

The Great Issue to be Decided by Evolution and Man.

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he assures us that the race can not decline, and that the grand process of social evolution can not be defeated.

So far he holds very much the same position as Herbert Spencer, but then he decidedly differs. Instead of turning around and fighting Social Evolution as the "coming slavery", or leaving it to work its way blindly, our French philosopher shows that it is to the interest of all men, individually and collectively, to help forward this cause of co-operative integration, differentiation and justice in every way practicable. He says that by so consciously guiding evolution, man may not only easily adjust his life and heredity to the new and perhaps harsh changes, but also really dictate their mode of inception and their methods and final results. In this way, practically by his own will, man becomes the creator of his own future lot and fate on earth. He may thus hope to make somewhat real his "Earthly Paradise".

In all this matter of the future, Herbert Spencer was a reluctant Balam of a prophet. His science compelled him to say that the race would "get there", that some kind of a "Socialism" would come; but he had not the sympathy with it that Balam's ass would have had, and did not particularly advise or encourage any one to turn in and help. He left it all to Evolution and "Administrative Nihilism", as Prof. Huxley splendidly described it. To this vigorous protest of Prof. Huxley we may now add the mild disproof and reproof of our Naturalist Sociologist. Human effort and will is one of the natural factors of natural selection, heredity and evolution. Man must steer the bark of Human Destiny towards the realizing of human scientific ideals, no less scientific because human.

Could wiser words for this very hour be spoken than those we have quoted in this paper? They indicate "the way out" of our most serious difficulties by means of co-operation naturally and healthfully in our affairs, social, industrial and political.

It is hard to close without applying them to the international co-operation, viz., a consequent Federated Republic of nations and peoples for the benefit of all. This result is in contrast with the benevolent but forceful assimilation of the mass of mankind into a vast, imperial, military despotism, which must end in the calamities with which the Roman Empire and Church have afflicted the human race. What issue has ever equalled the one thus presented in importance? Shall the next stage of civilization result in Imperialism, the Papacy or "The Republic of Man" and of the World?

It is not too much to say that the English speaking peoples are now actually thinking, working, voting and, alas! fighting on this issue. Is there any doubt whether the true Science of Evolution and Sociology points the way?—the Republic!

But we can not carry the suggestion further. Upon no question, domestic, foreign or international, can the light of Science which falls from Dr. Topinard's book fail of beneficent effect. T. B. W.

How Social Science Settles the War of the three Egos.

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fer from him in this, that he relies upon the free play of individuals and natural evolution, whereas we believe it indispensable that man should direct his own evolution. We, too, have had our moments of doubt—not regarding the efficacy of our system, but regarding the possibility of realizing it without the intervention of too much authority; but we have taken fresh confidence.

We believe unqualifiedly in the great power of heredity, habit and unconscious impulse over our daily acts. We are convinced that if society so desires it and comports itself properly, it can in a few generations transform sentiments and manners, and adapt them to its needs. The useful instincts have sprung up of themselves in animals. Why may they not, with the assistance of reason, be created in man? Speaking only of France, I have already seen about me for the last ten years, certain indications pointing to renovation; new social classes will achieve success where the old have failed. No doubt there will be storms, good and evil alternations, but in the end evolution, which proceeds only by oscillations and starts, will enter on the right path. Let us not despair. Man is too powerful to fail in reaching the end which he desires. The golden age of humanity is ahead of us, the sun of the twentieth century will be that of truth. "Error is a Penelope who, without wishing to do so, is incessantly unraveling the texture which she has woven. Truth, on the other hand, in the struggle of ideas for life, will sooner or later bear off the victory." —[Science and Faith.

A photograph has been taken of the faculty of the Liberal University, and we have them for sale at fifty cents each, postpaid. This is a splendid picture, 5½x8 inches, mounted on a fine, large card, ready for framing. Every friend of the Liberal University ought to have one of these photographs. The group consists of thirteen persons, and is a splendid showing for our school.

Are you acquainted with the merits of the Forstner auger bit?

Silverton Thought Exchange.

MR. D. E. SWANK ON SPIRIT-SOUL.

Sunday evening, Jan. 7.

If the witches of Macbeth had been in charge of the weather they could hardly have given their spirit friends a heartier welcome of wind and rain. But the audience was there in full force. Even the "spook religions" of the churches failed to draw against a modern Liberal spook expounder.

The choir outdid themselves, and Dr. C. H. Brewer, the President, introduced the orator of the evening and his subject: "The Origin, Nature and Immortality of the Human Soul." The speaker opened up by pleasantly showing how he had struggled towards what he believed to be the truth. He made a very favorable impression by his voice, manner and evident sincerity. When he settled down to his work, it was based upon the conviction that in the organic world, commencing with the vegetable kingdom, there was "A PRINCIPLE" which scientists did not seem to understand. It was this principle-power that made plants grow and assimilate from the air, and shrink from touch in the sensitive plant. A similar principle-power was more prominent in animal life, where it became consciously sensitive, and was properly called spiritual, and which scientists tried to get rid of by calling it "instinct," whatever that might be. It was really the spirit-power, without which animals could not grow or live at all. Then when we come to man, we find the same principle and power causing and controlling not only their growth and sensation, but also to be at the bottom of their thinking capacity. This was the real human soul under which the whole body-system assimilated and acted.

Now this whole "principle" did not come simply from the food of the plant, animal or man. In regard to plants, the speaker said he had seen this proved. Plants, he said, had been grown to weigh a pound that had not taken half of that weight from the earth or air in which they had grown and been enclosed. Of course, as in plants so in animals and men; no amount of materials could make growth unless this spirit-principle was there. As we did not know whence this spirit came, we should not be expected to know whither it went at death, except to its own world, and that it was not destroyed. Even scientists admit that neither matter nor force of any kind was destructible. Hence this conclusion: The spirit-soul was immortal and had its own realm, from whence it appeared to commence and aid new life here, or to warn or aid souls who were in sympathy with it. The proofs that such appearances were actually occurring he held

to be simply overwhelming. The result was that existence here was made more blessed by this possibility of aid here and now, and communion hereafter with this host of superior and spiritual beings, of which all those we have loved must certainly be a part.

The lecturer was warmly applauded at the close.

The discussion was opened by PRESIDENT HOSMER. He did not see that the speaker had done more than revive and repeat the old assumption, i. e., a "principle" which was merely a word with nothing behind it. A "principle" is neither a thing, a force, or power, nor a law. It was merely an old habit to take a word to start with because they knew nothing. But when the lecturer said "power," the modern scientists had beaten him, for they proved that all of the matter and forces that went into any organism were parts of the world or environment around it, and that all the feeling or thinking was part of, dependent upon, and caused by the changes in the brain and nervous system. This being so, the spiritual hypothesis at once dropped out, because all the facts which supported it had been otherwise explained according to the scientific method. Plants, animals and men grew and thought by reason of chemical and vital assimilation, and the spooks were not it. This was the end of the spirit hypothesis to all reasonable people, for Science has proved that there was nothing but a name in it.

Of course if this spirit hypothesis was not true it was not good. Its immortality was chiefly one of selfishness, and as long as it did no good it was not worth having, but it was evil because it prevented the attempts to better this world, by introducing anarchy—that is, confusion—in our thoughts and purposes of life, for we were always at the mercy of "spirit revelations," which might upset everything as the same time it ministers to our selfishness. The proper and healthy thing to do is to get hold of the human immortality and let the spook business alone. Goodbye spooks!

Then arose A VENERABLE GENTLEMAN, well versed in the history of Spiritualism and its facts. He seemed to think modern phenomena were quite different from the old, and that Scientists had been compelled to admit that there was "a something beyond" their grasp, and recited a formidable list of such names and alleged facts. He thought that "Materialists" were being very much lessened in the world and that "the spiritual" would resume its sway in its new form under the lead of Scientists, such as Wallace, Crookes, Cowes, Hare and the Psychical Society.

Mr. PEARL W. GEER did not see the subject with the eyes of the last

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