

LIVE QUESTIONS.

A Series of Articles Contributed by Advanced Thinkers.

FUNDAMENTAL LIVE QUESTIONS.

A "live question" presents an idea or theory concerning things essential to social existence which may be discussed pro and con. In so far only as it concerns actual life is it a live question. Life is what we feel it to be—a sentient something with a purpose, an activity moving toward an end. Human life we recognize as an incarnate purpose and will, reaching toward an ideal end in mental development and character.

Live questions concern liberty. They arise because human life requires a certain freedom in reaching its goal of development or end, and because this freedom in society is interfered with by natural obstacles and other human wills. From these conditions arise social friction, opposition, effort, enterprise, achievement, the idea of liberty, and out of all these rights and duties. The purpose of life, in its instinct for greater freedom, demands the removal of obstacles, or the strength to overcome them, or the transcendent vision and superior force to harmonize them.

Fundamental live questions are those which include the end as well as the present conditions of existence. They do not stop with surfaces. They do not heed the boundaries of individual selfishness. They do not limit themselves to those agitations which present questions merely of more wages, merely of more capti-



W. G. TODD.

talistic power in exploitation, merely of partisan domination in social legislation, merely of sectarian supremacy in moral and spiritual development. They ask first of all, What is the true end and aim of life? and then seek to present conditions which may enable lives to attain to that end.

This was the aim of our forefathers in defining their views, as they sought to establish and organize the American republic. In seeking for those rights which were, by the very nature of man, inalienable, they were obliged to consider the end and aim of his life, and they stated it in our celebrated Declaration of American Independence. Man's chief right they emphasized as the right to "life, liberty and the pursuit of happiness." Life was the acting subject, liberty the required condition, happiness the end.

But time changes even our view of the ends of life, and consequently our statement of fundamental live questions. Since the French philosophers there have come Darwin and Haeckel. Since the mental atmosphere out of which were evolved our Declaration of Independence and the French "bill of rights"—two documents which show the same psychic parentage—there has surrounded us the mental atmosphere of evolution, and philosophers now talk of the rights of man to his development, the rights of man in growth and the duties of society in removing obstructions to that growth.

Social theories must adapt themselves to this change. The ages are not stationary. The live questions of today must use the language of the last decade of the nineteenth century. They must base their arguments on its conclusions. The end of man is not happiness. It is development, growth, individual evolution, and the liberty at present demanded is liberation from that social economic bondage which curtails, and even threatens to destroy, individual freedom and development. In this new relation the word "liberty" attains to its true meaning. It is no longer capriciousness, no longer a mere individual impulse. It is philosophical in its bearing and relations. It includes duties as well as rights.

Does any one doubt the philosophical change or the new social requirements? Let him ask, What is happiness? Is it not more than animal gratification? If more, what more? Happiness we may define as the sensation we feel when vital forces within us move in harmony to their legitimate ends in expression. It is the sense which accompanies the process toward the end and not the end in itself. The delightful sensation of harmony in music, as compared with the mere noise of one monotonously repeated note, illustrates the sensation of happiness. The individual man is an organic whole. Each faculty and organ has its note potentially attuned to every other. They can play tunes of harmony or they can make only a discordant noise. The bounding child represents organic physical harmony. The enjoyment of the man is the harmony of the physical and the mental. The change from childhood to adult years reveals a change in the perception of life's ends. Harmony is our consciousness of the union of sounds to an end—music. Happiness is our consciousness of the union of vital forces to an end—development. Growth is the true end of man; happiness, the accompaniment.

But not only is individual man an organic whole; society is the same—that is, normal society. There is social happiness as well as individual happiness, and both come by the same means and are obedient to the same law. The individual cannot stand alone. Nine-tenths of himself is submerged in the social organism. The most of himself is keyed

to the vibrations of social conditions, and scarcely a note can be independently struck that is not painful. Most men are not really happy. Hard work is the waters of Lethe they drink to dull the haunting visions of their real selves. What means social unrest? It is the social discord arising from individual selfishness. It is the dominating influence of social warfare in predatory trade in place of social co-operation in production and distribution.

What can harmonize social forces and neutralize the power of selfishness? Plainly a clearer perception of the ends of life, the perception that ends are higher and more authoritative in their demands than means, the perception of true social ends in place of material means to an end, which so often misrepresent themselves to their possessors as ends. The unrest and unhappiness of the world are the source of social discord among economic forces. No one is happy in the best sense of the word. The cars of both the slayer and the slain are pierced with noise. The rich man trembles before the poor man's gestures of pain. Both classes waste their energies. Both have disobeyed the laws of harmony. Both have naturally been impelled to exercise their strength, but the conditions which surrounded them were different, and the philosophy of neither was broad enough to enable him to comprehend the position of the other or to dream that together they could shape the conditions of life to meet its ends and bring happiness to both. When the world perceives the true social end of man in development, then will this perception disarm selfish impulse and social forces gradually fall into harmony to that tune of order which the "morning stars sang together," and which unsentient, material forces have continued to sing to this day.

W. G. TODD.
Kansas City, Kan.

THE EARTH CORNERED.

We have heard much of late years of corners in most all of the commodities of life, but the announcement by a serious and competent writer that the earth is cornered is a sensational statement that ought to challenge the "Seneca Society" and prolonged meditation of all. Mr. J. J. McCann of St. Louis has published a book with the above name, and he proceeds to prove that his seemingly romantic title is a sad and sober fact. He makes his appeal to statistics and other facts, and I shall subjoin a few of them, for they are pertinent and present one of the gravest problems of the age.

There are in the United States 56,000,000 landless people. These are compelled week by week to pay for the privilege of living on the earth, a condition that is as unnatural as if they should pay for breathing the air or looking in the sunshine. And yet our land area is not overpopulated. It could support 20 times as many people in plenty. On the one hand we have untold land, on the other idle people who are willing to work. With this state of affairs the following statement, taken at random from the book, is significant:

"All wealth comes from and all work is done on land only, and it is the primary bank of all riches and the sole employer of all labor." Again, we are brought face to face with the fact that of the 71,000,000 souls in the country 10,000,000 are comfortable, in pinching frugality and settled dependency are 50,000,000, and 11,000,000 very poor and destitute.

In 1886 there were 1,449 homicides in this country. For 11 months in 1895 there were 7,900. All other crimes increased with even a greater ratio and insanity is rapidly multiplying.

Of the upward of 3,000 families assisted by the Provident association in St. Louis in 1895 over 70 per cent wanted work and could not get it.

These are sad chronicles, but every one wants the truth. The facts must be faced manfully, as they furnish the basis of solution. There are in certain quarters feeble and fruitless attempts to overlook the situation, but this spirit is manifestly unfair and puerile and deserves the pity of all sensible men.

There are some grave wrongs, and we can and must right them. Those who refuse to come to the light give evidence that they are afraid of investigation. The times are past for dodging real issues or for wholesale denunciation, but every day is ripe for earnest, clear and forcible presentation of fact and argument.

"The Earth Cornered" is a thought provoking and fact arraying book.
J. W. CALDWELL.

THE CHANCELLOR OF THE EXCHEQUER ON MONEY.

The question of bimetalism was discussed in the house of commons recently, and during the discussion, as reported in the London Standard of March 18, the chancellor of the exchequer said, among other things:

"I have no sympathy with the confidence with which some persons—not always the best informed persons—lay down the law on one side and the other in this matter. You may hear monometallists speak of bimetalists as if they must necessarily be lunatics or idiots, and as if the whole theory which they hold must be so impossible and wrong that it is useless to argue against it. On the other hand, you may hear bimetalists who cannot believe that any one can oppose their favorite theory, except on the ground of some selfish interest in connection with the existing system of currency in Great Britain."

These are weighty and wise words and should cause extremists to consider their own methods. We have a good illustration of the chancellor's words in the appropriation of the phrase "sound money" by the monometallists. They commit the common folly in debate of assuming the very question in dispute. Every serious man is in some doubt as to what sound money is. Every thoughtful man wants sound money. It is not a question of sound or unsound money that is in debate, for all want sound money. It is simply the question, "What is sound money?"

Why One Feels Chilly When Lying Down.

The reason is simply this. Nature takes the time when one is lying down to give the heart rest, and that organ consequently makes ten strokes less a minute than when one is in an upright posture. Multiply that by sixty minutes, and it is six hundred strokes. Therefore in eight hours spent in lying down the heart is saved nearly five thousand strokes, and as the heart pumps six ounces of blood with each stroke it lifts thirty thousand ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins when one is lying down, one must supply them with extra coverings the warmth usually furnished by circulation.

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Wheat per bushel	.80
Oats	.28
Rye	.50
Wheat flour per bbl.	4.00
Hay per ton	12 to \$14
Potatoes per bushel	.25
Turnips	.25
Onions	.40
Sweet potatoes per peck	.25 to .30
Tallow per lb.	.41
Shoulder "	.11
Side meat "	.07
Vinegar, per qt.	.07
Dried apples per lb.	.05
Dried cherries, pitted	.10
Raspberries	.12
Cow Hides per lb.	.35
Steer "	.05
Calf Skin	.80
Sheep pelts	.75
Shelled corn per bus.	.50
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Bran, "	1.00
Chop "	1.00
Middlings "	1.00
Chickens per lb new	.12
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Turkeys "	.12 1/2
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