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GUSTAV KOERNER.

In Memoriam.

On April 9th, in the afternoon, the sad news reached us of ex-Lieut. Governor Gustav Koerner's death. In spite of his advanced age, which was four score years and more, he remained strong and healthy to the last. He did not suffer from a protracted illness, but remained active until almost the very end, reading, studying, writing, and attending to business affairs.

Governor Koerner was born of a patrician family at Frankfurt-on-the-Main in Germany, November 20, 1809. He studied jurisprudence in Jena, and being implicated in the revolutionary movement against the German *Bundestag*, he had to flee for his life and in 1833 emigrated to the United States, where he deemed it wise to make himself thoroughly familiar with the English language and the American forms of law at the State University of Kentucky. Then, in 1835, he settled in Belleville, Illinois. He practised law and played a most prominent part in the politics of the United States, and especially of Illinois. He published commentaries on the Illinois State Laws and was a member of the State Legislature of 1842-1843. He was a judge of the Supreme Court 1845-1851 and was elected Lieutenant Governor 1853-1857. He was a Democrat, except during the time of the Rebellion and on questions touching slavery. During the war he assisted in the organisation of troops and held the rank of Colonel, but was prevented by illness from service in the field. He had also been a member of the famous committee which drew up the platform on which Lincoln was elected, and under Lincoln was Minister to Spain. In 1870 he served as chairman of the first railroad commission of Illinois. Subsequently, in 1872 he left the Republican party and joined the Liberal movement, becoming candidate for governor with Greeley, and although beaten, his popularity was evinced by his running many thousand votes ahead of his ticket.

His literary activity was extraordinary for a man actively engaged in politics and in an extensive law-practice. His book *Das deutsche Element in den Vereinigten Staaten 1828-1848* is a most valuable source for historians. His memoirs of Spain show that he

was a great connoisseur of art. He contributed to various German papers both in Germany and in America.

Governor Koerner was always highly respected by the residents of Belleville and St. Louis and also by the leaders of both parties. His escutcheon remained untarnished; and not even the slightest suspicion ever dared to question the integrity of his name. In dedicating to him his last volume of Lectures and Addresses, the Hon. J. B. Stallo, of Cincinnati, late Minister to Italy, and one of the foremost philosophers of America, has given a rare and noble appreciation of his worth as a citizen, a thinker, and a man.

Governor Koerner set a noble example in his career to public-spirited men and exhibited the rare type of an ideal politician. His conceptions and interpretations of the law which are the product of a combined German and American education, have become a part of our state life and will contribute their share in moulding the legal ideas of the generations to come.

During his long and useful career he was in contact with a great number of the most prominent men of this country as well as with those of Germany and Spain, and he kept up a lively correspondence with political leaders and editors. His advice and judgment were always highly appreciated, the more so as he was known to be one of the best read and most scholarly of men. There is scarcely an important work, especially of those bearing on history and politics, both of Europe and America, which he had not perused, and it seems a pity that he did not publish his autobiography, for many of his interesting observations would have contributed not a little to a better understanding of the character of various great men of his time. It is reported, however, that his Memoirs exist in manuscript form, and we trust that they will be speedily published.

Governor Koerner contributed frequently to the columns of *The Open Court*, especially when his spirit was moved by some philosophical or historical work, and we feel that we have lost an important collaborator as well as a valuable friend, but the recollections of the personal intercourse which a good fate permitted us to enjoy, will always be cherished in undying memory.

THE FIRST STAGE OF FREE THOUGHT: ITS NATURE AND LIMITATION.

BY GEORGE JACOB HOLYOAKE.

"He who cannot reason is defenceless; he who fears to reason has a coward mind; he who will not reason is willing to be deceived and will deceive all who listen to him.

—*Maxim of Free Thought.*

FREE THOUGHT is founded upon reason. It is the exercise of reason, without which free thought is free foolishness. Free thought being the precursor of Secularism, it is necessary first to describe its principles and their limitation. Free thought means independent self-thinking. Some say all thought is free since a man can think what he pleases and no one can prevent him, which is not true. Unfortunately thinking can be prevented by subtle spiritual intimidation, in earlier and even in later life.

When a police agent found young Mazzini in the fields of Genoa, apparently meditating, his father's attention was called to the youth. His father was told that the Austrian Government did not permit thinking. The Inquisition intimidated nations from thinking. The priests by preventing instruction and prohibiting books, limited thinking. Archbishop Whately shows that no one can reason without words, and since speech can be, and is, disallowed and made penal, the highway of thought can be closed. No one can think to any purpose without inquiry concerning his subject, and inquiry can be made impossible. It is of little use that any one thinks who cannot verify his ideas by comparison with those of his compeers. To prevent this is to discourage thought. In fact thousands are prevented thinking by denying them the means and the facilities of thinking.

Free thought means fearless thought. It is not deterred by legal penalties, nor by spiritual consequences. Dissent from the Bible does not alarm the true investigator, who takes truth for authority not authority for truth. The thinker who is really free, is independent—he is under no dread—he yields to no menace—he is not dismayed by law, nor custom, nor pulpits, nor society—whose opinion appals so many. He who has the manly passion of free thought, has no fear of anything, save the fear of error.

Fearlessness is the essential condition of effective thought. If Satan sits at the top of the Bible with perdition open underneath it—into which its readers will be pushed who may doubt what they find in its pages—the right of private judgment is a snare. A man is a fool who inquires at this risk. He had better accept at once the superstition of the first priest he meets. It is not conceivable how a Christian can be a *free* thinker.

He who is afraid to know both sides of a question cannot think upon it. Christians do not, as a rule,

want to know what can be said against their views, and keep out of libraries all books which would inform others. Thus such Christians cannot think freely, and are against others doing it. Doubt comes of thinking—the Christian commonly regards doubt as sin. How can he be a free thinker who thinks thinking is a sin?

Free thought implies three things as conditions of truth:

1. Free inquiry, which is the pathway to truth.
2. Free publicity to the ideas acquired, in order to learn whether they are useful—which is the encouragement of truth.
3. The free discussion of convictions without which it is not possible to know whether they are true or false, which is the verification of truth.

A man is not a man unless he is a thinker—he is a fool having no ideas of his own. If he happens to live among men who do think, he browses like an animal on their ideas. He is a sort of kept man being supported by the thoughts of others. He is what in England is called a pauper, who subsists upon "outdoor relief," allowed him by men of intellect.

Without the right of publicity, individual thought, however praiseworthy and however perfect, would be barren to the community. Algernon Sidney said: "The best legacy I can leave my children is free speech and the example of using it."

The clergy of every denomination are unfriendly to its use. The soldiers of the cross do not fight adversaries in the open. Mr. Gladstone alone among men of eminent piety has insisted upon the duty of the Church to prove its claims in discussion. In his Introduction to his address at the Liverpool College (1872 or 1873) he said: "I wish to place on record my conviction that belief cannot now be defended by reticence any more than by railing, or by any privileges or assumption." Since the day of Milton there has been no greater authority on the religious wisdom of debate.

Thought, even theological, is often useless, ill-informed, foolish, mischievous, or even wicked, and he alone who submits it to free criticism gives guarantees that he means well, and is self-convinced. By criticism alone comes exposure, correction, or confirmation. The right of criticism is the sole protection of the community against error of custom, ignorance, prejudice, or incompetence. It is not until a proposition has been generally accepted after open and fair examination, that it can be considered as established and can safely be made a ground of action or belief.¹

These are the implementary rights of thought. They are what grammar is to the writer, which teaches him how to express himself—but not what to say. These rights are as the rules of navigation to the mariner—

¹See *Formation of Opinions*, by Samuel Bailey.

they teach him how to steer a ship but do not instruct him where to steer to.

The full exercise of mental freedom is what training in the principles of jurisprudence is to the pleader, but it does not provide him with a brief. It is conceivable that a man may come to be a master of independent thinking and never put his powers to use—just as a man may know every rule of grammar and yet never write a book. In the same way a man may pass an examination in the art of navigation and never take command of a vessel—or he may qualify for a Barrister, be called to the Bar and never plead in any court. We know from experience that many persons join in the combat for the right of intellectual freedom for its own sake, without intending or caring to use the right when won. Some are generous enough to claim and contend for these rights from the belief that they may be useful to others. This is the first stage of free thought, and, as has been said, many never pass beyond it.

Independent thinking is concerned primarily with removing obstacles to its own action, and in contests for liberty of speech by tongue and pen. The free mind fights mainly for its own freedom. It may begin in curiosity and may end in intellectual pride—unless conscience takes care of it. Its nature is iconoclastic and it may exist without ideas of reconstruction.

Though a man goes no further, he is a better man than he who never went as far. He has acquired a new power, and is sure of his own mind. Just as one who has learned to fence, or to shoot, has a confidence in encountering an adversary, never felt by one who never had a sword in hand, or never practised at a target. The sea is an element of recreation to one who has learned to swim—it is an element of death to one ignorant of the art. Besides, he has attained a courage and confidence unknown to the man of orthodox mind. Since God (we are assured) is the God of truth—the honest searcher after truth has God on his side, and has no dread of the King of Perdition—the terror of all Christian people—since the business of Satan is with those who are content with false ideas—not with those who seek the true. If it be a duty to seek the truth and to live the truth, honest discussion, which discerns it, identifies it, clears it, and establishes it, is a form of worship of real honor to God and of true service to man. If the clergyman's speech on behalf of God is rendered exact by criticism, the criticism is a tribute—and no mean tribute to heaven. Thus the free exercise of the rights of thought involve no risk hereafter.

Moreover, so far as a man thinks he gains—thought implies enterprise and exertion of mind, and the result is wealth of understanding, to be acquired in no

other way. This intellectual property like other property, has its rights and duties. The thinker's right is to be left in undisturbed possession of what he has earned: and his duty is to share his discoveries of truth with mankind, to whom he owes his opportunities of acquiring it.

Free expression involves consideration for others, on principle. Democracy without personal deference becomes a nuisance; so free speech without courtesy is repulsive, as free publicity would be, if not mainly limited to reasoned truth. Otherwise every blatant impulse would have the same right of utterance as verified ideas. Even truth can only claim priority of utterance, when its utility is manifest. As the number and length of hairs on a man's head is less important to know, than the number and quality of the ideas in his brain.

True free thought requires special qualities to insure itself acceptance. It must be owned that the thinker is a disturber. He is a truth-hunter, and there is no telling what he will find. Truth is an exile which has been kept out of her kingdom, and Error is a usurper in possession of it; and the moment Truth comes into her sight, Error has to give up its occupancy of her territory; and as everybody consciously, or unconsciously harbors some of the emissaries of the usurper, they do not like owning the fact, and they dispute the warrant of truth to search their premises—though to be relieved of such deceitful and costly inmates would be an advantage to them.

An inalienable attribute of free thought, which no theology possesses, is absolute toleration of all ideas put forward in the interests of public truth, and submitted to public discussion. The true free thinker is in favor of the free action of all opinion which injures no one else. He puts the best construction he can on the acts of others, not only because he has thereby less to tolerate, but from perceiving he who lacks tolerance towards the ideas of others has no claim for the toleration of his own. The defender of toleration must himself be tolerant. Condemning the coercion of ideas, he is pledged to combat error only by reason. Vindictiveness towards the erring is not only inconsistency, it is persecution. Thus free thought is the only self-defence against error and by the toleration it imposes respectfulness in controversy.

COMPARATIVE MYTHOLOGY.

BY PROF. H. OLDENBERG.

AN attack upon the teachings of comparative mythology, upon the belief in the primitive character of the world of Vedic gods and legends, was slowly preparing. It came, on the one hand, from the advances made in philological investigations, which stripped one supposed certainty after another of its plausible

glitter. It came, on the other, from a more material opposition, the speculations, the criticisms, the discoveries, of a newly sprouting but sturdy offshoot of science, ethnology.

We shall inquire first how the art of manipulating those philological problems deepened, upon which pretty nearly everything as taught by comparative mythology depended.

In the comparison of Indian words with the Greek or Germanic a tendency arose to be severer, more suspicious, more deliberate. And with good reason. Greater circumspection was observed in applying a principle, theretofore too frequently neglected, of first subjecting the word—before undertaking to draw parallels between it and words of another tongue—to a thorough consideration within the domain of its own language, and to an examination of it in all its connexions there, throughout the whole circle of words related to it. And then, afterward, when the boundaries of the several great lingual families were crossed and the attempt made to bridge over the wide clefts between their respective vocabularies by means of their resemblances, it was insisted upon, with a stringency unknown to the earlier period, that a proper regard should be paid to *individual* sounds and their equivalent individual sounds in the kindred languages; correspondences which about this time began to be reduced to laws of a more and more unerring character. The mere external resemblance of words was no longer worth considering—that was something subjective and only a subjective estimate could be passed upon it. Now, the certain, unchangeable conditions were known, in obedience to which the vocal sounds of the parent Indo-European tongue have developed into the Sanskrit or the Greek or the Teutonic. Of all the comparisons made between mythological names, as alluded to, only a small minority could pass an examination so severe but so necessary as was now applied to them. In a word, it is flatly impossible that Prometheus should be the same word as the Indian *pramantha*; nor can Helena be the same as Sarama, for the simple reason that the Greek *n* and the Indian *m* are not equivalent.

And just as it resulted in these word-comparisons, so too the practice, once pursued with such confidence, of tracing words of different languages to roots, which were taken from the capacious granary of Sanskrit roots, proved more questionable in its character the longer it was continued. The conviction grew that instead of yielding to the dangerous temptation to read the whole origin and history of a word or of a concept from a few consonants, the coldest restraint ought more properly to be exercised; and that in thousands of cases it was necessary to resignedly accept a word as a fixed quantity, as the proper name of such

and such a mythological being, without endeavoring to practise that dangerous art upon it of detecting only too easily and everywhere a sunrise or a storm-cloud. In a word: it grew daily more evident that an endeavor had been made to learn too quickly, too much from *words*, and that it was high time to examine *things* instead of words, to explore with greater patience, less prejudice, the great concrete world of religious and mythological ideas, instead of guessing about them and in reliance upon doubtful etymologies imposing upon them a meaning which really and at bottom originated in the close atmosphere of the library.

But let no misunderstanding arise. It is by no means my purpose to maintain that it was not a justifiable effort on the part of investigation, to get at the common inheritance from the pre-historic Indo-European ages, by a comparison of the Indian, Greek, and German gods and legends, and thus, if possible, to enable the ideas of the respective peoples to mutually clear up and illumine both their source and their bearing. Experience alone can tell what success is to be attained in this way. But the measure of that success—though by no means wholly negative—has thus far justified but very modest expectations, if we consider such hasty results of this period as that by which *Prometheus* and *pramantha* were regarded equivalent.

In this direction, investigation achieved results almost as barren as its purely philological fruits were abundant. As to the latter, it has in the main restored the paradigms of the Indo-Germanic language by the comparison of Indian, Greek, Latin, Germanic, and Slavic declensions and conjugations, and in the same way gotten at the processes by which the parent paradigms became transmuted into the paradigms of the filial tongues; and it has accomplished this with evidences of growing confidence, since its successes all the while steadily augmented in volume—and this is the surest proof that the course pursued has been the correct one.

The reason is manifest. The variations in forms, of *grammatical* systems, are the product of factors relatively simple, which, for the most part, can be expressed in formulæ of almost mathematical certainty. In mythological history, on the contrary, a throng of varying influences are all at once in play, so complex and so involved that the glance in vain may seek to comprehend them all at once. A certain group of ideas at one time fades away and disappears, anon they collect again, gather closely, and again assume a definite concrete form. Elements, once widely separated, later on meet and form new combinations, which, in their turn, in the endeavor to assume a finished form, or to maintain themselves at all, are compelled to give forth new ideas, offshoots of themselves. Mental processes,

which are unconsciously conducted, intersect with conscious cerebrations of primitive poesy and speculation, the motives of which frequently are far removed and accessible only with great difficulty to modern habits of thought. And finally external interests, too, play their part: emulations of every kind, the struggle for property or position, vanity and no end of other impulses of a similar character. And this chaotic confusion is lit up sparsely, in spots, by the murky light of tradition, and with this light only science has to work. Between these dimly lighted spots are boundless expanses lying in deepest gloom; so that when the thread once slips from the hand of the investigator, he is greatly in danger of losing himself altogether.

It is therefore easy to comprehend that the attempt to bridge over the vast distance between India on the one hand, and Greece or the Teutonic world on the other, has infinitely poorer chances of success in things pertaining to religions and legend than in the case of mere inflexions. Still, when all is said, there is no lack of specific instances where this comparison of Indian and European divinities has succeeded in spite of the difficulties presented. The twins *Asvin*, literally "the horsemen," those radiant young divinities, who speed across the vault of heaven at early morn with their fleet chariot and to the oppressed appear as deliverers from every kind of suffering, certainly correspond—of this I am firmly convinced—to the Greek *Dioskuroi*, as well as afford assistance in getting at the nature of the *Dioskuroi*. *Indra*, the strongest of the Vedic divinities, who, hurling his weapon, slays the dragon and liberates the imprisoned waters, is truly the same god as Thor in the Edda, the dragon-fighter, the hammer-hurler.¹ Both in India and in the Teutonic north the storm-god of the Indo-Europeans has preserved a uniformity of nature which is at once recognisable. But, to repeat, the stock of such comparisons which can safely be maintained, is a very modest one, and we hardly have reason to form hopes of obtaining greater successes of this sort in the future than we have obtained in the past.

BELIEF IN WITCHCRAFT.

THE belief in Satan as held by many Christians today is harmless and tame in comparison with the old conception, which was taken seriously. Satan, it is true, was regarded as the foe of mankind, but there

¹Note that both in the comparison Indra=Thor, as well as in that of Asvin=Dioskuroi, the names fail philologically to agree. As remarked before, the attempt has been made to draw a parallel between the Greek Hermes and the Indian dog-divinity Sarameyas. Hermes really belongs, with greater show of reason, to a classification with the Vedic god Pushan, who, like Hermes, rules as protector over roads and travellers, like him is the messenger of the gods, and acts as escort of souls into the future life, and like Hermes protects herds and reveals lucky treasures. The juxtaposition of the material qualities of ideas thus leads to results absolutely independent of any assistance to be gotten from the etymological comparison of names.

was no doubt about his power, and the idea prevailed that his services could easily be procured by those ready to surrender to him their souls.

As soon as the Church became possessed of power, it was at once bent on the suppression of magic and witchcraft. Constantine began the policy of threatening the severest punishment on all kinds of black art, allowing its application only for curing diseases and preventing hail and rain storms during the harvest. And Constantine's successors did not fail to preserve the tradition.

A prohibition to fish implies that there is a good place for fishing, which tempts many to try. In the same way, the policy of the Christian authorities was tantamount to an official recognition of witchcraft as a mighty and powerful weapon that could be wielded by the initiated both for good and for evil; and thus it could not fail to strengthen the Devil's credit, as well as to develop most exuberantly a peculiar mediæval demonology. Belief in witchcraft rapidly became so common that almost all countries were in possession of laws against magicians, soothsayers, and witches. One remarkable exception only is found in the law-code of the Lombards, which contains the declaration that witches cannot perform any such feats as devouring people alive, and therefore the burning of a woman on the pretext of her being a witch is prohibited.

There is a remarkable Latin book of "Dialogues on the life and miracles of Italian Fathers"¹ which characterises the superstitious spirit that prevailed among both the laity and the clergy. It is replete with all kinds of ridiculous tales which are taken in good earnest. We are told, for instance, that Gregory the Great, when consecrating an Arian church for Roman Catholic worship, successfully exorcised the Devil with the help of sacred relics; Satan flew before him in the shape of a huge pig and evacuated the place completely the following night with great noise.

The Devil came more and more into prominence in the eighth and ninth centuries. Baptism now actually became an exorcism in which the Devil was driven out. They who received baptism had, according to Dionysius, to exhale three times, and according to the Greek euchologion, also to spit at him upon the floor. The Synod of Leptinæ in the year 743 added to the confession of faith an "abrenunciation" of the Devil.

A Low-German formula which renounces the three foremost German deities with all their hosts is quoted by Roskoff (*Geschichte des Teufels*, p. 292) from Massman.² It consists in questions and answers, which read as follows:

"Q. Forsakest thou the Devil ?

¹ *De vita et miraculis patr. Italic, libri, IV.* See Roskoff, *Geschichte des Teufels*, p. 292.

² "Die deutschen Abschwörungs-, Glaubens-, Beicht- und Betsformeln." *Bibliographie der Geschichte der Nationalliteratur.* Vol. VII.

A. I forsake the Devil!

Q. And all Devil guilds?

A. And I forsake all Devil guilds.

Q. And all Devil works?

A. And I forsake all Devil works, and words, Thonar (Thor) and Wodan and Saxnot (Fro) and all the evil ones that are his companions.¹

The fact is that Christianity itself was regarded as a kind of magic which in distinction to the black magic or necromancy would have to be classed together with white magic. The sacraments were supposed to be miraculous methods of performing supernatural feats quite analogous to exorcisms, and the church itself was, in the minds of the people, an institution of sacred sorcery.

* * *

With the belief in witchery a new period begins in the evolution of mankind. The Devil becomes greater and more respected than ever; indeed, this is the classical period of his history and the prime of his life. Contracts were made with the Devil in which men surrendered their souls for all kinds of services on his part.

In the thirteenth century the Devil reached the acme of his influence, and it is only possible to give a meagre sketch of the Devil's activity during this period. Nothing extraordinary could happen without being attributed to him, and to the people of the Middle Ages many things, ordinary to us, were very extraordinary.

In the *Dialogus Miraculorum*, by Cæsarius von Heisterbach (who died about 1245), we find that not only thunder-storms, hail-storms, inundations, diseases, but also unexpected noises, the rustling of leaves, the howling of the wind, were attributed to Old Nick. He appears as a bear, a monkey, a toad, a raven, a vulture, as a gentleman, a soldier, a hunter, a peasant, a dragon, a negro. Arrogance and self-conceit are the main-springs of his character.

Cæsarius's book has become famous and rightly so, not on account of any peculiar merit of its author, but because it is a true picture of the average conception of the times. However a mere recapitulation of the subjects of which it treats would be impossible in consideration of a changed view of propriety.² The good Lord appears like a sovereign who regards it as his duty to protect his faithful servants, and takes an interest in concealing their crimes. He works a special miracle, lest the slander of a clergyman become public (Book I., p. 23). The Devil having caused a man to sin against the sixth commandment is unable to ac-

cuse and punish the sinner, or make his guilt known, because the latter escapes all evil effects through the confessional (Book III., p. 4). The Devil once went to a confessor and confessed. Having enumerated his sins, the confessor declared that a thousand years would not have sufficed to commit them all, and the Devil answered that indeed he was much older than a thousand years, for he was one of the demons who fell with Lucifer. The priest considered his sins unpardonable, and asked him whether he wanted to do penance. "Yes," he said, "if the penance is not too heavy for me." "Well," replied the confessor, "bow down thrice a day, saying: 'God, my Lord and Creator, I have sinned against thee; forgive me.'" "No," said the Devil, "that would be too humiliating for me" (III., 26, and IV., 5). There is a curious parallel to Peregrinus in the story of a woman, who, for the sake of clearing her soul of all sin, burns herself to death (Book VI., p. 35). Imps are seen playing with cupids upon the trail of a gentlewoman (Book V., p. 7). A man gambles with the Devil, and loses his soul (V., 34). There are innumerable miracles and tales of St. Mary, the mother of Jesus, but few of them are endurable, while the general tone of the narration is unworthy of any woman—let alone the highest woman-ideal of Christianity. A dog has been baptised by rascals, and he turns mad (X., 145). In the hour of death, pious people see the Heaven open, while infidels are tortured by black men, ravens, and vultures (XI.); and for the edification of the faithful the damned are thrown into the crater of a volcano (XII.).

The Abbot Richalmus, who wrote about 1270 a book of revelations about the intrigues and persecutions of demons, recognises the Devil's hand in every little inconvenience he might happen to experience. It is devils that make him feel squeamish when he has eaten too much; they make him fall asleep over his breviary. When he exposes his hand they make it feel chilly; when he hides it under his cloak, they tickle and bite it like fleas. "Once," he says, "when we were gathering stones for building a wall, I heard a Devil exclaim, 'What tiresome work!' He only did it to tempt us and make us rebellious." There is no noise but some Devil speaks out of it. "While I pull my sleeve," he says, "a rustling is heard, and devils speak through this sound. When I scratch myself, the scratching is their voice. . . . Lowly people are mostly seduced by anger and sadness, but the rich and powerful by arrogance and pride." (Roskoff, pp. 535-545.)

Another favorite conception of Christianity originated in the Roman idea of looking upon religion as a legal affair. It must have been a lawyer who made that happy hit of presenting the case of Satan *versus* mankind or *versus* Christ juridically, in the form

¹ The original, which is Low German, reads as follows:

Q. "Forsachistu diabolæ?" A. "Ec forsacho diabolæ!"—Q. "End allum diabol gelde?" A. "End ec forsacho allum diabol gelde."—Q. "End allum diabolos uerucum?" A. "End ec forsacho allum diabolos uerucum, end uorodum, Thinnaer, ende Unoden, ende Saxnote, ende allem dem unholdum die hira genotas sint."

² For a brief summary see Wolfgang Menzel, *Deutsche Lit. Geschichte*, I., p. 310-312. See also Roskoff, *Geschichte des Teufels*, pp. 317-326.

of a regular law-suit, in which, of course, Satan in the end is always worsted. The booklet, which bears the title *Processus Sathanae*, became so popular that it was repeatedly edited by various authors and is still extant in various redactions, one of the best and oldest being by Bartolus, a lawyer who lived 1313-1355.¹

The Devil played the rôle of a joker in the Passion plays, and his part became more and more prominent. In France the idea prevailed that the great mysteries should always have not less than four Devils, a usage which is mentioned in Rabelais. Hence the proverb, "*Faire le diable à quatre.*" In German Passion plays the Devil appears together with "Mors," the personification of death, and is practically the main actor in the whole drama. He was the intriguer who, after his successful revolution against the good Lord, set up an empire of his own in Hell; and without the Devil's intrigues the whole plot of man's fall and Christ's salvation would be impossible.²

The works of Cæsarius, of Heisterbach, Richalmus, Bartolus, and others are by no means the only ones that treat on Devil-lore; they are typical of a large class of similar literary productions.

While the Church in her struggles for supremacy, aspiring for worldly power, began to neglect her spiritual duties, people sought comfort in sects. The Manichees increased, Katharism spread rapidly and many new sects, such as the Albigenses, were founded. Almost all sectarians were morally earnest and sincere, yet the general character of these sects was similar to the Manichees, an openly avowed dualism. The tendencies of the time were dualistic, and even the Church was under the influence of dualistic views. Nevertheless, orthodox Christianity, at least in her noblest expositors, such as Thomas Aquinas and other Christian philosophers, never lost sight of the monistic ideal, in spite of all its demonological errors. The demonology of the Middle Ages was at bottom a mythical excrescence, for the Devil's power was all the time regarded as a mere sham, as *Blendwerk*. He still served the higher purposes of the omnipotent God, who used him for his wise and well-calculated ends. Thus it was a natural consequence that the Devil appeared in spite of his smartness as the dupe of God; his fate was always to be defeated and ridiculed. As such he figures in the mysteries, the Easter and Christmas plays, in which he acts one of the most important parts, that of intriguer, harlequin, and fool.

* * *

To sum up: The Devil in the Middle Ages is entitled to our ungrudging admiration for his indefatig-

¹ Concerning the *Processus Sathanae*, see Dr. R. Stintzing, *Geschichte der populären Litteratur des röm. Kan.-Rechts in Deutschland*, Leipzig, 1867. Roskoff's book on the Devil contains on pages 349-355 extracts from Stintzing.

² *Fliegel's Geschichte des Grotesk-Komischen*, bearbeitet von Fr. W. Ebeling, pp. 70-71, 119-120.

able energy. There are innumerable Devil stones thrown at churches, there are Devil walls, Devil bridges, cathedrals, monasteries, castles, dikes, and mills, built by him for the purpose of seducing and gaining souls. He has his finger in the pie everywhere and appears to be all but omnipresent and omniscient.

P. C.

FROM GOETHE'S WILHELM MEISTER.¹

Who never ate with tears his bread,
Who never through night's heavy hours
Sat weeping on his lonely bed,
He knows you not, ye heavenly powers!

Ye doom us to life's stress and strain;
Ye have our soul with sin replenished!
And then abandon us to pain;
For every guilt on earth is punished.

THE TREASURE DIGGER.²

BY WOLFGANG GOETHE, TRANSLATED BY E. F. L. GAUSS.

Sick at heart, poor in possession
Dragged my days unto the latest,
Poverty is of curses greatest,
Riches are the highest good!
And to end my sore depression
I went forth to dig for treasure
"Thine my soul be at thy pleasure!"
I wrote down with my own blood.

Circle within circle drawing,
Wondrous flames I then selected
Unto herbs and bones, selected,
And conjured a spell of might,
Then in manner overawing,
As I'd learned, I dug for treasure
On the spot I found by measure.
Black and stormy was the night.

And I saw a light's formation
Brightening to a star's consistence,
Coming from the farthest distance
Just as struck the midnight hour.
Vain was further preparation,
For a beauteous youth, with glowing
Splendor from a cup o'erflowing
Spread a flash with searching power.

And his eyes my soul delighted;
'Neath a wealth of flowers tender,
With that cup of heavenly splendor
Stepped he in the magic ring;
Friendly me to drink invited,
And I thought: this youth so purely
Off'ring gifts of heaven, surely
Cannot be the evil king.

"Courage drink, and life's pure pleasure,"
Quoth he. "Learn from this occasioun,

¹ The translation of the second verse only is new, that of the first verse is by Edgar Alfred Bowring.

² This is most likely the poem of which Schiller writes to Goethe in a letter dated May 23, 1797: "It is so exemplary, beautiful, and round and perfect, that I felt very forcibly while reading it, how even a small whole, a simple idea, can give us the enjoyment of the highest, by perfect presentation."

That by anxious conjuration
 No boon can this place afford.
 Dig no longer for vain treasure!
 Work by day, and guests at leisure,
 Toilsome weeks and feastdays' pleasure,
 Be thy future magic word!"

THE APRIL MONIST.

The April *Monist* opens with two articles on Roentgen's x-rays, by leading European scientists. Prof. Ernst Mach of Vienna describes a method of applying the new rays to an old device invented by him for taking stereoscopic or solid pictures of objects. The usual Roentgen pictures appear flat. By the suggested modification of this process they are made to appear in solid relief like real objects. Professor Schubert of Hamburg writes at length on the x-rays, reviews in simple language their history, embracing the researches of Faraday, Geissler, Hittorf, Pluecker, Crookes, Lenard, and Roentgen, discusses the physical character of the rays, and lastly expounds the methods of work so successfully employed in the Hamburg State-Laboratory. Two beautiful actinograms accompany this article—one of a fish with shells in its intestines, and one of a lady's hand into which a needle had been run. No article has appeared on this subject more adapted to the popular comprehension.

Edward Atkinson of Boston, practical financier and economist, writes a timely article on *The Philosophy of Money*. He has compressed a wonderful amount of logic and facts into the brief space of this essay, which should be read by all who are desirous of knowing the origin, history, and purport of our mediums of exchange. A well-known Polish philosopher, W. Lutoslawski, of Kazan University, Russia, also offers a striking article entitled *In Search of True Beings*, wherein he describes the philosophy of Polish individualism.

Remarkably fine is the contribution *From Animal to Man*, by Prof. Joseph Le Conte of Berkeley, California. Prof. Joseph Le Conte is one of the foremost scientists and thinkers of America and his work has all the marks of talent and of broad scientific culture. His article traces in a lucid manner the differences and common features of animal and human intelligence. The same spirit of philosophical culture pervades the article by Prof. J. Clark Murray on *The Dualistic Conception of Nature*, which depicts clearly and tersely the fortunes of dualistic notions both in philosophy and in religion. More profound and technical is the article *Nature and the Individual Mind* by Prof. Kurd Lasswitz, a noted German philosopher, who treats one of the most abstruse and difficult of philosophical problems.

The last article is a discussion of *The Nature of Pleasure and Pain*, by Dr. Paul Carus, with particular reference to the theory of the famous psychologist, Prof. Th. Ribot.

The usual Literary Correspondence from foreign countries and a rich selection of book notices, etc., conclude this number, which takes equal rank with its last two predecessors, on whose contents-pages appeared the names of Weismann, Ribot, Topinard, Lombroso, Romanes, and Lloyd Morgan. (Single copies, 50 cents; Annually, \$2.00. The Open Court Publishing Co.: Chicago and London.)

BOOK NOTICES.

We are in receipt of a pamphlet entitled "Colonial Lectures," by William E. Smythe, which were delivered for the purpose of founding a new colony in the upper Sacramento Valley on the Ashurst Ranch in Tehama County. The colonial idea is set forth with great lucidity, and if a socialist society within proper limitations be possible, the movement has good reasons to be successful. Such men as Edward Everett Hale of Boston, and Dr. John

Rusk of Chicago have lent it their co-operation, and there are a number of enthusiastic men willing to embark in the venture. Those interested in the scheme are requested to apply either to T. B. Wakeman, 93 Nassau St., New York, or to A. W. Vorse, 120 Tremont St., Boston, or to O. N. Goldsmith, 163 La Salle St., Chicago, or to Homer Wilson, Mills Building Rotunda, Room 10, San Francisco.

Students of biology and evolution will be glad to know that Romanes's *Examination of Weismannism* has appeared in a cheap paper form in the Religion of Science Library. (Pages, 221. Price, 35 cents. Chicago: The Open Court Publishing Co.) This edition is printed on fine paper and contains as a frontispiece a beautiful half-tone portrait of Weismann. The glossary of technical terms is a helpful feature of the work, which has been pronounced by an eminent critic to be "the best criticism of the subject in our language."

The Open Court Publishing Co. is also just issuing in the Religion of Science Library a translation of Weismann's latest work *Germinal Selection* (Paper, 25 cents). Professor Weismann claims that the doctrine of germinal selection removes all the contradictions and stumbling-blocks of Darwin's theory, and he also regards it as the consummation of his own work. As distinguished from the *Germ-plasm*, it is popularly and untechnically written. The Preface to the book discusses the nature and aims of scientific inquiry, and the Appendix gives a brief history of the most pressing evolutionary problems.

N. B.—By special arrangements with the Cosmopolitan Publishing Company we are enabled to offer a full year's subscription to the two magazines, THE COSMOPOLITAN and THE OPEN COURT, at the unusually low price of \$1.75. This advantageous offer holds good for all new subscriptions and for renewals, until retracted.—The Open Court Publishing Company.

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