



For the Torch of Reason.

### Soul and Duty.

BY TIM KATING.

You say the change which we call death  
But frees our life's immortal breath,  
Which, having finished time on earth,  
Goes upward through celestial birth.  
Pray tell from whence this soul has  
Come?  
Where dwells the power that calls it  
Home?  
Springs it from some supernal source  
Without the realms of nature's course?  
Is it but man's especial dower,  
Or is it shared by bird and flower?

Not so. This story all should spurn;  
Man has no soul to bless or burn.  
That soul is but a savage dream,  
Which disappears in Reason's gleam.  
Imagination gave it birth;  
No part of man will leave this earth;  
Our bodies on this earth remain,  
And grow in flower or golden grain,  
While nature's force, the soul of man,  
Appears again as best it can.

Search space through all the day and  
night;  
No soul is seen to take its flight.  
Look through your glass; look near and  
far  
And gaze upon the farthest star;  
No store-room for our souls is there,  
No heaven to grace the scene so fair.  
Search on through all the starry hosts,  
We see no gods, we see no ghosts;  
Man's life in nature had its source,  
'Tis nature rules the universe.

Man's life to duty should be given—  
Stop preaching soul and hell and heaven;  
Do something for your fellow man;  
Assist him; do what'er you can.  
From God and heaven we get no cheer,  
The devil and hell we need not fear.  
Scorn all the gods and ghosts and devils;  
Commend the good, condemn the evil;  
Let's free our lives from sin and vice,  
And make this earth our paradise.

### Struggle for Existence.

By Dr. L. Buchner

There is no great room to expect the formation of new and more highly endowed races of men, but nevertheless this need not impair the prospect of the progressive development of humanity and of the human race itself. The progress remains the same or becomes still more considerable, but the mode or the means by which it is attained are different. Whilst the struggle between peoples was formerly a contest of weapons, strength of body, courage and ferocity, it now consists in emulation in good and useful arts, in discoveries, contrivances and sciences. The time is past in which one people subjugated another or exterminated it to take its place; it is not by destruction, but by peaceable competition, that one can obtain a superiority over the other. But by this means that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of new species. The advancing development of the human race will not therefore in future occur solely or chiefly in particular races destined eventually to subject or displace the others, as

has hitherto been the case, but it will constitute an uniform acquisition of the whole species. How far humanity itself will at the same time undergo development may be difficult to determine beforehand; but, in harmony with the change in the nature of the struggle for existence, this development will certainly be rather intellectual than corporeal, or in other words it will advance 'pari passu' with a greater evolution of the tendencies and faculties now slumbering in the brain of man. For as nowadays man carries on his struggle for existence chiefly by means of this organ, and this will be the case more and more hereafter, so the beneficial and propulsive consequences of this struggle will also be favorable to this organ and its activity, as indeed we know from experience it has been in the past. Even backward peoples or races when, favored by their small personal requirements, they come into competition with civilized man (as in the case of the Chinese and Africans in America), can only stand this competition permanently when they at the same time adopt all the existing aids of civilization and follow the same general course by which humanity is at present striving to reach its ideal of civilization. But by this means they also are carried away, perhaps unwillingly or at least unconsciously, by the general movement of civilization which has been set going by the more highly developed brain of the Europeans, and thus sink more or less as especially characterized races.

So far it would appear that all the momenta which are connected with the progress and dissemination of civilization over the earth's surface are less in favor of the formation of new races of man, than of the diffusion of a more or less uniform type of high human culture,—and this would also be the issue of human development which, in accordance with the general principles of humanity and justice, must appear most desirable. The suppression of a lowly race or people by a higher or more powerful one has always produced such a mass of misery and injustice, that the repetition of such a process can only evoke the most disagreeable sensations in every friend of humanity. In the present state of the human conscience such suppressions as this would appear to be doubly cruel and lamentable, even though the replacement of the inferior by a higher or better type must in itself be regarded as just.

But inasmuch as this displacement or replacement may take place under present circumstances without acts of violence and merely by the irresistible power of conviction, the common and uniform progress of humanity has become a more probable course than that of the suppression of races. At present, indeed, mere example generally suffices among civilized nations of the earth to render every progress, every improvement, every increase of knowledge common property.

Thus in the lapse of time and by the progress of civilization the struggle for the means of existence, such as we witness in all its unmitigated violence in the life of animals and in the lower stages of human development has become rather a struggle for existence itself and a contention both of individuals and of peoples for the acquisition of the highest earthly benefits, in which we have to do less with mutual suppression than with mutual competition and overreaching.

It must not, however, be concluded from this that the struggle itself has heretofore become weaker or easier. On the contrary, it rages on the domain of morals, to which it has been transferred, as violently and inexorably as it formerly did on the physical field. Moreover, it has become more complicated and multifarious than the rude struggle with nature, as it no longer relates merely to the simple support of existence, but to a great number of advantages of political, social or material position which are connected therewith. On one hand this has produced the advantage that the struggle has called forth in man a whole series of impulses and faculties which are scarcely, if at all, developed in the animal, and in this way has become a principal cause of both general and individual progress,—whilst on the other hand it has given rise on the moral domain to horrors and barbarities without number, of just the same kind as those which formerly existed in physical life. In comparison with the mere struggle with nature, the social struggle of man has the further great disadvantage that the effects of the natural laws are more or less prejudiced by the will and the contrivances of man, and that in this case therefore it is by no means always the best, the strongest or the best fitted individual that may expect to be victorious over his competitors. On the contrary the rule is rather the suppression of individual intellectual greatness by the in-

fluence of family, position, race, wealth, &c., in the interest of personal preferences. Nevertheless the impulse of human nature towards movement and progress is so considerable that it attains its object even under the most unfavorable circumstances; but how much more would this be the case if these obstacles and inequalities were as far as possible removed, leaving a free stage, unaffected by injustice and oppression, for the action of the natural law! The struggle of man for existence is also far more full of suffering than that of the animal, inasmuch as man, whether as a class or an individual, generally feels the consequences of neglect, oppression or conquest very heavily and painfully, whilst the animal only sees a blind natural destiny in his lot and bows before it unresistingly. This sentiment in man becomes especially painful when the general consciousness of the good or better is more or less in advance of the actually existing arrangements. It is in such a critical period that we now find ourselves, for there has probably never been a period in which there existed so great a di-proportion between requirement and fulfillment, between idea and actuality, between thought and being, as at present.—[Man in Past, Present, and Future.

Ministers are maintained at great cost, and are exempt from certain duties devolving upon other citizens, such as serving in the army and navy, sitting on juries and working the public roads, upon the ground that they are the "called and qualified" agents of an almighty, all-wise and infinitely good being, called God. Why should they be considered as God's agents? Is it reasonable to suppose that an almighty being would require the agency of a certain class of men in dealing with the rest of mankind? An all-wise being could as easily communicate his will directly to the people as to the ministers, and, considering what the ministers cost the people, I should think an infinitely good being would prefer to do so. God, we are told, is infinite in power, presence, wisdom and goodness. Now is it not more reasonable to suppose that such a being would communicate his will to each individual human being than that he would select a few individuals through whom to communicate with all the rest? I think it is more probable that the ministers are deceived than that they are, in fact, divinely appointed agents of God.—[Independent Pulpit.