

discovery of science is a material thing, or substance, or a motion, or other property of such substance; or the relations which things, properties and relations have to each other. The Roentgen ray is a vibration of a material substance which produces a chemical effect upon a sensitized plate, and a feeling in the nerves and brain of the human organism; and "wireless telegraphy" is a motion of the ether caused at the transmitting station, and extending continuously to where it affects a delicate instrument at the receiving station.

In all the domain of Science, including brain action and thought, there is no element of the spiritual, or supernatural. The so-called spiritual element in man, including the passions, the emotions, the desires, devotional feelings, etc., are as natural and have the same origin as the feelings of hunger and thirst (that is, in a natural state, where they have not been intensified by "spiritual" training); they are the direct result of some physical need and desire. This is the teaching of science, known and read of all men who care to read and know.

The test of truth in science is the common sense of mankind "with the consensus of the learned". In the encyclopedias of today the great mass of known facts may be found which constitute the body of science. These facts are explained by text books of each special branch of science; and what is found in such works, endorsed by a large majority of living scientists, may be justly claimed to rest upon a scientific basis.

All the writings of a great scientist are not science; only that upon which there is practical agreement of scientific writers is allowed to enter the sacred temple. For instance, "The Elements of Geology", by Prof. Le Conte, is a scientific work with which, in the main, all scientists agree; but what he puts in the last chapter concerning the bearing the facts of geology have upon religion is not so endorsed and is, therefore, only his opinion or belief. And perhaps no scientist would endorse the fanciful idea of the evolution of a soul or spirit put forth in some of his other publications. About what is known, scientists can agree; concerning the unknown, they differ as widely as do the unlearned.

That men and women have had and still have various beliefs about gods, devils, spirits, witches, fairies and ghosts is admitted, and these various beliefs are historic facts; but science does not vouch for their truth—that is, for the objective reality of the beings which are supposed to exist. Science, then, in its widest sense, is the great body of facts which man has acquired and preserved.

Ft. Dodge, Kansas.

Mr. Swank Explains.

Mr. D. E. Swank, who addressed the Silverton Thought Exchange, takes some exceptions to the write up of his lecture in the Torch of Reason, and we print the following from him in explanation:

I did not say that there was principle in the vegetable kingdom which scientists did not understand. What I did say was, that there is an indestructible spirit-essence pervading the vegetable and animal kingdoms clearly traceable and definable, and I believe it is traceable into the mineral; and that this spirit-essence contains life principle which scientists do not seem to understand.

The growth of plants was not mentioned in connection with spirit development, but was incidentally referred to as a starting point to reason from things tangible to things not comprehensible by any of the five senses, and to show that there were tangible effects produced by intangible causes.

We then proceeded to show that spirit-essence acquired and possessed from principle, and that it is the framework or structure around which the human tangible physical form is evolved, and that life principle, or sensitiveness, has its home in this spirit-essence. And that its sensorium plate or disk is located in the head or brain organ.

Then we endeavored to trace soul or thought principle and essence by evolution through spirit-essence, life and form principle, and then proceeded to say that all thinking people intuitively accept as truth that life being a something does, on leaving the human form, still continue to be something, and therefore to have an organization and form to individualize it as such, and therefore to attain an individuality. Life's union, therefore, with a higher than the physical human form is essential.

It seems to me to be rational that this higher or spirit-form is the ultimate organization sought to establish individuality in; and hence that life on leaving the human physical form continues to exist in a spiritual organization and form. Therefore the living thought principle, or soul of the human animal, does not die, but passes from the physical into the spiritual kingdom—a transition only. Still the question recurs: If the spirit-form is the ultimate unfolding of organized matter, what would maintain that organization when attained against all surrounding influences acting upon such spirit-form having and manifesting life-principle.

To answer this question it is necessary to restate some principles heretofore asserted. If life, as seen in material nature's works, was endowed by the great first cause with aspiration for individuality in an

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Dr. J. H. Greer, the author, is a practicing physician in Chicago, is Professor of Genito-Urinary Diseases in the College of Medicine and Surgery, Physician-in-Chief to the Harvard Medical Institute, and has written many works of value to the profession and public.

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