilities attending the theory of infallible manuscripts which would need infallible preservation and translation, are sufficiently familiar. I have aimed rather to condense his constructive scheme of natural religion. It will be seen that this, as compared with the English deism of his time, has some distinctive features. It is more humanised in that it subjects the divine nature to interpretation by the moral nature of man, with which it is made to conform. It bears traces, also, of the influence of the revolution which had abolished the idea of arbitrary rule and prerogative. God is no longer a monarch but a president administering and executing the Constitution and laws of the universe

not for his own glory but for the public welfare of the universe. Louis Blanc says that in the debate in the French Constitution (revolutionary) 1793, as to the recognition of God in the Constitution, the opposition to it was a revolt of conscience: "They have made him sanction so many crimes, this *King of kings!*" They had just executed one king, and should they adore the invisible Will which enthroned him? They had not heard our Green Mountain "oracle" announcing, albeit vaguely, a Constitutional God.

#### OUR CLERGYWOMEN.

BY F. M. HOLLAND.

THERE has been a great change in public opinion since 1840, when four-fifths of the men who had been working with Garrison left him, mainly because he insisted on allowing women to write and speak for the slave. No female delegate to a temperance convention would now be prevented, merely on account of her sex, from speaking on the religious aspects of teetotalism. But this is the way that Rev. Antoinette Brown was silenced in 1853, when the male teetotalers were so violent against her that Garrison, who knew all about mobs, said "I never saw anything more disgraceful." Miss Brown was then the only woman who held a pastoral charge; and the indignation at her presumption was so general that she said, "The church has cast me off." There were 164 other clergywomen enrolled with her in the census of 1880; which showed that the number had increased 146 per cent. since 1870, while that of clergymen increased but 47 per cent. There were 43,807 men to 67 women in 1870, and 64,533 to 165 in 1880; so that the proportion of women rose from 15 in 10,000 to 25. The number is undoubtedly much greater now than ever before; and it is also to be remembered that there are 350 female preachers among the Quakers, while the Hallelujah Lasses and Captains in the Salvation Army must not be overlooked. The recent opening to women of the Hartford Theological Seminary by the Congregationalists is an event of much importance, especially as most of the clergywomen have been ordained in comparatively small sects, like the Unitarian, Universalist, Christian, Free Will Baptist, German Methodist, and Wesleyan Methodist. The Congregationalists have several women in the pulpit, and the Methodist Episcopal church has Rev. Annie H. Shaw; but the Universalists have ordained about 50 clergywomen, and have now 37 enrolled on a list containing the names of about 700 preachers, a proportion of over five per cent. The Unitarian Year-Book for 1892 gives the names of 17 women among about 500 active or retired ministers. Most of the 17 have been ordained since 1880, and more than half of the parishes under their charge are in the North West. No statistics, how-

ever, are so significant as are names like those of Lucretia Mott, Mary A. Livermore, Anna Garlin Spencer, and Julia Ward Howe.

And there are many other facts which must be weighed carefully to enable us to see what a place clergywomen are likely to hold in the church of the future. Two hundred and fifty years ago, public opinion did not permit women to act on the stage in England; and they had to wait until prejudice subsided, before they displayed their unrivaled powers of fascinating great audiences. No one knew what woman's capacity for oratory was, until Anna Dickinson spoke. The demand of the theatre for actresses, and of the platform for lady readers and lecturers, is now so fully and acceptably supplied, that we can be sure that the same will be the case with the pulpit, as soon as its doors are thrown wide open. As yet they are only ajar. Make it as easy to get a place in the pulpit as on the stage, and clergywomen will soon be as numerous and popular as actresses. As for writing sermons, women cannot be expected to do it even as ably as men do, until they are not only as carefully trained for the work, but as highly honored and rewarded for success. Even now, however, the writings of Harriet Beecher Stowe, Charlotte M. Yonge, Frances Power Cobbe, Elizabeth Barrett Browning, and many other popular authors show that if we wish women to furnish the best of sermons, as well as the best of religious essays, poems, and novels, we have only to say the word.

It would be absurd to suppose that the sex which is peculiarly fond of hearing sermons, and believing in them, is peculiarly unfit for writing them. If woman's intellect differs at all by nature from man's, it is in the direction which makes her more fit to work for the church. To tell what she has actually done would take many volumes. The Countess of Huntingdon was so indefatigable in founding and overseeing chapels as to be called the Pope Joan of Methodism; and that mighty movement was started in this country by Barbara Heck, who persuaded the first preacher here to begin the work which he had neglected for six years after coming to America. Other denominations might furnish similar instances; and much of their prosperity is due to the energy and ability with which women manage Sunday schools and societies, as well as fairs, suppers, dramatic exhibitions, concerts, and other pleasing devices for raising funds. Women enjoy an almost complete monopoly of all those kinds of church-work which get no pay; and their exclusion from the kind which is paid highly, at least in comparison, cannot be ascribed to any desire to benefit the sex. Personal experience satisfies me that there is no occupation which imposes so little physical or mental strain upon those really fit for carrying it on, and gives so many leisure hours, holidays, and long vacations.

How many women who are earning a living have such opportunities for taking a fortnight's rest as the system of pulpit-exchanges and labors of love offers to ministers? These latter are certainly a very long-lived class, and find time to do an unusual amount of literary work on non-professional subjects; while the general conviction that it is a duty to contribute liberally for supporting clergymen enables most of them, I think, to receive larger salaries than would be paid them elsewhere. It is also to be remembered, that the unprecedented activity of modern philanthropy is partly due to gifted individuals, like Florence Nightingale, Mary Carpenter, Dorothy Dix, and Clara Barton, and partly to magnificent organisations like the Women's Christian Temperance Union, with its three hundred and fifty thousand working members, the Sanitary Commission, which raised twenty-five million dollars for our soldiers, the King's Daughters, the Women's Christian Association, and the Ladies Health Protective Association of New York. Formerly woman was forbidden to engage actively in what is now seen to be her peculiar work. When we duly consider this fact, together with the capacity of women for churchwork, and their need of lucrative and honorable employment, we can feel certain that the increasing opportunities for entering the ministry will be eagerly embraced.

It has always been the special privilege of women to take care of the poor and sick, or in other words to perform the most important of pastoral duties, and it is easy to see which sex ought to be employed to comfort widows and orphans, as well as to help and advise young girls. The management of Sunday schools, church fairs, etc., is acknowledged to be women's work; and therefore requires a clergywoman rather than a clergyman. The only other important branch of pastoral duty is making ceremonial or social calls; and here again the woman would be in the right place. The minister's wife is usually a more efficient pastor than her husband; but she always suffers from a lack of authority, and often she has not the necessary training or inclination. It would be better for the parishioners to choose their own pastor than to let her be chosen for them by their minister. Most parishes now support a family in the parsonage; and if both the heads of the family were to be thoroughly trained for pulpit as well as pastoral work, and were to divide these duties between them, there would be an obvious gain to the community. A denomination which should allow only women to preach and do pastoral work would be much less useful than if it were to employ both sexes; and for the same reason a denomination which employed both freely would be more useful than if it were to employ only men. We can no better afford to let men write all the sermons than all the novels, as was once the case. We should have poorer

teachers, on the average, if only men were permitted to take schools; and we actually have poorer preachers and pastors, on the average, than we should have if women were competing freely for vacant pulpits.

The popular feeling against clergywomen is merely a remnant of what was once a mighty prejudice against having anything but needlework, housework, factory-work, or schoolwork done by the unemancipated sex. So many hundred employments are now open to women, and with such manifest benefit, that they will not long find public opinion stand in the way of their making full use of their peculiar capacity for teaching religion and practicing philanthropy. There has been change enough already to give us very liberal interpretations of some unfortunate texts. We should have no Sunday schools, nor prayer-meetings, nor temperance lectures, if it were really and literally "a shame for women to speak in the church." We are not going to dismiss all the college-professors, school-superintendents, factory-inspectors, librarians, and other officials, who would be turned out at once by a strict observance of those once almighty words "I suffer not a woman to teach, nor to usurp authority over the man." Ecclesiastical usage is likely to form a much more serious obstacle than the letter of Scripture; but those denominations which will give women an equal place are sure to grow at the expense of those that will not. The Roman Catholic Church will undoubtedly continue faithful to precedent; but there is no reason why Protestants should forever follow her example. Most of our clergywomen are in those denominations which hold the liberal views that are gaining everywhere. The same causes which are driving bigotry out of all the pulpits are letting women in.

The time has not yet come, however, when any girl can hope to succeed in the ministry without an unusual amount of health, self-reliance, oratorical power, originality, and literary skill. Deficiency in this last respect is said to be the only failing of the Unitarian clergywomen in the West. Their elocution is particularly good; but they do not write sermons with sufficient ease to make their positions permanent, except where there is either a husband or a colleague for the same pulpit. All liberal preachers in that region suffer from lack of neighbors with whom to exchange; but these ladies are also unfortunate in not having had more training in the divinity schools. It is sad to find Meadville, after publicly announcing that pecuniary aid is ready for male students, say "Women are admitted upon the same terms as men, but the Institution has as yet no beneficiary funds available for their assistance." Even this is better, however, than to have the offer of free education tempt women who are not likely to succeed, into entering a

profession, where the sex cannot afford to be thus discredited. It would be well to have, in each sect where women preach, a society for helping them do so, not only more generally but more successfully. The members of such an organisation would correspond freely with young ladies desiring to enter the ministry, and in many cases give the kindest possible advice by saying "Don't!" Other students would be encouraged and assisted, not only to go through a full course at a Divinity School, but also to have outside advantages like gymnastic exercise, elocutionary training, labor among the poor, and familiarity with our highest forms of social and family life. I knew a man who resigned a small country parish in order to listen to popular preachers in a great city, and work at vocal culture and gymnastics. A single year of this polishing gained him one of the highest places in the sect. Give our most brilliant, eloquent, and energetic girls the best possible training; and no other arguments will be needed to prove the natural fitness of women for a profession whose members are generally supposed to form an intermediate sex.

#### MANIA.

BY S. V. CLEVENGER, M. D.

"She sees a hand we cannot see  
That beckons her away,  
She hears a voice we cannot hear  
That calls on her to stay."

No better poetical expression of the maniacal distraction has ever been written than in those lines. Mania is a form of insanity characterised by mental, emotional, and nervous exaltation. The maniac need not rave to constitute him one. He may whistle, sing, strut, laugh, chatter pleasantly, exhibit prodigious politeness and even overpowering kindness, or he may be so furious as to occupy the attention of many attendants and make his cell and corridor look as though a hurricane had swept them. One may be constantly raging, another be always happy, or the moods of the same individual may swiftly change from joy to anger. The acuteness of the senses and memory are often very remarkable. Taste, touch, sight, smell, hearing, never before were so exalted. Shades of color can be discriminated to which previously there was practically blindness.

Restraints exist no more. The inhibitions or checks upon behavior are removed, and it is often wondered where the vile language that previously refined ladies often use when insane could have ever been learned by them. Frequently a remarkable ability to make jingling rhyme is developed and this may be indulged in for hours or days at a time, or the associations are quickened by ideas, and the most fantastic jumble of sentences are spoken or written. It is common for visitors to asylums to doubt that certain maniacs are

insane because their memory is far better than that of the average person. I knew a maniacal boy who recited almost everything he had learned in school and great rigmarales of poetry, political speeches, and sermons, but upon recovering his reason he became again dull and even below the average of intelligence of his class, yet during his asylum residence he was thought by the uninformed to be original, talented, and quickwitted. The apparent incoherence of simple mania is due to ideas and words crowding so fast that a sentence here and there may be incomplete.

The exhilaration of acute mania resembles that of beginning intoxication and indicates the chemical nature of the changes in the blood and brain upon which both disorders depend. In fact it would appear that mania is an auto-intoxication. The inhalation of laughing gas (nitrous oxide) or of pure oxygen, and the action of medicines that increase the quantity and change the quality of blood circulating in the brain can be advantageously regarded in a study of mental derangements generally.

The three subjective mental disorders from which the maniac suffers, may be thus briefly, though inadequately, defined: Delusions, faulty ideas; illusions, distorted perceptions; hallucinations, baseless perceptions, all of which are of an expansive nature, the very reverse of the depressed corresponding conditions of melancholia. Many of the grand delusions of the maniac resemble those of parietic dementia but they are more fantastic and unreasonable, and less fixed. He claims to be five hundred miles high, to be able to lift mountains, bands of military music are heard playing, vast processions pass before him, confused noises, as dogs barking, machinery rattling, shrieks, laughter, and in short almost everything the patient has heard before beset his ears, astonishing varieties of odors and grotesque sights of inconceivable kinds impel him to alternate delight and horror.

The more intense the case the sooner recovery occurs, while mild cases may last for years. The proportion is about equal as to males and females, the age at which it is apt to occur is before thirty-five years, women, especially blondes, are more likely to recover than men, the prospects of recovery in all being about seventy-five per cent., the remainder passing to a chronic state and finally becoming what is known as terminal dements, or making a partial recovery in which though the active phases of the disease have disappeared the mind is forever disabled, to a greater or less extent.

The duration of mania may be from a few weeks to a year or more, the average being five months. As a broad rule, the difference between the cerebral conditions in mania and melancholia consists in too great

a blood supply to the head in the former, and too little in the latter, but exceptions to this are so frequent as to indicate that the circulatory factor is not the only one.

#### CURRENT TOPICS.

I AM still in hopes that the Jingo fever will subside, and that the "war at any price" party will be disappointed. The true grandeur of nations does not lie in spiteful declarations of war. At the same time, I am compelled to acknowledge that there has been for the past week a strong flavor of sulphur and saltpetre in the dispatches from Washington; and the symptoms of the President indicate much inflammation in that portion of the brain where Gall and Spurzheim placed the organs of combativeness and destructiveness. On the authority of a cabinet minister I learn that "President Harrison has his fighting blood up, Secretary Tracy has his fighting blood up, and they are supported by all the members of the cabinet with a single exception." And the exceptional cabinet minister who has not got his fighting blood up, appears by a sort of paradox to be the "aggressive statesman," Mr. Blaine himself. He may temper the rage of the rest; and I heartily hope he will. Men with their fighting blood up sometimes fight well, but they are not safe statesmen, because when in that state of mental inflammation they do not reason well.

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In the case at bar, as the judges say, the suggestion of Bombastes Furioso forces itself into the controversy grinning like a circus clown, because those valorous gentlemen who "have their fighting blood up" do not intend themselves to do any of the fighting. They will cheerfully quit claim all the glory of battle to other men, who perhaps have not got their fighting blood up at all. This feature of it reminds me of the old French song, Jeannette and Jeannot. Jeannette is weeping for Jeannot, her lover, who has been marched off to the army as a conscript, and in the song she thus declares what she would do under certain impossible circumstances:

"If I were Queen of France, or what's better, Pope of Rome,  
I would have no fighting men abroad, nor weeping maids at home.  
All the world should be at peace, and if kings must show their might,  
I'd have those who make the quarrels be the only ones to fight."

In that case Jeannette, there would be very little war; and it is very likely that under those conditions President Harrison and his cabinet would not get their fighting blood up much above zero in the thermometer of international dispute. I wish Chili were larger, not quite so large as the United States, but about seven-tenths as large, so that we might get the glory of whipping her without running the risk of getting whipped ourselves. I remember when a boy, at the polls, on election day, listening with delight and approval to a quarrel between a little wasp of a tailor and Jem Burn, a noted Hercules, and prizefighter. The little tailor was very caustic and tantalising in his remarks, and even talked of thrashing Mr. Burn. It was comical to see the giant looking down upon his diminutive enemy, and wishing him six or seven sizes taller, and about fifty pounds heavier, so that he himself might "get his fighting blood up," which under the unequal conditions then prevailing he found it quite impossible to do. In this dispute with Chili the giant American people are very nearly where Jem Burn found himself in his quarrel with the aggravating little tailor.

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The extravagant irreverence which is called American humor, and which I very much enjoy, assumes its most amusing form when embodied in an official prayer-maker, a person specially elected, not by the Holy Ghost, but by his fellow men, to act as a sort of corporation counsel for them in their dealings with God.

It seems to me that spiritual indulgence touches the borders of religious dissipation when gratified by the luxury of a special chaplain, duly appointed, as in congress, for instance, to do the praying for three or four hundred statesmen, most of them past praying for. It may be graceless levity on my part, but I never can think of an army chaplain, or a navy chaplain, or a congress chaplain, without comparing him to one of those praying machines, which I am told are used in India with great success, and to the saving of immense labor. No matter how vain and useless a certain privilege may be, if "the court awards it and the law doth give it," we immediately feel the need of it, and must have it. I once knew a Colonel of cavalry, in fact I was most intimately acquainted with him, who, being a freethinker and an atheist, had a cynical contempt for army chaplains, declaring them to be useless, unconstitutional, and void. The office of chaplain in his own regiment, having suddenly become vacant, he became extremely anxious to fill it, and when his officers wondered why an atheist with such contempt for chaplains, should be so eager to have one, he said, "Gentlemen! the law allows me a chaplain, and I'm a going to have him!" And he did have him; and for special emphasis he appointed a presbyterian.

It must be because "the law doth give it" that Congress indulges in the luxury of a chaplain. The position of chaplain to Congress is a very desirable one, because the wages is good, and the length of the working day has been reduced to five minutes. The praying too is easy and light, for a chaplain in congress is expected to address the throne of grace in a few choice words, and in a quiet conversational tone. Surely nothing could be more genteel and even diplomatic than the prayer in reference to Chili which was delivered yesterday in the house of representatives, and which is printed in the papers of to-day. It is courtly, as becomes the prayer of a national chaplain, and it prudently avoids committing the chaplain himself to the policy of either peace or war. It is the prayer of a chaplain laureate, "Inspire, uphold, and direct thy honored servant the President of the United States, his constitutional advisers, and members of the two houses of congress in this solemn crisis of our history." The chaplain has adopted into his prayers the fashionable style of a congressman when he addresses another as "the honorable member," but is it correct, as a matter of religious taste, to speak of the President as "thy honored servant" in a prayer to the Almighty? Of course there can be no objection to informing the Creator that under the American system of government, the members of the cabinet are the "constitutional advisers" of the President. There was much more in the prayer that might be disapproved, but its most grievous fault was that in such a "solemn crisis" it failed to pray for "peace on earth, good will to men." After all it was a consistent part of that inconsistency which provides for national chaplains and prohibits a national church.

Self-sacrifice in the public service is the highest form of political duty, and when fully developed, it glows with patriotic fire. While that form of benevolence is more active in the United States than elsewhere, it is not altogether absent from the philanthropic spirit of England, France, and Germany. A republican paper which gives me daily "pointers" on American politics presents me with this heroic specimen of civic self-devotion, "Mr. Blaine is not in any sense a candidate for President, but should he be nominated at Minneapolis he is patriotic enough to accept the office. He cares nothing for the Presidency, but he will take it as a matter of public duty." I regard that as a very high type of chivalry, the sacrifice of self upon the altar of the country. The work may be heavy and the wages light, but when duty requires a man to be President of the United States, why, President he must be. France at this moment presents a parallel example of

self-devotion in the person of the Count of Paris. Some alarm had been created among the royalists by a report that Paris had renounced his claim to the throne of France, but the Count of Houssonville, a royalist partisan, denies the story, and shows that it is impossible to be true. "There can be no question," says Houssonville, "of renunciation or of abdication. A right may be abdicated but not a duty. The ties of duty bind the Count of Paris to France, and will never permit him to abandon the cause which is less his own than that of the nation." That sentiment is fine, and worthy of the Count of Paris who considers it his patriotic duty to be King of France, and believes that his personal objection to the office ought not to stand in the way of a nation's happiness. "I drink whiskey punch," remarked a patriot, "not because I like the mixture, but because the revenues of my country come from a tax on spirits, and therefore it is my duty to drink punch in order that the government may be sustained."

In the feverish excitement of dollar hunting we fail to notice the American reaction against liberty. We tender a great deal of lip service to abstract freedom, while planting tory dynamite under the actual freedom which is the birthright of Americans. While good old King George toryism is almost obsolete in England, it flourishes in the United States, and is "growing up with the country" in a very healthy and vigorous way. King George the Third himself did not scorn more heartily than does this modern toryism the doctrine of human rights proclaimed in the Declaration of Independence. A spectacular illustration of this was given a few nights ago at the Hamilton club in Chicago. It was Saint Hamilton's day according to the calendar, and a great feast was given in his honor. The after dinner speeches, redolent of terrapin, denied the rights of the people, and then dowered them with duties. One of the chief orators, fluent as a mocking bird said, "In the history of the Mayflower one heard a great deal of duty, but nothing of rights." This was a mistake; the pilgrims of the Mayflower had a great deal to say about their own rights, although a little careless about the rights of other people; but let that pass, while we notice this Hamiltonian sneer. "In the closing days of the nineteenth century there was a loud clamor for rights. Anarchy was born from the cry of rights, and not of duty." This was the genuine toryism of Pitt and Castlereagh. It is very true that there is in some quarters a loud clamor for rights; and it is equally true that at the Hamilton club there is a loud clamor against them. Continuing, the orator said, "Men's rights may be in the search for happiness, but the days of a republic were numbered when rights were insisted on." This medieval doctrine delighted the Hamiltonians, and they cheered in unanimous chorus. The cheering was renewed when the speaker, having emptied the American of his rights, filled him up with duties; which, again, was very much like the toryism of old England, in the days when the king, and the bishop, and the earl had all the rights, and the people all the duties. When the feast was ended, the Hamiltonians departed, saying to one another, "The electric light is too dazzling for us, let us do away with it, and get the tallow candles again."

M. M. TRUMBULL.

#### PROFESSOR HAECKEL'S ANTHROPOGENY.\*

WE are now in receipt of the new, i. e. the fourth edition of Ernst Haeckel's *Anthropogeny*. We have published already in a previous number of *The Open Court* the preface which Professor Haeckel had the kindness to send us together with all the advance sheets of the work before its publication. The merits of the previous editions of the book are too well known to be enu-

\* *Anthropogenie oder Entwicklungsgeschichte des Menschen. Keimes- und Stammes-geschichte.* Von Ernst Haeckel. Mit 20 Tafeln, 440 Holzschnitten und 25 genetischen Tabellen. Vierte, umgearbeitete und vermehrte Auflage. Leipzig: Engelmann.

merated again. The author has in the main remained faithful to the philosophical standpoint from which he has treated the subject and which he characterised in a letter to the editor of *The Open Court* published in No. 212; yet he has added several entirely new chapters and he has worked in the new material brought to light by recent investigations. Professor Haeckel is right when he says in the first lecture: "The natural history of man will be of special importance to philosophy, and since the most general results of the entire human cognition are gathered up in philosophy, all the sciences of humanity will be more or less influenced by the history of the development of man."

We expect to present a review of the book with regard to Professor Haeckel's philosophical standpoint in a forthcoming number of *The Monist*. Professor Haeckel's monism and that of *The Open Court* have been sometimes identified and sometimes differences have been discovered which might be found to be of great consequence. Whatever these differences may be, we are one with Professor Haeckel in his positive work and we gladly recognise that human knowledge owes to his indefatigable diligence and also to his methodical carefulness invaluable additions. Haeckel is not only an original enquirer of the first degree, he is also a popular writer, that is, he understands how to present the substance of a science in most simple language. This latter quality, so important for science and for humanity but often treated with a certain scorn by the pedants of scholarship, has enabled Haeckel, whenever the occasion demanded the invention of new terms, to find the right words, which were very soon embodied into the dictionaries of science and have contributed not a little to a lucid comprehension of most intricate subjects.

## NOTES.

Messrs. Leach, Shewell & Sanborn are publishing a series of English Classics with the purpose of furnishing well edited, substantially bound editions of such books as are required by the Eastern Association of Colleges to be read by candidates for admission. The prices of the several books of the series have been made low, so as to bring the books within reach of all the students of this class of literature. Twelve books of this "Students' Series" are now before us, and others are announced to follow. Net prices are allowed for books purchased in quantities for class use. Here are their titles and prices, the net price quoted in parenthesis: *Arnold's Sohrab and Rustum*. By Louise M. Hodgkins, M. A., Professor of English Literature, Wellesley College, 0.30 (0.25). *Webster's First Bunker Hill Oration*. By Louise M. Hodgkins, M. A., Professor of English Literature at Wellesley College, 0.30 (0.25). *A Ballad-Book*. By Katharine Lee Bates, B. A., Associate Professor of Literature, Wellesley College, 0.54 (0.45). *Coleridge's Ancient Mariner*. By Katharine Lee Bates, B. A., Associate Professor of Literature, Wellesley College, 0.30 (0.25). *A Ruskin Book*. By Vida D. Scudder, B. A., Literature Department, Wellesley College, 0.54 (0.45). *Sir Roger De Coverley Papers*. By Alfred S. Roe, A. M., Principal of Worcester, Mass., High School, 0.42 (0.35). *Macaulay's Essay on Lord Clive*. By Vida D. Scudder, B. A., Literature Department, Wellesley College, 0.42 (0.35). *George Eliot's Silas Marner*. By Mary Harriott Norris, Instructor in English Literature, New York City, 0.42 (0.35). *Stones from Clerical Life*. By Mary Harriott Norris, Instructor in English Literature, New York City. *Macaulay's Second Essay on the Earl of Chatham*. By W. W. Curtis, A. M., Principal of the Pawtucket, R. I., High School, 0.42 (0.35). *Johnson's Rasselas*. By Fred N. Scott, University of Mich., 0.42 (0.35). *Scott's Marmion*. By Mary Harriott Norris, New York City, 0.42 (0.35).

The last poem written by James Russell Lowell, the only one of importance left by him in manuscript and at the same time one of the strongest in the whole list of his works, will be published, by

arrangement with Prof. Charles Eliot Norton, his literary executor, in the March number of *Scribner's Magazine*. The poem, which it is said will rank with the Commemoration Ode, is entitled "On a Bust of General Grant." Charles Scribner's Sons have also published a bound index of volumes I-X of their magazine, which will be valuable for reference.

A selection of editorial articles on ethical subjects which appeared in *The Open Court* during the last two years are now published in book form under the title "Homilies of Science." The homilies are arranged according to their contents under the following headings: "Religion and Religious Growth"; "Progress and Religious Life"; "God and World"; "The Soul and the Laws of Soul-Life"; "Death and Immortality"; "Freethought, Doubt, and Faith"; "Ethics and Practical Life"; "Society and Politics." The book (317 pp. without preface) is carefully indexed and being well bound with gilt top, presents a neat appearance. Price, \$1.50.

MR. C. S. PEIRCE has resumed his lessons by correspondence in the Art of Reasoning, taught in progressive exercises. A special course in logic has been prepared for correspondents interested in philosophy. Terms, \$30 for twenty-four lessons. Address: Mr. C. S. Peirce, "Avishe," Milford, Pa.

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