

true definition of happiness as well as freedom. But few know themselves sufficiently to comprehend it. The action of the mind known as thought comes under the head of unconscious freedom, being free from self-control and hence all control. Nevertheless it is absolute subjectiveness to natural conditions and hence is not free. He who feels the law is not free. Freedom then consists in either conscious or unconscious subjectiveness. While we can control or change our thoughts to a certain degree the fundamental conditions of our mind are entirely beyond our control or any external influences. We cannot think as we will but must think as we are born to think. When we "control or change our thoughts" in reality we cause no change in our thoughts, but rather change the external actions on the mental basis, thereby causing a change in mental reactions, but the general character of our thought changes not. Men are born to be radicals, true or false conservatives, geniuses in one or another direction, idiots, fools or millionaires. They cannot help it. What they really will be depends largely on the environment they are thrown into. General Grant was not much of a man till a new environment called out hidden or innate characteristics. Charles Darwin might have remained unknown had he not had the means for private study.

The Two Fundamental Classes of Mind.

Mind or thought consists of reactions of certain portions of the brain to environmental influences. The nature of these reactions depends on the atomic molecular structure of the cells of the thought centers. This is largely determined by hereditary conditions. These reactions, that is the fundamental manner of thought, may be spoken of as direct, or non-traditional, indirect or traditional, or what ignorance terms radical and conservative. This condition is absolutely beyond individual control. That which is beyond individual control should be beyond any attempt at coercion by others. The fathers recognized this and endeavored to prevent such attempts by constitutional enactment. The sons have largely fallen from that condition of intellectual grace.

It is impossible to make these mental conditions clear to those who know not themselves and are incapable of self-study. There are none so blind as those who cannot see. It is erroneous to assert that many "won't see." It is to be doubted if there are any such. Men do not "shut their minds to reason." They simply cannot reason on the things presented to them. As a fundamental principle all men desire the truth. It is equally true that all men, the majority, cannot see the truth. Intellectually speaking, they are color blind. They can see only traditional colors. This is

even more true in a subjective than objective sense.

The indirectly reacting or traditionally thinking mind, the majority, is the pietistic, the falsely conservative, the non-progressive intellect which thinks with the past and is frightened out of its wits at intellectual innovations. "What was good enough for father or mother," what past ages have pronounced good or true, is its criterion of judgment. It would seem as if this indirect reacting mind was so constituted that the actions of environment on it, nature as it is, passed harmlessly through its thought centers into those of its dead ancestry, from whence the reaction came back to the brain of the living descendant, and was simply reflected by it, without its having any influence upon it. In this fundamental sense, this indirectly reacting, traditional or false conservative mind, can be said not to have the faculty of self-thought, or independent study. It certainly knows nothing of itself. It can be cultivated; it can learn much of the past, but in no sense can it be self-educated. It is receptive, not digestive. Education is self-knowledge. The pseudo conservative, or traditional intellect, is a dam obstructing the flow of the stream of knowledge. It is an obstacle in the way of intellectual development, freedom and progress. It is a despot from innate ponderosity. All despots are cowards. They fear themselves. The intellectual traditionalist cannot see the truth, his mind being clogged with the dead dust of past ages. He is bound and limited by hereditary conditions in an obstructive, destructive sense.

The directly-reacting, non-traditional, truly conservative, truth-seeing mind is no less bound by the conditions of its being. It is beyond individual control. It is free, however, from the brains of its dead ancestry. It reacts directly to the actions of environment, thereby reflecting its own thought. It knows neither precedent nor tradition. Its knowledge is self-knowledge. Of it, it can be said that the umbilicus connecting it with its ancestry, in the intellectual sense, was severed as completely as the bodily connection at the birth of the individual. The directly reacting, non-traditional is the thought that moves the world to righteousness. It is conservative as the truth is conservative. It is radical as the radical is the culmination or extremest point of the roots of the tree knowledge. Its final blossoming develops into the ripest fruits of that tree. As the thought of the radical conservative, or direct-reacting mind is the fit, it alone survives in the struggle for existence, though often apparently swamped by the ponderosity of the indirectly reacting, tradition-worshipping, falsely conservative mind. He who fears the fruit action of the human mind is the coward of cowards, the despot of despots, the unfit of the unfits, the

enemy of his race, though true to his own nature, which is beyond his power to change.

FRANK S. BILLINGS.

Grafton, Mass.

INEXCUSABLE IMPERTINENCE. The twenty-fifth annual meeting of the American

Banking Association, representing a combination of capital amounting to \$6,000,000.000, has just adjourned at Cleveland, Ohio.

A few days prior the American Bar Association, representing all the lawyers, law libraries and legal ability of the United States, adjourned at Buffalo, New York.

The latter association indulged in speeches, resolutions and recommendations as to laws needed, laws to be amended, and laws which ought to be repealed. No one objected to the proceedings of the lawyers, regarding laws, because law is the business of the lawyers.

But when the bankers, whose business it is to handle money and credits and whose interests are identical with general prosperity, make recommendations as to the currency of the country and a standard of value for the country, all the sparrow-souled editors of the sixteen-to-wun variety are aroused to wrath. They denounce the suggestions from the bankers about a gold standard and their arguments for a reaffirmation of the gold standard by congress and the president as "inexcusable impertinence."

The same journalists, however, in 1896 deemed the interference of silver bullion producers and owners in behalf of free coinage entirely proper and praiseworthy. Nor do they now oppose silver syndicates and trusts which seek to put an artificial price upon that metal by the endeavor to make a demand for it by law.

But demand is based upon desire. Legislators cannot enact permanent desires for humanity. Therefore, they cannot create permanent demands. Temporarily—as in the Bland-Allison abomination or the Sherman-silver-junk purchasing act—a demand may temporarily appear but it fades away quickly. Silver declined steadily under each of the above efforts to create demand by law.

Thomas Settle of North Carolina, a republican and an ex-representative, has announced his purpose to support the adoption of the proposed amendment to the constitution relative to the restriction of the present ignorant vote of the state. The adoption of this amendment, Mr. Settle said, "will be the one and wisest solution of the most difficult problem now confronting the people of North Carolina, irrespective of race, and of all the Southern states."