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## MOTHERS AND SONS OF GODS.

BY MONCURE D. CONWAY.

[CONCLUDED.]

III.

In my previous paper it was stated that in Persian religion the sacred figures are known by their functions. By this is meant universal moral and human functions. The divine beings are representatives; they have no personal ends or private interests. Their functions relate to the earth and are determined by the conditions of the great conflict between the forces of good and evil. Above all the hosts and commanders in this conflict is Ahura-mazda, (*ahura*, god, *mazda*, shining,) usually called Ormuzd. He is light; he is creator of the good creation, that is, of the living forms in which good preponderates. But coeternal with him is the great uncreated inorganic mass; this clings to and entangles certain forms of life (e. g. the serpent) and is thus able to reproduce evil-force even in serpent-like men. Zoroaster's dualism was simply "the living" and "the not-living"; but Persian theology developed out of the latter a personal evil power, Angromainyus (Ahriman), foreign to Zoroaster's philosophy.

But in Zoroaster's religion, supreme above all forms, even above Ahuramazda, was the feminine spirit. This was personified in Anâhita. This name means *immaculate*. It is sufficiently remarkable that in the development of the mother of Jesus into a goddess, there should have been recently assigned her, in the dogma of her immaculate conception, this ancient title of a divinity worshipped in Persia two,—some scholars say three,—thousand years ago. Another notable thing is this: the functions of Anâhita in Persian religion correspond strictly with those of the Holy Spirit in Christian religion; and although the Holy Spirit is now masculine, in one of the recovered fragments of the Aramaic "Gospel According to the Hebrews," the Holy Spirit is feminine. Jesus therein says: "My mother, the Holy Spirit, took me by a lock of my hair to the top of Mount Tabor." (Compare Luke iv, 1.)

The residence of Anâhita was in Mount Alborz, whence her spiritual influence streamed forth in ether-

ial waves, passing over the obstructions of the "not-living" evil force. Dr. James Martineau, in his "Seat of Authority in Religion," cites as an important witness the "Gospel According to the Hebrews," the only Gospel written in Aramaic, the language spoken by Jesus. There can be little doubt that the above saying of Jesus comes from the first century. Its idea of a feminine Holy Spirit carrying him to a mountaintop is Zoroastrian, while the story in Luke iv, 1, marks the later development of the "not-living" evil obstruction of Anâhita into the Tempter. Some high authorities identify Pharisee with Parsee; however this may be, there is evidence of a conflict in Jerusalem between the Parsee Dualism and the Semetic Monotheism.

John the Baptist was probably an Oriental Dervish, who brought to Palestine a baptism similar to that still seen in the millions annually immersed in the Ganges and Jumna, though his "message" indicates an origin in Persia. That message was, "The kingdom of heaven is at hand"; it is to be defined against the Parsee theology that the conflict between Good and Evil (Ahuramazda and Angromainyus) had terminated in a compromise, by which the two powers were to rule alternately, each six thousand years. That was not Zoroaster's religion, which aimed to exterminate evil altogether. Jesus was baptised by John and shared his doctrine of a kingdom at hand, not remote, as the Pharisees, or Parsees, supposed. The Jews had indeed rolled the good and evil powers into one, and called their name Yahve, who said: "I create good, and I create evil." Jesus sundered them into the Father and Satan. Zoroaster, however, did not personify the evil, but only the good power.

Anâhita is described in the Zend-Avesta as a heavenly Virgin, immaculate, and very potent, from whom all heroic strength, by which evil monsters were slain, was derived. She is said to have "proceeded from" (those are the words, as now in the creeds concerning the Holy Spirit) the Supreme Being, Ahuramazda; but he, too, worships her, and from Anâhita he solicited the power to "bring the holy Zoroaster to think after my law, to speak after my law, to act after my law." This Ahuramazda reveals to Zoroaster and further describes Anâhita as "strong and bright, tall

and beautiful of form, who sends down by day and night a flow of motherly waters large as the whole waters of the earth, and who runs powerfully." Thus, Zoroaster is told, she overwhelms all haters, all oppressors, all demons, inspiring heroes with wisdom and strength. Examples are adduced, as of Yima, the first man, the holy king, who is also described as "the Good Shepherd." Yima prayed Anâhita for power to save men and cattle from the demons, and she granted this boon. He was followed by Asi-Dehaka, the serpent king, who sacrificed to her one hundred horses, one thousand oxen, ten thousand lambs, then prayed for power to exterminate mankind. This she refused, but did grant Thraetona power to subdue Asi-Dehaka.

Although this Holy Spirit had a terrestrial seat on Mount Alborz, her supreme abode was in the star-region,—the region nearest the earth of three, the others being the moon-region and the sun-region. She had an incarnation on earth, Aramaiti. The latter is the human Madonna, the genius of the Earth. According to Zoroastrian philosophy, when the good Mind began his good creation he could only create souls; Aramaiti supplied them with bodies. The first of these (*Adamah* of the Parsees) was "the Good Shepherd," King Yima. Through the wisdom of Anâhita, Yima was enabled to confer on men immortality, by giving them a certain fruit. "During the happy reign of Yima there was neither cold nor heat, neither decay nor death nor malice. . . . Father and son walked forth, each fifteen years old in appearance." Ahuramazda wishes Yima to promulgate the divine law to mankind, but Yima says he is not fit for that, but agrees to be the protector of "the divine settlements." After Yima had reigned one hundred years, there was room in the earth for the men and cattle. Ahuramazda gives him implements—winnowing tray and plow—with which Yima repairs to Aramaiti, who made the earth larger than it was before. This was done thrice (indicating the increase of earth's productiveness by culture), Yima's reign being extended to nine hundred years.

But then Ahuramazda forewarned Yima that the Evil Force,—the "not living," or Destruction,—would bring a long blight of Winter on the world; men and cattle would perish in the snows; and instructed him to make an enclosure, a sort of conservatory, two miles square, with door and window, in which to preserve "the best" men and women, the choicest animals, flowers, and fruits. There must be none admitted who were deformed in body or mind, none violent, crafty, jealous, or diseased. Again Yima appealed to the genius of the earth, Aramaiti, and by her aid was prepared the "*pairidaeza*," or paradise, of perfect forms, and perfumes, and songsters, "beside the streams whose evergreen banks bear never-failing food." And

therein every fortieth year to every pair two were born.

In the description of Yima's reign and his "divine settlement" the Eden of Genesis is anticipated. In the fatal Winter, and the enclosure prepared against it, are anticipated, by many centuries, the Deluge and the Ark. But the differences are significant. A particular family, genealogically derived from Yahve, is preserved in the Ark, and in Genesis nothing is said of a selection of finest and harmless animals. The Zoroastrian idea is moral and human, cultivation being indeed the central principle of Zoroastrian religion.

The long Winters came; the beautiful world was blighted: Yima led his select people and cattle into the enclosure, or paradise, from which they never returned: they were believed to be still there, enjoying every beatitude. But Aramaiti went not with them: to her was left the culture and civilisation of the earth. In her was gradually merged the celestial Virgin, the immaculate Anâhita, and together they make the Parsee Madonna, under the name of Aramaiti. I will here quote (from Haug) one of the ancient passages concerning Aramaiti:

"He [Ahuramazda] first created, through his inborn lustre, the multitude of celestial bodies, and through his intellect, the good creatures, governed by the inborn good mind. Thou, the Spirit who art everlasting, makest the good creatures grow. When my eyes beheld thee, the essence of truth, the creator of life, whose life is manifested in works, then I knew thee to be the primeval Spirit, the establisher of righteousness, Lord of the actions of life. In thee was the Spirit of the earth, Aramaiti, the very wise, the fertiliser of the soil, whose paths thou hast ordered, that she might go from the tiller of the soil to him who does not cultivate it. Of those two (the agriculturist and the herdsman) she chose the pious cultivator, the propagator of fruit, whom she blesses with the riches obtained by the good mind. All that do not till the earth worship the demons, and share not the glad tidings of Aramaiti. The thieving nomad knows not the true Light."

We here see that Ahuramazda differs from Yahve, who preferred the herdsman (Abel) to the tiller of the soil (Cain), who invented iron implements to remove Yahve's curse from the ground. Cain, slandered in the story of killing his brother, went over to the Parsee country, where he would be better appreciated; for in his son Enoch's name (afterwards Anak) Ewald has Anâhita, the Persian Holy Spirit. There is a suggestion of Aramaiti, genius of the earth, in Eve,—her longing for wisdom, knowledge of good and evil, and her function to be a helper in the garden of the first man (called *Adamah* in Persia). But the sexual characteristics of the Jewish version are absent from the Persian; and it is notable that while other oriental religions know female divinities only as queens or favorites of gods, in the Zoroastrian system there are female saviours, angels, genii, of whom none are married, and never an amour among them. They were too busy

bruising the serpent's head to indulge in wedlock or flirtations. It is clear also that the unique place accorded the feminine character by Zoroaster was not at all on account of any sentiment about female charms, but grew out of the fact that woman was the natural enemy of the nomadic life, which meant tribal wars and violence. Around her grew the home, whose security depended on turning men into peaceful workers and neighbors. Thus was exalted Anâhita, the celestial womanhood, incarnate in Aramaiti.

It is probable that the phrase in Genesis, "seed of the woman," generally supposed to mean her offspring, really meant the literal seed, or grain, sown by Aramaiti. In Persia, however, it had a mythical development similar to the early Christian myth, which possibly originated in it. It was prophesied that a saviour, Soshio, would be born of a Virgin; he would destroy the kingdom of the Serpent. Whether by this Virgin was intended Aramaiti is not clear. The Zoroastrian legend leaves to us, as the culmination of Zoroaster's religion, the virginal Holy Spirit, incarnate in the Virgin Aramaiti, who is ever invisibly occupied in gently pressing back the frontiers of wild nature, winning men to civility and peace, and by culture preparing the earth for the reappearance of King Yima with his selectest men and women, cattle and fruits, when the world will again be a paradise. The Virgin Mary also, in early legends, went about the earth helping the suffering and lowly. In the Catholic dogmas of Mary's assumption, and her immaculate conception, Aramaiti leaves the earth and becomes a celestial personage, wearing a heavenly crown; but in Zoroaster's vision the Madonna would not abandon the earth even when Angromainyus blighted it; King Yima might go but she remained at her post, and still remains, ascending not, wearing no crown,—ever working for the happier earth—the most beautiful conception of the religious spirit known in the sacred visions of mankind.

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#### ATAVISM.

BY DR. FELIX L. OSWALD.

A FEW months ago I made the acquaintance of an English physician who had recently returned from the East Indies, and diverted his fellow-travellers with a rather grotesque account of the superstitions that still haunt the venerable birthland of the human race.

"And that nonsense defies exorcism," I took occasion to remark; "does it not seem to prove that the craziest dogmas are the most indestructible?"

"Yes, I should think so," said the entertaining doctor, "if I had not a private suspicion that the doctrine of the Brahmins is Darwinism in a mystic disguise."

"Darwinism?—Oh, I see; you would consider

their veneration of bush-apes as a sort of ancestor-worship."

"Not that alone," laughed the doctor, "the whole doctrine of metempsychosis may symbolise our progress from apehood to manhood, and *to* apehood from—Darwin alone knows what. The Buddhists, you know, have a similar notion and believe that we are hampered or helped by our experience in the tree-tops of the foreworld,—another name for the occasional revival of ancestral impulses."

In the "Lalita Vistara" of the Cingalese Buddhists Buddha Sukyamuni is really described as reaching a stage of omniscience which penetrates the veil of the past, and now and then enables him to recollect his adventures in a former state of existence. "Yes, I remember," he tells his bride, "something similar happened ages ago, when I was a tiger and thou a tigress in the jungles of Bara-Gaya."

The Vedas abound with similar allusions. "It is a test of correct theories," says Emerson, "that they solve many riddles"; and is it not possible that a large number of otherwise occult psychic phenomena could be explained by the hypothesis of moral atavism?

The mysterious dread of darkness, for instance, which so often defies the protests of reason, can more than probably be traced to a time when our tree-climbing ancestors had to contend with the prowling carnivora of a tropical wilderness, till their souls became indelibly impressed with the repetition of midnight panics;—a million, or, shall we say a billion general alarms during the period that witnessed the evolution of timid monkeys to formidable apes and house-building savages.

The Borneo orang is abundantly able to cope with any night prowler of his native woods, but the dread of nocturnal surprise parties still haunts his soul, and in their sleep captive specimens will start under the influence of a bugbear dream and utter a sound strangely similar to the alarm-cry of the small tree-monkeys of the Sunda Islands. Nay, who knows if our very conception of deadly night-hags and long-clawed demons is not derived from the unconscious after-effect of such dreams.

The roving instinct, which Captain Webster, of the Dartmoor prison, recognises as an often wholly incurable propensity, may likewise have its roots in the habits of our Simian forefathers, who had no permanent home, but wandered in troops from grove to grove and were always awake to the suggestions of a chance for the discovery of new feeding-grounds. Professor Burmeister, during his rambles in the forests of the Rio Negro, saw an endless swarm of spider-monkeys travel through the tree-tops in a southwesterly direction, at a rate of at least five miles an hour, as straight and determined as a flock of migratory birds.

They evidently paid no attention to wayside objects, and, indeed, could rely on finding abundant means of subsistence in the sunny headwater valleys of the great river, and did not care if they should never be able to retrace their way to their former haunts.

M. du Chaillu witnessed a similar scene on the Senegal, and many competent menagerie managers incline to the opinion that confinement *per se*, rather than the incidental hardships of prison-life, may kill so many captive specimens of our Darwinian relatives. Darwin himself attests the fact that the pets of a travelling circus outlive those confined in the cages of a zoölogical garden, and the restlessness of the latter martyrs of science often suggests the desire of migration at any risk. Under an analogous impulse monomaniac vagrants will leave comfortable lodgings, and, like the proverbial Hibernian, "never feel at home till they are abroad."

Even the anthropoid apes of southern Asia and western Africa roam about at random, relying on the chance of finding fruits and insects enough to subsist from day to day, and leaf-trees enough to pass the nights in comfort. Those habits of our nearest zoölogical kinsmen, may, by the way, account for a negative peculiarity of the human species, viz., the remarkable lack of that "faculty of direction" that enables a hound to retrace his way from a distant hunting-ground, or even to strike a bee-line for home, since there is no doubt that the way-finding instinct of migratory birds and reptiles, as well as of dogs and wolves, is something entirely distinct from the faculty of scent.

How that semi-miraculous instinct may have been developed is plausibly illustrated in the habits of the wild ancestors of the genus *Canis*. A nursing she-wolf is often obliged to extend her foraging-trips to game-grounds at a distance of forty or fifty miles from the cavern where her helpless young await her return, and the ability to effect that return-trip in the shortest possible time was perfected during an endless series of generations by a process of natural selection. Æons ago, when the protocyon, the common ancestor of wolves and dogs, reared his whelps in the caverns of the antediluvian world, game may have been abundant enough to dispense with long-range excursions, but in the course of time necessity evolved a topographical instinct that became more and more superlative, much in the same way as the genius of the calculating boy, Colburn, progressed from simple addition to the instantaneous multiplication of billions, with or without the aid of a mental process which the young wizard himself would have been unable to explain.

The quadrumana of the tropics, on the other hand, have no need of that faculty. Like Fortunatus, they find a ready-made meal wherever they roam, and their

females carry their newborn babies in their arms,—not only during an occasional fit of tenderness, but day and night, till the prehensile arms of the little imp become strong enough for climbing purposes.

In all the species of our arboreal prototypes, the care of the young devolves almost exclusively upon the mother, and, as a rule, female monkeys are more cunning and especially more cautious than their male relatives, so much so, indeed, that trappers, on the average, can catch only one nursing mother and three or four females of any kind, for two-score specimens of the more adventurous, but less wary sex. The indoor life of our female ancestors has only slightly modified that contrast.

Even without the invention of barometers the approach of a gale could be predicted by numerous symptoms, and there are individuals who, long before the gathering of ominous clouds, have instinctive premonitions of a destructive storm, while ruinous earthquakes generally take their human victims by surprise. Dogs and cats, on the other hand, can be utilised as volcanic oracles, and before the great earthquake of Lima, October 12th, 1746, the citizens of the suburb of San Lazaro were warned by the strange conduct of a hound, who suddenly darted out of his master's grasp, ran to the middle of the street at a safe distance from the higher buildings, and there set up a howl which made several old neighbors rush out of their houses with the panic-shriek of "Teremoto!"—they had heard that same howl before and had not forgotten its fatal significance.

The apparent paradox of that one-sided instinct, is, however, fully explained by the fact that the cave-dwelling ancestors of the dog have much to fear from earthquakes and next to nothing from storms, while hurricanes may hurl down dozens of monkey-loaded trees that would resist a hundred earthquakes.

Forests constitute the life-element of our four-handed kinsmen, and the love of tree-shade and woodland scenery still asserts itself in many human minds with a passionate power which cannot wholly be attributed to the influence of the hunting-instinct, which, indeed, is almost dormant in many souls whose highest ideals of Arcadian beatitude are associated with visions of greenwood sports and the *Waldesamkeit* of the German poets.

Our orthodox friends might find an explanation in the international traditions of paradise, and Herbert Spencer speaks of the tendency to associate forest landscapes with the idea of hidden game and hunting-spoils (a theory, which, however, can hardly be reconciled with the unattractiveness, and even repulsiveness, of winter woods), but Moses and Spencer agree that the original home of our forefathers was a tropi-

cal tree-garden, and the instinctive homesickness after the evergreen woods of the South will survive the complete extermination of wild game-animals.

[TO BE CONCLUDED.]

### VOLNEY'S PROPHECY.

BY CORA LINN DANIELS.

WE FIND a curious utterance in Volney's "Ruins," a prophecy describing a congress of religions which is to be fulfilled in this year at Chicago. Volney writes:

"But scarcely had the solemn voice of liberty and equality resounded through the earth, when a movement of astonishment and confusion arose in different nations. On the one hand the people, warmed with desire but wavering between hope and fear, between the sentiment of right and the habit of oppression, began to be in motion. The kings on the other hand, suddenly awakened from the sleep of indolence and despotism, were alarmed for the safety of their thrones; while on all sides those clans of civil and religious tyrants who deceive kings and oppress the people, were seized with rage and consternation. But the legislator of the assembly said to the chiefs of nations: 'Leaders of the people! if you possess the truth, show it to us. We will receive it with gratitude, for we seek it with ardor. We are men and liable to be deceived but you are also men and equally fallible. Aid us then in this labyrinth, where the human race has wandered for so many ages; help us to dissipate the illusion of so many prejudices and vicious habits; amid the shock of so many opinions which dispute for our acceptance, assist us to discover the proper and distinctive character of truth. Let us terminate this day the long combat of error; let us establish between it and truth a solemn contest, to which we will invite the opinions of men of all nations; let us convoke a general assembly of all nations! Let them be judges in their own cause and in the debate of all systems, let no champion, no argument be wanting, either on the side of prejudice or of reason; and let the sentiment of a general and common mass of evidence give birth to universal concord of opinions and of hearts.' Thus spoke the legislator, and the multitude, seized with those emotions which a reasonable proposition always inspires, expressed its applause.

"A scene of a new and astonishing nature then opened to my view. All the people and nations inhabiting the globe, men of every race and of every region converging from their various climates, seemed to assemble in one allotted place; where, forming an immense congress, distinguished in groups by the vast variety of their dresses, features, and complexion, the numberless multitude presented a most unusual and affecting sight.

"On one side I saw the European, with his short close coat, on the other side the Asiatic, with his flowing robe. Here stood the nations of Africa, with their ebony skins and woolly hair, there the tribes of the North in their leathern bags. The Laplander with his pointed bonnet and snowshoes, the Samoyed with his feverish body and strong odor, the Tongouse with his horned cap, the Yakoute with his freckled face, the Kalmuc with his flat nose, the Chinese attired in silk with their hair hanging in a tress, the Japanese of mingled race, the Malays with wide spreading ears, the Kachemirian with his rosy cheek, next to the sun-burnt Hindu, and the Georgian by the side of the Tartar.

"I compared the dwarf of the Pole with the giant of the temperate zones, the slender body of the Arab with the clumsy Hollander, the squat, stunted figure of the Samoyed with the elegant form of the Greek and the Slavonian, the greasy black wool of the Negro with the bright silken locks of the Dane. I contrasted the brilliant calicoes of the Indian, the well-wrought stuffs of the European, the rich furs of the Siberian, with the tissues of barks, osiers, leaves, and feathers of savage nations, and the blue figures

of serpents, flowers, and stars with which they painted their bodies. Sometimes the variegated appearance of this multitude reminded me of the enameled meadows of the Nile and of the Euphrates, when, after rain or inundations, millions of flowers are rising on every side,—sometimes their murmurs and their motions called to mind the numberless swarms of locusts which, issuing from the desert, cover in spring the plains of Horan.

"At the sight of so many rational beings, considering on the one hand the immensity of ideas and sensations assembled in this place, reflecting on the opposition of so many contrary opinions, and the shock of so many passions in men so capricious, I struggled between astonishment, admiration, and secret dread—when the legislator commanded silence and attracted all my attention. He spoke: 'Inhabitants of the earth! A free and powerful nation addresses you the words of justice and of peace and offers you the sure pledges of her intentions in her own conviction and experience. Let us establish one solemn controversy, one public scrutiny of truth—not before the tribunal of a corruptible individual, or a prejudiced party, but in the forum of mankind, presided by all their information and all their interests. Let the natural sense of the whole human race be our arbiter and judge.'"

Volney then describes the arranging of the chiefs of each religion into groups, every one with his followers raising the standard of their faith. The legislator proceeds to open the parliament with an eloquent speech recommending the expression of opinion without dissension, and "the world's parliament of religions" is declared accomplished.

Although I have not quoted in full, the ready and able oratory of the legislator, nor given in detail the varied and charming descriptions of the surroundings and emblems, the flags and altars, the temples and grounds where he saw this congress gather, enough, I hope, has been given to stimulate the curiosity of the reader, and suggest the feasibility of procuring the famous book and perusing the wonderful prophecy for himself. It continues in a rational presentation of all the varied sects and divisions of human belief, and gives impartial arguments through their earnest representatives, of the merits of each. In similar language and under similar circumstances, no doubt, the great priests and ministers of all nations will speak in Chicago in the Autumn, and if they should use the very words of Count Volney, they could hardly present their cause more justly or eloquently. Although the reader, following the code of justice set down by the author, may not finish his volume without serious disagreement, few would be willing to argue upon the statement of his conclusion, which will perhaps also be reached by the World's Congress now assembling. He ends by saying: "The word 'country,' means the community of citizens who, united by fraternal sentiments and reciprocal wants, make of their respective strength one common force, the reaction of which on each of them assumes the preservative and beneficent character of paternity. In society, citizens form a bank of interest, a family of endearing attachments,—it is charity, the love of one's neighbor extended to the whole nation, to the whole world. All the social virtues are only the habitude of actions useful to society and to the individual who practices them. They all refer to man's preservation. Nature, having implanted in us the want of that preservation, has made a law to us of all its consequences and a crime of everything that deviates from it. We carry in us the seed of every virtue and every perfection. It only requires to be developed. We are only happy inasmuch as we observe the rules established by nature for the end of our preservation. All wisdom, all perfection, all law, all virtue, all philosophy, consist in the practice of these axioms founded on our organisation:

Preserve thyself.

Instruct thyself.

Moderate thyself.

Live for thy fellow citizens that they may live for thee."

## CURRENT TOPICS.

JUDGING by present appearances, the graduating class of heretics in the Presbyterian church will be very large this year. The Chicago presbytery met on the 12th of June, and the heretics were so numerous that they gave to the assembly an intellectual tone. Mental resistance to error had created a desire for spiritual freedom, and the imprisoned thought made a dash for liberty. The trial of Dr. Briggs was passionately condemned, and Elder Thomas Kane declared that it was no longer within the ability of any church "to regulate the power of thinking." This was not exactly true, for many churches regulate the power of thinking, and "don't you know that you mustn't think?" is their admonition to every child. This, through the instinct of self-preservation, for thought has vast capacity of extension, and when expanded by a little knowledge it may crack the walls of a very strong church, as it has often done. However, it was not for thinking, but for speaking, that Dr. Briggs was tried. A lie cares nothing for the silent unbeliever, but it fears the "outspoken" heretic, the "avowed" infidel, and it will destroy him if it can.

Perhaps those who know the science of the mind can explain that magnetic sympathy with martyrs that makes men seek martyrdom. Is it religion, pride, or conscience? It is no wonder that the fame acquired by Dr. Briggs has excited the emulation of his admirers, for it must be very delightful to be a celebrated man, especially when the "bubble reputation" is not sought at "the cannon's mouth," but is found in the easy tribulation of a church-trial. Several aspirants for the martyr's crown appeared before the Chicago presbytery, but the Rev. Dr. Hall was ahead of all competitors, and the distinction will probably be conferred on him. He avowed that he took the same position practically as that for which Dr. Briggs was tried, but lest this bit of heresy might not be sufficiently specific, he put his challenge in these words: "I do not believe that Moses wrote the Pentateuch." The report says, "There was a hush at this announcement, but there was not a dissenting voice." This was bad for Dr. Hall, for if all his brother ministers in Chicago are heretics like himself, there will never be a quorum large enough to try him for heresy, and he may miss the luxury of martyrdom.

Two or three weeks ago, in a little corner of Old Virginia, a great man died. He was one of the working saints, but his death caused hardly a vibration in the public mind, because the world knows not its heroes, unless they introduce themselves with much theatrical pomp and a loud clatter of tin pans. Hearing his name, nine-tenths of his countrymen would inquire who General Armstrong was, and yet his tireless and brave spirit had grappled successfully with a wrong, from which the statesmen had retreated in despair. At the Hampton Institute he had shown that the Negro problem and the Indian problem could be solved by education of hand and brain, by gentleness and justice. His ideal was regarded as too spiritual for success, but he made it as practical as a spelling-book, a hammer, or a plow. In the days of slavery Hampton was a benighted corner of Old Virginia, but the genius of General Armstrong has made the historic little village the most enlightened spot in the commonwealth. The foreman is dead, but another will take his place, and his work will be carried on.

The financial situation is causing much anxiety just now, and the quack doctors are advertising their infallible remedies for "commercial depression," "tightness of money," "overproduction," "collapse of credit," and the various other evidences that the balloon is coming down. It is astonishing how sympathetic we all become when Banks and Business get short of money, and how eagerly we call on the President and Congress to furnish them relief. The financial situation of the poor, however, gives us no

concern at all, although in their case there is a perpetual stringency in the money-market. The present situation results from a multitude of legislative sins, but the scapegoat for them all just now is the Sherman Silver Bill. On that we lay the responsibility, leaving all the other acts of class-legislation to go on working mischief according to law. The Sherman Bill was a vote-monger's bid for the "silver" states. It was a bit of makeshift politics fraught with evil, but if it were sued for damages to-morrow, the measure of them would be the actual money loss occasioned by the monthly purchase of silver; and this loss is not great enough to cause financial disaster, nor even a "tightness of money."

We have allowed ourselves to be so often "awe-stricken" by the warnings of seers and soothsayers and political sages of importance that we have abdicated independence and given up the habit of thinking for ourselves. I felt this humility to-day, when I read the views of a celebrated senator, who is honored, I think, as the sage of Muddleborough. Ponderously he said: "The financial situation is undoubtedly caused by the operation of the Sherman Silver Law. The stringency will continue and will grow worse so long as that law remains. The President ought to have called the special session of Congress earlier than September, to take action on the complications that have arisen." No doubt the Sherman law increases the "stringency," but it is not responsible for it all. It requires the government to buy 4,500,000 ounces of silver a month, and the monthly injury it causes is limited to the sum wasted in the purchase of that silver. In other words, if the whole amount were thrown into the sea, the loss would not seriously affect the financial situation. Whether or not a man can afford to light his pipe with a fifty-dollar bill, depends upon his income. If that amounts to a million dollars a year, he can do it without much financial danger; and so the United States may foolishly spend three or four millions of dollars a month in the purchase of corn, or cotton, or silver, without falling into bankruptcy.

The visit of the royal Princess Eulalia, and of her husband, Prince Antonio, presents a very instructive object-lesson. Every morning the papers told us what the royal visitors ate and drank, the rich delicacies and the wines, but nothing of what they said. Must we not conclude from the newspaper accounts that intellectual taste was lacking in the royal guests and in their entertainers too?

I have often thought that Gilbert and Sullivan were entitled to high rank as teachers of genuine democracy. We laugh so heartily at "Pinafore," "The Mikado," and "The Pirates of Penzance," that we hardly notice the moral instruction contained in the musical sarcasm of the plays; and yet no finer satire is to be found in Cervantes or Dean Swift than those comic operas display. They make the mummery and flummery of royal and official etiquette so mean by caricature that we feel uncomfortable when practicing our flunkey imitations. The men and women of Chicago who lately mimicked the tawdry vanities of a decayed monarchy could not help feeling that they were playing a ridiculous part in "The Mikado." While the whole performance was ludicrous enough, there was a pathetic side to it, for it made visible the desire of American plutocracy to become an aristocracy in form and in substance too. To that end we must imitate the "old monarchies" as closely as we can.

This morning's paper describing the departure of the Princess from Chicago gives us this important bit of information: "The round face of O'Brien, Mr. Palmer's coachman was espied over the heads of the crowd. He sat on the box of the Palmer landau and handled the reins." To the ordinary reader this looks like a natural bit of off-hand writing, but there was method in it. It was

the proper English form in which to describe a coachman, and American snobdom has decreed that it shall be imitated here. In England a coachman is a menial who in *Vanity Fair* forfeits his Christian name as he forfeits his Christian equality. He may be Wilkins, Tompkins, Dubbs, or Stubbs, but never Matthew, Mark, or Luke, or John. The society reporter knew that very well, and so he dared not say Michael O'Brien, or John O'Brien, but contemptuously, as the form prescribes, "O'Brien." The principle was the same in slavery, with this difference that the negro had no surname. He was Bob, Jim, Pompey, Hannibal, or Cæsar, and that was all. When Frederick Douglass escaped from slavery he found himself in freedom without a surname, and he chose "Douglass." If it should become necessary for him to earn his living as a coachman he would lose the "Frederick."

M. M. TRUMBULL.

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## CORRESPONDENCE.

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### TIME AND SPACE.

*To the Editor of The Open Court:*

I have read the letter of L. T. Ives, and the letter signed F. H. S., addressed to you in No. 300 of *The Open Court*, in reference to your article, entitled "The Absolute," in No. 290, and my answer to it in No. 292; and also read your comments on the two letters with much interest.

The difference between Mr. Ives and myself seems to be resolvable into this question: Are time and space entities?

The arguments and illustrations in negation by Mr. Ives refer to entities of material substance. I do not see how that can be made applicable to time and space. Time and space are independent of material things. Neither of them can be affected by material substance in any way. If nothing else but material substance can be an entity, I should agree with Mr. Ives that time and space are not entities.

What is an entity? The most general and common definition of entity is: Being. If not too presumptive, I would add: Being, which exists within itself and can be distinguished from all other being. But the best definition of entity, I think, is: An independent *ens*. The definition should be such as would include all entities and exclude all nonentities. The word "entity" in literature has been applied to hope, fear, wish, desire; but such definitions would be too loose for scientific or philosophic exactness.

But are not truth, law, mind, soul, time, and space entities? If they are not entities, they must be nonentities. They certainly are not material substances.

Is truth, the sovereign ruler over all things, a nonentity? Is law—take, as an example, the law of gravitation, which governs the universe and the smallest molecule within it—a nonentity? Is mind, by which man learns all he knows,—pure mathematics, as an example,—mind, by which he guides his life, knows right from wrong and good from evil, a nonentity? Is soul, the infinite, eternal soul, which is life itself, a nonentity? Is time, without which nothing else could exist one moment, a nonentity? Is space, without which there could have been no creation, no universe, no earth, no man, no creature, a nonentity? Is not each of these a Being? A Being, that exists within itself, which can be distinguished from all other being? An independent *ens*?

Truth *is*, it must *be*, it cannot *not-be*, and cannot be changed, even by Deity. Time must *be*, or nothing else could *be*—for if any thing exists a single instant it must exist in time. Time cannot stop nor pause. Time rests never. Space must *be*, or nothing else could *be*. It cannot be changed. The space that occupies a given point in infinity must occupy the same point forever. Space moves never.

A more practical view of space might be taken. It is a mer-

chantable article. It can be sold and bought by bargain and sale, and conveyed by deed, the same as land. Every owner of land owns the space perpendicular to the level of its surface up to the heavens, and can sell and convey it by metes and bounds, the same as he can his land, and protect it by law, the same as the soil itself. Shall we then say that truth is a nonentity? that space is a nonentity? that time is a nonentity? They must have been before creation was possible, even by Deity!

My own mind, whatever it may be worth, is constantly driven and riveted to the conclusion that truth, time, and space are not negations, relatives, nor attributes; but that they are positive, self-existent, uncreated, unrelated, unconditioned verities, entities, and absolutes, without which nothing else could be, and that it is impossible for them not to be. They are self-necessities.

F. H. S. admits space to be a reality, and thus concedes that it is an entity; yet, in speaking of matter, he says: "It moves through nothing (space), and yet I know that *nothing* to be a reality." How he can reconcile these statements surpasses my understanding.

In your comments on these two letters, when you say: "Space, it appears to me, is not negative; it is positive. Space is not nothing, it is space," I fully concur with you; but when you add: "Space being the interrelation of things," if you mean by these words that the being of space depends upon the interrelation of things, I should feel constrained to differ with you, but shall remain,

Yours truly,

HORACE P. BIDDLE.

[Mr. Biddle says, "Time cannot stop nor pause; time rests never," and he regards time and space as entities, which would exist even if no other realities existed. I understand by time a measure of motion, so that if no moving bodies existed, time would not exist either. If there is nothing that moves, I find no sense in saying that time does not pause.

The same is true of space. By space I understand that quality of things, which makes their interrelations measurable. If things did not exist, there would be no space.

It is true that we can imagine time and space to exist, while all other things might be annihilated, but let us not forget that this is a purely imaginary idea. We can also imagine that another kind of space existed. If things were of such a nature that any point from a given point of reference could be determined only by four, or five, or *n*-coordinates, our space-relations would be radically changed.

Thus, I am not prepared to say that space is an entity or a thing in itself, which must be such as it is, whatever be the nature of things. Space, however, is for that reason not non-existent. Space is real. The word "space" describes certain purely relational qualities of the objects of existence.—Ed.]

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### "A CONVENTION OF CAPITALISTS TO SOLVE THE LABOR QUESTION."

*To the Editor of The Open Court:*

In *The Open Court* for June 15th, Mr. Morrison I. Swift calls a convention of capitalists to solve the labor question. He does me the honor to ask my opinion of the plan, and while my opinion may not be so profound as Jack Bunsby's, Mr. Swift is welcome to it.

I agree that a great deal of social responsibility lies upon the capitalists of the country, and among them I suppose Mr. Swift includes in a general way all the employers of labor. I think he is very nearly right when he says that they have power to control the direction which industrial evolution shall take. Also, I think he is right when he says that as yet the capitalists "have not recognised their responsibility," and therein lies an insurmountable barrier in the way of Mr. Swift, because until a sense of responsi-

bility takes possession of the capitalistic mind, capitalists will not call a convention to discuss the labor question. A convention of any class to reform anything must be preceded by a moral cultivation of the mind.

When the flowers and the fields are blooming, it is impossible not to sympathise with the summer-time optimism of Mr. Swift. How can we help exulting with him in the anticipation of a convention of capitalists calling upon workmen and workingwomen to assist them in planing away the rough knobs of social inequality in order that justice may be done! Many capitalists in a private way are doing some good carpenter work in that direction, but they are not assisted by the masses of their "order."

Mr. Swift can easily test his plan. He thinks that a convention of the capitalists of the country should be held next fall and "continued annually." Very well! let him call it, or let anybody else call it, and there will not be a quorum in a hundred years. It comes down at last to a matter of self-interest and the interest of the capitalists is wrapped up in the preservation of the present system. At least they think so, which amounts to the same thing. A convention of capitalists, having taken the advice and heard the demands of the labor leaders, would promptly resolve to build an arsenal.

The plan of Mr. Swift while well intended, and worthy of support, appears to me to be defective in this, that it proposes no remedies, but simply a meeting to talk of remedies. Every proposed social or political change ought to have specific form so that all who advocate it may work intelligently together. "Industrial evolution" in a moral sense, leaving out mechanical inventions, has never had any assistance from capitalists as a class, although individual capitalists have aided every reform that has been successful since the world began. Still, in the great struggle for industrial emancipation the workingmen must rely mainly on themselves.

Respectfully yours: M. M. TRUMBULL.

#### SPIRITUALISM NOT SPIRITISM.

To the Editor of *The Open Court*:

You will pardon me for one further explanation and suggestion. I hold no commerce with the word "Spiritism" whatever it may mean, and Allen Kardec seems to be one of a few who employ the term. It seems to be a word coined to take the place of the word spiritualism and is tainted with, and involved in, certain notions of the French preconceived theories of incarnation, and so far as I am able to know the facts the testimony of incarnate spirits discountenance the incarnation theory and invariably use the word spiritualism. I have yet to learn of one single instance where an intellectual and honest incarnate spirit ever used the word "spiritism" in his communications with mortals. Therefore, I for one, wish to talk and argue along the line of spiritualism and not spiritism which, so far as investigation goes, is or seems to be but a speculation.

Again, I do not misjudge the position of *The Open Court*. There is, however, quite a difference between saying that one is and really being open to conviction and truth. Yet be it far from me to judge any one's motives. I have passed through the former state and know what it costs to give up my notions and the so-called established canons and knowledge of material science for truth, for I am not a stranger to conservative, retrogressive, and progressive thought! I had no belief in the phenomena of spiritualism until I studied and examined them honestly, patiently, reverently, and I am now free to confess that for many years I was a deluded man. *Spiritualism is a fact*, and therefore I am ready with abundant facts to meet Dr. Max Dessoir or *The Open Court* in the *quod est demonstrandum* of these assertions and facts.

There has not been a single person in modern times, not even Sir David Brewster excepted, who boldly lied to uphold material

science as against spiritualism, for in reality there is and can be no antagonism between true science and spiritualism, who has fearlessly and conscientiously followed up his investigations of these phenomena, and so far set aside his notions and unbelief and agnosticism, and entered the occult world as a student and investigator, who has come out of such study without knowledge of the facts, and confessed that legerdemain, trickery, and what not of the inventions of man are not explanatory of the phenomena of spiritualism. I have no ax to grind in these matters—*The Open Court* has known me and of me for the past eight years, and I trust that whether my statements which may afterward be made in *The Open Court* with Max Dessoir be believed or not, that they will lead inquirers to study the phenomena and not pass judgment on what they may know absolutely nothing about. Are we ready to examine "phenomena" to say nothing of accepting present and past facts?

Respectfully

J. C. F. GRUMBINE.

[Spiritualism (as we use the word) is a philosophical term and is as such opposed to materialism. As materialism is an attempt to explain everything from matter, so spiritualism is an attempt to explain everything from spirit.

Spiritualism is often used in the sense of spiritism; but spiritism is very different, indeed. By "spiritism" we understand the belief that bodiless souls or ghosts, or as Mr. Grumbine says, "excarate spirits" exist and can have intercourse with human beings.

Mr. Grumbine produces reasons why he prefers the name spiritualism to spiritism which, we grant, must be of weight to him. The "incarnate spirits" use the term spiritualism in preference to spiritism, and we should be satisfied with their authority.—Eo.]

## THE OPEN COURT.

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