

even those in domestic service; all sacrifice comfort and convenience to be like their supposed superiors: and more surprising still, women demanding the right of suffrage, go before committees of Congress, and State Legislature, and Conventions in the same absurd attire. I rejoice that the senior editor of the *Woman's Journal* has made his protest against the trailing skirt. What should we think of our sires and sons if they were such slaves to the behests of fashion? Suppose some French Beau Brummel should send forth a decree that they should have trailing ruffles on their trousers, and the upper gear should be as smooth as the skin, banishing the fourteen pockets from their usual hiding places; with all their appendages, pocket-book, knife, pencil, letters, and cigars stuffed in the crown of their hat or the top of the trousers. Imagine our beloved lords of creation, rushing to and fro in the busy marts of trade, with their hands behind them holding up their ruffled trousers, their heads decorated with feathers and flags. We may laugh at the picture, but our women look quite as ridiculous. The men could no longer offer an arm in an emergency to a feeble sister, but at the risk of trailing their ruffles in the dust. Thus, as citizens of a republic, and in the good time coming, we should be obliged to go single file to the polls on election day, and still worse, with these restricted attitudes in both sexes, the next generation of children would probably be ushered into the world with withered arms. I tremble to think what I have done to get the suffrage for women, fearing all the foolish fashions they might by law cause to appear among us.

Dr. Ludwig Buchner.

BY B. F. UNDERWOOD.

Dr. Ludwig Buchner died in Darmstadt, Germany, on May 1. His work, the one by which he was best known, "Force and Matter," was published in 1855. It has been called "the Bible of the German Materialists." Twelve editions of this book were issued in twenty years, and it led to a large amount of animated discussion in which many distinguished thinkers took part.

Buchner owed his popularity as an expounder of materialism to the unsurpassed clearness of his style, his positive and confident manner, his avoidance of abstruseness in the treatment of his subject, and his "enthusiasm of humanity." He presented the thought of Vogt and Moleschott more lucidly than it had been given in their books, and his name came to be associated with theirs.

Buchner was among the first to appreciate and accept the ideas

which Darwin added to evolutionary thought, and he made these ideas a part of his materialistic system.

Buchner's second principal work, "Man—His Past, Present and Future," is mainly an exposition of Darwinism, with Haeckel's ideas, as given in his "History of Creation," added, with chapters relating to government, marriage and industrial and social reform, together with several pages of interesting and valuable notes.

Buchner was, unlike Strauss, democratic in his nature, and he was deeply interested in the common people. He deplored industrial wrongs and inequalities of opportunity, which made it possible for colossal wealth and extreme poverty to exist alongside of each other. Buchner is not much read and is not much quoted now, and interest in his works is not likely to be revived. As a thinker he was not original, but he was honest and fearless, and he helped greatly to weaken theological influence, not only in his own country, but in other countries into whose languages his works were translated.

Buchner visited the United States some time in the seventies and lectured in a number of cities. As a lecturer he did not prove to be as interesting as he was as a writer, and his expectations were not realized. After his return home some articles appeared over his name in a German paper which were severely critical of much which he had seen in America. Some of the criticisms were merited, but others were based upon observations too limited to give them any value, and were really unjust. Of their sincerity and honesty there was no doubt, as there was of nothing that he ever wrote for the public.

Although in correspondence with Buchner, I failed by an accident to meet him when he was in the United States, and I can speak of him personally only by hearsay. I am told that he was rather brusque and dogmatic. I should infer this from his writings, but the concurrent testimony of those who were intimate with him is that he was a man of high character and of many attractive qualities.

No man is good enough to govern another man without that other's consent. When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism. Our reliance is in the love of liberty; our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom deserve it not for themselves.—[Abraham Lincoln.

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