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## MOSCOW AFTER THE CORONATION.

BY PROF. JAMES MARK BALDWIN.

Moscow just now—and of course all Russia, too—is a fit subject for light reflexion. Yesterday the papers contained a certain note so brief that its brevity was suggestive considering the subject of it; a note to the effect that the crown jewels and “many golden objects” were escorted to the depot the afternoon before and placed with appropriate ceremony in a specially guarded train to be conveyed to the winter palace in St. Petersburg. As a matter of fact, the crowd about the jewels was not large, as the carriages containing them, exposed to view, passed in front of my hotel, and everybody did obeisance with the evident lack of *qui vive* which follows “after the ball is over.”

In fact, Moscow is weary of ceremony. Twenty million dollars worth of pageantry (so it is said, in three weeks—say a million worth of royal spectacle a day!) must intoxicate a good deal; especially when the occasion is not of the character of a Roman holiday. The coronation ceremony is, in fact, the greatest fête in the calendar of the Greek Church. The intoxication therefore is half-and-half religious. Then add to this the fearful emotion of the calamity on the Khodinsky Plain, and the mead of moral excitement aroused in these days of glory may be in a measure conceived. More than this, too! There is a certain exaltation of the national sense, due both to the complex Church-State character of the ceremonial, and to the superb testimonials laid by foreign nations during this month at the feet of Russia. Of course, from an international point of view all this foreign tribute is only formal and its meaning—in the cases as that of France, in which it has a meaning—is purely politico-dramatic; but the people do not take an international point of view, least of all in this country. And it is clearly no light thing in the development of the Russian national sense that the coronation, coming but once in a generation, yet has this complex popular significance. It is a stirring up of all that is most deeply sentimental in men of all classes: national exaltation in all, personal devotion to State and Czar in most, spiritual excitement akin to that of conversion and the religious trance in the enormous mass of the

low classes whose presence in the streets in Russian cities is like leprosy to a man clean of body, and whose presence in the country it is which makes it impossible—and will make it impossible—for Russia to have any other government than one of absolute paternalism.

These generalities suggest the line of reflexion in which I wish to indulge for a little. Certainly to one from the Occident the most remarkable thing about Moscow now is its exhibition of religiosity. The very reaction of emotion seems to be expressing itself in the open churches. It may be that I am underestimating the regular vitality of the popular devotion: but it is impossible to conceive that the amount and kind of worship now showing itself here can be a symptom of the Church's normal hold upon its devotees. It is one thing for the passer-by, of whatever rank or caste, to doff his hat when passing through the Redeemer's Gate; and it is quite another thing for people of every rank to jostle each other in the churches for place in order to touch the floor with their foreheads, or kiss superlatively repulsive relics of bone and hair, and to interrupt the traffic of the streets in order to do the same before the countless images exposed on every block of wall. And besides the matter of these devotions there is the manner of them. I am entirely unable to write out my sense that there is a certain unconscious fulness, a sort of pressure for utterance, a vehemence and intolerance in these worshippers here now which I have never seen in any customary and usual religious rite. Rome shows relics, and pronations, and elevations—but one never sees anything in Rome that is not listless, official, and formal, compared with this. One would expect this in the celebration of masses—still going on—for the victims of the horrible catastrophe of May 18, and their families; and I have already said that so soul-stirring an event may be an element in this general popular religiosity. But that was after all but an incident, an interruption of the programme, whose subsequent numbers went right on. The current of events carried off the dead; and the public only feel the whole occasion more poignantly because this visitation of death served to make the whole time more remarkable.

However that may be—whether this be the normal spiritual life of Moscow, the *Hauptstadt* of the Greek Church, or only a temporary reaction from the events of the coronation month—it shows in either case certain very painful aspects. In the first place, the profound unintelligence of the whole Greek Church practice must strike one. It seems to have lost even those elements of protest and reform which we should expect in the Greek, as over against the Roman Church, from the reading of history. Image-worship could not be more developed than here in all its forms and varieties. Especially do the people seem possessed with a sense of *idola fori*—to strain Bacon's phrase to a new use; gods of the market, the shop, and the highway. They make no discrimination, apparently, except that the Virgin seems to have the preference in number and size of diamonds and weight of silver. They bow to an ecclesiastical equipage, cross themselves before a museum case containing a metropolitan's vestments, and doff their hats at a suggestion of church architecture—all this with the same devotion shown before the real hand of St. Paul, the drop of John the Baptist's blood, a fragment of cloth once worn by the Virgin, or the sacred oil from the box with which Mary anointed the Saviour's feet. This lack of discrimination simply represents a stage of culture, and may be connected with another striking characteristic, i. e., the remarkable lack of æsthetic quality, which the whole Greek *Religionsordnung* seems to show.

Lack of æsthetic refinement, of beauty, of form in any shape, seems to me to place this Greek cult very low in the scale of human religious evolution. When the anthropology of religion comes to be written, there will be found, I think, a level at which the distinction made by the psychologists between "wonder" and "æsthetic reverence" will be recognised as well in the externals of the religious life. The images, pictures, architectural adornments—all the media of appeal, so to speak—must be such that the religious sense at each stage of its development will find in it its fitting stimulus and satisfaction. At the period of Wonder, before the mind gets to think away from the symbol to the spiritual Presence, even the symbol will show the absence of those elements which constitute ideals both æsthetic and religious. And we find in the place of proportion, harmony, meaning, simplicity, religious suggestiveness, only gaudy bulk, glittering jewelry, senseless *Schein*. The presence of this here is sickening, and becomes disgusting when its setting is also appreciated. The glittering gems on saint and virgin are often above the dirtiest of floors; the vows of the worshipper are uttered from the midst of indescribably filthy odors and fumes; the architecture is disfigured everywhere by crude and repelling brass

and silver trappings, and uncouth paintings; no further use seems to be made of the really fine vocal effects sometimes produced by the choirs to which no one seems to listen; and no instruments, of course, aid the impression to the ear. As an extreme instance of the sort of violent incongruity which is possible, I may relate that the celebration of the mass in the Cathedral of the Assumption three days ago was not sufficient reason for putting a stop to the din of hammer and saw made by the workmen removing the platform on which the Czar had crowned himself just before the altar. What I mean is that none of the more refined effects of quiet, solitude, meditation, individual surrender to a great whole of religious influences—none of these things seem to be involved in the worship given before the blazing masses of gold, silver, and precious stones to which the people bow. Psychologically their condition must be one of "wonder": I do not see how it can be one of æsthetic or spiritual feeling when the æsthetic is in every way so directly outraged.

And there is one other thing which is remarkable to the novice in the comparative study of ecclesiastical practices,—as all students of such topics will see the present writer to be,—one thing which I have, however, a better right to note for its own sake. It is the union of royal with divine symbolism, and the psychological conditions which such a union implies. I noted above the union of these two elements in the extreme case of the coronation ceremony. It can be seen in the very attitudes which the market-woman or the street-boy strikes when holding up the effigy of the Czar now on sale in the streets of Moscow. It is no more a question of patriotism in our Western sense of the term, nor a question of orthodoxy as our reformed theology defines it. It is much more primitive in its significance. It is, both in the case of the Church and that of the Czar, a question of social sanity, a matter of existence in the environment which requires and allows no distinctions such as the statement of these questions implies. With eternal condemnation in the next life, banishment to the mines in this life goes very well; and it is the same authority which decrees them both. Why talk about severity or justice in the case of either?

Supposing this to be the real mental state of the lower class of Russians, what an illustration it gives of material for the study of religious geology, material illustrating the lower and undifferentiated forms of human sentiment. It has often been said that evolution could be studied by means of the comparative investigation of peoples at different stages of culture, and something of it has been done; but I do not know that any one has suggested the study of the religious rites still alive for light upon the development and

differentiation of such sentiments as patriotism, social feeling, religious and ethical sentiment, from their common stock or stocks. It may be—to keep to the case before us—that both the “divine right of kings” and the “temporal power” of the Church have the same psychological justification, from an evolution point of view. The historical separation of Church and State may be looked upon as real evidence and symptom of the dawning of higher refinement and discrimination in social values. In other words, we do not have to resort to historical anthropology and the specimens of the ethnological museums for light upon the development of the human sentiments; we may study the different stages alive, so to speak, in the cults and rites of to-day. There are strata in the culture conditions of the world to-day, and the psychological anthropologist may theoretically put them together so that curves of progress of such sentiments as patriotism, religious feeling, respect for women, etc., may be plotted on a cross-section of the whole deposit—curves which intersect, flow together, or differentiate at definite depths and altitudes.

Of course such a science is difficult; but it has its safeguards. Anthropology, on the psychological side, is just now coming to the generalisation that different races and stocks show the same mental constructions—i. e., intellectual, sentimental, social, etc.—at parallel stages of their progress. Even philology is finding that homologies in roots and stems do not prove connexions between language, since language has in all cases the same psychology and the same vocal apparatus. The biologists are coming to a similar understanding in their principle of “determinate variations,” which perhaps has after all its ground in the mental factor in all the ascent of life. This principle which in the history of culture we may call that of “determinate moral variations,” serves as a constant test and check upon isolated lines of culture-history, as that say of the religious development of the Russian peoples.

Of course I attach no importance to the observations made above on the actual rites, etc., seen in the churches in Moscow and elsewhere in Russia; it is summer, the coronation has just taken place, the aristocracy do not attend the daily public mass. But that again does no hurt to my general reflexion. For a single people may show, in its different classes, several strata of culture; indeed, what else can caste distinctions be when looked at from an anthropological point of view? And we may have in a single civilisation a recapitulation of culture-history, which, when spread out in time, would represent the toils and upheavals of many social epochs.

But—to return to Moscow—I cannot put down my pen without one more reflexion, albeit of a less phil-

osophical character. Yet it is philosophical in a sense! We are told by some that a people's culture and philosophy may be traced by means of the special development of their sense-perceptions. The idealists—the Greeks—are visual, eye-minded, their best sense is sight; the realists—the Scots—are tactual; they have a firm sense of resistance; they react best to things of contact: and so on. If this be so, it may serve my reflexion to say that whatever the Russian culture be in its psychological roots, negatively one thing is safe—it is not *olfactory*! A Paris correspondent of a London journal recently wrote to his paper: “In Paris we have had a drought, a dreadful drought; and O, where is the committee on smells!” No one can remain many days in Moscow without sighing for the same committee, and especially *à Moscou après le couronnement!*

Moscow, June 20, 1896.

#### THE RAILROAD ETHICS OF MR. H. D. JUDSON.

IT IS A strange thing that wherever there is a chance to make mistakes men will make them, and will learn to avoid them only by experience. It is the evil consequences of foolish actions which are, upon the whole, the sole cure; and certainly there is no more reliable remedy. Thus, the farmer who exports grain and buys farming-machinery votes the protection ticket, and large classes of laborers whose interest it would be to be paid in money of the highest possible value, grow enthusiastic about the silver standard and abhor gold as “the money of the rich.”

In a similar way we find our large railroad corporations acting as if they were paid for making a propaganda for nationalising the railroads. The managers of railroads seem to concentrate all their attention on the improvement of railroad engineering, but forget the most important factor, viz., to ensure the future of their free development by demonstrating that private corporations can serve the interests of the public better than the government. The hatred of railroad corporations that prevails at present among the people can scarcely be exaggerated. With the exception of those who as shareholders are personally interested, the railroads have very few friends among the people; it is not impossible that there is not a single person in this country on whose assistance they could count in times of need. The reason is, that the managers of railroads regard railroading as a mere engineering business and are poor students of psychology. They do not consider that both their employees and the public are sentient creatures who can stand a good deal of maltreatment, but will in the long run resent slights and disappointments.

A few years ago Mark Twain told us in a pleasant

manner what he had observed on the railroads.<sup>1</sup> The American citizen must leave his rights behind him as soon as he enters the precincts of a railroad. He is not only obliged to pay high rates for tickets but is also inconvenienced in many ways, and is generally treated either as a suspected criminal or as an enemy, or at best as a piece of automatically moving luggage. The railroad officials, upon the whole, assume the air of policemen.

Having myself witnessed a railroad wreck during the Debs strike two years ago, I can say from experience that the anger of the disappointed passengers was aroused mainly against the railroad corporations, and in a less degree against the strikers. The idea that the railroad corporations suffered and were in a terrible quandary, appeared actually as a redeeming feature to the passengers in their awkward situations and gave rise to many humorous remarks.

Railroad agents ought to consider that every maltreatment of the public, be the man ever so unable to avenge himself, will in the long run come home to them in the shape of public discontent; and should another crisis arise, which under present conditions is sure to come sooner or later, they will get into greater and ever greater difficulties from which at last they will find it impossible to extricate themselves. Whether or not railroads will in the future remain private corporations depends entirely upon the treatment which both the employees and the public receive from the railroad managers.

This is a truth which almost everybody knows who has considered the subject, except, it seems, the managers of railroads themselves.

Yet there is a voice crying in the wilderness. A few days ago an article appeared in the *Railway Master Mechanic* which breathes another spirit. It is an abstract of a paper read before the Western Railway Club, April, 1896, by Mr. H. D. Judson of the C. B. & Q., the only railroad which during the Debs strike continued to run trains. Why they were able to do so under the most trying circumstances will find its explanation when we consider that it was conducted by men who thought like Mr. Judson. The article is very thoughtful, and if every railroad agent in the country would take it to heart, and read it as a faithful Christian would listen to a Sunday sermon, if he would read it, not once, but repeatedly until he knows it by heart and determines to apply its principles in his own life, it would be well. The article is of sufficient importance to deserve a wide circulation, and we therefore take pleasure in publishing it in full.

Mr. Judson's address reads as follows:

"The system of discipline which obtains on the railroads of this country to-day is the one relic

of the practice of a generation ago. We have advanced in all other respects. In the construction of railroads the needs of the public have been met and discounted for years to come. In all other matters affecting transportation, railroads have kept abreast of the times and in harmony with the progressive spirit of the age, but in the management of men they seem unable to advance beyond the point from which they started when railroading was in its infancy.

"Some of the foremost schools and colleges of the country have adopted what is known as a self-government system of discipline; a system which appeals to the intelligence and sense of honor of the pupil. Our transportation lines in whose employ are hundreds of 'children of a larger growth,' still cling to a system which savors too much of the master and man idea, and, in the opinion of some, has nothing to recommend it but its age.

"We have made more progress in our methods of dealing with things than with men. We have improved our tracks till we have a road-bed and rail section capable of sustaining the heaviest and fastest traffic; we equip our lines with the latest improved and most powerful locomotives; we furnish the public with the most luxurious of coaches for their personal use, and with cars adapted to all classes and kinds of freight; we transport passengers and freight at a cost below that of any other country and at a speed of which the earlier builders of railroads never dreamed. But what are we doing for the improvement of the employee on whom the integrity of our service depends?

"We spend considerable sums for laboratories in which to test the materials which are to be used in construction and repairs; we know the history of every bit of wood; the wearing qualities of our paints and oils; the tensile strength of each piece of iron or steel; we keep careful watch of the working of every new device, noting its performance with the utmost anxiety; but what do we know of the men we employ? How do we satisfy ourselves of their fitness for the work, and, once in the service and charged with responsibility, what do we know of their habits and their tendencies? Employees are too often selected in a haphazard way by the head of a department who has need of his services at once with no reference to a higher purpose than present needs.

"More thought should be given to the capacity of the man to fulfill higher duties when called. However good a fireman you may think a man will make, if you are satisfied he has not the capacity to become a competent engineer, don't employ him. A man may be strong and nimble enough to do duty as a brakeman, but if he has not the making of a good conductor in him, don't engage him.

<sup>1</sup>"Travelling with a Reformer," *The Cosmopolitan*, December 1893.

"Being once in your employ, see that opportunity is given him to fit himself for advancement. What is our practice? Do we keep in touch with our men? Do we counsel and advise? Do we aid and encourage? Do we acknowledge and approve everything meritorious, or do we simply discipline them for their shortcomings and leave them to be taken care of by other and different influences? And speaking of discipline, how is it administered? Do we inquire carefully into each offense? Do we consider the record of the offender, giving him credit for the good service he has performed? Do we intelligently weigh the effect of the discipline on the service and on the individual, or is the discipline prescribed by a subordinate who is sometimes arbitrary and tyrannical and who, rejoicing in his power, uses it to wound and humiliate?

"Do we not, all of us, know of good and true men who have been well nigh ruined by unnecessarily harsh treatment at the hands of some bumptious official? Do we not know of others who were going wrong in a way that would lead to their dismissal and perhaps their ruin, who have been reclaimed and set aright by the kindly, considerate interest shown them by a superior?

"What is the object of discipline? Clearly to improve the service. The only way to improve the service is to improve the men. Are they being made better by the system which obtains? Obviously we have a higher grade of men than we had twenty years ago, but is the improvement not rather in spite of our discipline than by reason of it? The man who early learns that harshness is less powerful than kindness in commanding the services of another, will have best success with his men. Chastisement is too often regarded as proper discipline. Too many men in charge of others seem of the opinion that the only way a man can be taught is to be made to suffer. 'Touch his pocketbook,' says one, 'and he will not repeat the offense.' Rather, it seems to me, should discipline be educative. And if this is true, is not our system wrong? Not that our discipline is too strict or too lax. It is both. But the system, it seems to me, is defective.

"A man or a boy enters the shops of a great railroad and becomes at once a part of a great machine. Nobody notes his coming or his going. Nobody notes that his work is good, that he is sober and industrious, though quiet and retiring. Some day he ventures to suggest to his foreman an idea which he thinks is good. He is told to attend to his work and not concern himself with something beyond his province. Naturally diffident, he is easily crowded into a corner, where he remains. He becomes indifferent and mechanical, takes no thought to surrounding con-

ditions, but plods on because he must, working for the whistle and the pay car.

"He might have been encouraged to make suggestions and have become a more valuable man, but his foreman, from ignorance, jealousy it may be, or a desire to show his authority, or possibly simply from a lack of knowledge of human nature, holds him down. Of course, there are 'Some men like some trees who agree with any soil, who grow and thrive in spite of blight or neglect and under all treatments,' but unless he have unusual pluck and courage and the skin of a pachyderm, he will lose heart and receive a serious set-back.

"He grows old in the service. He becomes unable to perform as much as he once did. He is discharged to make room for a younger man. What with buying a home and raising a family he has been able to save but little. He is now old, without work and without means. What an inducement for good men to engage in railroad work.

"Perhaps he goes into train or engine service and in course of time comes to take charge of a locomotive or a train. He runs for years without trouble or expense to the company, when one day he is involved in an accident which costs considerable money. He is called before the superintendent or master mechanic, or both. The master mechanic is very busy and anxious to get back to his shops. The superintendent's liver is working badly. They are both irascible, and the man is summarily disposed of by being sentenced to thirty days—not hard labor, better in many cases, if it were—but thirty days enforced idleness. For with all our progression we have not progressed beyond the old-fashioned way of punishing for accidents. Thirty days in which to go and come at will, degraded before his family and his fellows. Thirty days for the street, perhaps the saloon and the gaming table. The thirty days has cost him one hundred dollars, more or less, though profiting the company nothing, and he returns to work with a feeling that he has been unjustly treated, and nursing his wrath against the day when trouble comes to the hated corporation. Nothing can be worse for company or for men than unrestrained power in the hands of a passionate or narrow-minded man. One subordinate with a quick temper and a sharp tongue, who thinks more of showing his authority than of keeping good men satisfied, can sow more discord in a minute than the most diplomatic manager can eradicate in a year.

"I venture nothing in saying that half the strikes which railroads have suffered might have been averted by more considerate and intelligent treatment of employees by those in immediate control over them. I go farther and say that, in my opinion, if heads of departments were more broadminded and level-headed,

used more moderation, appealed more to reason and less to force, the older and more conservative labor organisations would exhibit a more tolerant spirit, and the younger and more pernicious ones would die of atrophy.

"It may be, in the case cited above, that a fair and impartial investigation was held and the man given every opportunity to present his side of the case. It may be that the official was tactful and courteous in his treatment. In that case there need be no sting with the sentence. It may be he had notions of his own about suspending the man, but something had to be done, and all the wisdom of railroad managers has, as yet, devised no scheme, at least has put into general practice no scheme more rational than depriving a man of his wage and subjecting him to enforced idleness.

"A few of the smaller lines and at least one large system in the East, one important Western line and certain divisions of others have put into effect a system of disciplining men which does away entirely with suspensions. There are other features, each one of which is an innovation, but the abolition of suspensions is what distinguishes the plan. On one road where the system has been in effect since June, 1894, the testimony of both officials and employees is to the effect that it works exceedingly well.

"One superintendent posts upon a bulletin board a summary of each case investigated, with the discipline imposed. Another keeps a debit and credit account with each employee in which their good deeds are recorded as well as their lapses from good practice. Another gives a reward to an employee whose record for a year shows clear. It would seem as though it were only right to commend meritorious service as well as to condemn that which is reprehensible, but I can understand how it might be difficult to do this where a man's good record consists not in having done anything conspicuous or particularly noteworthy, but is simply perfect, through uneventful service.

"One superintendent who is practicing the new system says, referring to the difficulty in determining how to credit a man for his good deeds. 'At least once a year a complete investigation on "round up," as it may be termed, of every man's record is to be made. This is either by an examination of the man himself on train rules, bulletin instructions, etc., or inquiring among the men's superiors as to his work and general competency as exhibited during the previous year. This gives an opportunity of putting down on the record how the man has passed on examination or how he stands in the opinion of his superiors, as, for example, he may be said to have passed or to stand very well, well, or fairly well, poorly, or even

badly.' This looks like a sensible way of arriving at it.

"I ask the club should we not have some well-defined system? It may not be possible, perhaps not desirable, to bring about absolute uniformity of discipline, so much depends on the circumstances and on the man, but general principles can be laid down. The management can say what may be done and what may not, and these instructions will leave considerable latitude for the superintendent or department head.

"It is not practicable to prescribe in advance just what punishment shall be meted out to each man for each offense. Is it not true that what is good discipline for one would be bad for another, the offense being the same? No man who studies human nature but appreciates that what is meat for one is poison for another. The employee who is self-willed, obstinate, and destructive cannot be managed in the same way you manage one who is conscientious and desirous of approval. And again are not some of us led into discriminating for or against certain classes of employees? I am persuaded that men are sometimes disciplined for belonging to certain organisations, and at other times the fatal error is made in disciplining one who belongs to no order more severely than we would one high in the councils of organised labor. Neither race, creed, nor condition should ever govern in the enforcement of discipline.

"It is desirable to have the superintendent or head of department in close touch with his men. It is desirable to have perfect confidence between them. It is the testimony of those who have tried the new system that it conduces to this end. It is desirable to have employees feel free to inform officials of anything they may see going wrong or to suggest anything which, in their opinion, will improve the service, and if the scheme of discipline mentioned above shall have no other effect it will serve a good purpose.

"One way to have more conscientious men is to have more conscientious officials who know their men and appreciate their fidelity to duty. We cannot too strongly insist that investigation shall be thorough and fair and impartial. This plan involves closer application and closer study of individuals on the part of those who manage men. It will require patience and fortitude, but this will be repaid by the better knowledge of their men which will result.

"I trust it will not be inferred that I favor a less strict discipline. Far from it. I am not at all sure that discipline should not be more strict in many cases, but discipline may be strict without being harsh or oppressive, and I ask the club, is not the present system wrong and the manner in which it is too often prescribed an injury to both company and men? Of

course, employees are to be discharged under the new plan as they are now, for flagrant violation of rules, for dishonesty, for intemperance, disloyalty, or insubordination, or when the superintendent, after a careful study of the man and his work, believes him too indifferent or too incompetent for the company's interest.

"Every railroad has in its employ men who have no qualification for the positions they hold and no reasons for holding them except their age in the service. The record shows them to have been suspended time and again, they having never done anything quite bad enough to merit discharge. Each suspension is held to have expiated the offense and so they remain to the detriment of the whole service. It would be better to be relieved of such men. Under the new plan when a man's suspensions (which he does not serve) have reached so many or so much he is discharged, and the necessity for future action of this kind is minimised by the greater care which is to be used in the selection of men. Discharging a man who has served the company long, even though not particularly well, is a serious matter, and before his case is decided it should be carefully reviewed by some one from whose decision there can be no appeal, and once discharged he should not be re-employed.

"Abolition of suspensions and the other features of the improved system are not the only means necessary to bring railroad employees to the highest standard of efficiency.

"Corporations ought to do more, it seems to me, in the way of providing attractive rooms with congenial and beneficial surroundings at division points, or wherever large numbers gather. This will have the effect of keeping many a man from being led into temptation, and an occasional plunge into a clear pool will give him that condition 'next to Godliness' which is so much desired. An insurance which provides against sickness or accident ought to be obtained on every large system and be participated in by both company and men; and it should go farther. If we expect those who enter our service to make a life work of it, we ought to assist them to provide for their old age and their dependence when they are gone. A fund should be established for this purpose to which, of course, every employee who expects to benefit by it, should contribute.

"The railroad manager of to-day has to deal with as serious problems as ever puzzled mankind and has enough to engage his time and his abilities without any contention with his men; and railroads have need as ever before of the co-operation of their men. Nobody needs to be told that an intense prejudice exists against corporations; oftentimes blind and unreason-

ing, but none the less potent. Many influences are at work to discredit railroads and deplete their revenues. Our own employees are often found identified with movements which result in embarrassing laws, and supporting men who base their claim to office on their hostility to railroads. Sometimes this is from ignorance, sometimes from a desire to 'feed fat some ancient grudge.' We wonder at it, and it is strange and inconsistent, but is the employee more at fault than the official?

"Sometime we shall see an organisation of railroad men which will be all powerful and effective for good. It will be composed not of employees alone, organised to force concessions from railroads which they can ill afford to give, but an organisation of employees and officials whose object shall be to protect themselves against unfriendly legislation and against all the forces that war against their mutual interests. Sometime railroad men will understand that it is only as their employer is prosperous that they can hope to be. Sometime they will learn that the designing politician who seeks to array the people against the railroads for selfish and partisan purposes, and the walking delegate whose chief function is to foment trouble and incite disorder, are not his best friends. But this will only come when railroad officials have demonstrated to their employees that they have an interest in them and a genuine regard for their welfare. It will only come when the doubt and distrust which exists on both sides shall be replaced by something like perfect confidence.

"The superintendent who looks upon his division as a kingdom and himself as the ruler thereof, will regard this condition as a barren idealty. The manager who meets his men only when trouble arises and then regards them as conspirators, may think of it as an 'iridescent dream,' but the man who keeps close to his men, who believes in them and teaches them by his example to believe in him, knows that a closer relationship and a more perfect confidence is possible.

"In bringing about the era of greater friendliness on the part of the people toward railroads, which must come if transportation lines are to be allowed to earn sufficient to maintain the present excellent standard of efficiency, railroad employees are to play an important part. When they come to feel that friendship which has been defined as a community of interest, they will be a power for good.

"Many believe that a system which will provide for a more careful and systematic selection of employees, a more rational discipline while in the service, and a wise arrangement for their support when by reason of old age or infirmity they are incapacitated for work, will go far toward bringing it about."

CORRESPONDENCE.

ANTI-CHRISTIAN.

To the Editor of *The Open Court*:

I would like to be allowed to make a few remarks, as briefly as possible, upon some statements of Dr. Carus in *The Open Court*, No. 458, in an article or comment entitled "Not Anti-Christian." There we read: "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. . . . 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." Now I wish to ask Dr. Carus, What did Christ distinctly and positively teach that he accepts because it agrees with scientific truth? Can he give us the extracts from the Gospels that fulfil these conditions, and if there is nothing in these so-called sacred writings that show the "divinity of verifiable and provable truth," are not these writings all man-made and most of them by ignorant and credulous men, who were not only non-scientific but considered all worldly knowledge as vanity? I sometimes think that if Dr. Carus could see how little there is in the so-called Christian system that he can really accept in good faith, he would not be so anxious to put the new wine of "verifiable and provable truth" into the old bottles of superstition and credulity.

GEORGE WARREN.

[Christ<sup>1</sup>, the Anointed One, is to the Christians the God-man, the ideal type of divine perfection in man. The word is a title, a designation, not a name. It performs the same function in Christianity that the title Buddha, "The Enlightened one," does in Buddhism. Accordingly, Mr. George Warren's question, "What did Christ teach?" etc., ought to be: "What did Jesus teach to deserve being regarded as Christ?"

Jesus said and taught a number of good things. His doctrine of love, his blessing on those who suffer for righteousness' sake, various parables of his, etc., etc., have exercised an enormous influence for good upon the evolution of mankind. Thus he has become to many millions of yearning hearts the Christ, the Messiah, the Son of God.

In the article to which Mr. Warren refers I insisted upon making a difference between Jesus and Christ. The belief in Jesus as an infallible guide is Jesuism; the aspiration of realising the Christ-ideal is Christianity. Jesus inaugurated the movement which goes by the name of Christianity; he was the teacher of Christianity, and the Christian character looks up to him as the pattern and the prototype of perfection. What Christian dogmas assert about Jesus, his miracles and bodily resurrection, is a matter of great concern to those who have embraced Jesuism, but is of secondary importance in Christianity. Jesuism is a stepping-stone to Christianity; Jesuism is the connecting link between paganism and pure religion; and I declared that I sympathise with those aspirations in the Christian churches which would change the traditional Jesuism into Christianity. The historical development leads through a belief in miracles to a reverence of pure truth, not only in religion but also in science. Astrology has become astronomy, and the religion of miracles will by and by become the Religion of Science.

The Religion of Science is not anti-religious; it is not anti-Christian, not anti-Mosaic, not anti-Buddhistic, not anti-Moham-

<sup>1</sup>The words Christ and Christian were first used in Antioch, where the Apostles at once interpreted Christ to be a translation of Messiah. Thence it spread over all the congregations of the disciples and became finally the shibboleth of the new movement.

edan, not anti-Confucian. Its purport is to let the religious truth of every religion become manifest. The Religion of Science, therefore, favors a broad exchange of thought among the adherents of all creeds. It endorses the plan of a Religious Parliament, and in a Parliament it will not assume the attitude of hostility toward any one of the various religions, but as their friend, as one who believes in the sanctity of the aspirations for truth. The Religion of Science, as a matter of fact, must be critical; it must reject errors; it does not look upon all creeds as alike good or bad; it discriminates, but, while rejecting errors, it would preserve the religious endeavor, would promote good-will among all and toward all, would respect the sentiments and hopes of all aspirants for truth.

The Religion of Science believes in missions; it believes in the propaganda of truth, and would encourage every one to make a propaganda for his peculiar conception of truth. For truth can come to the front only when endeavors are made to promote it.

Missions can be carried on in a spirit that is just, fair and brotherly, and in a spirit that is narrow, unjust and overbearing. The Religion of Science favors a friendly exchange of thought. There is no use in branding others as "ignorant and credulous." Those who believe in the provability of truth—that is to say, in science—do not scold, nor do they use harsh language; they listen patiently to that which others have to say on the subject, and offer their own opinion. They are glad to recognise the truth wherever they find it; nor are they anxious to have the last word in a debate; for they do not quarrel, they discover; they do not dogmatise; they present their views; they do not seek their own; they contribute their share in the search for truth, and in doing this they cherish the confidence that the truth is strong and will in the end always be vindicated.—P. c.]

NOTES.

At the Congress of Geologists in Chicago in 1893, Prof. Joseph Le Conte opened the discussion "Are There Any Natural Divisions of the Geological Record Which Are of World-wide Extent?" He now issues a paper entitled *Critical Periods in the History of the Earth* (published by the University, Berkeley), which is an amplification of the views he advanced on that occasion. Like all the publications of this distinguished scholar, it is full of sound ideas and views, simply and appositely expressed.

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CONTENTS OF NO. 468.

MOSCOW AFTER THE CORONATION. PROF. JAMES MARK BALDWIN..... 5023

THE RAILROAD ETHICS OF MR. H. D. JUDSON. EDITOR..... 5025

CORRESPONDENCE.

Anti-Christian. [With Editorial Remarks.] GEORGE WARREN..... 5030

NOTES..... 5030