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BENEDICT SPINOZA.

BY W. L. SHELDON.

[CONCLUDED.]

We have spoken of his views about God. We may perhaps also want to know what were his views of human life, its purposes and aims,—what were his thoughts of the Highest Good. We are to remember that he gave his *own* opinions, that in these teachings he was an outcast, despised among men. And yet it is remarkable to see how closely those opinions resembled some of the best thought of the founders of our established religions. It contrasts less with them than it does with the thoughts and average beliefs of the men of his own day. He also went backward in the higher sense, even while striding forward. The philosopher in his little room himself, the mechanic, the grinder of lenses, the student-recluse, was no morose unfeeling unsympathetic character. He too had a philosophy of life.

Spinoza would have said, I suppose: You may tell me that we are to be constantly thinking about death. But that is not the law of our being. We are born, come from and are a part of the one substance, the Supreme God. He made it in us as a law that we should strive for the preservation of our own being. Man desires to live and act, to continue in his state of being. "Therefore the free man thinks of nothing less than of death, and his meditation is not of dying but of life."

You may say that we are then to obey all our desires and passions, to be the slave of our own longings. But no, it is just the contrary. We are to strive to be ourselves the cause of our own acts and work. The more we are guided by such a cause, the less we are influenced by the law from without; the more we live according to reason, the more we preserve and develop this our being. What we have to do is to have right and adequate ideas as to the nature and influence of the passions, make them our servants rather than let them be our masters. "To act absolutely from virtue is for us nothing else than under the guidance of reason, to act, to live and to preserve our being."

You may tell me that this law of virtue would lead me to be indifferent to the welfare of my fellow-men,

to care only for my own existence. You might think that it would encourage me to cherish ill will or even hatred toward my neighbors. But I know on the contrary that such feelings or passions are a check upon the preservation of my being. It is according to my very nature that I should love my fellow-man. "The man whom reason guides is freer when he lives in a community under the bond of common laws, than when he lives in solitude where he obeys himself alone." "Hate is to be vanquished by its opposite love." "Every man who is guided by reason desires that the good he wishes for himself should be enjoyed by others also."

You might tell me that this law of virtue would make men selfish and lead them not to care for one another's welfare, to be constantly thinking only of the preservation of their own existence. But such an impression would come only from an inadequate idea of reason and virtue. I would answer: "Nothing is more useful to me than my fellow-men. Nothing I say is more to be desired by men nor more desirable as a means for the preservation of their being than that all should in all things so agree that the souls and bodies of all should constitute as it were one soul and one body; and that together all should endeavor as far as possible to preserve their being, and that together all should earnestly seek whatsoever is for the common good."

It is noticeable therefore that he draws the motives of virtue directly from what is in ourselves. He repudiates the suggestion that a man should care for or follow the law of virtue for the sake of an external reward. We follow it because it is the very law of our being. We are reminded of the saying of Thomas a Kempis: "Where shall one be found who is willing to serve God for nought?"

You may tell me that this leads me to think only of myself, to be indifferent to the great Power or source of all things. My reply would be just the contrary. If it is my effort or ideal of virtue to become the master over my passions, and at least in part independent of external circumstances, how can I better do it than by seeing how these passions come, what are their causes, tracing them all to their original

source. "The supreme good of the soul is the knowledge of God, and the highest virtue of the soul is to know God."

This last thought is really the culmination of the whole doctrine of Spinoza. He seems in part to revert to the old idea or teaching, although it is only a partial reversion. The love for the Deity is for him the supreme value or joy of existence. He could almost answer in the language of the old teaching, that the object of life is, "to live and glorify God." But in the thought of this philosopher it means something different. Indeed I should almost say that it means something higher. He intimates, and perhaps truly, that there is a certain selfishness and perhaps weakness in craving from that Being a personal affection in return. He called it rather an "intellectual" love of the Deity. We would probably name it rather by the word *trust*. The supreme joy of life to him would be to so understand the order of nature, to be able to trace it so perfectly in all its actions and ramifications to the one great ultimate cause or source,—as to be calmly undisturbed and indifferent, because we do appreciate that it all moves according to that one ultimate law; and in trusting *that*, we trust and love its source, the Infinite God.

In closing this summary of the teachings of Spinoza I give the last paragraph of his great work. It reads like the final utterance that he would have recited at the close of his life as a last farewell.

"From this it clearly appears how much the wise excel in power, and how much better are they than the ignorant who act merely from appetite or desire. From the ignorant man, besides being agitated in many and various ways by external causes, and never possessing the true peace of soul, lives as if unconscious of himself, of God, and of all things, and only ceases to suffer when he ceases to be. The wise man, on the contrary, in so far considered as he is truly wise, is scarcely ever troubled in his thoughts, but by a certain eternal necessity, is conscious of himself, of God, and of things, never ceases to be, and is always in possession of true peace of soul. If the way I have pointed out as leading to freedom appears very difficult, it may nevertheless be found. And indeed that must needs be difficult which is so seldom attained. For how should it happen, if the soul's freedom or salvation were close at hand and to be achieved without great labor, that it is so universally neglected? But all things of highest excellence are as difficult of attainment as they are rare."

This, as near as we can state it, was the teaching of Benedict Spinoza. It may be very imperfectly put forward; we may have misunderstood it in part. Thinking minds are not altogether agreed upon the details of his views. We cannot well take them by direct citations from his writings. We have to interpret them or state them in another form, after going over and over what he said.

It may be wondered what was done to him, for thinking and believing in this way about men, the world, and a God. A late writer has given the ana-

thema pronounced upon. Most readers are familiar with it. But it is in such contrast to the teachings of Spinoza himself that we cannot refrain from giving a portion of it again. He would not accept money, he would not consent to be quiet, he was determined to think and be free. When the congregation knew this, they assembled and pronounced judgment. The priests read the curse:

"We beseech the great God to confound such a man and hasten the day of his destruction. O God, the God of Spirits, depress him under all flesh, extirpate, destroy, exterminate, and annihilate him. The ire of the Lord, the most contagious storms and winds fall upon the head of impious men; the exterminating angels will fall upon them. Cursed be he wherever he turn; his soul shall go out from him in terror. His death be in dire sickness; his spirit shall not pass out and away; God send the sharpest and most violent evils upon him. Let him perish by a burning fever, by a consumption, being dried up by fire within and covered with leprosy and imposthumes without. Let God pursue him until he be rooted out and destroyed; until his own sword shall be pierced through his own breast; and his bow shall be broken. He will be like the straw which is scattered about by the wind. The angel of the Lord will pursue him in darkness, in slippery places, where the paths of the wicked are. His destruction will fall upon him at the time when he does not expect it; he will find himself taken in the snare which he laid in private for others. Being driven from the face of the earth, he will be driven from light into darkness. Oppression and anguish will seize him on every side. His eyes shall see his condemnation. He will drink the cup of the indignation of the Almighty God, whose curses will cover him as his garments. The strength of his skin will be devoured. The earth will swallow him up. God will extirpate and shut him up forever out of his house. Let God never forsake him in his sins. Let the wrath and indignation of the Lord surround him and smoke forever on his head. Let all the curses contained in the Book of the Law fall upon him. Let God blot him from under the heavens. Let God separate him to his own destruction from all the tribes of Israel, and give him for his lot all the curses contained in the Book of Law."

Who was it that pronounced that curse upon Benedict Spinoza? It may be said that it was his race or the religion of Judaism. No, I assert it was not that only, which uttered the anathema. It was "Ism" everywhere,—Christianity *ism*, Judaism *ism*, Spencerian *ism*, Kantianism, Hegelianism, and every other *ism* which insists that all men shall think in a certain way or in a particular groove and does not encourage the mind to act for itself. The world is so much disposed to say: You shall be anathema if you do not think as I think. Men do this at the present day just as in former times. As soon as the human mind has at last caught up, after a century or more, with the earlier leaders, immediately it begins to repudiate the new and later leaders. It never seems to learn the lesson from experience. It will recognise the former Spinozas, but it wants no *new* Spinozas. And what was the reply of this heroic lens-grinder and searcher after God? Did he waver or shrink, did he curse back or deny? No; with imperturbable serenity of spirit he went out for himself alone, saying: I accept the ana-

thema; but I will think as the best and highest in myself commands; according as my own mind in its purity and serenity shall dictate and guide me, so shall I search for the higher truth that tells of men, of the world and of God.

As we know he did not live to old age and become a ripe philosopher, like Emanuel Kant. The mechanic, the lens-grinder, the modest retiring philosopher, for twenty years had been suffering pain, slowly breaking down from weakening lungs. At last at the age of forty-five the account was coming to an end. They made him a broth for his dinner one day at noon. The family went out. When they returned later, they found him resting quietly on his bed in his last slumber. Peacefully he had gone to his rest like a child in the arms of his father. He was on the bosom of that Being whose nature he had given his life in order to study;—the Infinite and Eternal Substance, that he called "God."

THE NATURE AND INDUCTION OF THE HYPNOTIC STATES BY AN HYPNOTIC SUBJECT.*

BY ARTHUR HOWTON.

It is generally believed that the repeated and successive induction of hypnosis is harmful eventually to the subject of the experiments, and even physicians of an otherwise high order, psychologists, and others in whom we might justly expect more knowledge on so important a therapeutical adjunct, too often give credence to falsifying reports, garbled misstatements or wilfully misleading representations, which, did they know it, do incalculable injury to what has been incontrovertibly established as one of the greatest boons which a beneficent providence could possibly bestow on a suffering mankind, whose chief evils are their petty ones, or more particularly whose chief evils are those most particularly susceptible to the psycho-therapeutic treatment, the utility of which treatment has been practically and clinically demonstrated upon thousands of grateful sufferers by, among hundreds of other practitioners, Doctors Bernheim, Liébault, Beauais, Liegois, etc., at the school of Nancy (France)

* The author of this article was an hypnotic subject for more than 13 years. He is an electrical mechanic by profession, at present engaged with the Chicago Edison Electric Light Co., and through his education and intelligence compares favorably with most of the trained subjects. Mr. Howton is confident that he can resist, and he would not be influenced by an operator in whom he had not unlimited confidence, but he cedes that most trained subjects will not be able to resist. Their belief that they cannot resist will take from them the power of resistance.

Mr. Howton was born in London, England; he was a subject of Donato, Hansen, Milo de Meyer, and was presented to the Prince and Princess of Wales. He has written a book on the subject which has not yet gone to press. He was also the subject of a somewhat remarkable series of experiments such as the effects of drugs on the hypnotised subject; The parallel between Hypnosis and Narcosis; The influence of antipyrine upon the cutaneous sensibility in somnambulism (from which is made an interesting æsthesiometric table of comparative sensibilities of different parts of the body in the normal and hypnotic conditions). The results being intended for publication at the second International Congress of Hypnotism, Paris, 1892.

He has also expressed his willingness to answer any questions on this subject, providing communications are made as briefly as possible.—EDITOR.

since 1866, and by the justly celebrated Neurologist Dr. Charcot of La Salpêtrière (Paris) since 1878, and by schools established for its special study in all parts of Europe, including even conservative England.

I must confess that I am not as enthusiastic over its direct curative powers as some of the distinguished devotees of the school of Charcot are, especially the renowned M. J. Luys who believes in the possibility of cure for *Tabes Dorsalis*, and even of advanced progressive muscular atrophy by psycho-suggestive treatment, or by his pet favorite "Methode du transfert."

As I am convinced from actual observation that this is the best possible application of suggestion to the treatment of nervous affections (chiefly hysteria) a few words of description may not be out of place: In this case the sick person is not the one operated upon, (which is convenient considering the difficulty of influencing sufficiently each patient) but a special sensitive is used.

The patient and sensitive are seated in chairs facing one another close enough to hold each other's hands; the sensitive is thrown into the somnambulist or third stage of hypnosis (Charcot) or according to Liébault the ninth, and a magnet (although I do not see any other virtue in a magnet than in the effect on the patient's imagination) is drawn downwards from the body of the hypnotised sensitive, over that of the patient.

The first effect observed is, that the sensitive shows the symptoms of the patient's sickness in an exaggerated form, then the operator impresses the patient with the idea that his malady has been transferred to the subject; if the patient is of an hysterical temperament he will think that as "seeing is believing" he has really lost his disease. This accounts for the seemingly miraculous cures we hear of, for we all know that to convince hysterical patients that they are well is to make them well, unless there is actual organic derangement.

I myself have been used in a large number of cases in both the Old and the New Worlds and have seen performed some cures that would cause St. Paul and Simon Magus to take back seats.

One thing is certain, and that, from practical experience, that as an alleviator of suffering from that very distressing yet not serious class of ailments whose termination is algia—cephalalgia, nostalgia, neuralgia, myralgia, etc.—it stands unrivaled.

But it is as an educational and moral agent that I expect most good from it. Dr. Myers of London, England, says: "I have seen the confirmed drunkard throw the gin bottle out of the window in extreme disgust, and I think that this is a genuine advance in therapeutics which England should be glad to learn even at second hand."

Many persons arguing from the premiss of popular prejudice may say, "Yes but these advantages are more than counterbalanced by its evil effects on the unfortunate subject"; vain delusion, unpardonable mistake, I have been a subject for the last 13½ years, and far from experiencing any inconvenience from being hypnotised as many as a dozen times a day, I may say that I have actually felt physically, morally, but chiefly intellectually better for it. Not only this but I have had unexceptional opportunities for studying the cases of other habitual or as Charcot calls them "trained" hypnotic subjects,—and can honestly say that they showed a higher status of intelligence than others of similar education, and were certainly benefited by it.

Again, as for its use for surgical operations its value has long since been determined, and Dr. Esdaile, Presidency Surgeon of Bengal at Calcutta performed in the six years ending 1851 chiefly upon natives, no fewer than 256 surgical operations without pain, anæsthesia being produced hypnotically, some of them as serious as lithotomy and amputation above the knee. Other surgeons of more or less note, including the famous Dr. Elliotson, editor of the *Zoist*, and house physician of the Mesmeric Infirmary London, also demonstrated its practical utility, but the discovery of chloroform soon turned the tide of attention from hypnotism to something easier understood.

The inscription "Mene Mene Tekel Upharsin" applies to hypnotism as a surgical anæsthetic when compared nowadays with ether, but it is still useful in minor surgery where ether is contra-indicated.

There are several ways of inducing the various hypnotic states, each one called by some distinctive name, they are, the Mesmeric method, the Fixation or Hypnotic method, the Fascination method of Donato whose subject I was for some time), the Nancy or Pure Suggestion method, and the mixed Hypnotic.

The chief fact in hypnotism is the changed condition of the mind (or condition of the brain, when viewed from the physiological, that is, the objective side) of an individual. The first of these, viz., the Mesmeric method owes its peculiarity to the belief of its exponents in the existence of a universal fluid called Animal Magnetism, now fully proven to be a chimera—an offspring of the imperfect science and fervid imaginations of those philosophers of the middle ages, who also believed in the existence of the elixir of life, the philosopher's stone, the talisman, the lodestone, and other wonders long since consigned to oblivion, by the searching glare of modern research.

The operator in this method goes through a lot of ceremony, making passes with his hands over the subject in a certain set manner, not formulated by Mesmer, but by the honest but elaborate M. Deleuze a

celebrated naturalist and librarian of the Jardin des Plantes, Paris. The operator all the time under the impression that a subtle fluid was disengaged and flowed from the tips of his fingers to the subject when they made a downward pass, and when they made an upward pass of the hands the action was reversed and the fluid was supposed to flow back again to the operator.

The success of this method depends very materially upon the effects of imagination, expectancy, monotony and rhythm, not to mention the ever present and important factor of intentional or unintentional suggestion.

The next method, the Fixation method has been in use for ages, and was revived in the eleventh century by the Hesychasts or Omphalopsychics, who were monks of Mount Athos, who habitually threw themselves into ecstatic catalepsy by gazing at their navels until cerebral exhaustion produced marked changes which finally resulted in deep hypnosis. This navel-gazing obtained for them the sobriquet of Umbilicamini. Dr. Braid, a Surgeon of Manchester in 1841, after incredulously witnessing the experiments of La Fontaine, began at last to see some grains of truth in the matter, and after experimenting on his coachman and his friend Walker, and putting them to sleep, and producing all the effects ascribed by La Fontaine to animal magnetism by merely gazing at a lancet case, and decanter stopper respectively, he propounded the theory of cerebral exhaustion due to the strain on the optic nerve but we now know that this theory is insufficient, requiring to make it complete the hypothesis of suggestion.

In 1843 he published his now classical work "Neurypnology, or the Rationale of Nervous Sleep." Dr. Braid made one grand mistake,—he believed in phrenology, and even tried to graft the young shoot of "Braidism" on to the stock of phrenology, thus producing the incongruity "Phreno-Hypnotism." As we all know phrenology is an exploded idea, and "bumps" have given way before the scrutinising eye of cerebral localisation and it would be difficult to find even the smallest part of the brain which has not been diligently explored and its functions, sensory or motor accurately mapped out, and not one agrees with phrenology.

All there is necessary to produce hypnosis by this method is to gaze intently upon a small bright object at a close focus for from twenty-five to thirty minutes. When the eyelids begin to droop it is time to give a suggestion to produce any desired result.

The Donato method is certainly the best method we possess and is well described by Professor Bernheim.

In this method the operator requests the subject

to place his hands on his and bear down with all the weight of his body, then he says "look into *one* of my eyes," and as he says this he turns rapidly upon his subject with a fixed stony glare as though he would pierce him through; in the momentary start caused by this manœuvre the subject is lost before he has time to consult his Ego.

Hypnotisation by Fascination takes only three or four seconds and it takes an impetuous, ardent operator to become an expert.

If the subject is susceptible, Fascination is instantaneous, he is transfixed, and slavishly follows the dictates of the operator's will as expressed in his eyes. At this juncture any other hypnotic phenomenon can be produced by suggestion. The Nancy school is the exponent of *pure* suggestion, and differs very materially from the Charcot school both in its theory and practice. Professor Bernheim, whose patients are chiefly of the sturdy peasant class, is in high contrast to Professor Charcot who operates "in toto" on hysterical patients, and then again, chiefly females.

It is quite customary to see a sturdy peasant bent down with some malady more painful than serious, enter and seat himself in an armchair, and await patiently the commencement of the somewhat weird operation.

Professor Bernheim approaches the patient and merely to distract his attention and render him expectant, tells him to look fixedly at some point such as a part of the pattern in the carpet, his lancet case, or even the tip of his finger, generally placed at short focusing distance, so as to cause undue convergence and thereby tire the ciliary muscles and the optic nerve. Bernheim does not place much stress on the theory of cerebral exhaustion, nor upon that of peripheral excitement (Heidenhain), but attributes the effect produced entirely to suggestion during a predisposed condition induced by expectancy.

After a few moments he begins telling the subject that he is going into a calm, peaceful, natural sleep, which the patient really does after a few minutes.

This sleep although it possesses much in common with the ordinary hypnotic sleep, is yet widely different in its leading characteristics; for instance Professor Bernheim never induces Catalepsy, and very rarely Somnambulism, but the sleep which is induced by his method is generally very superficial. A noise will awaken a sleeper as in the natural sleep and the patient is not always insensible to pain, and moreover the patient very often remembers upon awaking what has occurred during the sleep. Nevertheless, I have seen all the phenomena of neuro-muscular hyperexcitability elicited in this state. From the foregoing, do not imagine that this in any way impairs its utility,

for the fact is that whereas only twenty-five per cent. are hypnotisable by other methods, as many as ninety per cent. are found susceptible to this, to a sufficient degree for practical suggestive-therapeutics. The last method we shall notice is the Mixed Hypnotic;—this method consists of a combination of the good points of all other methods. For instance we may use a machine (Alouette) with a small revolving bright point, such as a glass diamond, to tire the eyes, and suggestion and passes to produce respectively peripheral excitement (Heidenhain) and the lulling effects of rhythm; or even introduce the fascination method of Donato.

This combination is much in vogue as a hospital method in this country and is a good all round method. The only noticeable feature which may be regarded as an evil effect of repeated hypnotisation is a certain reflex irritability, first investigated by Baron Rudolph Heidenhain, which some authorities think may result in chorea (St. Vitus's Dance), but which in the first place is an extremely rare condition, and in the second place it can be removed by suggestion.

It is a much lamented fact that in this country, hypnotism still lies chiefly in the hands of the public exhibitor, very often a man totally unfit to play with another man's body or ego, and although I say it, it is my opinion that the sooner that legislation gives the monopoly to the regular educated physicians, the sooner will it make the rapid strides in public estimation, that it has made in countries where (like France, Italy, etc.) public exhibitions have been forbidden by law.

Two things in concluding I should like to suggest, one is that America should have a school of hypnotism conducted on similar lines to the great European schools, for a great deal of money leaves this country to my own knowledge to be spent by physicians in the study in Europe of this art, which could well be spent in America, did it contain the necessary facilities. The next suggestion is that at the Grand International Congress (President Dumontpallier) Paris 1892, cognizance should be taken of Mesmer, and a fitting memorial passed, for although history says that avarice was the mainspring of all his actions, yet those that knew him say that he had an inherent love for suffering humanity, which statement is borne out by the fact that he always had a free *Baquet* for the use of the poor, he also "magnetised" a tree in the Rue Bondy finding the former insufficient for the crowds seeking relief.

To all who would pursue this interesting study I say, experiment carefully for yourselves, noting results, and remember with Victor Hugo that,

"The real is narrow—
The possible . . . immense."

CURRENT TOPICS.

THE Nebraska comedy of "The Two Governors," to which I referred in *The Open Court* last May, having had a run of about nine months will now be taken off the boards, by order of the Supreme Court of the United States. The babies who had been illegally changed have been transposed again, the right baby to the right place this time, and the wrong baby to the wrong place, where he properly belonged. Mr. Boyd having been elected governor of Nebraska, swore in, and went to governing in the usual way. His right of governing was denied on the ground that he was not a citizen of the United States, and therefore not eligible to the office of governor. This view of it was taken by the Supreme Court of Nebraska, and Mr. Boyd was "ousted." He ceased governing, and the preceding governor, Mr. Thayer, who had not been voted for by anybody at the last election, began governing again, under that provision of the constitution which allows the retiring governor to hold over "until his successor is duly elected and qualified." I told Mr. Thayer at the time, through the columns of *The Open Court* that he had better abdicate, because it was very uncomfortable to sit in another man's chair of State and to wear another man's shoes. I was thinking of this remark which Hume applies to King Henry the Fourth, "Henry soon found that the throne of a usurper is but a bed of thorns." Mr. Thayer would not accept the hint I gave him, and now he finds that he has been for nine months a usurper, holding an office by wrong and not by right, an office which he must ignominiously leave, because the Supreme Court of the United States has reversed the Supreme Court of Nebraska, and has decided that Mr. Boyd was a citizen of the United States when elected Governor. On being informed of this reversal Mr. Thayer said, "I bow to the decision of the Supreme Court of the United States." This was a very handsome and gracious thing to do. "Was your father resigned to die, my boy?" said a sympathising friend. "Oh yes!" replied the orphan, "he had to be."

A great deal of derision has been cast upon the late Mr. Caspar Hart of Cedar Rapids, Iowa, because of his eccentric will, which has just been filed in the Probate Court. Mr. Hart left about \$50,000 to himself, as nearly as any man can do such an impossible thing. He bequeathed it for the erection of a monument to his own memory, with a statue of himself on the top of it in the form and semblance of a soldier on dress parade. The lot on which the monument is to stand is given to the city of Cedar Rapids, on condition that the said city shall forever keep the lot and the monument in good order and repair; but if the city will not accept the gift, the Lutheran Church is to have it on the same terms. Neither the city nor the church will accept the trust, for they are not willing to pamper such *post mortem* pride. Also, the citizens generally treat the vanity with scorn, for Mr. Hart proposes to pay for his own monument out of his own money, which is altogether irregular, because the custom is to pay for such things with other people's money, either by private subscription or by a public tax. There was a good deal of modesty in the bequest after all, for Mr. Hart does not want to appear in effigy charging up to the cannon's mouth, but in the calm and quiet attitude of a soldier on dress parade. In that interesting position the soldier is always out of mischief. Many dress parade soldiers of high rank have monuments paid for out of the public taxes, and why should not a dress parade private have one, especially when he is willing to pay for it after death with money earned in life.

The papers of Chicago proclaim the joyful news that the Hon. Thomas W. Palmer, President of the World's Columbian Exposition, has been made a "high mason." He has been lifted up to the 33rd degree; and this puts him on the very topmost floor in the Eifel tower of masonry. This is an important matter, for we now

have a competent mason at the head of the world's fair, to superintend the work of building the multitudinous temples, towers, palaces, pavilions, halls, galleries, domes, pantheons, and bungalos which must ornament the exposition grounds in 1893. In the ordinary course of masonic evolution Mr. Palmer must have waited several months longer for his diploma, but out of consideration for the people of Chicago, a royal dispensation was granted in this case by the Sanhedrim, and he got his degree at "a special council of sovereign grand inspectors general 33rd degree, Ancient and Accepted Scottish Rite of Freemasonry." Those illustrious and imposing titles oppress the soul with reverential awe, and the wonder is that such exalted rank is possible to be attained by mortal man in three or four hours, which according to the papers was all the time occupied in the ceremonial drill necessary to qualify Mr. Palmer. Not without a feeling of jealousy we learn that "the grand east of the jurisdiction is in Boston"; but it is at least a comfort that the "grand west" of it is in Chicago. Sadly we confess that there is one eminence to which even Chicago cannot aspire; it never can be the "grand east" of any national thing. Fain would I know this cabalistic 33rd degree, and why its wisdom is hid. There must be something sacred in this esoteric masonry or it would not be so jealously guarded. I am as inquisitive as Bluebeard's wife was when she unlocked the forbidden door; and I have always thought that in that fatal investigation she was looking for the 33rd degree. She knew that Bluebeard had it, and she thought he kept it locked up in that mysterious room. Thackeray tells us in one of his books that he also was consumed by a desire to explore its mazes. When he failed, he thought it sour grapes and said, "I suspect it's a humbug after all."

As soon as peace broke out with Chili, a new excitement came to flutter the delicate nerves of Washington society. Diplomatic relations are again strained by the international complications growing out of Mrs. Leiter's ball. Snobdom is fitting out armaments, Vanity Fair is in a state of anarchy, and Congress has become so interested in the trouble as to be quite unfit for business. The telegraphic dispatches from the capital inform the triple-plated sect of shoddy that, "The echoes of the Leiter ball are the topic in all Washington drawing rooms to the exclusion of almost every other subject. There were innovations of etiquette which opened the eyes of diplomats and officials of wide reputation, and these innovations are the one theme at six o'clock teas, cabinet receptions, and social gatherings generally." This is a startling and sudden change. Only a week ago the cabinet receptions were tainted by the odor of "villainous saltpetre," and now their "one theme" is the perfumed and embroidered etiquette of a fashionable ball. The other day, Mr. Jeames Yellowplush, the court chronicler for a morning paper, having need for some historical illustration, spoke of "Adam and Eve, and other distinguished persons"; and he is the very same footman who sorts Mrs. Leiter's guests into different grades of quality as if they were samples of tea. Says Mr. Yellowplush, "One class was made up of those people who are of conspicuous rank officially or socially, such as the Marquis Imperiali, the courtly charge d'affaires of Italy; M. Paternote, the French Minister, and daughters of several cabinet officers who are somewhat exclusive in their social surroundings. The other class was made up of those people who are known in social circles of the national capital, but who have not graduated into the most exclusive circles." Reading that, I weep for the social poverty of my country, destitute of a titled nobility, and unable to produce from its democratic and republican institutions a grandee even of the second class, or a pasha with two tails; not so much as a Marquis Imperiali.

In selecting her guests for "the butterfly's ball and the grasshopper's feast," Mrs. Leiter imitated Patrick Mulqueeny who had

only two kinds of flowers in his garden, roses and cabbages; and the cabbages in a triumphant majority. That he may be mathematically exact, the critical Mr. Yellowplush remarks, "Altogether there were eight gentlemen and eight ladies in this exclusive set." This again is very much like Mulqueen's flower garden, which contained sixteen roses to about five hundred cabbages; a proportion accurately preserved at Mrs. Leiter's ball. Mr. Mulqueen would not allow his roses and his cabbages to associate with one another, and he carefully established a line of demarkation between them; as Mrs. Leiter did between the cabbages and the roses at the butterfly's ball, for, says Mr. Yellowplush, "The line between these two classes at the ball was very clearly defined, as each class had the apartments of one side of the spacious residence at its entire disposal, and it was made evident at the outset that there was to be no mingling from side to side." Of course this arrangement made some confusion, which Mr. Yellowplush deplors, for he says, "Naturally this was the cause of innumerable incidents which are now the main theme of gossip." Certainly; and sad as it is, it could not be otherwise; but the trouble might all have been avoided by inviting none but roses, or none but cabbages to the ball. Here is the most heartrending of the "incidents": M. Paternote,—not Paternoster,—M. Paternote, the French Minister, "broke through the line of demarkation," I quote the words of Yellowplush, "and was escorting to supper a young lady who was not on the favored side, when he was unexpectedly stopped on the stairway by one of the hosts,"—which one is not stated, nor are we told how many hosts there were,—"who explained that M. Paternote had made a mistake. It had been arranged that he should take Mme. — a descendant of one of the imperial houses of France." Here again Mr. Yellowplush is very tantalising, for he does not give us the lady's name, nor tell us which of the imperial houses she belonged to. No matter; M. Paternote clung to the girl he had selected; and in the courtly language of Yellowplush, "he gallantly declined to drop her on the stairway." I am sorry to say that he ungallantly did so when released by the young lady herself; and off he went with "the descendant of one of the imperial houses." If Mr. Yellowplush tells the truth in all this, as he probably does not, the whole company was composed of snobs; and the French minister who dropped the young lady on the staircase after asking her to go to supper with him, was the worst snob of them all. Since the point of etiquette that arose at the wake of Teddy Roe, where half the company got their heads broke before it could be settled, nothing has appeared so disturbing to society as the extraordinary etiquette observed at Mrs. Leiter's ball.

M. M. TRUMBULL.

BOOK REVIEWS.

THE RIGHT OF THE STATE TO BE. An Attempt to Determine the Ultimate Human Prerogative on which Government Rests. By *F. M. Taylor*, Ph. D., (U. of M.) Ann Arbor, Michigan, 1891.

The Annals of the American Academy of Political and Social Science, published at Philadelphia under the editorship of Professor James were founded by a society whose aim it is to study and propagate sound economical views, and their work is done in the right direction. They cling to no panacea, they are not one-theory men, who expect by one single stroke to bring down a millennium on earth; they investigate the conditions and try to reform by the slower but surer means of education. If there is any additional thing to be wished for in this great undertaking of educating the citizens to comprehend the nature of social and political problems, it appears to us, it would be to have the questions presented in a popular way. The popularisation of science is no easy task, and it takes great scientists to do it, but among all the sciences, in a republic need popularisation most, the sciences of political

political economy stands first. We wish that our contemporary at Philadelphia would undertake that mission.

The pamphlets before us, although not designed for a popularisation of legal questions, are a work in that direction. They are reprints from articles which appeared in the Annals and treat their subject scientifically and in a lucid form.

It appears as if the "law of nature-theory" had no room in the modern conception of social philosophy, which attempts to be "positive" and being exclusively engaged with the actual institutions and codified laws neglects what Sophocles called the unwritten laws, invoked so often against the wrongs of existing laws under the name of "the law of nature." It must be conceded that social philosophers have proposed many wrong ideas about the law of nature but there can be no objection to Professor Taylor's definition, who asserts that "there is a standard of right, independent of, and supreme over, the will of man." We have repeatedly maintained that morality, law, and all our ideals are not mere subjective fancies which we excogitate at our pleasure in accordance with some principle of which we do not know how we got into its possession; morality, law, and ideals have a basis in reality and unless they are shaped in actual accord with reality, unless they are based on facts, unless they agree with the law of nature, they are mere dreams. Back of the right which is codified in statutes there are the natural laws of social growth.

The author apparently sympathises with intuitionism. His argument that the Utilitarians are intuitionists because "the principle of utility is incapable of proof," is interesting and in a certain sense correct. But if utilitarianism is wrong, we need not adopt intuitionism. What is the meaning of the phrase we cannot prove to a man that he ought to choose "the highest kind" of happiness? We can investigate facts and can find out what the highest kind of happiness is, and supposing we have found it out, this will be capable of proof. We can present to a man all the consequences of certain acts, we can at the same time exhort him by example and by words to act in that way which for certain reasons we call good. According to his character he will follow or disobey the instruction received and he will have to bear all the consequences. Besides himself others will have to bear the consequences, and the effects of his course of action will go down to the coming generations. Utilitarianism stands upon a principle, and Intuitionism declares that this principle is of a mystical nature, it is an unanalysable fact, but positive ethics aims at a presentation of moral injunctions as suggested by a full comprehension of facts.

The second pamphlet discusses the questions: By what right does the state exist? By what right does any human organisation coercively control the will of individuals? What is the ultimate basal prerogative on which governments are built? These questions are answered by a theory stated in four theses, the first of which maintains:

"To every person as such belongs the prerogative of rule, i. e. the prerogative of coercively interfering with the liberty of other persons in order to maintain the first person's version of the jural ideal."

The exercise of this authority, it is said in the following theses, belongs to the fittest; the prerogative of associated man is higher than that of a man acting in isolation and the prerogative of men acting in communities is the highest of all.

We are inclined to agree with the main idea of these theses; yet we believe that they admit of a more thorough presentation, in which we may at once recognise the common ground between might and right without identifying them. Right is often contrasted with power as if something could be right which has no intrinsic power to be. Professor Taylor defines person as well as society, but his definition is not satisfactory. If he had investigated the relation of the individual to society, he would have found

that there are no isolated persons. The most essential features of a person are the product of social life. Society is a number of persons in systematic relations, but vice versa, social relations make persons. The language, ideas and ideals of what is commonly called an individual originate and consist in the social relation. If the concept person had thus been considered as a correlative term of society, Professor Taylor's theory would have gained in breadth as well as in depth.

FURTHER RELIQUES OF CONSTANCE NADEN: BEING ESSAYS AND TRACTS FOR OUR TIMES. Edited with an Analytical and Critical Introduction, and Notes, by *George M. McCrie*. London: Bickers & Son. 1891.

The publication of Miss Naden's most important philosophical composition with other essays was so recently noticed in *The Monist*, that it is not necessary to give a lengthy review of the present work. As evidence of the versatility of the authoress, this is of great interest. It deals not only with several aspects of Hylo-Idealism, but with more strictly scientific questions, such as Geology, and the evolution of the sense of beauty. Under the title of "Geology of the Birmingham District" we have an excellent general summary of what is known of the constitution of the earth's crust, illustrated by numerous sections of local geological formations. It is not surprising that this essay gained for Miss Naden the Panton Prize at Mason College. The origin of the sense of beauty is traced to well-being instead of the feeling of pleasure, on the principle that the greatest well-being is derived from the maximum of activity with the minimum of waste. The vigorous discharge of any function, when not carried to great excess, reacts beneficially on the organism as a whole. Therefore, "those organisms which court varied stimulation are the most likely, other things being equal, to survive and to replenish the earth." It is as we ascend in the scale of existence that consciousness emerges, and well-being is then translated into its subjective correlate, pleasure. In birds we find the earliest trace of something like human æstheticism. Unless, however, the exercise of the bodily functions were pleasurable, in the sense at least of not being painful, the principle of well-being would have little chance of operating. Hence, as Miss Naden points out, the normal exercise of any function is pleasurable, and the greatest pleasure is derived from the maximum of activity with the minimum of fatigue. To ensure this however, the stimuli to activity must be varied, and the actor itself must be smooth and continuous. On the latter condition depends the enjoyment of graduated light and shade, which is due to a gradual passing of action into rest and rest into action.

In dealing with the question of religion, Miss Naden makes the remark that "the creative power of man is not limited to the sphere of intellect, but extends to that of religion; and the cerebral organ which evolved the 'superhuman' and 'supernatural' may yet produce a consistently human and natural system of morality." We can sympathise with this observation, without reference to the philosophic views on which it is based, as well as with the concluding statement of the essay that "our only hope of salvation lies in the conscientious endeavour to draw new life from nature, and to make science itself a well-spring of ideal truth."

The most important philosophical contribution contained in the present work is on Cosmic Ideals. This is declared to be the primary position of the author. The result of scientific investigation is meant unity of existence. The result of various sciences, that is, *constancy of*... indicates "the fundamental truth of the ordinary common sense." This argument is based on the identity of the cosmic universe with the ego, as Miss Naden follows Professor Green's transcendental psychology.

able. The relation between subject and object on which the question turns is a difficult one, and we cannot now discuss it. We may safely say, however, that the last word has not yet been spoken on the subject.

The appendices to the work comprise, besides several contributions by Dr. Lewins, a reprint of Dr. Dale's biographical sketch of Miss Naden, which appeared in *The Contemporary Review* in April last, with a reply by Mr. McCrie, who assures us that the one-sidedness of the material world is an illusion, near and far being quite indifferent. This, with the statement, cited in his introduction as one of the most pregnant dicta in all the literature of abstract thought, that "if the subject and object be indissolubly one, the simplest unit from which we can start must be the ego in its entirety, that is the universe as felt and known," give a fair idea both of the teachings of Hylo-Idealism and of the difficulty many minds must have in accepting them. That the system is deserving of serious study cannot be denied and for this purpose Miss Naden's works are indispensable. Ω.

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