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NOTICE.

The July Number of the HUMANITARIAN (Vol. III. No. I.), will be issued in usual Magazine Form (10 x 7 in.). The amount of reading matter will henceforward be considerably increased.

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IN the December number of the HUMANITARIAN we said that as regards marriage the legal ceremony has been made the social standard of morality. Plays are passed by the public censor in which the characters are made to talk of selling themselves for money, provided they go through the legal ceremony. Plays are condemned which turn on the bartering herself by a woman without the legal ceremony. To us, it is as immoral that a man should talk of legally selling himself to a woman for her money as that he should discuss doing so without the ceremony; but in this moral age the legal ceremony is all that is required. The young and beautiful mate with the infirm and diseased; if they observe the conventional standard of the legal ceremony, they are good; if they mate without it, they are bad. Among the rich, etiquette has set up so many obstacles and so many deceptions to prevent men and women from acquiring before marriage a correct knowledge of each other's true character, physical and mental, that we need not wonder at the constant activity of the Divorce Court.

Marriages among the well-to-do classes are often social or commercial partnerships, for the purpose of increased importance in the ranks of fashion, or for amalgamating handsome fortunes into one splendid inheritance. Can such marriages be said to be made in heaven? Again, many actions are permitted under the cloak of the legal ceremony which are considered highly immoral without it. Many a woman marries for a home; the man may be indifferent, or even objectionable to her. A lady confessed to us some time since: "I married for a home; I dislike my husband, but I submit to him for my food and clothes; what unfortunate does more? The law throws about me a cloak of respectability, but at heart I am no better than they are."

We by no means wish to do away with all standards of morality with regard to sexual relations. That the interests of society as at present organised render necessary some formal contract in evidence of marriage, is not to be denied; but our object is to establish a standard which would exalt the purpose for which marriage was instituted. We hold that all marriages are highly immoral which have as a result imperfect and deteriorated offspring. We maintain that when the church solemnizes a marriage of the unfit, it perpetrates a crime. Further, though legally married to a drunkard, an epileptic, or otherwise unfit individual, a woman perpetrates a crime, if she continue to have children by such a husband, in spite of the fact that the law sanctions such an action, and the church says: "Thy desire shall be unto thy husband and he shall rule over thee." So long as the legal ceremony is the accepted standard of morality in sexual relations, we cannot hope for improvement along scientific lines.

It is often said that if the legal ceremony as the standard of morality be abolished, every man who is tired of his wife will leave her for another, or when she becomes old she will be replaced by some younger and prettier woman: but our view is, that if the financial dependence of woman on man be abolished, those men who could not exercise self-control, or who were not actuated by high ideals would be weeded out by the operation of sexual selection. Give freedom

of choice to woman by making her procreative function independent of, not subservient to, her daily wants, and then will be bred a better race of men.

Until the question of scientific propagation is divested of its mystery, and discussed from the pulpit, by the school, and in the public press, very little progress can be made. We cannot have a better race until we are ready to discuss the factors which bear on its amelioration. It is only by discussion that the power to do harm which secrecy and ignorance confer on this subject, will be disarmed. It was an observation of the great Flaxman that "the students in entering the academy, where they studied from the nude figure, seemed to hang up their passions with their hats." Their familiarity with natural beauty led them only to inform their minds, and to purify their taste. Love should receive culture as does music, sculpture, painting, or any other fine art. The world admits that taste has to be educated in these.

As we become better judges of individual excellence, and fictitious values of individuals are superseded by real values, a higher morality will determine the marriage relation.

Woman will then have a more just conception of her maternal responsibility; she will feel that she is accountable for the instruction of her children in all the mysteries of sex, so that none shall go into marriage in ignorance of the laws and uses of the reproductive functions, which now are kept concealed by the false delicacy of ignorance, instead of being made matter for earnest consideration and complete understanding.

It is wrong to make a historical review of ancient and modern marriages among savages and civilized peoples, and then from the philosophy of history to lay down the law that the present system is the best. An abnormal environment may have acted on a savage tribe, so that the sexual relations of the individuals composing that tribe had become perverted. But to attempt to prove that these depraved sexual relations were an evolution of marriage is misleading. In the case of plants and animals it has been observed that, under abnormal conditions, when the sexual elements had become vitiated, they will mate with individuals which in a normal condition would be repellent. Unnatural conditions do affect the reproductive system. The perversion of the sexual instinct often destroys all natural feeling, as is seen in the practice of ancient and modern infanticide, foeticide, overlaying, suffocation, or slow starvation of infants, and the like.

In "The Rapid Multiplication of the Unfit," we have quoted a passage from Darwin relating to this subject. Darwin showed the extreme susceptibility of the reproductive system to unnatural conditions. "When conception takes place under confinement, the young are often born dead, or die soon, or are ill formed. We may also attribute to the disturbance of the sexual functions the frequent occurrence of the monstrous instinct which leads the mother to devour her own offspring." The cases of Psychopathia Sexualis which are becoming so frequent to-day, demonstrate the extent of this terrible evil in modern civilized societies. All the more terrible is the fact that perverted sexual instinct is becoming hereditary and manifesting itself at very early ages in children.

For ages it was believed that the earth was flat, and many were the calculations derived from this premiss. But with the discovery that the earth was round, there came a revolution of ideas, and the old philosophy was discarded. Under the old ideas of marriage, held when the first laws of nature were not understood, a system of marriage which exalts the legal ceremony to be the moral standard may suffice; but with the knowledge that we can determine and control the quality and quantity of offspring, that we have it in our power to do almost what the celebrated Bakewell did, who regarded the animals as wax in his hands, so that he could produce whatever form he wished, the conviction follows of necessity, that the marriage which subjugates woman's maternal function is highly immoral. If we compare the present system of marriage with some low and degraded state, we may conclude that the present system is the best; if we compare the present system with the knowledge of the power of what may be done by intelligent marriage, then it is undoubtedly bad.

Before the application and uses of steam were understood, it was a wasted force, but since intelligence has been able to control and direct this hitherto unutilised energy, an immense impetus has been given to civilization. By the intelligent control and direction of this mighty power and its scientific employment in the service of humanity, even the most ignorant and lowly are benefited. In like manner, an educated will and conscious direction of energy, an endeavour to attain the highest results in ennobling and developing the human race, will do as much for the individual man and woman as force, guided and controlled by the light of science, has been able to accomplish in the external world. An

educated will has the power to control the energy too often wasted in the destruction of humanity; the intelligent direction of vital force towards the production of healthy, noble, intelligent citizens, will be as remarkable in its results as the application of power to the uses of man. It is the function of educated will to direct energy; if it be directed towards good and noble ends humanity is by so much enriched, and if it degenerate into mere animalism, humanity is proportionately impoverished.

The uses to which the power generated by steam was at first applied were of the most crude and simple kind; but to-day this power propels the most complex and elaborate machinery. Among savage tribes, or in a primitive state of society, the reproductive instinct was an elementary function; as mankind became more highly developed this animal instinct became more complex and elaborate, being associated with qualities emanating from the highest psychic life. Beauty of soul, high principles, noble sentiments, refined and cultured manners, became associated and combined with the simple animal instinct. The more complex the animal instinct, the more it is influenced and restrained by the highest sentiments. The artistic soul has affinities with beautiful landscapes, harmonious sounds, and symmetrical forms. The pleasure or satisfaction derived from beautiful objects does not lie in a single colour or outline, but in the arrangement and blending of colours or forms. So will a man or woman highly appreciative of honour and elevated thought have dynamic affinities with individuals similarly gifted. The man with music in his soul appreciates the concert room, uneducated or perverted taste finds satisfaction in the music-hall. He who looks on a woman as merely a being of a different sex is little better than the savage; he who takes pleasure in the society of a pure and intellectual woman is an en-nobled being. The dynamical affinities between highly developed man and woman are physico-psychical, those between animal man and woman are simply physical.

In a scientific organization of society, imprudent and ill-assorted marriages will have no place. Educated love alone will therein be the ruling principle. A stigma shall attach to the woman who marries for home or for position. She who sells herself with the legal ceremony shall be deemed as impure, as thoroughly meretricious, as she who sells her person otherwise. The public shall have been educated to so high a standard of honour that public feeling shall be

against impure relations and selfish purposes, in whatever form they may appear: purity, virtue, chastity shall be encouraged, and personal honour be strengthened. Marriage shall no longer legally convey the control of the woman's person to her husband. She shall not be subject to an unwelcome touch, and she shall be as much mistress of herself, as she was during her maidenhood. Enforced commerce, although cloaked with the legal ceremony, shall be as much a crime as it is now without it, and compulsory child-bearing shall be treated as a double crime committed on the woman. Man shall feel that marriage vows are mutual, and therefore involve mutual faithfulness; he shall so honour woman, that no impure or selfish feeling against her shall ever enter his heart. Marriage shall not then degenerate, as it now in most instances does, into that repulsive condition, in which all attraction of the nobler aspirations ceases, and husband and wife become to one another merely physical necessities for the gratification of the lowest animal propensities. Man has only to will to stand in paradise, and he is in it, for it is everywhere, it is in him. But he must cast from him all that may intercept its light from reaching and entering into him; all grovelling desires must be rent away and thrown into the sacrificial fire kindled on the newly-erected altar, dedicated to ideal womanhood.

All precautions and preventatives are but sorry expedients, defective and repulsive substitutes for the grand remedial action which must spring from man's purified nature, purified by the contemplation and re-absorption into himself of the ideal woman who, according to the paradisiac legend, was taken out of him. When man looks on woman not merely as the means to sexual delights, which, in his purer moments he himself feels to be an outrage to the divinity that doth hedge the woman; when in fact, he looks on her as a Madonna to be worshipped, then he himself will be ennobled. His body will be exalted into a pantheon, a temple of many divinities, presided over by the two chief goddesses, Sophia and Hygeia,—Wisdom and Health,—which restore in the human body the balance wherein all the properties and powers of nature work in harmony, and the human frame becomes again, what in Genesis is allegorically represented.

In order to have sons and daughters "such as the Dorian mothers bore," we must have mothers such as the Dorian mothers were. This task imposed on women cannot be accomplished without diving into the very depths, and, with an awful

sense of the responsibility of doing so, and of laying bare its hideous secrets. But as in his physical sphere the chemist, out of the most nauseous substances draws forth the most gorgeous colours, and the most delicious scents, since they are there, hidden in the repulsive outward covering, so in the moral world evil, is evil, only because it is misapplied force. Without force there would be no hope of salvation, but fortunately the force is there, though wrongly directed. To direct this force aright is the task of moral reformers, but the wrenching and the twisting to which in the process they have to subject the social framework, make them appear the enemy of mankind. Hence, no improvement, whether political, social, or industrial, has ever been effected without bringing obloquy, enmity, and even persecution on its first propounders. It is to woman that fate has assigned the difficult, but noble task of imparting to mankind the moral momentum, which leads to man's artistic and scientific achievements.

My God, I heard this day
That none doth build a stately habitation
But he that means to dwell therein.
What house more stately hath there been,
Or can be, than is man? to whose creation
All things are in decay.

Man is all symmetry
Full of proportions, one limb to another,
And all to all the world besides;
Each part may call the farthest brother,
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow,
The earth doth rest, heaven move, and fountains
flow;
Nothing we see but means our good,
As our delight or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure.

Since then, my God, thou hast
So brave a palace built. Oh, dwell in it,
That it may dwell with Thee at last!
Till then afford us so much wit
That as the world serves us, we may serve Thee,
And both Thy servants be.

Rev. J. W. Lee, D.D.

ILLUSIONS OF GREAT MEN.

Goethe states that he one day saw the exact counterpart of himself coming towards him.

Pope saw an arm apparently come through the wall, and made inquiries after its owner.

Byron often received visits from a spectre, but he knew it to be a creation of the imagination.

Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city.

Count Emmanuel Swedenborg believed that he had the privilege of interviewing persons in the spirit world.

Loyola, lying wounded during the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Sir Joshua Reynolds, leaving his house, thought the lamps were trees, and the men and women bushes agitated by the breeze.

Ravaillac, while chanting the "Miserere" and "De Profundis," fondly believed that the sounds he emitted were of the nature, and had the full effect, of a trumpet.

Oliver Cromwell, lying sleepless on his couch, saw the curtains open, and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Jonson spent the watches of the night an interested spectator of a crowd of Tartars, Turks, and Roman Catholics, who rose up and fought round his arm-chair till sunrise.

Bostock, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and head-gear as distinct as those of a living person.

Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It has never deserted me. I see it on every great occurrence urging me onward; it is an unfailing omen of success."

Nicolai was alarmed by the appearance of a dead body, which vanished, and came again at intervals. This was followed by human faces, which came into the room, and, after gazing upon him for a while, departed.

FATIGUE: PHYSIOLOGICALLY AND SOCIALY CONSIDERED.

FATIGUE is a term which covers a wide meaning. But, though we may distinguish many degrees and phases of fatigue, the physiological explanation must always be identical, and the phenomena themselves must necessarily have a far-spreading social influence. Until recent years we could only trace the immediate cause of fatigue, not the remote or primary cause. It was known that by violent and excessively prolonged exercise, the muscular and nervous forces were exhausted, and that they could only be recuperated by rest. In the case of nervous phenomena, it was recognised that strong emotions or constant mental strain could produce exhaustion. Some of the more advanced physiologists attributed fatigue to bio-chemical action: they explained that vital forces became weakened after continuous exertion, and that fatigue was brought about by the accumulation of waste-products of tissue, decay of muscles and nerves, induced by over or prolonged exertion. And herein lay the germ of truth.

In 1822, Gaspard and Stich found toxic bases in cadvarous extracts closely allied to the vegetable alkalies. Others added a few isolated facts to our stores of knowledge, but when Selmi, as late as 1872, declared that *post-mortem* analysis had established beyond doubt that the stomachs of persons who had died from natural causes contained, after a short lapse of time, substance with a close affinity to vegeto-alkaloids, his conclusions were slighted. The scientific world was not prepared to recognise any alkaloids—"a group of organic bodies that possess alkine properties characterised by combining with acids to form salts"—existing elsewhere than in plants. For a long time the question remained in doubt. But scientific men were now at work. Selmi in Italy, Armand Gautier, Boutmy, and Brouardel, in France, were steadily making their way to truth. Gautier found that putrid albuminoids were always strongly ammoniacal, and he soon discovered an alkaline liquid—trimethylamine. Further research proved that during the putrefaction of albumenoids, alkaloidal bases, fixed and volatile, were formed. The formation of these bodies is due to the putrefaction of the animal tissues. These tissues, however, undergo different changes, some being attacked by fermentative processes earlier than others; the albuminoids, though

holding out the longest, when attacked, undergo the most complete transformation. During fermentation, gases are given off freely, more especially carbonic and nitrogen, and the remaining substance under analysis gives a number of crystallizable bodies, some of them being alkaloids. These alkaloids vary considerably, but all contain nitrogen, hydrogen and carbon, some (the majority) also oxygen. But some of the animal tissues live anaerobic lives, oxygen having no access to them; hence alkaloids are divided into two broad classes—oxygenous and non-oxygenous; the former being much the most numerous. It is hardly necessary for us to follow out the history of chemical discoveries. Suffice it to say that alkaloids were found in flesh, fish and fowl, and in every tissue. Most of them are characterised by a strong cadaveric odour, and the fact of their being discovered in dead animal matter, especially in dead bodies, caused them to be called *ptomaines* or cadaveric alkaloids.

The *ptomaines* closely resemble the vegetable alkaloids, and are mostly toxic. Some are narcotic like morphine, others produce similar physiological symptoms to those induced by the alkaloids of strychnine and atropine. This close similarity in composition and behaviour caused many to believe that the *ptomaines* were really vegetable alkaloids, introduced into the bodies during life. Numberless experiments were made to disprove this, but the task was a difficult one. And it gradually became evident that the chief difficulty lay in the fact that alkaloids are formed in animal tissues during life. Before entering into this phase of the question, we may say a few words as to the action of the *ptomaines*. An injection of cadaveric alkaloids in a dog produced irregular contraction of the pupil, marked increase of temperature, paralysis, diminished breathing and somnolence, followed by convulsions and death. Dogs thus poisoned soon lost all muscular power: contraction could not be produced even under the stimulation of electricity. An injection of *hydrocollidine* caused vomiting, paralysis, convulsions and death. *Mydaleine* excited diarrhoea, vomiting and intestinal inflammation. *Neurine* induced abnormal secretions, diarrhoea, quick and laboured breathing, convulsions and death. Selmi, in Italy, Otto and Liebermann, in Germany, Brouardel and Boutmy, in France, have shown that man himself may succumb to alkaloidal poisoning, introduced into the system by eating putrid animal food. The present writer heard Dr. A. M. Brown, in 1883,

read a paper before a medical society, in which he said: "How are we to account for those complex and alarming disorders of the cerebro-spinal nervous system in nurslings, following vaccination by the Jennerian method, which sometimes terminate fatally, and with such rapidity as to disarm suspicion as to probable cause? This terrible increase of infantile mortality, attributed to cerebral meningitis in its idiopathic and more obscure form, sympathetic or irritative convulsions, tetanus and the like, supplies a list illustrative of such a nature and too often misread. A probable explanation, though unsuspected even by our experts in pathology, lies in the toxic physiological action of the cadaveric alkaloids—the *ptomaines*—to whose place in the pathology of vaccination, animal or human, by whatever mode, the attention of the scientific is for the first time directed." Since those words were uttered, the influence of the *ptomaines* in pathology has been recognised, though few have acknowledged any connection between them and the numerous vaccinal accidents.

As we have said, experimental research in connection with the cadaveric alkaloid led to the belief that these or similar substances were formed in the tissues during life. It was Armand Gautier who, with splendid perseverance, groped in the dark, and at last succeeded in experimentally proving the truth of the fact. These alkaloids are, indeed, produced in living bodies by normal processes of vitality at the expense of the proteids, or albumenoids. Their presence is inseparable from life, as it is from death. Indeed, in life we are in the midst of death. There is an "incessant mutation of organic elements and tissues." Our tissues die piecemeal, undergo chemical transformations, and the decayed matter is withdrawn by the blood, which has brought the material for the renewal of the tissues as well as the oxygen, part of which is used up in order to get rid of the products of tissue change, effete matter. These substances, among which are the alkaloids, are conveyed partly by the blood, and either burnt up in contact with its oxygen, or when in the presence of the oxygen of the lungs. The stomach, kidneys, and other secretory organs do their part of the work in eliminating the products of dead tissues. These vital alkaloids, or *leucomaines*, as they are termed, are therefore a link in the complicated processes of life and death. They are inseparable from the mutation of organic matter. But it would be a mistake to think that there is any hard and fast distinction between the cadaveric and the vital alkaloids; they, indeed, blend the

one into the other, just as they are closely allied to the *vegeto-alkaloids*.

As with the cadaveric, so with the vital alkaloids; they have been found in every part of the body, and to be very varied. As about four-fifths of our tissues live aerobically and only one-fifth anaerobically, so the group of oxygenous *leucomaines* is much larger than the non-oxygenous. These *leucomaines* are mostly highly toxic, producing paralysis, convulsions, and death if introduced sub-cutaneously in animals.

Several alkaloids have been separated from urine, and these, it will be shown, play an important physiological part, both beneficially and hurtfully. *Leucomaines* have also been separated from the blood and important viscera; from the spleen; the intestines; the saliva; the sweat, and from all muscular tissues and nerve ganglions. The *neurine* produced by nervous exhaustion, largely in the brain during mental exertion, is toxic, having a decidedly somnolent influence. It will be readily understood that the production of these alkaloids and other bases depends upon the organic change, and of course mutations will be accelerated by activity, so that the greater the muscular or nervous exertion, the greater will be the decay of tissue matter, and consequently the more abundant will be the production of the vital alkaloids and other bases. Under normal circumstances these substances are removed by the secretory organs, and either voided out of the system, or burnt up in contact with oxygen, producing carbonic acid gas, which is expelled by the lungs. But under abnormal circumstances the production of such toxic bases may be unduly accelerated, or their elimination may be retarded, and then the system suffers through the toxic action of the accumulated products of tissue decay. It is also a fact that the presence of an undue proportion of such products in living tissues lessens their power to absorb oxygen. The effects thus produced may be local or general; slight and passing, or severe and lasting. This leads us directly to the subject of auto-intoxication, which is the sociological as well as the pathological aspect of the question, and this we must leave for full discussion in a subsequent paper.

The broad facts we have now before us are these: that tissue life—our life—is an endless process of birth and death, decay and renewal, and that during the process of tissue decay, animal alkaloids and certain other bases are formed, as well during vital mutations as putrefactive decay. These alkaloids, etc., are mostly

toxic. They are beneficial to the animal economy under normal circumstances, but many become extremely harmful if their production is accelerated or their elimination retarded. It is these last facts which we shall have to examine at length in our next paper, as on them depends not only the welfare of the individual, but the future of the human race.

Guy C. Rothery.

ANCESTRY.

ON the subject of his ancestry and origin I only remember one time when Mr. Lincoln ever referred to it. It was about 1850, when he and I were driving in his one-horse buggy to the court in Menard county, Illinois. The suit we were going to try was one in which we were likely, either directly or collaterally, to touch upon the subject of hereditary traits. During the ride he spoke, for the first time in my hearing, of his mother, dwelling on her characteristics, and mentioning or enumerating what qualities he inherited from her. He said, among other things, that she was the illegitimate daughter of Lucy Hanks and a well-bred Virginia farmer or planter; and he argued that from this last source came his power of analysis, his logic, his mental activity, his ambition, and all the qualities that distinguished him from the other members and descendants of the Hanks family. His theory in discussing the matter of hereditary traits had been that, for certain reasons, illegitimate children are oftentimes sturdier and brighter than those born in lawful wedlock; and in his case he believed that his better nature and finer qualities came from this broad-minded, unknown Virginian.

During and after the Presidential campaign of 1860, Lincoln repeatedly refused to furnish any details regarding his progenitors.

Herndon's "Life of Abraham Lincoln."

"O! why is there no angel to stand by with a flaming sword, and warn young girls what married life is really?" she cried. "No one tells—not one living soul—what we have to meet. The parents that give us away, the clergyman that binds us, the books we read, all lead us to the Altar and leave us to our fate! Who could dream of what I've suffered in half a year? And what help have I? None—God help me—none!"—*"The Century Magazine," May, 1893.*

WHAT HE WAS WORTH.

A TRAVELLER in Morocco tells, in "The Land of an African Sultan," the following story:—

"The Sultan, not long ago, discovered that one of his Viziers was becoming too powerful. He, therefore, summoned him to tea, and complimented him on his great wealth. The Vizier, becoming vain, boasted of the number of his houses, horses, wives and slaves, and the Sultan rebuked him, saying that he was too rich, and thought too much of himself. To show the man exactly what he was worth, his majesty had him taken by soldiers to the slave-market, where he was put up for sale, and received only one bid of eightpence. He was then taken back to the Sultan, who said to him:

"Now you know your proper value—eightpence. Go home, and ponder over it."

"When the man reached home, however, he found that nearly all his property had been taken away by order of the Sultan. Only one small residence, one wife, one horse, and one slave had been left him."

In the twenty-seventh annual report of the Boston Children's Aid Society, the General Secretary, Charles W. Birtwell, says that "in our American cities, ugly facts stare us in the face, and every thoughtful person is asking how folly, injustice, indecency, misery may be done away with, and modes of individual and social life become in every way admirable;" and, he adds very truly: "The child problem is an integral part of this whole vital and urgent social question." The report is a most commendable record of good work for needy, neglected children of both sexes.

There are 150,000 "schnapps" houses in Belgium—a drinking-house to every 15 adult males.—*Echo, May 9th, 1893.*

Five hundred children under ten years of age have been taken into custody in twelve months in London as drunk and incapable.

The majority of men are so cramped in the sphere of their conditions, that they have not the courage to emancipate themselves even in thought; and if one finds a few here and there whom the contemplation of great things renders incapable of petty ones, one finds very many more in whom the practice of petty actions has rendered incapable of grand deeds.

Vauvenargues.

NATURAL LAW IN SOCIAL LIFE.

THE various phenomena that we study as separate subjects and describe by different names are not disconnected in the way that our language about them seems to imply.

For convenience sake we class certain closely allied phenomena together and describe them as mechanics, as physics, as chemistry, as biology, and so on; but in reality, as students find at every turn, there is no line of demarcation between them, they merge into one another with imperceptible gradations.

From the study of relations in the abstract, which we call logic and mathematics, to the study in the concrete of the relations between highly complicated individuals, which we call sociology, is one unbroken chain, at no point of which can we put our finger down and say that here there is a definite distinction—everywhere there is a difference in degree, nowhere is there a difference in kind.

Were our knowledge complete, mechanics would be but complicated mathematics, physics but elaborated mechanics, chemistry a development of physics, biology an evolution of chemistry, psychology of physiology, and sociology the complex study of the whole.

In this change from one set of phenomena to another we notice an increase of complexity which is characteristic of all progress. From the simple minute organism, with no differentiation of parts or functions, we pass by gradual stages to the complex human being with different organs for seeing, breathing, hearing, digesting, and so on; just as from the simple savage community, in which each man kills and cooks his own food, builds his own house, and makes his own weapons, we pass insensibly to the complex division of labour in modern civilized society.

This increased complexity in the phenomena adds enormously to the difficulties of study, and it is mainly due to this that the law easily seen to reign in simple matters is not recognized in more involved phenomena.

It is always easy to be indistinct when speaking of natural law, but we shall keep fairly intelligible if we use the words in the sense defined by Darwin. "I mean by nature only the aggregate action and product of many natural laws, and by laws the sequence of events as ascertained by us."

Obviously a simple sequence of events—a simple law—is likely to be recognized before a complex sequence, and the observation of a constant repetition of events in a certain simple order

gives rise to the expectation that, under similar circumstances, similar events will always happen in similar order.

Frequent experience of sun-rising, of the fall of unsupported weights, of a kettle of water boiling when put on a good fire, has generated the idea that the sun will continue to rise, unsupported weights to fall, and water to boil; but owing to the complexity of the phenomena it is not so readily recognized that unhealthy or immoral parents will produce unsatisfactory children, and perhaps it is still less recognized that such unfit children inevitably tend to the misery and degradation of the society in which they live.

The failure to recognise the connection between cause and effect in complex matters, such as biology and sociology, is of precisely the same nature as the failure of the uncivilized to recognise it in simple matters. The savage who says that an echo is the voice of a spirit calling from the rocks, and offers it gifts and sacrifices, fails to recognise the laws of acoustics—the sequence of events that we observe in the phenomena of sound; while the civilized people of to-day who fail to recognise the connection of cause and effect in the relations of human beings, are like the savage in this, that they too make offerings and sacrifices because of ignorance and error, but the modern offerings are of entailed property, of which we have no right to dispose, the sacrifices are of the happiness and welfare of generations yet to come.

The savage is right to try to explain what he experiences, and his unavoidable ignorance is the cause of his wrong solution of the problem; the civilized but too often seek no explanation, and by act if not by word ignore the laws that are pointed out.

In the complex phenomena of biology and sociology there either is or is not a connection between cause and effect, an invariable order in the sequence of similar events, an universal prevalence of law. If there is not, human life is a chaos, the children born to men may, as likely as not, be squirrels or meteorites as human beings, and the birth of a meteorite involves no greater absurdity than is involved in the theory practically acted upon among us. In the one case, the *obvious* similarity of children to parents is supposed not to exist, in the other, the *obscure* similarity is ignored; invariable sequence of events is currently expected in simple, obvious, matters, but the same invariable sequence is ignored or denied where the phenomena are complex and involved. But nature knows no

difference between simple and complex; the laws of nature do not vary when to us the phenomena are obscure.

But the fact that there are complexities and obscurities about a subject is not a reason for denying the existence of law in regard to it, it is only an incentive to enquiry, and the more so when the phenomena in question are of supreme importance to the individual and social life of man; while the uniquely supreme effect of the laws of biology and sociology upon the human race is a reason for the widest circulation of clear and reliable information about them.

In order to be as clear as possible, we will take three imaginary pairs of people for illustration, and suppose ourselves able to give them marks for physical, mental, and moral fitness for the production of offspring, and that twenty marks in each class indicates the maximum of fitness.

Put the records thus:—

	A and X.	B and Y.	C and Z.
Degree of physical fitness ...	20	10	2
" " mental " ...	2	10	20
" " moral " ...	2	10	20

Most people would agree that A and X ought not to have any children at all because of their mental and moral degradation, though with existing arrangements the probability is that they would have many.

The case of B and Y is less clear, while C and Z, on account of disease, should have none, and probably would have none, owing to the high development of their mental and moral natures. Now one object of more knowledge on the subject is to enable us to give these imaginary marks with the nearest possible approximation to correctness, and one object of disseminating knowledge of the subject is to enable people to some extent to gauge their fitness, and to make them consider whether they are fit.

Perhaps it may still be felt by some that the consideration of such questions as these by scientific methods, and the recognition of their conformance to the laws of biology, is more or less degrading, but any such super-sensitive persons probably feel no degradation in being influenced by gravity, or in having their ears invaded by vibrations in accordance with the laws of acoustics, and if they do not mind these lower laws of physics, why object to the idea of conformity to the higher laws of biology? While if good has come to man from the knowledge of the laws of inorganic matter, surely much greater benefit will arise from the knowledge of those laws of life which still more closely affect his individuality and his race.

No doubt the effects of ignoring or defying the laws of heredity, or of anything else, can be and are modified by human arrangements. We can by muscular effort hold up an otherwise unsupported weight, and so avoid the fall to the ground that, in accordance with the law of gravitation, would otherwise happen; we may wear spectacles and so see clearly, when, without them, in conformity to the laws of optics, we could only see indistinctly; and by social arrangements, such as hospitals and workhouses, we may avoid some of the effects that foolish conduct inevitably tends to produce in accordance with the laws of biology.

But the race whose members cut the strings that hold up weights and carry them about instead, the nation that encourages people to injure their eyesight and gives them spectacles to partially remedy the damage, and the community that provides exceptional inducements for the multiplication of the unfit, are not likely to make the most satisfactory progress, nor to experience the greatest amount of happiness.

Arrangements for minimizing the evils of neglect and ignorance of the laws of life, have arisen, little by little, in obedience to the dictates of our gradually developing mental and moral natures, but good feeling has frequently been more predominant than good sense, and the realization of good intentions has only too often paved the way to social degradation; an instance of this was an allowance being made for illegitimate children to their mothers, which led to the production of such children for the sake of the allowance; just as in India giving a reward for the capture of snakes led to breeding them for the sake of the reward.

But if our higher nature revolts at the idea of allowing the most ignorant and the most culpable to experience the full evils their conduct tends to produce, it ought, at least, to let the penalty be felt severely, if not to the extreme; it ought to make remedial efforts as far-sighted as possible, instead of as short-sighted as they are; it ought to remember that the mitigation of the misery of one individual in this generation is but too frequently purchased by the production of misery directly to several in the next generation, and indirectly to multitudes both in the present and the future.

Still more is it our duty to seek to prevent the misery that is cured so ineffectually, and at so terrible a cost; and in no way can this be done more effectively than by the study and the teaching of those natural laws that are exhibited in social life.

STATE INTERVENTION IN SOCIOLOGY.

THE ultimate goal towards which all genuine Sociologists are aiming is so to saturate the nation with the truths they believe as to force the government of the day, which is assumed to represent the views of the most intelligent and enlightened section, to remedy by legislation the numerous evils which at present disgrace the very name of civilization.

Every year marks a stage in the development of laws by which the evils resulting from traditional oligarchy and narrow individualism are being uprooted by broader and more cosmopolitan legislation, founded not merely on the individual rights of man, but on his relations to his fellow man collectively and gregariously.

As the world increases in numbers so enormously in these modern days, it becomes daily more and more imperative on the State to consider all the questions which affect large bodies of its citizens of primary and paramount importance, before which political questions, such as Home Rule for Ireland or Disestablishment of Ecclesiastical Organizations, etc., ought to be relegated to committees, or postponed until the nation has time to waste upon them.

After travelling round the world, through almost every town and country in which the English tongue is spoken, I find, in this so-called glorious metropolis of London, a concentrated photograph of every evil affecting Society daily imprinted on my retina as I walk through its streets. Dirt in cartloads, squalor such as the most wretched savage in the Andaman Islands would despise; vice and intemperance, poverty and misery stamped on the faces of those who wander in front of its gilded palaces. Under-sized, vulgar brutes, bearing the marks of that hereditary warping of intellect and frame by which the police can recognise the owner as belonging to a well-defined class, just as readily as though he wore a special uniform, signs of overwrought brains in frames too feeble to nourish them, and a general spirit of sordidness which is too often the result of inherited avarice.

When I see all this in that town, which, of all others ought to set an example to the world, side by side with a cruelly ostentatious display of wealth and luxury on the part of those who have often won it by ignoble means, I cannot help feeling that, apart from all sentimental philanthropy, we have here a problem which ought to be faced *at once* by all legitimate means within our power, and that, if it is one which can even

be only partially solved, let us not only work privately but let us bring the entire question into the arena of public politics, to which, indeed, it by right belongs.

Are we to sit down and call ourselves civilised, and prate about culture and æsthetic taste and science and art, when at our very doors lies a ghastly commentary on our neglect of the first principles of social science as applied to our fellow beings? We admit the principle of heredity in the throne as well as the stable. We recognise it tacitly every time we say of the baby: "what a little dear; and so like its father." We curse the ancestor who bequeathed us the gout, though he did remember us in his will to the tune of a few thousands as a small compensation. We say of some weakling: "well, but you know its mother was never very strong;" while in a case where the defect has been a moral one we at once hark back, almost insensibly, to the ancestors, and partly excuse the defaulter by deciding that the taint has been in the family for generations.

Whether it be madness, inebriety, licentiousness, drunkenness, stealing, avarice or lying, we admit the existence of a predisposition inherited and developed by favourable environment; why do we not grapple with the cause, not in the case of single individuals, but for the general masses?

Our laws are framed to meet only the *results*. Our prisons, hospitals, and asylums are full of them. We pour out our charity to maintain these institutions, nay, we even boast of these as a sign of our national generosity, when they are in reality signs of our national ignorance, and the degraded and superficial character of our civilization.

Fresh laws are needed to deal with the causes of these evils. Laws by which marriages should be endowed by the State after adequate mental and physical tests have been employed, by which the principles of human anatomy and responsibilities shall be taught in our schools, by which cleanliness, moral and physical, shall be enforced as a measure of public safety, and by which those untainted by crime shall be as far as possible removed from association with those who are steeped in it, by which religions, in which all evil is anthropomorphised into satanic influence, shall be superseded by that in which man can learn that most of the evil in the world is preventable by recourse to rational and scientific methods for its gradual removal.

Do not let us sit down and groan over what

grieves us. Let us up and labour in the field which has so long lain fallow, but let us remember that while private effort may accomplish much, we can never hope to treat such an immense problem by simple infusion of doctrines into ordinary minds. Let us awaken the spirit of the Aristoi of the nation, and, if need be, let us create a party in the politics of the nation, who will bring these terribly-neglected questions before the parliament of the nation, and legislate for their solution. Let the true gospel of humanity be preached, not by appeals to sentiment and charity, but by the resistless logic with which it is esoterically endowed, and before long a Reform bill of greater magnitude than the one historically renowned will emerge upon an astonished world.

E. Douglas Archibald.

ANTE-NATAL MORTALITY IN FRANCE.

THE current number of the *Journal of the Statistical Society of Paris* contains an article on "The Mortality of still-born Children in France," by Dr. Jacques Bertillon, from which it appears that the death-rate in most of the great towns of that country is very high. The statistics of age, however, are available only at very few places, and in other countries, Brussels alone furnishes any information in this respect.

The figures obtained are comprehensively stated in a number of tables, one of which shows the still-born death-rate per 1,000 births, as follows:—

1886-90	Paris,	68.3	France,	44.4
1887-91	Lyons,	71.3	Belgium,	44
1884-91	St. Étienne,	97.4		
1815-89	Brussels,	85		

The results for three of these cities—Paris, Lyons and Brussels—during the later period of gestation, bear a close resemblance, and the difference in the case of Saint Étienne is more apparent than real, being probably due to the fact that the returns of this city are more accurately recorded.

The conclusions of the author, which, since they are founded upon such reliable data, must be considered of great value, are contained in the following summary:

1. That in the different towns, where the mortality according to the age of the fœtus was

studied, the chances of the death of the fœtus were from 10 to 14 per 1,000 during each of the sixth, seventh, and eighth months of gestation, and 25 per 1,000 during the ninth month.

2. That this latter figure, being subject to hardly any variation, the great difference between the still-born death-rate in the towns and the country may be partly assigned to the more accurate registration in the former than in the latter.

3. That the death-rate of still-born males is higher than that of females at all periods of pregnancy.

4. That the death-rate of illegitimate still-born children is greater than that of those born legitimately, at all periods of pregnancy except during the ninth month, when it is nearly equal.

5. That the causes which increase the death-rate of still-born males, at all periods of pregnancy, equally affect the number of those who have breathed before dying and those who were born dead.

6. That this assertion applies to the causes which increase the death-rate of the illegitimate.

7. That this fact throws doubt on the opinion which attributes the frequency of illegitimate still-born children to crime. It appears rather to be due to the distress and misery suffered by abandoned girl-mothers, for the death-rate of still-born children in hospitals, whether legitimate or illegitimate, is considerable, and in this case there can be no question of criminal experiments.

Finally, that the deep distress, trouble, or poverty of the mothers augments the proportion of still-born children.

We must not forget that if earthly love has in the vulgar mind been often degraded into mere animal passion, it still remains in its purer sense the highest mystery of our existence, the most perfect blessing and delight on earth, and at the same time the truest pledge of our more than human nature. To be able to feel the same unselfish devotion for the Deity which the human heart is capable of, if filled with love for another human soul, is something that may well be called the best religion. It is after all the christian command "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." *Max Müller*,

"*Theosophy; or, Psychological Religion.*"

THOUGHT AND ACTION.

THE interchange of thought in social intercourse is, in the main, productive of mental benefit. Even if the topics of discussion are not very desirable, the exercise of thought in speaking or mentally following a speaker assists mental development. Muscular and nervous tissue gain more in activity than in repose. The brain does its work better the more it is exercised, of course, allowing natural periods of repose. The line has to be drawn between a fair amount of exercise and strain. Self-culture will assist the discrimination in a nice adjustment of this boundary. There are various signs, known to all brainworkers, of approaching mental fatigue. When writing, a letter will occasionally be written out of its place, or perhaps the termination of a word occurring later on in the sentence will be given to the word we are actually writing. This feature either shows our thoughts to be wandering from the subject in hand, or is an early indication of fatigue of the brain. Such indications must guide us as to the length of time we shall continue our mental work. Thus it is shown that the mere interchange of thought is productive of mental benefit, irrespective of the subject being desirable or the reverse.

In the "Manifesto" published in Vol I., No. 1, of the HUMANITARIAN, occurs this passage: "Our minds are moulded by our experiences. From childhood to maturity, the examples that have been set us, the food we have eaten, the trials we have endured, the books we have read, the interchange of thought we have had with our fellow creatures, one and all have their influence in developing our mental life." We have already shown that the interchange of thought assists mental development, and benefit also accrues if thought accompanies our reading. The experience that moulds our minds largely consists of actions in which we have actively or passively participated. To assist our consideration of the matter, our actions may be classified as light or trivial and serious. The courtesies of life fall under the classification of light or trivial acts. Courtesies that are based upon a spirit of unselfishness materially assist healthy development of the minds of all coming within the scope of such actions. The spirit of courtesy is favourable to the stimulation of thought. On the other hand, harshness in social intercourse has a checking and blunting effect on the mind. Courtesies are refreshing to brain workers, and omissions of this nature usually occur merely through the brain having been

previously fatigued. Even then to be the recipient of courtesy is grateful to the mind, though fatigue asks to be excused a return in kind, at least temporarily. For reasons of this nature these so-called trivial actions have always by deep thinkers been regarded as of great importance in assisting the progressive civilization of nations.

We cannot always foresee the result of serious actions, as we may call those acts that have some perceptible issue at stake. To see anything like a complete series of the consequences of such acts is manifestly impossible. Strangely enough it will be found that whilst our thoughts when interchanged are productive of mutual benefit, our actions upon each other have ordinarily a deteriorating tendency both upon those who do and those who suffer them. Probably this unexpected result principally arises from the fact that the mainspring of most of our actions is self-interest, and not the benefit of those upon whom our actions operate.

For various reasons the examples set us and the trials we endure have a retrograde tendency upon our progressive development. Trials that arise from the selfishness of others are particularly pernicious and demoralizing. Of course, notwithstanding the remark of the cynic to the contrary, every healthy human being feels it necessary to continue as long as possible the life which has been vouchsafed him by the Creator. Thus self-interest springs into existence, and as years roll on the self-interest stiffens into selfishness. Our wants and the wants of those dependent upon us increase, in the majority of cases, with the coming years. Those who happen to have their legitimate wants amply provided for are particularly fortunate. These by treating their fellow-creatures around them with common sense and leniency would initiate a series of actions whose development would promote civilization and progress.

Civilization calls upon mankind to surrender into the keeping of the community any natural advantages due to physical strength or skill in the use of weapons of offence, and not to exercise these superior natural endowments against their neighbours. In return for this surrender the protection of the law is afforded; but in some countries the law does not afford adequate protection, and then there are frequent appeals to physical force as a means of settling disputes. The objection to this method of adjusting differences is that the contest is not an equal one; whereas in the eyes of the law all are equal.

W. G.

THE PHANTOM OF ALCHEMY.

THE HUMANITARIAN is a publication, having the beneficial and noble aim of discovering, elucidating and spreading truth; necessarily physical truth, since no other truth exists, or is even cogitable. It is, therefore, not a little surprising to find in the May number of the HUMANITARIAN an article, headed "The Philosopher's Stone," the writer of which is inclined to hold out the legend, not as a legend at all, but at the very least as a latent truth. What is his first argument in favour of the view he takes? The Vincentian maxim, *quod semper, quod ubique*, etc. This maxim occurs in the "*Speculum Majus*" of the Dominican Friar Vincent of Beauvais, born about the year 1200, whose above-quoted work was first printed in 1473. In the thirteenth century, when that friar wrote, there was absolutely no science, but superstition only. Whatsoever, therefore, was at that time believed "always, everywhere, and by everybody," was not truth, but conjecture. We need not go back to the dark ages to find universal belief in the grossest falsehoods. It is only one hundred years since the last execution for pretended witchcraft took place in a Polish village; for centuries before 1793 the existence of witches was insisted on, not only by the ignorant rabble, but by the greatest legal and ecclesiastical authorities, who, on the strength of that belief, tortured and burned thousands of innocent human beings. Modern spiritualists and so-called theosophists—who throw discredit on true theosophy or cult of nature—have crowds of trusting followers, but we do not take this fact as a proof of the truth of their assertions. There are many hoary superstitions now extant, but only the ignorant believe in them; thinking people reject them. The writer of the article adduces another argument in support of his theory: the theological inference, viz., that the strong desire for immortality proves immortality to be attainable, and by a parity of reasoning, implies that the strong desire for the philosopher's stone proves that stone to be attainable. But that strong desire for immortality is not an innate one, it is one artificially created by a cunning priesthood for the advancement of their own power and profit. All churches love to hold the keys of paradise. The unsophisticated man knows nothing of immortality, and consequently has no desire for it; it is an acquired taste, like that for caviare or curry powder. Adam, the patriarchs, the chosen people of God, knew nothing of it. All rewards and punishments held out to them

were confined to this world; their holy books never told them a word of any other. It was only when and where the church became a political power that this dogma of immortality was introduced. A belief founded on imposture cannot prove that any attainable truth underlies that imposture. But the two primary desires of humanity referred to in the article, viz., the aspiration for long life, and for adequate means of sustaining that life, are innate, not artificially created, desires. There can, therefore, be no comparison between them and the desire for immortality, and so the argument is not advanced thereby. The alchemist, it is urged, endeavours to realize in this life what the theologian alleges to be attainable in the next only; he realizes it by putting in practice the secret doctrine. Unfortunately, we are not told what this "Secret Doctrine," this "Hermetic Mystery," this "Water of Immortality" is. This latter was a Chinese preparation, probably what we should call a patent medicine, and the proprietor, we may assume, in pushing it, published testimonials proving its efficacy. Have not some of these been discovered for the conviction of sceptics? Some of the people who, thousands of years before the Christian Era, thus became immortal, must now be alive, and these living witnesses to the truth of this doctrine will be better than many thousand dead testimonials. But China, highly civilized as she was when Europeans ran naked about their woods, will, I fear, not produce these witnesses. Or, if those people are too far away, are none to be found in Europe? In 1619 there was published in German a work entitled, "The Water-stone of Philosophers," which was highly thought of, even by Jacob Böhme (who however, never undertook practical experiments in alchemy), wherein the chemical process is given as fully and lucidly as alchemists usually communicated their secrets. The process would not, it was stated, cost more than three florins, and was so easy that a boy ten years old could perform it. This work was considered so important and useful, that, for the benefit of the studious in all countries, it was in 1625 translated into Latin, under the title "*Hydrolithus Sophicus*." The name of the book is founded on the well-known alchemistic notion that "*noster lapis coagulata aqua est*." Where are the individuals, who, by that process, acquired immortality? If any, they must be in our midst. Pope John XXII., we are told, issued a Bull "*Spondent quas non exhibent*" against alchemists. Why did he do so? Because, having long

they, having the power to perform the Miracle of the Mass, might well convert an impure into a perfect metal.

C. W. Heckethorn.

THE TRUE RELIGION.

SALADIN was so brave and great a man that he had raised himself from an inconsiderable position to be Sultan of Babylon, and had gained many victories over both Turkish and Christian princes. This monarch, having in divers wars, and by many extraordinary expenses, run through all his treasure, some urgent occasion fell out that he wanted a large sum of money. Not knowing which way he might raise enough to answer his necessities, he at last called to mind a rich Jew of Alexandria, named Melchizideck, who lent out money on interest. Him he believed to have wherewithal to serve him; but then, he was so covetous that he would never do it willingly, and he was unwilling to force him.

But as necessity has no law, after much thinking which way the matter might best be effected, he at last resolved to use force under some colour of reason. He therefore sent for and received him in a most gracious manner, and, making him sit down, he thus addressed him: "Honest man, I hear from divers persons that thou art very wise and knowing in religious matters; wherefore I would gladly know from thee which religion thou judgest to be the true one, viz., the Jewish, the Mohammedan, or the Christian?" The Jew (truly a wise man) found that Saladin had a mind to trap him, and, perceiving that he must gain his point, after considering a little how best to avoid the snare, his invention at last supplied him with the following answer: "The question which your Highness has proposed is very curious, and, that I may give you my sentiments, I must beg leave to tell a short story: 'I remember often to have heard of a very great and rich man, who, among his most rare and precious jewels, had a ring of exceeding great beauty and value, and being proud of possessing a thing of so much worth, and desirous that it should continue for ever in his family, he declared, by will, that to whichever of his sons he should give his ring, him he designed for his heir, and that he should be respected as the head of the family. That son to whom the ring was given made the same law to his descendants, and the ring passed from

one to another in a long succession, till it came to a person who had three sons, all virtuous and dutiful to their father, and all equally beloved by him. And the young men, knowing what depended upon the ring, and ambitious of superiority, began to entreat their father, who was now grown old, everyone for himself, that he would give the ring to him. The good man, equally fond of all, was at a loss which to prefer; and, as he had promised all, and being willing to satisfy all, privately got an artist to make two others, which were so like the first, that he himself scarcely knew the true one; and at his death gave one privately to each of his sons. They afterwards all claimed the honour and estate, each disputing them with his brothers, and producing his ring; and the rings were found so much alike, that the true one could not be distinguished. To the law then they went, which should succeed, nor is that yet decided. And thus it happened, my lord, with regard to the three laws given by God the Father, concerning which you proposed your question. Every one believes he is the true heir of God, has his law, and obeys his commandments; but which is in the right is uncertain, in like manner as of the rings."

Saladin perceived that he had escaped the net which was spread for him; he therefore resolved to discover his necessity to him, to see if he would lend him money, telling him, at the same time, what he designed to have done, had not his discreet answer prevented him. The Jew freely supplied him with what he wanted. Saladin afterwards paid him with a great deal of honour, made him large presents, besides maintaining him nobly at his Court, and was his friend as long as he lived.

I stood where robèd priest did chant,
In mournful notes, a solemn prayer,
Where swell'd majestic organ tones,
And fragrant incense fill'd the air;
Where all resplendent altars shone
In light than earthly light more fair.
I lowly bow'd and tried to pray:
My soul refus'd its duty: "Where,—
Where shall I seek my God?" I cried;
An angel answer'd my despair:
"Erect a temple in thy heart,
And worship thy Creator there!"

PHILOSOPHICAL NOTES AND COMMENTS.

"'Tis the mind that makes the body rich."

A virtuous life is the most powerful eloquence.

A happy life does not exist, only happy days.

A friend should bear his friend's infirmities.
Julius Caesar, iv. 3.

Failures are with heroic minds the stepping-stones to success.
Haliburton.

Extreme in all things! hadst thou been betwixt,
Thy throne had still been thine, or never been.
Byron.

Humble we must be, if to heaven we go;
High is the roof there, but the gate is low.
Herbert.

Throw away idle hopes: come to thine own aid,
if thou carest at all for thyself, while it is in thy power.
Marcus Aurelius.

The aged who have studied in their youth do not need to learn, but merely to recollect. That is true happiness.
Montesquieu.

Renounce not the purpose of embarking in active life; make haste to employ with alacrity the years that are granted to you.
Goethe.

"She's truly chaste, and worthy of that name,
Who hates the ill, as well as fears the shame;
And that vile woman whom restraint keeps in,
Though she forbear the act, has done the sin."
Ovid.

No way has been found for making heroism easy, even for the scholar. Labour, iron labour, is for him; the atoms of which it is made are opportunities.
R. W. Emerson.

There is no strange handwriting on the wall,
Through all the midnight hum no threatening call,

Nor on the marble floor the stealthy fall
Of fatal footsteps. All is safe. Thou fool,
The avenging deities are shod with wool!

W. Allen Butler.

We read in the Kaushitaki-Upanishad that when the departed approaches the hall of Brahman he is received by beautiful maidens, called Apsaras. But what we look for in vain in the Upanishads is the ethical character which pervades the whole Avesta. It is good thoughts, words and deeds that are rewarded in the next world. . . . It would be curious to find out whether this allegorical conception of the rewards of men in Paradise may have influenced the mind of Mohammed when he promised his warriors that they would be received there by beautiful maidens. It would seem a curious misapplication of a noble conception. *Max Müller,*

"Theosophy; or, Psychological Religion."

THE WHITE CROSS KNIGHT.

ONE day Bertrand had gone into the town with some of his companions. As they passed the place where the Sages and Philosophers were wont to gather, they observed that the crowd was even greater than usual; so much so that some stood in the vestibule, and some even on the outer porch.

"Let us go up," said Bertrand, "and hear that which is being taught."

So they ascended the steps, and not without difficulty came near enough to the door to see the Teacher to whose words all were so eagerly listening.

He was a man of venerable aspect, a Sage, who spoke of things mysterious and deeply hidden, and not to be understood save by those whose feet had entered upon the Path of Knowledge.

Though the youths listened attentively they could comprehend little of that which he taught. Soon they whispered one to another, "Let us depart." And so they stole silently away. All but Bertrand; for though he understood not the words of the Teacher they seemed to burn within his heart, and there was something about this man which he had never before observed. It was a light which shone from his breast, and at times, when he appeared most earnest in delivering the message of the Master, it shone with a dazzling radiance. The lad could not determine whence it proceeded. At times it appeared to him that he could plainly perceive a white cross upon his breast; and then again it was hidden by the folds of his garment.

So absorbed did he become in watching this light that he forgot all else, and was only aroused when the speaker ceased and the listeners began to disperse. Then he slowly descended the steps with the others, but he had no mind to seek his young companions.

Instead he went on like one in a dream until he was beyond the town and had penetrated deep into the forest. Here he seated himself on a mossy stone, beside a still, deep pool, musing upon what he had seen.

Suddenly he was startled by a voice which asked: "Why think ye so intently upon the Light and the Sage from whose breast it shone?"

Bertrand looked up and saw one much like the Teacher upon whom he meditated; so he replied, without hesitation, "The light was glorious, and I felt that so also must the words have been, could I but have understood them."

"The Light is glorious because it proceeds from the One Source. And the words thou hast heard are the words of Truth."

"But tell me," said Bertrand, "What is this which the Sage wears, and of what is it the symbol? To me it seemed like a cross of purest white."

"It is; and it is worn only by those who are faithful in the service of the Master."

"How is it attained? May I, even I, hope to reach it?"

"Truly thou may'st. It is within the reach of all, even the lowliest."

"But how is it to be won?"

"By seeking the Path and walking therein."

"But tell me, Master, how is the Path to be found?"

"There is but one way: the way of duty. That will lead thee into the Path."

"But I am so weak, so ignorant; I know not how to take the first steps; yet would I win and wear the cross."

"As I have said, thou mayest. If thou art fully determined to become a Knight of the White Cross, thy weakness will be aided, thy ignorance guided."

"O Master," cried Bertrand, starting up, "I am truly so determined, I am ready even now to go with thee and to become thy pupil. Shall I follow thee to thy dwelling?"

"Nay," said the Master, "The way for thee lieth not so. Alone must thou walk. Yet at thy need will I come to thee. Farewell!"

Even as he spoke the last word he had disappeared. But not before Bertrand had caught a glimpse of the White Cross gleaming on his breast, so that he knew he also was a Knight.

The youth went back to the duties of life. Yet in his heart he carried the memory of these things, and the hope of winning the cross. His school-days passed, and he took the place in the world to which his name and rank entitled him. He endeavoured to rule his estate with kindness and justice. He wished to enlighten the people and provide the means of education for their children. In the midst of these occupations, surrounded by congenial companions and loving friends, time passed swiftly and pleasantly. Yet he forgot not the words of

the Sage, and he longed to receive and wear the shining cross which should proclaim to all his acceptable service to the Master.

One evening as he walked alone musing on these things, the Sage, who had promised to become his teacher, stood before him.

"On what dost thou meditate?" said he.

"On the duties of life and the way of their performance. Thou said'st the way of duty led into the Path. Have I not walked in that way?"

"Thou art so walking; but thou hast not yet travelled far."

"What more can I do?"

"Nay, ask not of me. Inquire within. There wilt thou find thy highest counsellor, there the kingdom wherein thou art to rule."

"Then I have not yet earned the cross?"

"Not yet," replied the Sage.

Now there was war in the land and Bertrand went into the field. The war was to decide a question of justice and right; so he fought bravely in the cause of truth. Privations and wounds he bore without murmuring. Most of his wealth he gave to sustain the cause. His estates and territories were laid waste and devastated by the enemy, led on by one who had ever been his rival and his most deadly foe. His beloved wife and a young child perished through fright and exposure, so that his heart was wrung with the anguish of bereavement. But at last there was peace, and what men call right prevailed. Bertrand returned to his ruined and desolate home. Bitterly he thought of him who had wrought the ruin of his family, and sought to find means to avenge them.

One night as he sat alone, mourning over the desolation of his life and hopes, the Sage again stood before him.

"O my Teacher!" cried Bertrand. "Thou findest me indeed changed. Thou hast spoken to me of the kingdom within. Of a truth none other is left to me. And the inner—it also lieth in ruins."

"But canst thou not rebuild?"

"Nay; my losses are beyond repair. And yet could I but gain the cross, I might, perchance, be able to rise and press on. Hast thou brought it?"

"Nay, not so. Thinkest thou it is I who can confer it upon thee? There is but One—even the *Master*—who can do that."

"Where shall I find that *Master*? Once more I entreat thee, tell me, that I may arise and go to Him."

"And again I answer thee, seek within."

"And what shall I find there save ruin and desolation?"

"Thou wilt find the Highest. The only road to the *Master*, whose symbol thou would'st wear, lieth through toil and suffering and tears. The Kingdom of Heaven is within. When thou hast found it thou wilt also find the *Master* whom thou seekest, for He dwells there."

Then Bertrand went into the councils of the nation and for many years he toiled for the public good. He strove to amend the laws; to render the government equal and just; to aid and uphold the rulers who were least selfish and tyrannical. But he met with envy, ingratitude, and injustice. Those who desired to plunder the public hated and feared him. Constantly they schemed and plotted to ruin him in the estimation of the rulers and the world.

At last, worn out with cares of state, saddened and depressed by the malice and want of appreciation and gratitude in those he had so arduously laboured to serve he sought again the solitude of his home.

"If I could have gained and worn the cross, it would have secured me attention and respect, and my enemies would not so often have triumphed," he murmured, sadly, as he walked under the great oak trees.

Then, again, the Sage stood before him and asked.

"Dost thou still desire the cross?"

"When have I ceased to desire it? But it comes not, and I grow less hopeful."

"Nay, then thou art nearer to it than formerly. But tell me, in all the years that have passed hast thou toiled and suffered for the cross only? Has no taint of ambition and self-seeking mingled with thy desires? Has not the thought of reward been ever with thee? Nay! hast thou not even thought more of the glory of wearing the cross, than of serving the *Master* who would bestow it upon thee?"

Bertrand remained silent for a while. Then he said:

"Of a truth thou readest my heart more clearly than I myself have done. It may be even as thou sayest."

"Yea, truly it is. I have said to thee ever, 'Look within'; for there thou wilt find the Kingdom of Heaven. That Kingdom is composed of thy subjects, and it is thine to instruct and bring them into obedience. All the desires and passions of humanity are thine—thy servants if thou wilt train them into obedience and usefulness. But if thou dost neglect and permit them to rule, they will make of thee slave and bondsman. Hast thou not read, 'A man's foes shall be they of his own household?' These are thy household. Make of them trusty servants, or they will become thy most deadly foes. Seest thou now how important it is to conquer thine own kingdom?"

"But this, O Master! is a mighty work."

"Thou sayest. But it is the work of all who would enter the Path and wear upon their breasts the emblem of the White Cross."

From this day Bertrand ceased to grieve over the apparent failure of all his schemes. He also ceased to cherish feelings of hatred and revenge toward those who had wronged him, and strove to forgive even those who had wrought the ruin of his house and the destruction of his family.

But this was not a thing to be speedily or easily

accomplished. He found that the Kingdom within was vaster and more wonderful than all that could be found without. He also found that its subjects were harder to conquer and to keep in subjection than those he had met on the field of battle or in the council chambers of Nations. Nevertheless he would not yield, but kept ever a faithful watch over this kingdom, while busily employed in aiding his neighbours and toiling unceasingly for the welfare of all around him.

Yet many for whom he laboured returned him evil for good; and one, the bitter foe who had wrought him so much harm, now openly taunted and reviled him, since he knew that he was striving to walk in the Path, and therefore would not return his evil unto himself. And this to Bertrand was the bitterest draught that was pressed to his lips. Again and again he put it aside, declaring that he could not drink. But the thought of the *Master* would prevail; and a time came when he could listen to his enemy's revilings with calmness, and say to him:

"Depart in peace; for thou art my brother, even though thou knowest it not. I will not sin against the *Master* by failing in love toward thee."

And it came to pass that as he sat one night in his chamber meditating on what he might do to reconcile this foe and turn him toward the Path, the Sage was again with him. A smile was on his face, and he said in tones full of love and gladness:

"Peace be with thee, my brother."

"Nay," replied Bertrand, "I am but thy pupil."

"Tell me, then," said the Sage, "on what dost thou now meditate?"

"On one who is my ancient and most deadly foe."

"And thou wouldst seek revenge?"

"Nay, I would win his love."

"And hast thou ceased to care for the cross, once so highly prized?"

"Nay, Master, but more, I prize the winning of my brother."

At that moment the cross of the Lodge shone out with such luster that Bertrand's eyes were dazzled by the radiance.

"O Master!" he cried, "how brightly shines the White Cross upon thy breast! Surely among the Knighthood thou art one of the highest."

"Nay, O brother! but look at thine own White Cross! for thou art one of us."

Then Bertrand turned to a large mirror near him, and lo! upon his own breast gleamed a cross of glowing light. And it was not of silver; nor was it wrought of any metal, nor of precious stones. But it was the pure and lambent flame of Love, the White Symbol of the *Master* which each must win for himself, and which no man giveth nor can take away.

"The Path," Stanley Fitzpatrick.