

and so far as possible to the church, which is all but essential, say, penessential, to it, he will cast aside that religious timidity, that is forever prompting the church to recoil from the paths into which the Governor of history is leading the minds of men, a cowardice that has stood through the ages as the landmark and limit of her little faith; and will gladly go forward, sure that truth is not split into two warring doctrines, and that any change that knowledge can work in his faith can only affect its expression, but not the deep mystery expressed.

Such a state of mind may properly be called a religion of science. Not that it is a religion to which science or the scientific spirit has itself given birth; for religion, in the proper sense of the term, can arise from nothing but the religious sensibility. But it is a religion, so true to itself, that it becomes animated by the scientific spirit, confident that all the conquests of science will be triumphs of its own, and accepting all the results of science, as scientific men themselves accept them, as steps toward the truth, which may appear for a time to be in conflict with other truths, but which in such cases merely await adjustments which time is sure to effect. This attitude, be it observed, is one which religion will assume not at the dictate of science, still less by way of a compromise, but simply and solely out of a bolder confidence in herself and in her own destiny.

Meantime, science goes unswervingly its own gait. What is to be its goal is precisely what it must not seek to determine for itself, but let itself be guided by nature's strong hand. Teleological considerations, that is to say ideals, must be left to religion; science can allow itself to be swayed only by efficient causes; and philosophy, in her character of queen of the sciences, must not care, or must not seem to care, whether her conclusions be wholesome or dangerous.

RELIGION INSEPARABLE FROM SCIENCE.

THERE is no limb or organ of the human body which is entirely separated from the rest or leads an independent existence; and in the same way, there is not one action or operation or domain of operations in man's being which can be regarded as disconnected from his other activities: for man's entire activity constitutes one interconnected whole. Thus, when we speak of science and religion, of art or of ethics we create certain artificial boundaries more or less definitely determined, but which do not constitute separate domains.

Science may briefly be characterised as the search for truth, and religion as a certain conviction regulating our conduct. Now whenever the result of thought or inquiry is of such a nature as to be a conviction which

serves as a norm of our moral life, a scientific idea has become a religious ideal.

Says Professor Peirce:

"Teleological considerations, that is to say ideals, must be left to religion; science can allow itself to be swayed only by efficient causes; and philosophy, in her character of queen of the sciences, must not care, or must not seem to care, whether her conclusions be wholesome or dangerous."

Certainly, when we search for truth we must not approach a problem with a foredetermined conclusion. Scientists and philosophers must make their inquiries without any anxiety about the conclusions to which their results will lead. In this way alone truth will be found. But to say that "teleological considerations," that is to say, ideals "must be left to religion" is in so far incorrect as we cannot dispense with science as a critic of our ideals. We cannot by mere religious sentiment determine whether or not an ideal is truly feasible, practical, and advisable. There are some ideals so-called which closely considered are mere dreams or mirages, and to pursue such will-o'-the-wisps would not only be a loss of time but might even lead us into danger. If there is anything that must be subjected to the most rigorous critique of an unbiased inquiry into truth, it is our teleological considerations. If our purposes, plans, and ends are not in concord with the real state of things, we shall soon find our position to be very difficult. And this is true not only of our business enterprises when we attend to affairs which seem to concern merely ourselves and our own well-being, but also and even more so of our religious convictions which serve us as guides for the regulation of our moral relations to our fellow beings and to mankind in general, including the future of the human race.

We can nowhere, neither in practical life nor in our religious sentiments and convictions, dispense with a rational inquiry into truth; that is to say, religion is inseparable from science.

P. C.

THE DEMOCRATIC IDEAL IN LITERATURE.

BY CHARLOTTE PORTER.

AN important discovery has been made within this century by writers of history. The discovery consists in the recognition that the "personal adventures of kings and nobles, the pomp of courts and intrigues of favorites," "drum and trumpet history" in short, is not so vital a subject for investigation and record as the manifold quiet, common incidents of that "constitutional, intellectual, and social advance in which we read the history of the nation itself."

A corresponding discovery awaits recognition in literature. In the coming of the people to their own in literature, as in government, consists the real eventfulness of the time. If literature is to deal with this it must paint it in the imaginative glow that belongs

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THE OPEN COURT.

A WEEKLY JOURNAL

DEVOTED TO THE RELIGION OF SCIENCE.

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OPEN STILL!

BY F. M. HOLLAND.

THE World's Fair had been closed for three successive Sundays, before the gates were thrown open, on May 28, to more than a hundred thousand orderly and well dressed people, who crowded even the broad aisles in the great halls. It was the plain desire of great multitudes to enter on previous Sundays that secured this opportunity at last. The only obstacle in their admittance from the first was a contract with Congress, which may possibly oblige the managers of the Fair to forfeit a sum estimated at but little less than \$2,000,000. This would be the heaviest fine ever levied upon Sabbath-breakers anywhere. It is also threatened that the gates will be closed on subsequent Sundays; but a Chicago judge has decided that the Sabbatarian contract had previously been broken by Congress and cannot be enforced. Judge Stein also refused to admit the plea, that the Fair ought to be closed because this is a Christian nation, and held that position "clearly untenable in a country of religious freedom." Whether our country really is so might, however, have been doubted by those who saw on May 28, the government building and other national exhibits closed and guarded against the people. The stars and stripes, too, were forbidden to be hoisted in prominent places. To carry out fully the pious intentions of Congress, our flag ought now and henceforth to bear this national motto, in big black letters "To be kept hauled down every Sunday." I wonder what has become of the little boy who was asked in Sunday-school, in 1861, what he thought the best text in the Bible, and answered, "If any man tries to haul down the American flag, shoot him on the spot." There has been much discussion about what is to be selected as our national flower; and the principal difficulty has been to find something really ornamental and not in the least sectional; but all such attempts must be given up. It will be impossible to find any flower which is so distinctively American as to keep closed every Sunday. No blossom wicked enough to break our national Sabbath need apply.

The question now before us is how far our government ought to interfere with our individual liberty, in

order to encourage Sabbatarianism. The Fair is not carried on for private profit, but for public benefit, especially in encouraging art and manufactures in our own country. It has deserved all the state and national aid which it has received. It is too good a place to be closed, Sunday after Sunday, either against laborers who cannot afford to go on other days, or against visitors who are thus obliged to lose the benefit of part of the time which they spend at Chicago. This amounts to being forced to pay a Sabbatarian tax. Other visitors who could have afforded to visit Chicago for two or three days, if they could have entered the park on Sunday, have been kept away. In these and other ways, the stock-holders have suffered heavy pecuniary loss; the exhibitors have failed to receive all the remuneration they might have had; and the philanthropic objects of the enterprise have not been attained fully. All this Congress has done without even trying to find out whether it was acting according to the wish of the majority of the citizens. How that majority really feels may be judged from the admission of the Presbyterians, in the General Assembly this year that, "The friends of Sunday closing have received little or no aid from the secular press." What they have received from the best representatives of public opinion is almost unanimous censure.

Our national Constitution says that "Congress shall make no law respecting an establishment of religion"; and a treaty which is part of "the supreme law of the land," declares that "The government of the United States of America is not in any sense founded on the Christian religion." These guarantees of national impartiality should not be set aside in deference to sectarian clamor. They are founded on a great principle which may be illustrated by the following story. A business firm in New York, composed of three Jews and a Presbyterian, once got possession of a valuable horse in payment for debt. The Presbyterian wished to have him sold, but the Jews preferred to have him kept and used by all the partners in turn; and this was decided by a majority vote. The next question was when each man should take his turn; and the Presbyterian said, "My religion does not allow me to ride for pleasure on Sunday, and the only time

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combined cannot control, the direction which industrial evolution shall take. The well- or ill-being of society rests, therefore, exceptionally in their hands. This makes their responsibility paramount.

As yet they have not recognised their responsibility, and they have done nothing with their opportunities. But the responsibility cannot be evaded any longer. The time has come when the social problem must be solved, and the industrial power and position of the capitalists require them to take the lead in solving it. They must do this by the individual initiative which we all so prize, not by leaving it to the impersonal, irresponsible "social system" to evolve progress and improvement without help.

It is not difficult to see how this important move can be taken. A convention of the capitalists of the country should be held next fall for the purpose, and continued annually. To prepare for the convention, the capitalists of every city and town should meet to consider the problems and to organise representative committees to arrange practical measures for the congress. These meetings should be monthly,—all the capitalists of the city, in organised association, being their basis. They should invite before them workingmen and women of every type, as well as special investigators, to hear their views and obtain suggestions.

The convention should sit at least a week. It would be better to continue a month, so that successive delegations of capitalists might attend and the plans be made wider, wiser, and completer.

The ablest experts on the social situation should be requested to prepare addresses and outline policies, in order to make the congress to the fullest degree instructive and practically effective. Committees of action should be appointed to take immediate steps, in conjunction with the capitalists, to relieve the most pressing evils of the industrial system. They would rely upon the local associations of capitalists to second and execute their proposals. Able men would take hold of organisation, and details and fuller plans would soon unfold themselves. It is easy to see that the whole labor controversy would be placed on an absolutely new footing as soon as this was done, confidence replacing hostility. This is the American way of solving the most weighty questions of the age, or of modern centuries. No example in the world could be truer to American traditions, nor given at an apter time than in this year of Columbian celebration.

Let American capitalists and leaders of thought and action bring the plan to realization without waiting.

[Comments by Gen. M. M. Trumbull may be looked for in the next number.—Ed.]

ANALOGY BETWEEN RECENT CHANGES IN THEOLOGY AND PSYCHOLOGY.*

To the Editor of The Open Court:

A Friend writes as follows:

"The true evolution will be not, as W. K. Clifford said, to lose the Great Companion, but to feel vivid and loving companionship with the total and spiritual meaning of all nature, and especially with all goodness at every moment and in every act.

"For anything we know, this pathetic yearning for a personal God may be a transitional state of mind; and the transit may be towards powers and ideas—of which many living men may feel the beginnings, like young wings shooting from their shoulders,—which may render communion with the Good Spirit seen in laws and making for righteousness, quite as real and emotional as special prayer for special providences or special graces has ever been."

So much for the change in theology. The evolution in psychology, though hitherto much less studied, is marvellously similar in character: the abdication of the central ego; the conformity of

* "The Religion of Science, a Catechism.—The Soul." (The Open Court, No. 296.)

the developed ego with the ego which obtains throughout nature down to the molecule and the atom, in which the individual is not a nucleus possessing the properties of the molecule or atom, but their respective sums of properties taken together.

The two conceptions seem inseparable. Yours,
HENRY H. HIGGINS.

COGITO ERGO SUM.

To the Editor of The Open Court:

Dr. Dreher, in his letter published by you May 18, says:

"Descartes's mistake is that he gives the axiom *cogito ergo sum* the form of a syllogism."

It is true that in the "Principia" Descartes appears so to regard the consequence. But that can only be regarded as a negligence of expression; for in his "Meditation" II, he had taken care to avoid saying that; and in a subsequent letter to Clerselier he expressly says:

"Je pense, donc je suis, ne suppose pas la majeure, Tout ce qui pense existe."

The position of Descartes is that the mind proceeds from the recognition of *cogito* to the recognition of *sum*, by a clear act of perception, sure and irresistible; and that it is to no purpose that it is called illogical, because the movement of thought in question long antedates logic. I do not myself mean to defend this; far from it. I only wish to state the historical fact.

C. S. PEIRCE.

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I may be wrong; I often am, but I feel sure that the policeman on that beat, all the passers by, including a dozen hoodlums, and alas! a young woman residing on West End Avenue, and to whom my unbelieving friend is tenderly attached, will bear me out in saying that he created a sensation.

CORRESPONDENCE.

THE BASIS OF DUALISM.

To the Editor of *The Monist*:

WHILE thanking you for the review of my pamphlet "Der Materialismus, eine Verirrung des menschlichen Geistes, widerlegt durch eine zeitgemässe Weltanschauung" in the last number of *The Monist* (April, 1893), I take the liberty to make, in the interest of the subject, the following remarks:

It is well known to me that Kant regarded the sentence "*cogito, ergo sum*" as a fallacy; and this is the reason why (on page 54, footnote 8) I expressly remark that "We must not pass over in silence the fact that such men as Hume and Kant, we are sorry to say, regarded the ego as a sum of spiritual activities. The ego has to be regarded as the vehicle of these activities, and consciousness is, strictly considered, only an activity of the ego."

Descartes's "*cogito, ergo sum*" means to me nothing but that the thinking ego assumes its existence as a fact which is guaranteed by our self-consciousness.

Nothing is at the start more certain, when I attempt to investigate something by reflection, than the fact that the ego exists. There is no "it thinks," but an "I think." Taking issue with your statement in the review, I have to add that, strictly considered, we should say "the lightning lightens," and not "it lightens." Every activity demands a something from which it proceeds.

This being a fact which to me is beyond all doubt, I cannot surrender my dualistic world-conception which in the course of my argumentation is a necessary consequence of this axiom.

Descartes's mistake is that he gives to this axiom, "*cogito, ergo sum*" the form of a syllogism.

In this sense I maintain, on page 66 of my pamphlet, "Descartes's axiom, '*cogito, ergo sum*,' is and remains the unshakable foundation of all thought. When we deny this fundamental certainty everything falls. If I am not, what do I know of the All, what do I care for it?"

"Let me add that with Dühring I do not consider in this motto of all true philosophy an abbreviated syllogism, but the immediate expression of certainty which together with the act of thinking postulates the thinking subject as given. Matter of whose existence the materialist is convinced from the start, because his senses make its existence appear to him as possessing immediate certainty has a claim of existence in the eyes of the criticist, only on the account of the ego which on the basis of its perceptions cannot help concluding that matter exists, and which is constantly conscious of the fact that an unconditioned reality is to be attributed to our sensations and ideas."

Will you kindly publish this letter or inform the readers of your periodical concerning its contents?

Respectfully Yours, DR. EUGENE DREHER.

[Dr. Dreher is consistent. His dualism is thorough-going. There is the act of thinking and the ego which is the bearer of conscious thought; there is the act of lightning, and that something which does the lightning. There is the thundering and the thunder which does the thundering, etc. He to whom this duality is an indubitable fact cannot escape dualism. Dualism is an inevitable consequence of this postulate.—Ed.]

NOTES.

The Prang Educational Company has published a handy little volume of one hundred and eighty-seven pages, entitled "Suggestions for a Course of Instruction in Color for Public Schools, by Louis Prang, Mary Dana Hicks, and John S. Clark." This little book is intended to be a help to parents and teachers in their attempts to develop the perception, appreciation, and enjoyment of color.

Two fundamental ideas of the book are new. First, the book proposes an ideal color-unit, and second, it introduces a method of investigating the color-perception of the child as the starting-point of color instruction. The authors propose a new color-unit as the embodiment of all pure color. Hitherto the solar spectrum has been used for purposes of defining colors. The solar spectrum, however, is incomplete, as it lacks a series of blues found in nature, that can easily be supplied. Nature nowhere gives a complete color-unit, and thus Mr. Prang regards it as necessary to construct an ideal color-unit as the basis of color instruction. While formerly colors were given to the child arbitrarily, without any consideration of his power of color-perception, Mr. Prang's little book presents a course of exercises leading to a knowledge of color, through the development of the color-sense.

The book contains, besides many other helpful plates and illustrations, two charts showing the standard normal colors according to the Prang system.

The work of this book and all it implies, is apparently a work of love, for everything is finished with great care and diligence. As it is intended to serve as a text-book for public schools, we expect that the price will be very moderate.

It is certain that no one else in the United States can be better fitted to present us with a school-book in color instruction than the Nestor of Art Publishers of our country, Mr. Louis Prang.

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