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"Where are the Foes of Spencer? /editorial/,"  
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WHERE ARE THE FOES OF SPENCER?

If the doctrine of evolution, as some theologians contend, has done much to diminish respect for the authority of the Scriptures, to unsettle Christian faith, and to sow the seeds of rationalism, skepticism, and agnosticism, then HERBERT SPENCER must be held responsible for a large part of the mischief done in this way, for he is far and away the ablest, the most conspicuous, and the most authoritative and convincing expositor of Evolution in its broadest application to life and matter. But if this be true, why do the theologians and the devout dissenters from SPENCER'S system of philosophy hold aloof from the discussion now going on in successive issues of THE SUNDAY TIMES? Of defenses of SPENCER against the criticisms of "Outsider," which were the cause of the discussion, of sympathetic elucidations and amplifications of what SPENCER had already made clear and ample, THE TIMES receives many more than it can print. Of contributions to the anti-Spencer side of the discussion it has received not one since "Outsider" put forth his challenge, save only the letter of "Carl Opperg" dissenting from SPENCER'S theory of experience and heredity as sources of knowledge.

Where are the theologians, where are the biologists, the anthropologists, the geologists, the mathematicians, the psychologists, the "men of light and leading" in every branch of human inquiry and speculation whom "Outsider" invited and whom THE TIMES implores to speak their minds about the pretensions of HERBERT SPENCER? Have they, too, in their nightly vigils over the synthetic philosophy, in their searching of the mysteries of existence, become converts to the theories that "Outsider" so abhors?

Of course, the silence of the opposition does not give consent to all that SPENCER and SPENCER'S friends have said or may say in his support, but, since in the law courts causes sometimes go by default through the neglect of one party to the suit, it will not be held unfair, in considering the arguments set forth in this discussion, to conclude from the predominance of those in support of the synthetic philosophy that the tendency of thought is toward Mr. SPENCER'S teachings, and not away from them. That was the main point to be determined, and further contributions to that end will be found upon our fifteenth page to-day.

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