

DISCUSSION OF HUMAN FREEDOM

Analysis of One-Man Power by a Clever Writer for The Journal

(Written for The Saturday Journal.)

What of man whose days "are as grass," who wastes them vainly endeavoring to accomplish the impossible—to be free? It is said "man was free born," but certainly not material man, nor material man's sense of freedom, for he is as material as matter can be and must come under the laws governing material relationship. Why has not man gained this coveted freedom after millions of years' slavery to the cause?

In reply, we might say one of the most potent reasons is that man has failed to observe. Had he gone to the flower, to the sun, to the forest, to the mineral, yea, to the dust of the ground, he would have learned his secret of freedom. In the midst of absolute obedience to law, is it not the height of nonsense for man to expect to be free from material law so long as he remains material himself? We had as well say that any vegetable may grow, flourish and produce without obedience to the laws governing vegetation. Man, looking on, sees the impossibility of this vegetable growing to the best advantage without proper conditions and he therefore endeavors to place the plant in the closest harmony with the laws governing its growth. He does not sprinkle a can of water on it and say, "This will help you to grow more, independently of any law of nature," but he recognizes that water is an essential element for the nourishment of the plant, and that water is the best nourishment is not a man-made law either. Therefore, man does not stop to quibble over who made the law, how it got there, nor try to change it, but he cultivates as near as he can in strict obedience to it.

We find vegetation grows in obedience to the influence of the sun and that the tides never fail to respond to the influence of the moon. Rain falls

at the command of gravitation. Worlds howl through illimitable space with the movement of clockwork. All natural phenomena are according to the various laws governing. Yet, here is man, in the face of all this array of object lessons staring him in the face, vainly endeavoring to live contrary to law, in a state of what he is pleased to term freedom. He is found to be working from the wrong end even in this attempt. Instead of boldness and bravery demanding this so-called freedom, he is the weakest of all creatures in the material universe, and because of his superior intelligence, the most pitiable. He lacks confidence in himself, in his fellowman, and, imbued with the inherent idea of the necessity for worship, he creates his own god, and this creation of his own mind he tries to love and obey in the midst of doubt and fear.

This "man of dust" is afraid of everything. He is filled with fear. He sees danger in everything. What he sees, hears, feels, eats and does creates a condition of fear, at times sufficiently terrible to cause death. It is rarely that whatever he does is permitted, by a general belief, to bring him relief, happiness and security. What good does come to him appears to come because he can't keep it away. He is overanxious for disaster. He not only contemplates but apprehends distress in every note and act. Progress in mechanical lines instills grave apprehensions for the future. His admiration for the achievement of the successful flight of the airship is sickened by the idea that it must be attended by an enormous loss of life and limb. So on in every department of life do we find the progressive element balked and frequently thwarted by this overwhelming sense of destruction which unfortunately accompanies it. The only idea man possesses which fills him with pure and unalloyed joy is

getting into heaven, and even in this he is doomed to pass through the valley of death to get there.

He does not realize that all he sees is a reflection of his own mental activity. He forgets that handy maxim, "to believe nothing you hear, and only half what you see." He does not at once discern his feelings are impressions made upon a wax record of his own moulding, and that his appetite only demands what things he already has before the appetite for it is created. As a crowning climax of his fearful nature he seeks the immediate praise and good will of his fellowman whenever he takes an initial step. He hesitates to father his originality. He feels it must be first stamped by the "has-beens," rather than leave it to the judgment of the "never wases," who might make him an "iser" of the first water. But slang aside, he constantly seeks the patronage of mankind, and is too often ready to disown and discard his well-wrought notions and ideas for those prevailing which are highly inferior and objectionable in many instances.

Thus we discover man without any inherent sense of liberty. When he would take the liberty of a step, he waits for some man, or some circumstance, to make a law for him which will sanction his move. He is like the hopeless slave who yearns for freedom. He is a coward before the world forces and afraid of the conditions in which he exists. He is peculiarly possessed with the idea of opposites. That is, the climate under which he lives produces certain effects upon him; therefore he needs the influence of an opposite climate to correct these bad effects. With the golden sunshine comes dismal experiences and listlessness. With its opposite, the wintry blasts, also comes similar wrong conditions. In either or both cases, he demands that the opposite case be presented to him for relief. The changing climates keep him rushing from one part of the earth to another in a wild hope of benefit. It never occurs to him to sit down and figure out what the difficulty is, whether it is in the climate or in him. An investigation of this nature would doubtless, in many instances, divide the cause between the two.

A farmer sees the process of threshing his grain during the day with perfect tranquility. At night the sparks from the engine, made visible by the darkness, blanches his face with fear. In the darkness of doubt and ignorance

man sees the climate and his living conditions constellated with these "sparks" which frighten him into running away into the light. With the light—intelligent understanding of conditions—comes relief. The air is no longer filled with "sparks." There is nothing to run away from. Mankind first ties its hands and then would wield the sceptre of a monarch over its conditions.

Man seeks what the stars cannot have. He asks what the sun and moon cannot have. If these bodies had the freedom he asks, what would become of our astronomical order? It would end in chaos. It is law that keeps the earth in its orbit and it must continue to exist if creation would exist. Man wants freedom from all laws, which he considers restrictions. Man is naturally an outlaw. He seeks freedom which no material thing can have. But for these laws Jupiter might get in front of mother earth some day and "butt" us off the track, and when we welded there would be no time for the social formality of an Alphonso-Gaston introduction. We owe our terrestrial fixity to law.

The actual freedom of the "Stars and Stripes" depends solely upon our obedience to the laws the flag represents. Its value as an emblem of freedom is purely a matter of our observance of the principle concealed within its folds.

Herbert Spencer says in his great work on Sociology that freedom to every individual man depends upon the absoluteness of a veritable despotism, however much we may deplore the use of the term. The nearer we reach a one-man power the farther away we get from democratic government and

NATURE SPARES

The Stricken Rose From Grief.
What a fortunate provision of nature it is, that deprives the rose of mental suffering; for how poignant would be its grief to discover, in the height of its blooming glory, that a canker fed at its heart, and that its beauty and fragrance were doomed forever. Nature always spares the suffering; she is a veritable store-house of pleasing rewards, for those who seek her aid. In the years gone by falling hair and grayness have cast a gloom over the lives of thousands of young women, but thanks to the investigations of scientists the true cause of hair destruction is now known to be a germ or parasite that burrows into the hair follicles. Newbro's Herpicide absolutely destroys this germ, thus permitting the hair to grow as nature intended. Sold by leading druggists. Send 10c. in stamps for sample to The Herpicide Co., Detroit, Mich.
Daniel J. Fry, Special Agent.

the closer to this despotic freedom. This startling phase is particularly noticeable in matters pertaining to religious worship. John Ruskin, in a treatise upon natural phenomena, in its relation to man, remarks that man wants what the stars, the sun and the moon, all planets, vegetation, minerals and everything comprised in the grand composite of nature, cannot have. He concludes, therefore, man is foolish to seek freedom from law. What he needs is to seek freedom in law.

FRED R. WATERS.
Salem, October 31, 1904.

A Freak Apple.
A freak in the apple line, which might be termed a "half breed," was shown us this morning by R. H. Weber, river orchard of Mrs. F. W. McCune of this city. A distinct line extrinsc the apple, dividing it in half, and, strange to say, it is plain to any one versed in the varieties of that fruit that one-half is Spitzenberg and the other Gano. Presumably cider made from such apples might be said to be "half and half."—The Dalles Chronicle.

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