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A PETITION TO THE CONGRESS OF THE UNITED STATES OF AMERICA,

TO ENACT THE FOLLOWING STATUTE TO BE CALLED

AN ACT FOR THE REMONETIZATION OF SILVER.

Sec. 1. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* There shall be coined of standard silver a coin to be named the "ounce."

Sec. 2. The "ounce" shall contain one ounce of fine silver alloyed with so much copper as to make it standard silver.

Sec. 3. There shall also be coined half, quarter, tenth, twentieth, and hundredth parts of the "ounce." The one-hundredth part of the "ounce" shall be named the "doit," and the above fractional ounces shall bear the imprint of fifty doits, twenty-five doits, ten doits, five doits, and one doit. The coins of five doits and one doit may be coined of baser metal and be of lower inherent value than their face-value, but must be redeemed in "ounces" when presented at the Treasury.

Sec. 4. It shall be the duty of the Secretary of the Treasury to keep himself informed regarding the relative market value of the gold and copper contained in the "dollar" to the silver and copper contained in the "ounce," and to publish the thus ascertained price of the dollar and of five, ten, and twenty dollars in "ounces" and doits, as well as that of the "ounce," and of five, ten, and twenty "ounces" in dollars and cents respectively.

Sec. 5. The Secretary of the Treasury shall also issue Treasury notes of the denominations five, ten, and twenty "ounces" to be redeemable at the Treasury or at any of the Sub-Treasuries on demand. He shall keep on hand for this purpose one-third of the amount of the issue of these Treasury notes in coined "ounces."

Sec. 6. The "ounce" shall be accepted by the Treasury and Sub-Treasuries at the above-published price in all payments due to the Government in dollars and cents; and also the dollar shall be received

at the above published price, in all payments contracted in "ounces" and doits.

Sec. 7. It is to be the policy of the Secretary of the Treasury to exchange dollars for "ounces" and "ounces" for dollars at the Treasury and Sub-Treasuries at the published prices, for any amount presented to be so exchanged.

Sec. 8. Commencing with January first, 1897, all internal revenues shall be assessed and collected in "ounces" and doits, the rates of taxation to be previously fixed by the Secretary of the Treasury in "ounces" and doits, so as to be the equivalent of the present rates in dollars and cents, under his publication of the first of December, 1896.

Sec. 9. All payments by the Government hereafter to be contracted for shall be contracted for in such a manner that one-half their total amount shall be in dollars and cents and one-half their total amount in "ounces" and doits, as nearly as this can be arranged by the Secretary of the Treasury, who is hereby authorized to this effect.

Sec. 10. After January first, 1897, the "ounce" shall be a legal tender for the payment of all debts in dollars and cents, at the price at which the "ounce" is being redeemed in dollars or fractions thereof at the Treasury or Sub-Treasuries of the United States, unless otherwise contracted for; and *vice versa* the dollar shall in like manner be legal tender for debts in "ounces" and doits.

Sec. 11. The Secretary of the Treasury shall cause to be coined into "ounces" and fractional "ounces" all bar silver and all coined silver now in the vaults of the Treasury and not necessary in his judgment to meet any obligations of the Government.

Sec. 12. The Secretary of the Treasury shall also cause to be coined into "ounces" and fractional "ounces," free of charge, all standard silver presented for such coinage at the Treasury.

Sec. 13. The sum of one million dollars is hereby appropriated, to be expended at the discretion of the Secretary of the Treasury, for putting this law into effect and for keeping it so.

Sec. 14. After January first, 1897, all national banks shall be required, when so requested, to open accounts with their customers and make loans to them

in "ounces," in the same manner as they now make loans and keep accounts in dollars, without prejudice to either of these coins.

Sec. 15. This law shall take effect immediately upon its passage.

EDWARD C. HEGELER.

NOT ANTI-CHRISTIAN.

THERE are two notices on the publications of the Open Court Publishing Co. made in two religious journals which deserve some comment on our part. One appeared in the *Western Christian Advocate* (Vol. LXIII., No. 18) and contains a fair and impartial summary of Ribot's, F. Max Müller's, Prof. Cope's and other books, which we need not reprint here, but the statement is prefaced with the following words:

"The publications of the Open Court Publishing Co. are anti-Christian. Designed to 'propound, develop, and establish the Religion of Science,' they are the product of a spirit which regards the Christian Church as the synonym of bigotry and ignorance, and Christ as one of the great founders of ethnic (sic!) religion. They possess the quality of apparent sincerity, and are strong in the strength of the latest developments of physical science."

We are aware of the fact, and do not hesitate to say so, that there are many Christians whose Christianity consists in Christianised paganism, but for that reason we do not condemn the Church. On the contrary, we believe in the invisible Church, which is the ideal church of the future, and trust that the religious evolution of mankind is dominated by the effort of a constant approach toward truth, pure and undefiled. *The Open Court* may antagonise various church dogmas, but it does not antagonise either Christianity or the Church.

It is a great mistake on the part of our contemporary to characterise *The Open Court* and the Open Court publications as "anti-Christian," and to say that it "regards the Christian Church as a synonym of bigotry and ignorance." Far from antagonising religion, we endeavor to purify it; far from destroying Christianity, we mean to fulfil it. No religion can be regarded as complete until it be reconciled with scientific truth, and that exactly is the work of *The Open Court*.

Whether our contemporary agrees with the results at which we arrive, is a different question. If it does not agree, it is welcome to criticise our statements, but it is decidedly a misconception to regard us as enemies.

Some time ago we were attacked by Mr. Ellis Thurtell, of England, and by Mr. Alfred Martin, of the Free Church of Tacoma, Washington, for the very opposite reason, that we would not countenance an utter rejection of Christianity.

In order to avoid confusion, we do not call ourselves Christian as though we belonged to that class of Christians who make of Christianity a creed and promulgate it as a sectarian affair. Our Christianity is broader than the creed of the Churches, and since we gladly accept everything we find to agree with scientific truth, we are not willing to be shut out from the truth that can be found in other religions, be it Judaism, Buddhism, Mohammedanism, Confucianism, Parseeism, or Brahmanism. We believe with the Bible that God did not speak through the mouth of Moses only, nor that He revealed himself once only about 1,900 years ago, but that he (to use the words of St. Paul, Hebr. i, 1) "at sundry times and divers manners spake in time past unto the fathers," and he speaks to us still in our own private and personal experience and through the revelations of science, for science (in so far as it is genuine science) is holy, and there are scientific truths, as, for instance, the doctrine of evolution, which will soon be found out to be religious truths of great importance.

A similar spirit, of regarding our publications as hostile to Christianity, is evinced in a review of *The Religion of Science*, which appeared in a late number of *The Congregationalist* (May 7, 1896). There we read:

"We come to the review of this book with a strange mixture of sensations. In the first place, it is a sign of the times, a witness to a scientific reaction from the bald materialism which was so common among specialists and the half-educated a few years ago. It is a distinctly reverent, though not always discriminating and clear-seeing, or polite and charitable, book. But we can hardly think the author cares very much for our opinion after reading what he says about 'Name-Christians,' among whom he certainly would include us, and of whom he says: 'The so-called faithful Christians have made themselves a religion little better than that of fetish worshippers, and practise in many respects an ethics exactly opposite to the injunctions of Christ. . . . They believe in the letter of mythological traditions, and fail to recognise the spirit of the truth.'

"Dr. Carus's book may help some who are caught in the despair of materialistic doubt up to a freer air, but for one whose thought of God is that of acquaintance founded upon long experience it can only lead down into the fog of uncertainty.

"There is no religion of science,—for God is not known by sense-perception, which is the only instrument of search which science employs,—but there is a science of religion in which the phenomena of faith may be observed, co-ordinated, and compared, and the material for this exists in unnoticed abundance in the world."

Whether or not *The Congregationalist* belongs to the class which in *The Religion of Science* is characterised as "Name-Christians," I cannot say; but I have the good confidence that *The Congregationalist* and its readers aspire to belong to the other category, "the followers of Christ." The author of *The Religion of Science* has repeatedly enjoyed the honor of speaking from the Congregational platform of the

town where he resides, and he found the church open enough to listen to words that might be different from the traditional line of thought of pulpit speeches. There may be differences among Congregationalists, and not all Congregational ministers may be as broad as the Rev. F. S. Bayne, of La Salle, Ill. This much is sure that I enjoyed repeated exchanges of thought with the Rev. Dr. Gilbert (a well-known leader among the Congregationalists and the late editor of the *Advantage*), which were both profitable to me and sympathetic, as I met in him a Christian who did understand that the trend of the philosophy of *The Open Court* was not anti-Christian. What men need in these days is to understand one another, and to know exactly what they mean. We may be sure that the narrowest dogmatist will appear to Freethinkers in a better light, and Freethinkers like Col. Ingersoll will receive more credit for sincerity by Christians than is commonly granted them.

The Congregationalist declares that "there is no religion of science." If the editor of the *Congregationalist* would kindly look up the definition of the religion of science, he would revoke his statement, for by Religion of Science we do not mean any new-fangled system, but simply and solely a religion based on the facts of life, carefully stated, critically considered and according to the best methods of comprehension at our command. Religion ultimately rests upon those eternal needs of man's soul, the experiences of his afflictions, the comfort that he needs in his struggles, his hopes, and the convictions that will strengthen him in temptations, and teach him the performance of his duties.

The crude facts of life teach us nothing; they must be methodically reduced to system, in other words, they must be digested by science. This is the meaning of a "Religion of Science," which is a term at once concise and expressive.

If Christianity agrees, or can be made to agree, with the Religion of Science, we accept it, but a conception of Christianity which antagonises scientific truth and demands blind faith in man-made creeds or dogmas that are contradictory to scientific truth, is not acceptable. How we interpret the doctrines of God and immortality is sufficiently set forth in the pamphlet *The Religion of Science* and in other publications of ours.

Our critic rejects the idea of a Religion of Science on the ground that "God is not known by sense-perception." Did our critic, who believes himself to be more clear-seeing than the author of *The Religion of Science*, forget that there is no scientific truth known by mere sense-perception? Take, for instance, mathematics, logic, arithmetic, or any of the formal sciences; there is no sense-perception in any one of

them; indeed, the characteristic feature of all these sciences is the omission of all sense-perception; they are "purely formal," or, as Kant called them, "ideal." Since these sciences are the very instrument of all science, and since without them science would be impossible, as the application of their principles to sense-perception is the condition of all science, we should say that the characteristic feature of science is that it rises above mere sense-perception. Sense-perception is not, as our critic says, "the only instrument of search which science employs," but it is the object of science. Sense-perceptions are the material of science which by purely mental methods are worked out into scientific and systematic statements.

Certainly there is "a science of religion," as our critic observes; and many noble workers have been active in its elaboration: The late Professor Roth of Tübingen and Prof. Max Müller of Oxford; the Old Testament Bible investigators, De Wette, Kuenen, Holtzmann, Cornill, Sayce, and many others. But there is also a Religion of Science, a religion the main characteristic of which is veracity, or a living faith in the divinity of verifiable and provable truth. P. C.

THE RISE OF PHILOSOPHIC RELIGIOUS THOUGHT.¹

BY PROF. H. OLDENBERG.

THE prevailing mood and, even more yet, the forms of mental expression in which the thought and life of the mendicant Buddhist monks revolved possess an almost contemporary double upon Greek soil: the creations of the West and the East corresponding closely to each other to an astonishing degree, in matters the most essential as well as in the most subordinate, even to the coining of rally-words about which the religious consciousness loves to concentrate, or to the drawing of similes which aim to make the grand direction of events in some sort palpable to the imagination, and which, while apparently of inferior import, often really belong to the most powerful factors of religion.

It is plainly no mere accident that a harmony between the ideas of two people, so widely separated both in space and national characteristics, should be so much more strongly and variously accentuated, just at the period of evolution of which we are here speaking, than it was before that time. The myth-building imagination which holds sway during the earlier periods, proceeds without aim or method upon its course. It receives its impulse from chance; accident combines in it capriciously materials widely divergent in character; as if at play, accident pours into its lap, out of a copious horn, forms which are sometimes of noteworthy depth and meaning, sometimes absurd, but which are ever changing and displacing each other. But when reflexion, presently

¹ Authorised translation from the *Deutsche Rundschau* by O. W. Weyer.

developing into sustained and systematic investigation takes a grasp of some firmness and certainty on the problems of the cosmos and human existence, the scope of possibilities contracts. However untrained the mind may be in this age, yet the things that appear to it perforce as realities, go far to compel human ideas into a fixed and constrained course, like a stream into its bed; and thus the most manifold lineaments, showing remarkable resemblances to each other, are similarly impressed upon analogous courses of thought in widely different parts of the world, as was the case with those which preoccupied the Greek and Indian minds.

Being wholly without any knowledge as to the time-limitations of Vedic antiquity, we can hardly attempt to estimate the number of centuries lying between the origin of the Rig-Veda hymns and the rise of Buddha, the founder of the Buddhistic monastic order. But we have sufficient reason to fix the latter event as having taken place in the latter half of the sixth century before Christ. The religious movements which prepared the way for it and created a sort of Buddhistic atmosphere before the appearance of Buddha, must certainly have occupied a length of time which is to be measured by centuries. So much is certain that great historical changes occurred in India between the age of the bards who sang at the Vedic altars, and that of the Buddhistic monastic thinkers. The tribes who had originally settled as shepherds in the northwest corner of the peninsula, and who were still close to the gates by which they had shortly before entered India, had in the meantime penetrated still farther. Having taken possession of a broad domain stretching down the Ganges, the period of migration and of conquest over the obscure aborigines is over. Cities have long since risen in the midst of the villages in which had lived the herd owners of the older time,—some of them were great municipalities, seats of all the commotion and activity of splendid despotic Oriental courts, where commerce and manufactures are highly developed, where life receives zest from a voluptuously refined luxury, and where have become established sharp social differentiations of rich and poor, master and slave. The conditions have thus been prepared, where, abandoning gradually the careless and aimless existence, for the day as it were, of the earlier period, the human mind of the new period now becomes maturer and more thoughtful, may begin to weave a connected fabric of reflexions upon the import, the end, and the value of human existence.

Accordingly, in India, very similarly and at almost the same time as in Greece, edifices of spiritual thought and doctrine arise which soar to a height far above the ancient structures. And they can, indeed, be described, almost with completeness and in detail, with-

out feeling the necessity of intermingling any distinctively Indian or Greek characteristics in the description; so much is the type developed by the one people like that developed by the other.

To the devout worshipper of the former age, communing with his god by means of sacrifice and prayer, the knowledge of his god and of the art by which the god's favor may be secured, does not appear as something self-achieved or self-created, or indeed created by any person. Rather, it is an intuition, the presence of which is a simple fact, and the possession of which by one's self as well as by every other rational being is a matter of course. But a change takes place. The intellect, as it proceeds in its experience of the toil and the pleasure of personal search, learns to know the elation of finding, the pride felt in knowledge which has been personally achieved and wrested from reality after many long and painful struggles. A man enjoys the final triumph of his vision, the keenness of which he has himself trained, and which is able to penetrate to the centre of things, differently from the masses, common-place beings, who stop at the surface of things. Among them he feels himself like one who can see among the blind.

Evidently enough, those possessed of such a vision are not sufficiently numerous to compose more than small knots of thinkers made up of the serious kind, of those whose sentiments are of the more delicate or refined sort, of those who cultivate their inner life with more than ordinary zeal. In the bosom of these elite bands, embodying their spiritual acquisitions to the greatest degree of perfection, there can or must be certain particular individuals, dominating personalities, who, however, can be the leading spirits that they are only because they express with the greatest energy in their own persons the same life and action that animates their companions.

Thus, in sharp contrast with the great mass of the unenlightened, there is developed the type of half-heroic, half-philosophic heroes or virtuosi. A conception of this sort is hardly conceivable in a time like that of the Veda, or of Homer. True, he who had distinguished himself as a fine bard, or as an expert sacrificer, or as an adept and successful priest and sorcerer, may have had his honors in that age, too. But he was always nothing more than the type of a genius, a prominent expert in the use of the tools of the religious trade which had representatives everywhere. But the men whom we are now looking at are something very different. They were, or so appeared to be, persons who possessed a distinctive stamp of their own; they were sublime pathfinders, pioneers, not to be compared with other mortals, steeped in the powers of a peculiar mystical completeness and perfection.

It is a part of the essential character of such men

that they are conceivable to the creed of their followers only in the singular. The name of such a single individual is needed as a rally-cry around which the co-endearers can unite; and if such a personage never actually existed, recourse is had to the dim recesses of the mythical past for one of the obscurely grandiose names of that misty world, and around it are concentrated their spiritual possessions in which men find such great bliss and often consolation.

Whilst the personal position of the devotee with reference to his religious belief is thus undergoing modification and becoming a very different one, the matter and content of the belief itself is at the same time assuming a new aspect, too.

Those supernatural giants, who were the gods of the older age, now cease to govern the world according to human-like caprices. The government is transferred to powers of another kind, which, although they were well-known ere this, in a primitive form, to the intellect, leave the low, contracted sphere of superstition and advance to the heights of thought, which afford a wider vision:—forces and substances which are put in action by the mechanism of an impersona necessity, their action being the kernel of the cosmic process itself.

These forces and substances are, of course, very different, indeed, from those which modern learning recognises as the recondite fundamental factors of being and happening. As the products of an analysis, which has still to learn the task of being thorough, they are rather the most prominent and first noticeable of the light and shadow masses of the universe, natural laws and impulses which most frequently press upon his attention. Thus, the physical elements like water and fire, members which exert so much attractive force upon the intellect in the youthful period of the human mind, the great impulses of love and hatred, the fluctuation of happening (becoming) and being with its immutable calm. Substances and forces, of which the importance varies with place and people, but which, taken as a whole, have everywhere the same appearance, and therefore belong properly to the same category of reflexions upon the world and its course.

The human soul is the special object to which this incipient ruminant now more and more directs itself. To those ages of spiritual childhood, wholly preoccupied with phenomena, the outer world follows the period of youth, which gradually becomes introspective, with all the earnestness of youth, all its sense of honor, its heaving bosom panting with the thirst after boundless ideals. The ego is subjected to investigation to see if the secret cannot be found in it for the attainment of those ideals. There is a growing desire to find a clue for the labyrinth of the phenomena of the

soul. Efforts are made to dissect its parts or forces; to comprehend the influences mutually exerted by them upon each other; to observe the entrance and cessation of the soul's various functions.

Of foremost importance in these new lines of thought is the idea of the migration of the soul. True, this idea does not suddenly step forth, full-grown and matured, now for the first time. The beginnings of the doctrine appear everywhere to be traceable to the dawn of religion; that the soul of the deceased can make its dwelling-place, temporarily or permanently, in animals, plants, or in other things of every sort, is a belief spread over the whole world among peoples of low civilisation.

It was reserved for the subtler refinement of the age we are now speaking of, however, to impress with the strongest kind of emphasis the additional idea upon this doctrine, of its continuation through endless stretches of futurity, the horror of eternal futility, inexhaustible endurance.

The hitherside of life, which had circumscribed almost all the hopes and desires of the ancients, now appears petty and meaningless, being contrasted with the vast spaces beyond; the terrestrial life becomes a mere place of preparation. Whatever of good one has performed here below, whatever of sin committed, will redound to him over there, perhaps infinitely magnified,—as reward or punishment.

In the literature of an age working on this idea, the type of voyages to the nether world and hell, play a prominent part: not the mere tales of story-tellers as in the time of the Odyssey, but writings animated with the purpose of picturing vividly to the senses the awfulness and the inexorability of the punishment to be surely expected in the hereafter for even small transgressions. Throughout is dominant an austere, even anxious solicitude, to preserve the personal ego from contamination, even the most trifling, in order to secure for it a completeness and perfection which will impart confidence and hope to it while upon the dark journey of the hereafter. But the chief good, which belongs to such a complete perfection,—the objective point to which those journeys tend,—is the final release from the soul's migration, the exaltation of self over all finite rewards and punishments, the entrance of the soul into the world of things eternal.

It is part of the character of the age here portrayed—that which we have called the spiritual youth of man—that it can recognise as its objective point only an absolute one,—one embracing within itself the absolute perfection. As soon as the intellect grows fond of absorbing itself in the antitheses of the transitory and the eternal, of happening and being, it is unavoidable that the destiny of everything incomplete, imperfect, should appear to be swept along in the stream

of the incessant process of becoming and passing away. But in the existence of the perfect, all movement in the sense of change, which necessarily cleaves to the concept of the unattained goal or summit, must have ended; and the dwelling-place of the perfect must lie in some sphere which spreads over and above the inappeasable unrest of the imperfect.

But who is it that may attain to this highest goal? The answer might be and was given: "He who had been purified by special consecrations, by the observance of special mysterious regulations, and even by the precepts of sorcery." But in this age, everything necessarily led to a new turn of belief. Mention has been made of how, in those contracted circles where the thoughts just laid down were cultivated, the thinker's self-appreciation and seriousness induced a growing consciousness of his differentiation from and superiority to those who were without the pale, the thoughtless, the blind. That world of eternal things is intelligible only to the thinker. And the thinker alone, therefore, may participate therein. True, the motive, dating from a far remoter time, which was allowed to the good man,—even the commonplace member of society, so long as he is good,—that of the hope of reward in the hereafter, has not lost all of its old effectiveness. But it is subordinate to the more powerful motive, that the chief and incomparable salvation in a world, of which but the few have knowledge, can accrue,—not to the poor in spirit, but only to those elect few, the thinkers, whose whole life is directed to the one pursuit of shaking off terrestrial imperfections, and of thus achieving a citizenship in the empire of things eternal.

There is necessarily much of the local color wanting to our portrayal of these views,—much of all the concrete reality. For the purpose has been to trace the general outline of a particular stage of religious evolution common alike to India and Greece. This general abstract assumed concrete shape in India in Buddhism and its kindred forms; in Greece in a movement first manifest under the cloak of the ancient mysteries, presently struggling again and again toward precision and clearness of thought, as the reflective mind strives to tear the veils which obstruct its vision, only to fall back as often into the former twilight of mysteries again,—all the forms of this movement, however, breathing forth the same spirit, the wishing one's self out of this transitory world into the eternal world.¹

Here, prominently, the mysteries of Orpheus present themselves to notice: that mysterious doctrine and cult of sects concentrating about the much-fabled

name of the bard of Thrace. Dating, as it appears, from the sixth century before Christ, and cultivated at Athens, and many other places, especially in the Greek colonies of Lower Italy, this doctrine and cult sought to prepare its devotees, as "The Pure," for the future glory by ceremonies of consecration, sacred teaching, and the holy orders of the "Orphean Life." Our knowledge of the peculiar ideas of this cult is very limited. But whoever approaches the little which has been preserved, with the dogmas and the poetry of the Indian mendicant monks in mind, will often be surprised, at coming upon what seems a bit of Buddhism in the midst of Greek civilisation.

Alongside of the Orphean mysteries, and closely related to them, stands the sect of Pythagoreans, established by and named after a man whose powerful, deeply forceful personality shines through the mist of a meagre legendary tradition with astonishing clearness. Whilst the best-known characteristic of the Pythagorean speculations is the attempt to discover in numbers the most secret and essential kernel of all things, yet our attention here is chiefly to be directed to the efforts of these closely confederated companions to liberate the soul of its imprisonment (for as such they looked upon corporeal existence), and from the bonds of the soul's migration.

We cannot attempt here to follow the current of these religious-philosophical speculations in the Greece of the sixth and fifth centuries B. C., through all its various ramifications. It is, however, to be mentioned that the influence of the Orphean and Pythagorean ideas continues, clearly recognisable, up to the very acme of all Greek thought, up to Plato's time. Plato's conceptions as to the chief aims of human existence stand in closest contact with those of his mystic predecessors. True, it is with a strength of which the latter fall far short, that his intellect attempts to break the shackles of creed and imagination, and to gain the conquest of a complete scientific certainty. But quickly enough—soonest of all in the problems of the human soul and its future destiny—he, too, finds that he has gotten to the boundary-lines of those regions, the entrance to which is barred to even the philosopher's cognition and proof.

It is Plato's fashion not to stop for such a reason. When the dialectician halts, the poet begins to speak: and in pictures of profound beauty, the poesy of Plato unrolls its grand views of the hereafter, the subterranean realm of the shades, and the realm of light and eternal ideas. He is accustomed to fortify himself by an appeal to what he has heard "from men and women who are wise in things divine;" what Pindar and many other of the poets, "such of them as are inspired," have uttered; but it is especially the Orpheans from whose dark wisdom he loves on such occasions

¹The chief features of this movement have lately been portrayed with as much sage penetration, as fine restoration of the sentiment, by E. Rohde, *Psyche* (1893), p. 395 ff. At many points, what here follows is an acceptance of his views.

to draw half-mantled and half-revealed matter, images from the same realm, intermediate between thought and invention, in the twilight of which the creations of Buddhism, too, have their being.

We shall next throw a glance at the chief features of both the Indian and the Greek chains of thought, in which embodiments of the type just described in the history of religion may be recognised. The close relationship between the two sects of ideas will be confirmed throughout.

WITCH PROSECUTION AFTER THE REFORMATION.

AT THE time of the Reformation witch prosecution ceased for a while. It made room for another mania not less ugly and condemnable. Its place was filled by heresy persecution. Not only did Roman Catholic governments worry their Protestant subjects almost to death by confiscating their property, chasing them with hounds to mass, exiling entire districts, and ignominiously executing their leaders; but Protestants in their turn, too, regarded it as their religious duty to do the same to all dissenters. Luther himself, be it said to his everlasting honor, did not persecute, and so long as he lived, he succeeded in preventing among his followers all persecutions. Calvin, however, ordered Servetus to be burned alive, because his belief in the trinity differed from his own; and King Henry VIII. of England resolutely suppressed all opposition to the religious views he happened to hold at the time, with a high hand; nor did he shrink from shedding blood (although we must grant that he exercised much judgment by confining his persecution to a comparatively few powerful opponents and thus spared the country the horrors of a religious war).

While thus the fear of witchcraft was set aside for a time, the dangerous belief in the power of Satan continued and lay hidden like burning coals under ashes. The religious superstitions remained practically the same, and it is natural that the epidemic reappeared, although in a weaker form. Even Protestant countries (North Germany, Sweden, England, and the English colonies in America) were visited by this spiritual plague, and a number of lay judges appeared who showed the same zeal as the Dominican inquisitors in Catholic countries. Thus the Mayor Pheringer, of Nördlingen, swore to exterminate the brood of sorcerers, and Judge Benedict Carpzwow, of Leipsic, condemned more than a hundred persons to die at the stake for witchcraft.

The Protestants of the sixteenth and seventeenth centuries were on the average perhaps more serious in their religious beliefs than Roman Catholics of the same period, and thus it happened that some French prelates of the Roman Church, being more worldly wise and deeper imbued with the advancing spirit of

the world than many bigoted Protestants, displayed infinitely more common sense than their Protestant brethren.

This became particularly patent in the famous case of Martha Brossier, a French peasant girl, who, in 1588, claimed to be possessed of a devil. The excitement was great, and the pulpits resounded with alarming denunciations apt to renew all the terrors of former witch prosecutions. But Bishop Miron of Angers, and Cardinal de Gondi, Archbishop of Paris, remained calm in their minds and had the case investigated not only according to a truly rational method, but even in a spirit of humor. When the never failing tests with exorcisms through sacred books and holy water were administered, Bishop Miron so arranged matters that the possessed girl was induced to draw wrong conclusions, and lo! simple spring-water and the reading of a line from Virgil regularly brought on epileptic fits, while neither the old reliable exorcisms nor the holy water produced any effect.

Believers in Satanic possession were not satisfied with Bishop Miron's experiments, for they regarded them as a proof of the cunning of the Devil who thus slyly deceived his enemies. The case was brought before the Archbishop de Gondi, but he, too, proved sceptical and declared after some judicious experiments that the demeanor of the possessed girl was a mixed result of insanity and simulation.

In spite of the sound judgment shown by these and other prelates the prosecutions of witches continued. In the case of Urban Grandier, a priest, who was accused by the Ursuline nuns at Loudun in Western France of having exercised Satanic powers upon their minds, the Bishop of Poitiers and the Archbishop of Bordeaux recognised the malicious hostility and hysterical bitterness with which the nuns bore witness against their preacher. Grandier was not innocent in other respects, but considering the innumerable contradictions in the statements of his enemies, the Archbishop dismissed the case. He was honorably reinstated in his position. But that was not the end of it. It happened that M. de Laubordemont, a cousin of the prioress, while attending to some business of the French Government in Loudun, heard of the story and gave a highly-colored report to Cardinal Richelieu, at whose instance the investigation was renewed. In this second trial the defendant had no chance; for Laubordemont was appointed judge. He had Grandier cruelly tortured and, although the latter bravely refused to confess and some of the nuns revoked their evidence, he was yet sentenced to be hanged and then burned.¹

The belief in witchcraft bore no less terrible fruit on the free soil of Protestant America than in Europe.

¹ Soldan, *Hexenprocesse*, pp. 370-378.

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Death sentences for witchcraft now and then occurred after the foundation of the New England colonies; but the last and most terrible outbreak took place in Salem, Massachusetts, as recorded in Upham's *History of Salem Witchcraft*, and in Drake's *Witchcraft Delusion in New England*. Under the baneful influence of the religious teachings of Increase Mather and his son, Cotton Mather, two Boston clergymen, the Rev. Samuel Parris, minister of the church in Salem, began to have a case of witchcraft investigated, which, as says President Andrew Dickson White¹, "would have been the richest of farces had they not led to events so tragical." The possessed behaved like maniacs in court and charged a poor old Indian woman with having bewitched them. Her husband, an ignorant fool, was induced to testify against her. This easy success emboldened the believers in witchcraft, among whom the Putnam family played a prominent part. They began to prosecute some of the foremost people of New England; several men and women were executed, many fled for their lives, and a reign of terror ensued. Any person once suspected and accused was doomed. As an instance we quote the case of Mr. Burroughs, a clergyman, who on account of petty parish quarrels with the Putnam family had been dismissed from the ministry. President White says:

"Mr. Burroughs had led a blameless life, the only thing ever charged against him by the Putnams being that he insisted strenuously that his wife should not go about the parish talking of her own family matters. He was charged with afflicting the children, convicted, and executed. At the last moment he repeated the Lord's Prayer solemnly and fully, which it was supposed no sorcerer could do, and this, together with his straightforward Christian utterances at the execution, shook the faith of many in the reality of diabolical possession."

President White continues:

"Ere long it was known that one of the girls had acknowledged that she had belied some persons who had been executed, and especially Mr. Burroughs, and that she had begged forgiveness; but this for a time availed nothing. Persons who would not confess were tied up and put to a sort of torture which was effective in securing new revelations.

"In the case of Giles Cory the horrors of the persecution culminated. Seeing that his doom was certain, and wishing to preserve his family from attainder and their property from confiscation, he refused to plead. He was therefore pressed to death, and, when in his last agonies his tongue was pressed out of his mouth, the sheriff with his walking-stick thrust it back again."

Increase and Cotton Mather were the last defenders of diabolical possession and witchcraft on American soil; the latter saw in his later years a new era dawning upon his country. Vigorously and successfully censured by Robert Calef, a courageous Boston

merchant, he bemoaned the decay of the religious spirit among the growing generation, and even to his dying hour regarded the mere unbelief in witchcraft as an attack upon the glory of the Lord.

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¹ See his "New Chapters in the Warfare of Science," *Popular Science Monthly*, May, 1889, p. 11. Compare also König, *Ausgeburten des Menschenwahn's*, pp. 488-494.