

NEWS AND NOTES.

Examinations all along the line again this week.

Business Manager Geer spent last Saturday in Portland.

The fairest of weather in Silverton at this writing.

See "Topsy Turvy" at Liberal Hall on the 27th. Dance after the play.

Miss Mary Childers is doing splendid work as Superintendent in the Primary Department.

Next week we will print a letter from G. J. Holyoake on the Ingersoll Chair proposition.

Prof. Cooley is now teaching the L. U. O. band and orchestra and the students are taking great interest.

We are having spring weather in Silverton now and will soon want to bulld again. Can you make it possible for us to do so?

The new workshop for the young students is a grand addition to our facilities and the little ones appreciate it, too.

Quite a quantity of ripe raspberries were exhibited by Prof. Buff this week. The winters in Silverton are very mild.

Master Sidney Rogers arrived from Mercur, Utah, Friday evening and will be with us in the L. U. O. the remainder of the year.

Mr. John Scott is with us again, he having arrived on the noon train from Spokane, Washington. John's many friends are glad to see him back.

The drama "Topsy Turvy" will be presented by home talent in Silverton Saturday evening, January 27. Admission 25 cents. No extra charge for reserved seats.

Prof. Wakeman lectures in Unity church, Salem, next Sunday morning and evening. Rev. W. E. Copeland, the pastor, will speak before the Silverton Thought Exchange Sunday and Monday evenings.

Miss Wakeman returned from Portland Friday evening. While absent from Silverton she visited Astoria and the seaside. She is very favorably impressed with the old Pacific, which she says is grander than the Atlantic.

Mr. Harry T. Smith, of New York, writes: "I am glad to hear that you are doing so well with the University, and I think your ultimate success is certain. You made a great stroke when you interested the Wakemans in the most up-to-date school in the country."

Silverton Thought Exchange.

MRS. EMILY L. WAKEMAN ON "THE HISTORY OF WOMAN'S SUFFRAGE AND ITS FUTURE."

An unusually intelligent audience was seen at Liberal Hall, Sunday evening, and an unusually interesting subject was up for discussion, the opening argument to be made by a most capable person. It was the first time a woman had appeared as a leader of the Thought Exchange.

The choir gave us the usual selection of music which was exceptionally sweet on this occasion, and blended with what was to follow.

After listening to the reading of the minutes of the preceding meeting, the audience was all attention and Pres. Brewer announced the speaker and her subject.

There were no further preliminaries, and the audience were glad of it, for they were there to hear Mrs. Wakeman on the subject that her mental development, her education and her past life so well fitted her to handle. She told of the many trials and hardships of Elizabeth Cady Stanton, Susan B. Anthony and others in their first attempts to free woman from the slavery which she seemed reluctant to leave. That these two women are still alive, and that they are able to see so much that they have accomplished is something unusual in the history of reforms. Mrs. Wakeman's personal acquaintance with so many of these bright women made her discourse all the more interesting.

We were told of the attempt before legislatures and the struggles at the polls, and while the women were generally baffled, still they have won a magnificent victory, and four States in the Union allow women to vote. Oregon will put herself on record one way or the other next June. If every voter in Oregon could have heard Mrs. Wakeman last Sunday, I doubt not the amendment would carry. While the speaker did not get down into the depths of the philosophy of Woman's Suffrage (for that was not her theme), still she gave the history of it, and those connected with its early history, and a glimpse at its probable future, in such a manner that the philosophy was plainly visible, and so convincing was her argument that not a person could be found in that vast audience who would argue against the speaker of the evening.

Pearl W. Geer was asked by some one to take the opposite for argument's sake, but he replied, on taking his place before the audience, that while he might be persuaded for argument's sake to take a side opposed to his views on some subjects, still on this subject his conscience would not allow it; and even if it should allow it, it would still be impossible for there is no

other side to this question! He told of his personal acquaintance with Elizabeth Cady Stanton, and what a pity it is in his estimation that such women as she and the speaker are not allowed to have a vote. He told of his personal knowledge of the good effects of Woman's Suffrage in Idaho and Colorado, and gave the audience to understand that he will cast his vote for woman and her rights next June. He requested each voter to ask himself this question when he goes to the polls next June: "If a woman wants to vote, have I a right to say she shall not?"

Mr. Lou Ames told of what he had read of woman voters being a nuisance in Denver, but said he hoped the amendment will carry in Oregon next June, and he intends to vote for it.

Adda Davenport-Martin asked for some one to take the opposite side, but no one responded.

President Brewer announced in a few well-chosen words that he will vote for Woman's Suffrage next June.

Miss Clara Wakeman pleased all as usual by her well-chosen remarks and an appropriate quotation from Ingersoll, which brought well-merited applause.

Prof. Buff took many notes and finally arose to speak. His remarks were local and somewhat personal. He told of the absurdity of driving intelligent women away from the polls to make way for drunken men.

Prof. Wakeman spoke by request, saying that he did not want to make a family affair of the matter, but the audience seemed willing for it to be a family affair so long as it was the Wakeman family, and they listened intently to what the Professor had to say. He did not warm up as on the former occasion when he had opposition on the spook question, but his few convincing remarks were a substantial backing to what Mrs. Wakeman had to say.

Mrs. Wakeman then took a few moments to tell of what success the women have had in Wyoming, and other States, which is food for thought for the voters of Oregon. She had no critics to answer, for they all sided with her, and after the meeting closed many of those who were supposed to oppose her remarked that they MAY vote for the amendment when the time comes. Who is responsible for this declaration? The writer answers: "Mrs. Wakeman."

The ladies' trio gave us a splendid selection, and the president announced that Rev. W. E. Copeland, of Unity Church, Salem, will speak on "Voltaire, Paine and Ingersoll," next Sunday evening. The audience was then dismissed, and many in the crowd were loth to go until the speaker of the evening was personally congratulated. P. W. G.

Prof. Ernst Haeckel on Soul and Immortality.

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when he reaches the moral and religious or higher nature of man, instead of pursuing the scientific method, the only way of finding out truth, as Darwin, Huxley and Haeckel did, drops that method, and betakes himself to "Spiritualism". This he does without reason, and under the influence of sentiment as unscientific and childish as was that of Sir Isaac Newton in dropping science for a lot of the wildest possible speculations on "The Prophecies". These are now remembered only as a contrast of the weakness of his sentimental and religious, in contrast with the greatness of his scientific development. Indeed, no giant is great in science except as he adheres to its laws and methods of correlation, causation and verification. Without that the giant's great strength only leads to a more humiliating prostration, as in the case of Newton and many others we might name. In the presence of superstition the giant is perfectly powerless and prostrate. Therefore we say in regard to Haeckel and all other scientists, follow up the lines of the evidence and causation by which their conclusions are reached and sustained. That is the reason we shall print more from Scientist Haeckel and others on this subject, all of which will be noteworthy. Indeed, the evidence from correlation in the physical sciences is absolute demonstration.

By way of contrast let us refer to a late work by Henri Constant, a French "philosopher" of a type quite the reverse of the French and German scientists, Topinard and Haeckel. Our friend, Mr. D. E. Swank, had very likely seen this work of Constant, if not he would probably at first be delighted to find one who has said "his own good things before him," but on second thoughts he might realize the utter folly of trying to found the human future upon sentimental imaginations, from the scientific point of view as wild and groundless as the tales of the Arabian Nights. Just sample and question a specimen. Here it is:—

"When the soul has acquired in one world(?) the sum of progress (?) which the state of that world admits (?), it departs to be incarnated (?) in another world more advanced, where it acquires new knowledge; and in as much as now the incarnation in a material body is no longer useful to it, it lives an entirely spiritual (?) life. There it progresses in another sense and by another means (?). Arriving at the culminating point (?) of progress, it enjoys supreme felicity (?), having been admitted into the counsels of the Almighty." (?)

"The soul has a fluid body (?), the substance or essence of which is drawn into the universal cosmic fluid (?) forming and nourishing it (?) as the air forms (?) and nourishes the material body. This state of the soul is more or less ethereal (?), according to the worlds in which it finds itself, and the degree of its purification. (?)

Look at poor India and see what the effect of this "Asiatic mildew" is upon this world. Unless evolutionary altruistic Science can dissipate this egoistic fog, what hope is there for mankind on this Earth?

T. B. W.