

all are heavy jungles which have not yet been thoroughly penetrated and cleared, and any of us unskilled mortals might easily be lost therein. Or any of us may safely stand outside and speculate or asseverate upon the inside, for there is none to say us nay. But what a waste of time, with the world's work everywhere in need of toilers! It would be wiser to allow the skilled frontiersmen to inform us of their discoveries; or at most render them such assistance as may be given, and at least refrain from hindering them.

Chemistry, physics and biology have revealed many things in the last dozen years, things which become counter-suggestions to those in the aforesaid booklet, but a year's volume of *The Conservative* could hardly exploit the revelations. And to my friend in Osceola, if indeed that is his home, I must acknowledge that I am disinclined to delve and revel in the suggestions and statements of the author, worthy as they may be, and owing to physical reasons it will be impossible to absorb the substance.

All animals and vegetables have a limit to their capacity for imbibing nourishment. My stock of useless mental pabulum being in excess of requirements, it is unnecessary to add to it. Indeed it behooves me to be careful and more frugal, for my mental organism has had several serious dyspeptic attacks. Feeling assured by the excess of vigor, in my youth, I vainly strove to assimilate the exudations of one "Coin" Harvey. Bellamy and Henry George contributed extra meals. Added to this mess there came orgies, from the "Fearless O'Brien" as Dooley will have it. With numerous side-dishes and issues thrown in by theorists, reformers, pseudo-philosophers, et al., one finds it extremely discouraging trying to keep one's appetite sound on such pap.

The human body requires but a modicum of simple food which nourishes and sustains it to the best extreme; and those who indulge in complicated concoctions of exotic and devitalizing foods, do not have the greatest reserve of strength to expand in life's developments; often do they become overloaded with diseases. Likewise a similar state of affairs exists in the mental life. Many—maybe a majority—search for and subsist upon artificial aliment found in the dark and mysterious antipodes of the realms of thought; and like the rich foods which are never satisfying, an excessive amount is absorbed in vain endeavor to keep life and strength normal. Now right at hand we can find an abundance of the simple substantial foods essential to the best conduct of life, physical and mental.

Sufficient knowledge has been re-

vealed to enable anyone to live a reasonably good life, was that knowledge but absorbed, digested and assimilated. And it would be a great improvement to the race were that knowledge being disseminated among mankind by more people. There are now too many who make it their business to offer only the former un-availing foods, and who use all methods known to keep the populace ignorant of the real principles and rules of life. There is not a sin, crime, wrong-doing, misery or grief belonging to this world and life, but results from breaking the natural laws of living, and in living out of tune among the environments. These are all worldly derangements and require worldly remedies and treatment.

Desires wrongly placed lead man astray. Wrong desires spring entirely from appetites and passions which have run wild or become perverted through lack of proper training. Misguidance, false educating, the fostering of pre-Archæan customs and irrelevant theories are the mistakes which cause perverted passions and inordinate appetites. Passions and appetites are natural functions which bestow great comfort when properly developed and controlled. Asceticism and the smothering of desires are confessions of ignorance of their true functions.

Those teachers and providers who have the best welfare of mankind at heart, prescribe gratis the simple remedies at hand. But those who only have their own personal welfares at heart, or those who have great hopes of personal rewards, always prescribe their own specialties which can only be secured under their direction. Therefore, the innumerable sects among which no two leaders ever agreed—nor divided the profits. And of all the self-aggrandizing leaders behold the modern Elijah, Dowie.

"The laws of Nature proclaim themselves and they are their own avengers." When the children of man are taught the laws of health, of body and of passions and neighborly conduct, much of the sickness, misery, crime and privations will be done away with, and a race of nobler and physically better people will inhabit the earth. But the children are seldom so taught, for the specialists and the "man with a theory" would be out of jobs. When teachers and preachers see their precepts broken (to use Stevenson's words) "their lyre sounds of itself with relishing denunciations; but for all displays of the truly diabolical—envy, malice, the mean lie, the mean silence, the calumnious truth, the backbiter, the petty tyrant, the peev-

ish poisoner of family life—their standard is quite different. These are wrong, they will admit, yet somehow not so wrong; there is no zeal in their assault on them, no secret element of gusto warms up the sermon; it is for things not wrong in themselves that they reserve the choicest of their indignation." It is when their beliefs are criticised that they are smitten sore. As though belief could benefit one! My good mother used to say, "It matters but little what you believe, it all depends on how you act." But these apostles of belief would have their "thanksos" exalted and worshipped, in return allowing the tribute-bearers immunity from their careless and indifferent conducts. And so the world's diseases flourish and endure.

The modern humanities, so-called—toleration of and consideration to neighbors local, national and international, respect and justice to woman, providence and prudence, unselfishness—are doctrines sufficiently well known to make a paradise when practical applications are being taught. But owing to the doctrines of discontent, selfish aggrandizement both here and hereafter, and of having others do to us as we would be done by, all of which are taught by example if not by precept—the most potent method of teaching—owing to these, moral development is retarded.

Man's work today is chiefly in developing the natural resources of the earth, a necessary labor. The philosophies are thereby left behind the mechanical, industrial and commercial sciences. When the known world was clustered around the Mediterranean and Indian Ocean the resources became fully developed and man turned his attention to the philosophies and much was accomplished. Then the new territories were opened, and since then but little has been done. Much the same old philosophy is being used but little modified.

All those doctrines were the outgrowth of environment and local conditions, which are greatly changed now, necessitating new principles. And it will be centuries before the arts and philosophies will receive universal attention, for the material side must first be developed. Because of this necessarily imperfect stage of civilization it requires that all should pitch in and strive to bring about order. Harmony will best result by so training the rising generations that each one may do his good share in the work before mankind. But to neglect so to train the young that the speculations of yesterday may be kept in view, will work for discords and disorders.

In closing—"Those who know how to live, need not learn how to die."

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