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AN ALIEN'S FOURTH OF JULY.

BY HERMANN LIEB.

UNTIL quite recently I thought myself entitled to the denomination of "American," with all the title implies; not an aborigine of course, but a full-fledged citizen of the American Republic, being a devoted adherent to the principles underlying its constitution and laws, and, having faithfully served the country all through the late war together with 275,000 others of the German tribe to which I owe my origin, I considered that title honestly earned. I was about to celebrate the "glorious Fourth" with my fellow citizens at Jackson Park, but having read the sermon of a pious patriot, the thought struck me, what interest have I in that celebration? I may be a spectator, but without a drop of "American blood in my veins," in short, an "alien," what business have I there? So, hanging out the American flag, to show to my native neighbors, whose houses remained undecorated, the loyalty of my sentiment, I concluded to stay at home and send the reasons for my absence from the place of patriotic rejoicings to the readers of *The Open Court*.

Of all the privileges a man (alien or native) may enjoy in this country, I consider that of free speech the most precious; true, it may not always be good policy to speak the truth; but it gives me infinite satisfaction to freely express my sentiments whenever I feel an impulse to do so, and since my people without distinction, have lately been made the subject of abuse and vituperation on the part of the "American" press and the "American" pulpit, I feel as if I must "talk back."

"The land of the free and the home of the brave" has again been thrown into a paroxysm of fear by the anarchistic phantom, resurrected, I apprehend, for a purpose. I may be mistaken in my views concerning Governor Altgeld's action in pardoning the anarchists and his letter of explanation; but if I am, my friends are aware of the fact that these views are not the result of a bias, neither for the pardoner nor for the pardoned. I merely state them as I understand the case. Mr. Altgeld distinctly asserts in his letter his opposition to anarchistic doctrines; nevertheless, he is called

an anarchist-sympathiser, who would substitute the red flag for the American stars and stripes; a renegade; a traitor; a rascal; a scoundrel; and *horresco referens* an "alien"; "a man without a drop of American blood in his veins." The identical breath which denounces him as an arrant demagogue pronounces him a political corpse; in other words, a scheming politician committing *hari-kari* with "malice aforethought."

I never had much faith in those who boast of their American blood, but I do believe in the common sense of the average American which generally asserts itself after a short period of excitement and bluster; I believe it will do so in the present case. For instance, he will readily perceive the hollowness of the charge that Mr. Altgeld pardoned these men to discharge a political debt, when the fact is considered, that the simple act of liberation cancelled that debt if any there was; he will neither be long in discovering that Altgeld could not have been actuated by any other selfish motive in charging the trial judge with prejudice and the jury with having been packed to convict, for the following reasons:

Governor Altgeld has never been charged with being an idiot; on the contrary it is generally admitted that he is an able jurist; that he acquitted himself creditably upon the bench, and his recent action with the state legislature, show him to be a level-headed executive. Again, the socialist vote in this state does not amount to twenty thousand all told, and that was assured to him by the mere act of clemency; they did not expect more. Moreover, he must have known, and in fact he did know, what the immediate effect of such a letter as he wrote would be upon the rural population of the state, and, as the astute politician that he is, he also knew that the republican press would make, which it did make, all possible political capital to be made out of it; that thousands of Democrats would either disagree with him or condemn his course as suicidal from a political standpoint; in short, he was certainly convinced that under the most favorable circumstances it could not possibly improve his own political prestige or that of the democratic party, while it might play havoc with both.

Now, is it not barely possible that Mr. Altgeld might have been actuated by some other motive than those of a political huckster? I do not hesitate to say that I share with the Governor the opinion that Judge Gary was prejudiced, as thousands of others were, but who to-day have changed their opinions. The honor, integrity, and uprightness of Judge Gary has never been questioned, and I think the Governor does him injustice by charging him with ferocity.

There is nothing ferocious about the Judge, and if he were a private citizen I would call him a "weak sister," without a backbone; without that power of resistance so essential in positions of responsibility at times of momentous emergencies. He was imbued—permeated is better—with the prevailing spirit of, "hang them anyhow"; he considered himself there to punish, not to judge, and unfair rulings were the consequence. However, these shortcomings of the Judge would have been of little consequence with an intelligent, impartial jury. This body of twelve men, supposed to be good and true, the Governor charges with great positiveness, were packed to convict. With his experience at the bar and upon the bench in Chicago, he ought to know, and I dare say he does know, what he so boldly assumes to assert in an official document as the governor of this state.

It is an open secret that jury-packing has been carried on in Cook County as a regular business by a certain class of "successful lawyers"; that instead of placing the seal of public condemnation upon the infamous practice, the scoundrels who have grown wealthy at this scandalous prostitution of justice have been rewarded with positions of trust and honor. Jury-packing and jury-bribing have thus been made respectable in Chicago. It is the boast of our civilisation that trial by jury is the palladium of our civil rights; what if Governor Altgeld took the course he did to arouse public opinion to a full contemplation of the awful consequences of tampering with the sacredness of the jury! The anarchy of Spies et al. is child's play, when compared with judicial lawlessness.

From the mass of senseless and malicious twaddle against Governor Altgeld, gathered and reprinted in the Chicago dailies, I pick the following kernel of wisdom, by *The Detroit News*:

"Governor Altgeld is flat-footed. He releases the three men still alive, because he believes they did not have a fair trial. There is no equivocation or shifting of responsibility there. The governor who will assume such a responsibility in the preservation of the rights of the citizen is not to be classed among those who would give countenance to its destroyers. The anarchy of the blatant expounder is not half so serious a matter for the state, as the anarchy that may find expression in prejudiced judges, packed juries, or police ready to furnish perjured testimony."

The closing sentence of this squib states the case exactly. Moreover, while it is true that the handful of

anarchists in Chicago are mostly foreign-born, the aggravated kind of anarchism, which finds expression in "prejudiced judges, packed juries, or police ready to furnish perjured testimony," is not to be charged to aliens, but almost exclusively to distinguished citizens to the manor born.

The anarchists who advised and encouraged the use of dynamite to destroy society must be held morally guilty of the act which they advocated, and neither they nor their friends can complain, if society, with like disregard of the forms of law, and with similar indiscriminateness in the selection of its means, by violence and force destroys them.

But it is different with the rest of the citizens whose safe-guard for life, liberty, and property is the confident assurance that the most abject criminal, who is arraigned before the bar of justice, will have a trial as fair and impartial as human institutions can make them, according to the settled forms and precedents which are the result of the experience of centuries.

This great republic is too firmly rooted in the affection and interest of its people to be in any manner endangered by the plotting of any handful of conspirators. Judges are subject to the same passions as other citizens, and it is to be regretted that Governor Altgeld could not have found some excuse for Judge Gary, on the ground of the panic prevailing at the time. But it cannot be denied that this daring rebuke, by a man whose judgment and patriotism cannot be seriously questioned, will do more to create a proper respect for law and the institutions of the United States than any act of a public official in recent times.

THE POPE'S PONTIFICAL LETTER ON FREE SCHOOLS.

BY G. KOERNER.

THE Catholic clergy of the United States has for many years carried on an unremitting war against the public free schools. According to the immemorial rules of the Catholic church, all schools, high or low, had to be confessional. Non-confessional ones were, in the eyes of the faithful, endangering the souls of the young. Consequently, where there was a Catholic settlement of any considerable size, parochial schools were established. Parents and guardians of Catholic children were admonished not to send them to our free schools, and the disobedient were visited with clerical penalties, even to the extent of excommunication.

Some Protestant denominations were also much opposed to non-confessional schools, and they also, as a general rule, have provided for parochial schools and seminaries. As these separate schools had to be sustained by those religious societies, their members were of course liable to double taxation. They had, under the laws of most of the states, to pay heavy taxes for

the support of the free schools, from which they derived no direct benefit. Hence it was not surprising, that repeated efforts were made to turn over a proportionate part of the public school-fund, to which the Catholics had contributed, to the support of their parochial schools. But these efforts almost invariably failed of success. In most of the states not only laws, but stringent constitutional provisions expressly prohibit the appropriation of any money, or money's worth, for the benefit of any religious establishments or denominational schools. An amendment to the Constitution of the United States is now pending in Congress, by which, if adopted, the states will be prohibited from passing any laws in favor of religious societies. The language of that proposed amendment is almost identical with the article of the Illinois Constitution on that subject.

It may be remarked in passing that the opponents to our common school laws asserted that the common schools themselves were confessional. To a certain extent the charge may be conceded. As long as those schools were opened in the morning by reading from the King James version of the Bible, which Catholics do not recognise as the genuine Bible, or by prayer of a Protestant tendency, and as long as teachers sometimes introduce religious views in giving their lessons, which were considered unsound by the Catholic church, that church could hardly be blamed for not allowing Catholic children to attend our common schools.

It will be recollected that a year or two ago Archbishop Ireland, of Minnesota, conceived a plan to relieve his coreligionists from the burden of double taxation. Catholics, he proposed, might send their children to the common schools, particularly in places where the communities were small and hardly able to build schoolhouses and to pay salaries to teachers. Religious instruction should be given by priests at off hours or days, when the schoolhouses were not used by the full school, and in Sunday-schools. The clerical authorities were to make arrangements with the local public school-boards to carry the plan into effect. Branches which might be considered offensive to the religious convictions of Catholics were to be excluded. At the city of Faribault, Minnesota, the scheme of Archbishop Ireland was for a while carried out.

The course, however, adopted by the Archbishop, raised a mighty storm. Some of the archbishops and bishops, and a great many of the priests and vicars violently denounced it, as being a departure from the firmly established canons of the church. It found still less favor with a great part of the Catholic laity. With them the question of language also played a great part. While in all the parochial schools the English language was taught, the medium of instruction was the language spoken by the respective communities. The

religious service was also performed in the language spoken by the members of the congregations. They most stoutly protested against this attempt to deprive them of the use of their mother-tongues, still so dear to their hearts.

Both sides carried on an angry war, so that the Pope felt himself called upon to "*extirpate*," as he says in his pontifical letter, "*the germs of dissension, whose flame was fanned by various writings published on both sides.*" He therefore instructed his legate, Satolli, to attend to this very important subject.

In obedience to the papal command, Satolli, in November last, addressed a meeting of all the Catholic archbishops in the United States, and in order to understand the Pope's last encyclical, it may be as well to give some extracts from this address:

"To the Catholic church belongs the duty and the divine right of teaching all nations to believe the truth of the Gospel and to observe whatever Christ commanded; in her likewise is vested the divine right of instructing the young in so far as theirs is the kingdom of heaven, that is to say, she holds for herself the right of teaching the truths of faith and the law of morals in order to bring up youth in the habits of Christian life. Hence, absolutely and universally speaking, there is no repugnance in their learning the first elements and the higher branches of the arts and natural sciences in public schools controlled by the State, whose office is to provide, maintain, and protect everything by which its citizens are formed to moral goodness, while they live peaceably together with a sufficiency of temporal goods, under the laws promulgated by civil authority.

"The Catholic church in general, and especially the holy see, far from condemning or treating with indifference the public schools, desires rather that by the joint action of civil and ecclesiastical authorities there should be public schools in every state, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic church shrinks from those features of public schools which are opposed to the truth of Christianity and to morality; and since, in the interest of society itself, these objectionable features are removable, therefore not only the bishops but the citizens at large should labor to remove them in virtue of their own right and in the cause of morality.

"It is greatly to be desired and will be a most happy arrangement if the bishop agreed with the civil authorities or with the members of the school board to conduct the school with mutual attention and due consideration for their respective rights. While there are teachers of any description for the secular branches who are legally inhibited from, offending Catholic religion and morality let the right and duty of the church obtain of teaching the children catechism, in order to remove danger to their faith and morals from any quarter whatsoever."

It is very plain that Satolli's address embodied the ideas of Archbishop Ireland, which were that our common schools must eliminate from their teaching in the elementary as well as in the higher branches everything calculated to give offense to the religious views and sentiments of Catholics.

But it seems that this declaration of the Pope's legate did not still the troubled waters. So the Pope himself took the matter in hand. We learn from his

encyclical letter, that before coming to any conclusion he requested the archbishops and bishops "to fully open their minds to him in private letters on the subject," and that his request was diligently complied with by each of the addressed prelates. "After carefully weighing the matter," he declared himself in favor of the Ireland scheme as explained by his legate at the New York meeting of the Archbishops. He does not condescend to disclose what the verdict of the prelates was, whether his determination rests on a majority or minority vote. Presumably the majority was against the Ireland scheme, for otherwise the Pope would hardly have failed to mention that his decree was supported by a majority of the archbishops and bishops of the United States. Be that as it may, his decision will be accepted by the faithful as infallible.

The Pope's letter is verbose and considerably involved. Still there is one passage which cannot well be misunderstood. He writes: "The principal propositions offered by the legate Satolli were drawn from the decrees of the Third Plenary Council of Baltimore and explicitly declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the ordinary to decide according to circumstances, when it is lawful to attend the public schools."

Now if it were not treating the letter of the highest dignitary of the Catholic hierarchy with something akin to irreverence, it might be said of this whole controversy: "Much ado about nothing." *Parochial schools are to be sedulously promoted.* Consequently, where they exist, as they do in all large cities, and towns, and even in well-to-do villages, or where they will be afterwards established, it becomes the religious duty of the parents and guardians to send their children and pupils to the parochial schools, and on failure to do so are liable to be visited with clerical punishment as heretofore, if they send them to the common schools. Should, however, circumstances in smaller communities prevent the promotion of Catholic schools, children may be allowed to attend the common schools, provided that the ordinary succeeds with the local public school-boards in fashioning the instruction in such a way as not to hurt the consciences of the Catholic scholars. Everything is left to the discretion of the local priests.

The idea of ever making a satisfactory arrangement of this kind is altogether visionary. The rule-of-three and spelling may be taught without trenching on religious views. It is different with the branches that are taught in the higher grades of our common schools. Geology, for instance, is one of the higher branches. Even if the lessons in that science are merely elementary, yet the scholars would learn that our planet filled with myriads of living beings, existed many millions of years before the period assigned by the Mosaic account

to the creation of the world. This simple incontestable fact would dismantle the paradise, annihilate Adam and Eve, uproot the apple-tree, crush the serpent and swamp Noah's ark with all its menagerie, and with this general smash how many deductions drawn from the Book of Genesis would vanish into thin air. Astronomy would work a similar mischief on the souls of Catholic school children.

Take another instance, history. The most prudent and unprejudiced teacher of that branch, could hardly avoid giving offense to Catholic religious views, when treating of the origin of the Papal power, of its struggle for supremacy over the secular rulers in the Middle Ages, of the Reformation, the Thirty Years War. The ordinary, priest, or monk would be sure to interpose his veto at once, and matters would remain precisely as they were heretofore.

The situation, if Ireland's plan could be carried out, would at best be a very singular one. If Catholic children were sent to the common schools, where there are parochial schools, the parents might be excommunicated for disobedience, while parents sending children to the common schools, for want of a parochial one, were allowed to do so with impunity.

There is such a deep gulf between science and dogmatism, that it cannot be bridged over either by scholasticism, bland double-dealing words, nor by the elastic and equivocal vatican maxim: "*Tolerari potest.*"

ON SWINGING THE ARMS. IS IT A VESTIGE OF QUADRUPEDAL LOCOMOTION?

BY LOUIS ROBINSON.

THE suggestion made by Mr. Hiram M. Stanley in *The Open Court*, No. 296, that the swinging of the arms in walking is a residual vestige of quadrupedal locomotion, appears well worthy of further attention. The idea has occurred to me several times in the course of my investigations of the atavistic peculiarities of young children, for in early life such movements are much more noticeable than in adults.

Shortly before reading Mr. Stanley's letter I had been carefully watching some little children at play, and trying to analyse the character of the muscular movements of the upper limbs which appeared to be the invariable accompaniments of the act of walking. I satisfied myself that the movements were of muscular origin (as distinct from a merely passive or pendulum-like swinging of a relaxed limb) by placing my hand on the arms of several of my little playmates when they were running or walking rapidly. Alternate contractions of the deltoid and triceps muscles were distinctly observable at each step, together with other rhythmic movements, especially in the pectorals and other muscles connecting the arm with the trunk.

That these phenomena were to some extent atavistic appeared probable for several reasons. In the first place the movements of the arms are probably useless in ordinary bipedal locomotion since the tendency among athletes is to suppress them. They are also absolutely "natural," and occur spontaneously in young children as soon as they can walk with any degree of confidence, and tend to diminish in later life. We find moreover that automatic nerve-impulses to muscles are very persistent in spite of change of environment and the lapse of time, when they represent some movement which was habitual and necessary at a prior stage of racial development. This is seen in the muscles which have to do with facial expression, especially those about the jaw; for when we assume a determined look we involuntarily brace our biting muscles, just as our pre-human ancestors doubtless did when teeth took a very important part in the settlement of disputes. Among the many pieces of evidence which could be brought forward illustrating this law, a familiar example may be noted in the perpetual movements of the degenerate tails of domestic hogs. Although now quite useless in the great majority of cases for the purpose of driving away insects, they are constantly twisting to and fro when flies are about.

Although agreeing with Mr. Stanley as to the atavistic significance of the movements of the arms in walking, I am very doubtful if we can trace them to the method of locomotion of earth-walking quadrupeds. In the first place I do not think that the facts within our knowledge justify the supposition that our ancestors ever habitually walked on all fours upon *terra firma*. The whole anatomical structure of our hands and feet, (as I endeavored to show in an article in *The Nineteenth Century* in May, 1892.) proves that they were primarily developed to meet the needs of an arboreal existence. Many apes, it is true, walk on the larger branches after the fashion of quadrupeds, and at a very remote period our ancestors may have made use of this mode of progression. The fact that all the Catarrhine apes move the fore and hind limb of opposite sides coincidentally when walking on all fours, supports this view; (I have observed that many of the New World monkeys move both limbs on the same side together when traversing a level surface) but as far as I can ascertain all the anthropoids, although they adopt the alternate method to some extent when on the ground, commonly when traversing the branches, hang by their hands alone, and swing from branch to branch in this manner. In fact all the apes which are most nearly allied to us move the arms more than the legs in the method of locomotion most usual with them; and when we study human anatomy from an evolutionary standpoint it seems almost certain that our tree-climbing forefathers had the same habit.

This makes it all the more probable that some trace of atavistic habits of progression would be persistent in the nerves and muscles of the arms, since *the prominence and permanence of vestigial phenomena depend upon the importance and continuance of function in the past*. But it will be seen that any remnants of this stage of existence would not show traces of true quadrupedal locomotion. In climbing, and in walking on the ground, different sets of muscles come into play to support the weight of the body; for in one case the limbs are pulling, and in the other pushing, organs. Still, although this would influence the nature of the vestigial muscular manifestations it would not affect the order in which the limbs came into action. The three kinds of anthropoid apes which I have had opportunities of observing, viz., Chimpanzees, Orangs, and Gibbons, all move their arms and legs when climbing upwards, in the same rhythmic order as is habitual among quadrupeds, and hence we should expect to find—and in fact we do find—the remnants of the same rhythm in ourselves. But if the involuntary contractions of the muscles of the upper extremity which cause the arms to swing when we walk, could be analysed in detail, we should, I think, discover that the muscles were those which would be of use in climbing rather than those which would serve to support the body upon the ground.

One practical difficulty in the investigation is, that as soon as the attention of the subject of the experiment is directed to his arms, the purely instinctive movements become vitiated. It is a rule that when conscious volition is absent, the inherent instinctive habits come into prominence. It is when the man who has been varnished at the university becomes excited and is off his guard that he reverts to the dialect of his boyhood and to the gestures and gait natural to him by inheritance. This is of course a truism, but I am inclined to think that its application goes further than most people are aware. I have several times seen lunatics and men (and more especially women) who were intoxicated, when frenzied with rage, assume the attitude of defiance common among apes. The instinctive dependence upon teeth and claws reasserts itself at such times, and even the most primitive artificial weapons are ignored.

A sudden access of terror, with the loss of all presence of mind, is even more potent than rage in sinking the human faculties and in bringing the deeply seated and primitive animal instincts to the front.

I think, by applying this law or principle to a class of facts familiar to every one who reads the newspaper reports of boating and bathing accidents, we may gather some further light on the evolutionary history of our methods of locomotion.

Nearly all animals, with the exception of man, swim

when suddenly immersed in water without previous teaching. If we analyse their methods, we find that in swimming they move their limbs in almost exactly the same manner as they do when walking upon land; and this serves both to support them in the water and to move them in the direction in which they desire to go. A puppy or a kitten, however great its terror from the shock of a first immersion, "swims naturally."—Why does a man flounder helplessly and drown?

Man, from the very earliest times of which we have any record of human existence, has been essentially a river-side animal. He is, and always has been, far more aquatic in his habits than such creatures as the cat and the donkey, and yet these animals can swim by instinct, and he cannot. His actions, when he suddenly finds himself in deep water—especially the lifting of the arms alternately above his head—serve to drown him, rather than to save him.

But, if we analyse the movements of the drowning man who has entirely lost his presence of mind, we find, I venture to think, an explanation which is in harmony with what we know of the laws of instinctive actions. He endeavors—quite involuntarily, of course—to *climb*. His hands are invariably thrown upwards with open fingers, as if to grasp at some support above his head. That he will catch at a straw, instead of making any rational effort to save himself, has become a proverb. He does not attempt the movements of quadrupedal locomotion and keep all his limbs well beneath him, as true quadrupeds do instinctively, or he would swim with ease, after the fashion current among the Indians, before they learned our more artificial style of natation. I have been told, but have not cared to verify the report by deliberate experiment, that many apes will flounder and clutch at the air and drown, when thrown into the water, just as man does.

The convulsive and irrational clutching movements of the arms in patients in danger of suffocation (commonly spoken of as "fighting for breath") are, I believe, another involuntary reversion to the form of instinctive movement, *which meant safety in all ordinary kinds of peril throughout millions of years of our racial history.*

It will probably strike many people as a rather venturesome inference, especially if they have not been in the habit of considering the class of evidence here brought forward, that the cause of drowning in nine cases out of ten is to be found in the fact that we have, at the back of our rational and bipedal humanity, the instincts of beings, which, whenever terror seized them, sought safety among the tree-tops; but if space permitted, I could bring forward a good deal more evidence which points to the same conclusion. There can be no doubt at all that many of the involuntary and automatic movements of the muscles—including

the swinging of the arms in walking—are so many records of our simian descent.

P. S. Since writing the above, I have observed that many apes, when climbing, use the fore and hind limb on the same side *together*. I have also been informed that apes move their limbs in this way in the water, and one informant, who ought to know, stated that a man who cannot swim does the same. Can any readers of *The Open Court* throw any light on this question? Do the Indians swim in this way?

CURRENT TOPICS.

It is my custom every Sunday morning to read the "Church Notices" in the paper, so that I may select a suitable place of worship for the day, and last Sunday morning I found among the religious advertisements, this: "ATFIELD HALL. Bob Burdette the Hawkeye man will preach at 10:30 A. M." Short and commonplace enough, but please put the emphasis on the "Bob," note the rhetorical effect, and observe how artfully it intimates a comic sermon; for is not Bob Burdette the Hawkeye funny man, and will he not wear in the pulpit as elsewhere the jester's cap and bells? I am not more sentimental than other men, but I confess that I read that advertisement with a melancholy mind, and I could not help wishing that some literary genius fitted for the task would write for one of the great magazines an essay on the subject of underrated men, amongst whom I think he would place this poetic mixture of sunshine and rain, of laughter and tears, this funny man, Bob Burdette. That he is now at nearly fifty years of age an underrated man is largely his own fault, and upon him I lay a responsible share of the blame. He wore his cap and jingled his bells with a jaunty rollicking joy and proclaimed himself a funny man, but Robert Burdette is no more a funny man than "Tom" Hood was a funny man, or "Bob" Burns, or "Charley" Dickens himself. There are pages and pages of his work that in their eloquent blending of humor and pathos remind us of Dickens at his best. I wonder if men will always refuse to recognise him except when he is in his motley garb, and if he is to remain forever among the underrated men.

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When it was announced that the art of rain-making had been discovered, I offered no congratulations, because I feared that it might be used for mischievous and malicious purposes. A rain-maker, for instance, not having a ticket of admission to an open air festival, might enviously send a shower of rain and spoil the picnic. Worse than that, at a time when fine weather is desirable for getting in the crops, the rain-maker, if maliciously disposed, may bring on rains and injure the harvest of a whole county. Next to the Creator himself, the original rain-maker was Jupiter Pluvius, I think that was his name, and a classic fable tells us that once upon a time, when the lands were parched with drought, the farmers prayed that he would send some rain, and he answered them by saying that whenever they could agree upon a day for it he would send the desired rain, but as they never could agree, of course he never sent the rain. The condition imposed by Jupiter Pluvius was reasonable enough, but our modern Jupiters propose to send rain upon the just and upon the unjust whether they want it or not. At this very moment, a rain-maker by the name of Jewell is besieged by the importunities of pious persons, many of them clergymen, imploring him to set up his apparatus in Chicago, and deluge that city every Sunday, so as to prevent Sabbath-breakers from attending the World's Fair on the Lord's day; and unless the Directors can buy him off. Mr. Jewell will very likely do it

The petitioners have not yet found out that if the Lord wishes to punish the Fair, he is able to send the rain himself without the help of Mr. Jewell.

* * *

From a thousand pulpits last Sunday, vitriolic invective was poured upon Governor Altgeld for pardoning the "anarchists," and the sermons were a sad and melancholy exhibition of "envy, hatred, malice, and all uncharitableness." The sins committed by the Governor were justice, charity, and mercy, and for these the professed followers of the meek and lowly Nazarene denounced him as an alien, a traitor, and an anarchist. In order to give their pent up rage full play they were compelled to make an addition to the Lord's prayer, and thus they prayed in the amended form, "Forgive us our trespasses as we forgive those who trespass against us—*excepting the anarchists.*" Forgetting the commandment, "Thou shalt not bear false witness against thy neighbor," they played with calumny and poured false accusations upon the living and the dead. The Rev. Mr. Delano of Evanston in a kindly, Christian way spoke of the Governor as a "so-called governor" and as a "gross caricature." In a meek and gentle spirit he called Neebe, Schwab, and Fielden, "vile traitors, red-handed serfs, and unsavory lazzaroni," although they never ate the bread of idleness in all their lives. Among those who sought the pardon of the anarchists are numbered many thousands of honest, industrious workingmen; in fact, more than three hundred and fifty societies of workingmen were represented by delegates in the Amnesty Association, and Mr. Delano lovingly complimented these as "the crowd that swarms and spawns and simmers in the social bog, and vomits spleen from morn till night." Like the red Indian he mutilated his dead enemies, and figuratively exhibiting their scalps, he reviled them as "gibbeted murderers." Mr. Delano is but one specimen out of hundreds of his order, and yet not one of those vituperative "Divines" has attempted to answer the argument of Governor Altgeld that the men he pardoned were innocent of the crime for which they were indicted, and that their trial was unfair.

* * *

There is a good deal of headache in the Silver Question for any man who is foolish enough to study it. I have been devoting myself to it for some time, but like the man in the maze, the farther I travel the more bewildered I am. After studying the plan of some famous Money Doctor until I think I understand the subject pretty well, another M. D. comes along and shows me that his rival is a quack, incurably wrong in his diagnosis of the case, and in his financial therapeutics too. The only thing about it that I know with certainty is that the country is in a very bad way owing to a superabundance of silver, and some other natural aptitudes and opportunities; a sunshine too creative, and a soil too rich, an oppressive affluence of corn, and wine, and oil, with too much coal in the underground cellar filled by Nature millions of years ago. It may seem to be irreverent, but according to the Doctors of Money we are afflicted with too many good things, and for this exuberance of blessings they tell us Divine Providence is not altogether free from blame. In spite of legislative efforts to diminish the gifts of God, and to impair the energies of men, the productive activities of the earth never cease; the mountains of silver in the West continue to yield their bounties, the land is all resplendent with a carpet of golden grain, and still we can hear the corn grow. Substituting the puny laws of men for the munificent scheme of Nature, the Doctors of Money teach us an inverted system of economy. They tell us that the harvest of the mines, the factories, and the fields is too abundant, and that this is the beginning of our national distress. There must be a fallacy in that argument, for although individual persons may have too little of Nature's blessings, the whole community never can have too much.

If those distressing superfluities are not limited in some effectual way by statesmanship, I fear that I shall have solid silver spoons upon my table, instead of the bits of plated iron that I am using now; and lest it may seem that in the foregoing paragraph I have rebuked an imaginary theory that has no existence, I will quote a few sentences from a leading article that appeared last Monday in a Chicago newspaper of great circulation and authority. Speaking of the silver-miners and their enormous harvest, the editor said: "It is a calamity to these people that over-production has caused not only stagnation, but a stoppage in the sales of the main product of the territory where they live." This is an exaggeration, for the stoppage is not of sales, but of sales at the high prices, which it is the business of abundance to diminish. The editor then pities them for the dazzling richness of their store, as if they were a caravan of overladen camels, and he says: "They are entitled to respect and sympathy in this adverse period." After that, he consoles them by the statement that other industries are suffering from a similar calamity. He says: "Producers in the wheat belts, in the corn belt, and in the cotton belt, have suffered from too abundant harvests." To make that convincing, he should have shown how the producers in the tobacco belt, and the sugar belt, and the peanut belt, and the eggs and chickens belt, had prospered from a meagre harvest and a diminutive supply. We do not need a political education to convince us that abundance is not a "calamity." Moral intuition teaches us that mankind cannot have too much of either health or wealth, and that the gospel of scarcity is false.

* * *

Two or three weeks ago, I made a few remarks in *The Open Court* about the firing of salutes, and the etiquette necessary to be observed in firing, but I did not think the ceremonial was quite so sensitive and punctilious as it really is. In the regulations of the army it is commanded that the 4th of July shall be saluted at sunrise by the firing of twenty-one guns at all the military posts in the United States. Last 4th of July, at the post of Governor's Island, New York, one Captain Vannes was appointed to perform this duty, and, as the report informs us, "one private soldier was detailed to count the number of discharges. He got mixed in his tally and failed to call a halt until twenty-three shots had been fired." General Howard, who commands at Governor's Island, was very angry when he heard of the miscout, and, what is very bewildering, the private soldier, not the captain, was arrested for the misdemeanor, and is now awaiting trial by court-martial. It seems to me that the captain was responsible; he was appointed to superintend the firing of the salute, and he should have counted the explosions himself, instead of leaving the duty to a private soldier deficient in arithmetic. Even as an old soldier, strict in discipline, I do not think that the offense was very grave. I grant you, that if the soldier had fired only nineteen guns instead of twenty-one, the affair might have been serious; but he gave the 4th of July its full ration of honor and two shots over for good measure. Was there any harm in that? As a patriotic American citizen I would approve of a hundred or a thousand guns. In fact, judging by the racket, the schoolboys of Chicago must have fired a salute of at least five million guns, and not a boy has been arrested yet. I hope that General Howard will immediately release that private soldier, and "squash" the court-martial.

* * *

In speaking of the miscout made by the soldier, as to the number of guns fired in salute for the 4th of July, the newspaper says that the blunder was "unique in military records." I think it my duty to dispute that, because I know of a case much more "unique"; in fact, as a Chicago dry-goods merchant said to a lady the other day, when selling her a fashionable dress, "this is the uniqueest thing out." About forty-four years ago, when I was a sergeant at Fortress Monroe, Virginia, the garrison was aroused

one morning just after sunrise by the firing of heavy guns a mile or so down the bay. We mounted the ramparts to explore the mystery, and there, sure enough, was a Dutch man-o'-war, the "Prince of Orange," slowly steaming along and saluting, with twenty-one guns, the American flag that was flying from Fortress Monroe. General Bankhead, who commanded at the fort, immediately ordered the officer of the day to return the salute, and the officer of the day ordered me to get a squad of men and fire twenty-one shots from the great guns on the ramparts of Monroe. I had my men together in a minute, got my twenty-one cartridges from the magazine, loaded the guns, and began firing. I had not allowed for any failures, but three of the guns missed fire, so that when the salute was ended I had fired only eighteen guns. I at once reported the short measure to the officer of the day, but he treated the calamity with contempt, and said, "Well, they won't know the difference; they never count the shots, and anyhow, what's the odds?" He soon found out, for in less than a quarter of an hour an officer from the "Prince of Orange" entered the fort in state, and marching up to the general, he saluted him according to etiquette and said: "Captain van der Something, of the 'Prince of Orange,' presents his compliments and wishes to know why only eighteen guns were fired as they were ordered to fire the National Salute." The general apologized, and the Dutch government sent an explanation, the American government, however, was not satisfied, and the general, who passed it over to the officer of the day, who had previously transferred it all to me. This was the first time that I was only a sergeant, the King of the Netherlands had graciously condescend to get into a quarrel with me. So the friendly relations were again established between the two nations, and nobody was tried by a court-martial.

M. M. TRUMBULL.

THE SPHINX.

BY ARTHUR EDGERTON.

The Sphinx sits ever by the stream of Life,
 Even as he sits amid the pyramids
 Within the narrow valley of the Nile.
 The questions ever:—What is Life and Death?
 Who put us here? What keeps us? To what end?
 These questions ask we, and no answer comes.
 Man builds his creeds; and each creed disagrees
 With all the rest; the old ones fade away,
 And new ones come instead; creed follows creed,
 Till in the endless maze we grow confused
 And turn and face again the silent Sphinx.

The brutes around us mock us with their forms,
 Saying: "You sprung from us—the stream can rise
 No higher than its source. Hold, hold, proud man,
 Amid your dizzy dreams. Do not forget
 Your kindred here, for you are one with us."

The earth, our mother, puts her silent force
 Upon us and restrains us to herself,
 Saying: "You are my children. You are made
 From out my elements. You rose from me;
 From me drew sustenance; and unto me
 You must return. My iron hand of Law
 Is on you. You cannot escape from it."

The far-off sun looks at us from his throne,
 Saying: "I am your father. You have drawn
 Your life and light from me; the energy
 Coursing in thrills electric through your frames,

You gained from me; the very tints you wear
 Upon your souls, these also came from me.
 All these must be surrendered once again."

The stars gaze on us from the shores of space,
 Like beacons o'er the sea, and seem to say:
 "We are the emblems of the Universe,
 The blossoms of Eternity, but you
 Are merely worms, and like the worms must die."

And then, our creeds all melted from our minds,
 As melts the dew upon a summer morn,
 We turn and look once more upon the Sphinx,
 That sits like a mysterious question-mark
 Before the portals of Eternity,
 That silent sits and nothing says at all.

NOTES.

It is owing to the friends of Richard Proctor, to know
 the children, on hearing of his astro-

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