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NOVEMBER 12, 1918.

THE PRESIDENT AND THE PEACE CONFERENCE.

It is suggested in some quarters that Pres't Wilson will sit in the big peace conference. It would be a natural thing, in some respects, but that the secretary of state should be the envoy would be better justified by precedent.

It will certainly be a conference of presidential dimensions. Any president or sovereign might be pardoned for a desire to participate personally in the momentous drama that will be enacted when representatives of the belligerent nations meet to determine the future of the world. It is not unlikely that our allies would prefer the president to any spokesman who, from the nature of the case, could not speak for the United States so directly and authoritatively.

Nevertheless it is not likely that Pres't Wilson will sit in that conference. If it is held in Europe, as it probably will be, Mr. Wilson can hardly be expected to break the precedent which forbids a president to leave the country during his term of office. Even if it were held in this country, it is regarded as impossible that the president could spare the time required.

It is said that the conference may last for a year or longer, because of the immense amount of business it will have to transact. While it lasts, it will demand the unremitting attention of its members. To attend it, then, the president would be obliged virtually to drop out of the presidency for the time required. Inasmuch as being president is somewhat of a job in itself, Mr. Wilson will doubtless stick to his executive office and delegate the peace work to others.

AMERICANISM—NOT POLITICS.

While the congressional campaign drew to an end in bitterness and recrimination, and the civilian voters went to the polls to register their decision, the men in France were fighting the Germans without a thought of politics. All they were concerned with was winning the war thoroughly and completely.

They have done their part. The war is now won, or so nearly won that nothing remains but to clinch the victory. It remains for the people at home to do their part, and make sure and permanent the fruits of the victory.

It need hardly be said that a triumph won in so unpartisan a way should not be dealt with now or henceforth in a partisan spirit. It may be too much to expect the same unanimity in congress that we have in our army; but the partisan differences must be minimized, not emphasized.

Everybody knows what the war was fought for. Everybody knows what we have won. In the peace principles formally set forth and written thus far into armistice agreements and into the constitutions of the new nations that are arising out of the European wreckage, Americanism has triumphed.

Not the democratic party, not the republican party, but the American people, is stamping its impress on this war. If both parties are true to the principles they professed during the campaign, there will be no petty obstructionism, no factional meddling.

The allied governments, acting in concert, have started well with the work of remaking the world in the interests of peace. They know what they are about. Thus far, they are doing what the American people want them to. If people and congress back them unitedly, they will continue to do so.

The work of reconstruction in Europe, and a little later on, at home, is as important as was the work of the war which made reconstruction possible. It is no time to throw partisan monkey-wrenches into the governmental machinery. The people want, and expect, Americanism—not politics—at Washington.

FEEDING THE MULTITUDE.

Though the fighting in this war may be over, there is one thing which is bound to keep on indefinitely, and that is the demand upon the United States for food supplies of all kinds for the hungry folks across the sea. War may go, but hunger will remain.

Even with peace restored, it is manifestly impossible for countries devastated by war and suffering from terrific loss of man-power immediately to resume the adequate production of food. The condition of the land itself would prevent, and furthermore, what men remain will be needed for the reconstruction of cities, highways and all sorts of public work. It will be years before conditions can be established in these ravaged countries insuring them against food shortage.

For four years our hungry allies abroad have cried to us for food and have not cried in vain; for years to come we shall hear the same appeal and must answer with unabated generosity. In addition to this, the United States, with the other nations represented in the supreme war council, has agreed to cooperate with Bulgaria, Turkey and Austria in feeding their starving civilian population.

It is true that the cessation of hostilities will release much tonnage and render accessible large quantities of supplies, but it is still mainly from the United States that the bulk of the food will have to come. This clearly means that we are in no way released from the obligations of economy and care in the administration of our food stuffs at home.

Every household and every dealer must continue to maintain those standards of conservation which have not only enabled us to help abroad but have saved us from want ourselves.

AT LAST! IT IS PEACE!

THE guns are silenced. Shortly before daylight here—yesterday—11 o'clock in France, Generalissimo Foch addressed the allied commanders-in-chief, and the order "cease firing" went down the long line of Americans, French, British, Belgians—all forces along the western front,—and for the first time in four years, three months, and more, the silence of world peace has rested upon the face of the earth.

Well could America rejoice. Well did she rejoice; rejoice with her allies; rejoice, mayhap, with her recent foe. Dispatches say it was a broad-cast volley; "thousands of American shot," that at 11 a. m., French time, bid the Boches a fighting adieu. May it continue thus until the day of the last judgment.

A proclamation issued by the president to his fellow countrymen, strikes patriotic, sincere delight to every American heart:

"Everything for which America has fought has been accomplished.

It will now be our fortunate duty to assist by example, by sober friendly council, and by material aid, in the establishment of just democracy throughout the world."

It is the answer. Proud Germany has been brought to her knees, not in a spirit of revenge, but of chastisement, and ready to accept the allied terms, we have humanely accepted her surrender. Our responsibility, however, is by no means ended.

We stand today, as it were in the presence of eternity, at the grave of our 60,000, of the world's millions, who have gone down in the crushing fight to accomplish what we have accomplished. Those boys "over there" have done their part—their main part,—but sober, sincere, thinking, honorable and public spirited men, have still much to do.

Read the president's proclamation again. Read it prayerfully. "Justice" is the word; not "revenge." The gospel of hate can have no legitimate lodging in the intelligence of a Christian civilization. We have saved Germany from herself. Let us not degrade ourselves by imitating the conquered Germany.

This is no plea for magnanimity, but only against inhumanity. The teutons have been taught their lesson. Give them a chance to prove that they have learned it well. This done, under the necessity of practicing what they have learned, is justice, and that is enough—when they have paid their tuition.

This from Prince Maximilian, resigning the German chancellorship, tells or ought to tell, the German tale; the tenor of German repentance:

"The victory for which many have hoped has not been granted us; but the German people have won this still greater victory, a victory over themselves and their belief in the right of might."

Neither must we now, because we have the might, forget the right of things.

The disposition to want to plow up Germany, despite her surrender, and throw her to the winds, effecting more devastation, and mimicing her past course is not for America to indulge.

It cannot be done, could not be done, without costing more American lives, for as long as Germany was kept fighting the casualty lists kept coming, and it would be so to the end no difference how long delayed.

And no American life in all France but is more sacred and valuable, when lost in needless fighting, than the whole German empire. Germany's impotence established, the beast banished, and the Hun denatured, what is there left to fight for?

May the nations of the earth now sit down in peace, settle their differences now and henceforth by a contest of brains, rather than bullets; minds rather than munitions; sense rather than submarines, and may we not hope, after a manner, that wars shall be no more!

THE LEAGUE OF NATIONS.

Pres't Van Hise of the University of Wisconsin, returning from a European trip, gives a gratifying report of the sentiment abroad for the League of Nations. Speaking of England particularly, he says:

"In no case did I find any dissent from the principle that a league of free nations should be formed, and practically every representative man in any important office that I met, including the prime minister, unqualifiedly committed himself to the principle."

Most Americans now take the attainment of this ideal almost as an accomplished fact. Those who are more dubious of its success may find reassurance in a unanimity of opinion among our allies that is almost as complete as our own. There is no question that this goal of so many centuries of hope and striving can be won if the American public maintains a firm and unanimous insistence.

Such an achievement will be, as Pres't Van Hise says, "the greatest advance in the organization of the world since the Union of the United States of America." And it will be a logical development from that Union. A successful League of Nations will mean the Americanization of the world—a triumph not of American power, but of the American idea.

GETTING FROM UNDER.

We are now witnessing, in central Europe, a frenzied scramble to "get from under." Everybody in that part of the world is trying to dodge responsibility for the obligations and penalties of a lost war. The mooted German revolution is significant of the rest.

The scramble is most spectacular and transparent in Austria-Hungary. The various "subject nationalities," while actuated primarily by the love of liberty, are also moved to break away from the empire by the prospect of thus evading their pro rata share of the empire's huge war debt and the indemnities that will be imposed if there is enough of the empire left to pay any indemnity.

That fact was clearly and cleverly put in the declaration of independence of the Czechoslovaks, who "left the national war debt to those who had incurred it." The Jugo-Slavs, the Austro-Hungarian Latins and the rest undoubtedly have the same purpose in view. The Hungarians expect to unload most of their war obligations in breaking away from Austria.

This process of disintegration bids fair to leave nothing of the empire save German Austria. That would leave the 10,000,000 or so of German-Austrians "holding the bag" for the whole empire. Naturally they will be disposed to stand that, and so we hear talk of the possibility of their organizing a republic, by which operation they would expect to repudiate the whole business and start with a clean slate.

It is much the same game recently being played more stealthily in Germany, between the government and the people. The German ruling class, agreeing to a considerable extent of democratization, was "passing the buck" to the people and hoping thus to dodge its own share of responsibility, moral and financial. The people, in their sudden zeal for democracy, are probably actuated less by any real love of freedom than by the desire to get easy terms from the allies and thus avoid the payment of indemnities.

An American soldier in France donned his gas mask and salvaged 20 pounds of honey. Altogether now with the barber shop chords—"Honey Bo-o-o-oy!"

Curious Theories About Soul and Mind

BY GARRETT P. SERVIS

"An explanation will be greatly appreciated on the following: What relationship does the mind bear to the soul? To me the connection seems rather close.—R. P. J. H."

The modern science of psychology recognizes no difference between soul and mind. But historically the idea of an essential difference between them has played a great part in philosophical and theological speculation.

You will perhaps be amused by W. K. Clifford's summary account of the origin of the old idea of the soul. "If you eat too much," he says, "you will dream when you are asleep; if you eat too little you will dream when you are awake, or have visions, and those dreams of savages whose food was very precarious led them to a biological-hypothesis. They saw in those dreams their fellows, other men, when it appeared from evidence furnished to them afterward that those other men were not there when they were dreaming. Consequently, they supposed that the actions of the organic body were caused by some other body which was not physical in the ordinary sense, which was not made of ordinary matter, and this other body was called the soul."

If you look into an old book whose express purpose was to explain distinctions between different terms applied to the same or similar objects of sense or of thought, Crabbe's English Synonyms, you will find soul and mind "discriminated" in the old-fashioned manner, thus: "These terms have been employed by all civilized nations to designate that part of human nature which is distinct from matter. The soul, however, is represented to our minds by the subject of most ethereal of sensible objects, viz., breath or spirit, the quickening or vital principle. Mind on the contrary is that sort of power which is closely allied to, and in a great measure dependent upon, corporeal organization; the former is, therefore, the immortal, the latter the mortal part of us; the former connects us with agencies, the latter with brutes; in the former we distinguish consciousness, and will, which is possessed by no other creature being that we know of, in the latter we distinguish nothing but the power of receiving impressions from external objects, which we call ideas, and which we have in common with the brutes."

If you were brought up in your youth on the old New England Primer you will recall the rhymed prayer, which is still deservedly dear to millions of hearts, beginning: "Now I lay me down to sleep, I pray the Lord my soul keep."

Try the effect of substituting "mind" for "soul" in the second line, and the whole world of the difference which the old doctrine placed, and which those who accept it still

place, between the ideas represented by those terms is instantly spread before you. Yet biology and psychology ignore this and virtually tell us that, in the sense of the prayer and of the definition quoted from Crabbe, there is no such thing as soul, distinct from mind or intelligence.

But even the "materialists" have admitted that there is something here which is exceedingly hard to define, and some of their efforts to define, or describe, it make very entertaining reading. What, for instance, could be more taking to a curious reader than Clifford's invention, although he acknowledges his indebtedness to professors, of the "mind-stuff" theory? Here is his own description of it from his lecture, "On the Nature of Things in Themselves":

"That element of which even the simplest feeling is a complex I shall call mind-stuff. A moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of mind-stuff. When molecules are so combined together as to form the film on the under side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience.

"When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff are so combined as to form some kind of consciousness; that is to say, changes in the complex which take place at the same time get so linked together that the repetition of one implies the repetition of the other. When matter takes the complex form of a living human brain, the corresponding mind-stuff takes the form of human consciousness, having intelligence and volition."

This "mind-stuff," Clifford asserted, is the reality which we perceive as matter. If Clifford had lived into our day, and had grasped and interpreted, as his penetrating mind would quickly have done, the wealth of suggestion contained in recent discoveries about the electric constitution of matter, he might have concluded that the particles of his mysterious mind-stuff, or "mind-dust," as it has also been called, were only electric charges.

"The universe," he said, "consists entirely of mind-stuff. Some of this is woven into the complex form of human minds containing imperfect representations of the mind-stuff outside of them, and of themselves also, as a mirror reflects its own image in another mirror, ad infinitum." And finally he sums it up in two points: (1) "Matter is a mental picture in which mind-stuff is the thing represented," and (2), "Reason, intelligence, and volition are properties of a complex which is made up of elements themselves not rational, not intelligent, not conscious."

Put that beside the recent discoveries of J. I. Thompson and others, and mentally chew upon it as upon a cud of thought. But there are many who will continue to find more comfort and edification in the simple doctrine of that wonderful old African bishop, St. Augustine, who taught that the soul is the immortal part of man.



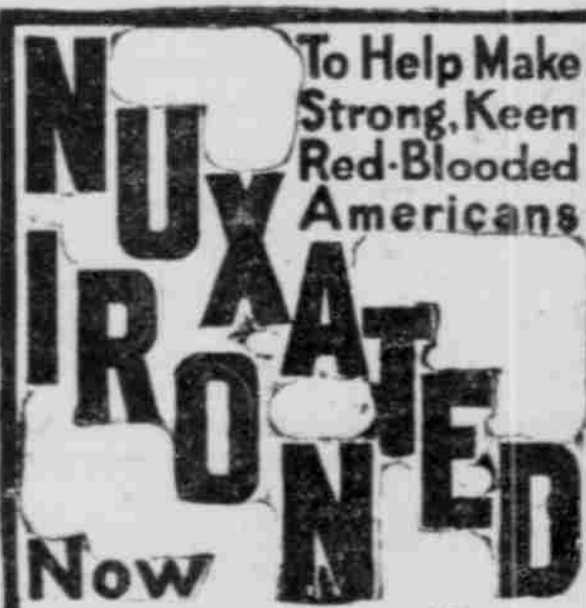
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