

### LIVE QUESTIONS.

A Series of Articles Contributed by Advanced Thinkers.

#### SUCCESS.

I would not be a quonit  
Verily  
'Tis better to be lowly born  
And range in humble lives in content  
Than to be penk'd up in a glistening grief  
And wear a golden sorrow.

There are many crude ideas of success. For convenience, let us inquire what is not success?

The careers of such men as labor for wealth, notoriety, fame, ease, position, power, are not commendable nor successful. Our material progress, railroads, telegraph lines, cities, industries, inventions, etc., are not success, but may be its outer indications. Success really means to seek—to go after. Its prime conditions are intelligent action or work. We must measure success, then, by mental, moral and spiritual standards. In other words what one is and does marks one as a success or failure. Just now when we measure everything by a money standard, it is difficult to believe that success is altogether a matter of the soul. Soul success is inclusive.

What is success? It is to succeed. Some one said, "Nothing succeeds like success." Equally true is it "that nothing fails like failure." The real meaning of success is to go after, and of course to get what you seek.

I want to emphasize two root ideas (a) to go and (b) the purpose. Success then is action, intelligent action, or action with a purpose and especially the results of moral conduct. But all real success is measured by what a man is mentally and morally. What does a man know and how does he live? are the fundamental questions in testing success.

According to this view, then, Socrates, Plato, Aristotle, Isaiah, Galilei, Bruno, Spinoza, Paul and Tschernitschevski were all successful. For instance, Tschernitschevski was imprisoned for writing a book—viz, "What Is to Be Done?" It appeared on the occasion of an attempted assassination of the czar. It was a wild plea for universal human liberty and equality. The author, a brilliant scholar, was banished to the hard frontiers of Siberia, where he has been confined in a cold, wooden prison, with barely enough clothing and food to sustain him. He was so earnest in the advocacy of his plea that he tore a splinter from the wall of his prison, dipped it in his own blood and wrote upon the walls. For humanity, liberty and progress he is successful in a high degree.

Success is to form pure, refined character. It is to be noble, to be tender, to be enlightened, to be free, useful, earnest just and peaceful.

Freedom from tradition, hobbies, opinions, prejudices, vanities and conceits, to be allowed to think and act in harmony with the eternal nature of things, to live to learn and to learn to live.

My angel—his name is Freedom—  
Choose him to be your king.  
He shall out pathways east and west  
And fend you with his wing.  
—Emerson.

Nations are "lifting their right hands up to swear the oath of freedom." Yes, over all the western world, you, over all the east, shall palpitate the warm, free heart of liberty. The goddess shall wave her wand, and flowers shall bloom in souls now barren and waste. Success will result in such noble types of men and women as we dream of, described by Tennyson in "In Memoriam."

This freedom to think, inquire and act is the highest gift of God to men. It is the nature of the soul. It is the salvation brought by him who is the master teacher and who broke the glad message to men which fell like distant music on their ears, like refreshing dews on their drooping hearts, that message which said, "I came to bear testimony to the truth, and if the truth shall make you free, you shall be free indeed."  
—J. W. CALDWELL.

#### LET THIS WORLD BE FOR MAN.

If God ever manifested his power on the mountains of Judaea or the shores of Galilee, he is also active throughout America today, and his hand can be seen shaping events in New York, Chicago, New Orleans and St. Louis, as Bible history tells us he shaped the events of Sodom, Babylon, Damascus and Nineveh. Many people say, "Do not mix religion with politics," but that is just what is needed. Not sectarianism and politics, because sectarianism is irreligion. But the need of the hour is to take the commandment "Thou shalt not lie" out of the Bible and mix it with everyday business. Take it to the Merchants' Exchange, even if it burns a hole through the floor, and also place it at the counter of the dry goods house and grocery store, even if half the wheels of traffic cease. We must take the command "Thou shalt not steal" and mix it with St. Louis politics, even if the mixture causes an explosion. We must continue to stir it and rub it in, even if many of our rulers be forced to give up their drunken feasts for prison fare and substitute striped clothes for broadcloth.

The foremost need of the army of righteousness in this world at the present time is not for more soldiers, but for better generalship; not an increase in the number of privates, but for a few bold commanders who will introduce discipline and order into that chaos of moral and religious sentiment, now largely dissipated by eternal strife. The church must stop theorizing and quarreling about the nature of God and begin to do God's work. It must stop devoting the chief part of its energies to the study of ancient literature and modern theories which treat of his disposition and proceed to realize his kingdom in this world.

A business man fits out a company of laborers with brooms, scrubbrushes, mops, scrapers, water spouts and bottles

of carbolic acid and starts them toward a block of old buildings which he wishes renovated and cleared of rats, mice, spiders and other insects, with their cobwebs and mud huts. Suppose that toward evening while walking down the street he finds that his men, instead of doing their work, have been engaged all day in a free fight, and he sees a dozen laid out bruised and bleeding in the street and the rest hammering each other with their brooms, mops and scrub-brushes, and one fellow actually emptying his bottle of carbolic acid, intended for insects and bacteria, over the head and face of an opponent. The employer asks the cause of the difficulty, and the leader of one group says to him:

"Mr. Business Man, we have been defending your honor. The leader of the other fellows, bleeding there on the curbstone, said that you had a wart on your chin, that your nose was red, and that you did not love your wife, and for this I and my friends have been trying to punish them."

Another man runs up and says: "Mr. Business Man, my friends have been martyrs to the cause of trying to explain the true nature of your disposition to these ignorant disturbers of the peace. They claim that you have a mole on your left ear, that your complexion is ruddy and that you spend too much money on your family. You should discharge them at once. They are your mortal enemies."

What do you suppose Mr. Business Man would do? He would say the same thing to them that God Almighty says in thundering tones to the wrangling mob who claim to be his workers in the world today:

"I sent you to clean up and renovate a portion of my belongings. Instead of doing the work I sent you to do you have wanted your efforts, quarreling over your differences of opinion concerning my appearance and my disposition. I never asked you to defend my appearance, nor to force others to see me exactly as I am or as you think me to be. I asked you to do a definite and specific work, and you have failed miserably. Begone! You shall never behold my face again."

Friends, Christ is the head of the church. He is our great employer and has said: "If you love me, keep my commandments." "Feed my lambs." "Even as ye do it unto one of the least of these your brethren ye have done it unto me."

About us there is a poverty stricken humanity, bruised and torn by superstition, prejudice and unrestrained greed. We are here to heal these wounds, calm these passions, dissipate this ignorance and displace prejudice and bigotry by enlightenment and kindness. If we do the work properly that he has commanded us, we will have neither time nor inclination to quarrel and argue about hairsplitting differences of doctrine.

Let all who believe in the reign of good adopt the one watchword, "This world for God." And let us who happen at the present time to be located in this particular community begin operations at once to inhale God in St. Louis. Let us declare that boodling, bribery and bulldozing must go; that the affairs of the city hall must be considered as sacred as the affairs of the sanctuary, because they have to do with all our intimate relations of life, the education of our children, the protection of life and property and the supervision of all of the primary and important activities of our people. As we would clean rats and spiders and parasites from the holy places of our cathedral or synagogue or meeting house, if by some negligence of ours they gained access there and took temporary possession, so let us clear our central public building of St. Louis of the parasites, the hangers on, the public plunderers, jury pluggers and ward heelers who have made justice a commodity to be bought and sold and polluted the whole stream of our public life by the contagious poison of their avarice. The church has a great opportunity. It is to regenerate our civil institutions and to co-operate with God in the creation of a higher civilization.

Will the church embrace this opportunity? WALTER VROOMAN,  
Secretary St. Louis Civic Federation.

#### RAILROAD RECEIVERSHIPS AND REORGANIZATIONS.

Chief Justice Russell, in his address before the American Bar association, touched upon the question of railroad receiverships. He showed how great injustice is done to the stockholders and suggests a remedy. He says:

"Many of the securities represent investments of more than their face value. Capital stock has been frequently issued without payment, often as a bonus to go with the bonds. In this way the money of creditors has been invested and the control of the property retained by the debtor—the railway company. The failure of a railway company finds the managers united and fully prepared for the emergency which they inevitably have foreseen, while it finds the creditors scattered, ignorant and frightened and entirely unready to act. What has happened in practice? We have seen the managers, while stonily denying up to the last moment that any such step was contemplated or that the property was in any way embarrassed, secretly prepare a bill in equity and without notice to any one interested file it in a court of the United States, asking for the appointment of receivers. As a matter of fact, in every case the proceedings have been collusive. The managers of the insolvent company have controlled both sides of the litigation. The selection of receivers is a matter of the deepest concern to a great many persons. There should be no undue haste in the choice of such officers. A restraining order will hold everything until after notice and hearing, leaving the property meanwhile to be managed by its officers as before. Every bankrupt or insolvent law that we have known has left the choice of assignees to the creditors and no reason exists for not applying this rule to railway receiverships."

### SUPPLY.

"Why does all heaven move toward beseeching souls?" Nathaniel Burton.  
Empty the brook-fed basin high on the mountain side,  
Drain it drop by drop, and make it dry as you will.  
The forces that guide the waters no vacuum can abide,  
They rush, they join, they link their threads in a foaming tide,  
And down they hurry and hasten the spent pool to refill.

Empty the sphere of glass, exhaust its last spent air,  
Seal it and make it sure, and deem your work complete,  
Let but a pin pierce the fabric anywhere,  
And the urgent and crowding ether, for all your guardline care,  
Will enter and fill the space, and laugh at your swift defeat.

So to the empty chambers of these craving souls of ours  
Comes the invisible grace which breathes from the Lord of Heaven,  
Comes as comes to the sand the tide with its freshening powers,  
Comes as comes to the harvest the solacing summer showers,  
As to thirst of the desert the draft which its life is given.

Only be ready and wait, and Heaven shall haste to bless.  
Empty the old wine out and make a place for the new,  
Swifter than rushing wind shall the force divine descend,  
And the pitiful Lord instead of the want and the loneliness  
Shall give the peace of peace and the fullness of joy to you.  
—Susan Coolidge, in S. S. Times.

### LAST OF THE BUFFALO.

The American Bison Is Fast Disappearing from the Continent.

A New Breeding Ground Has Recently Been Established at Adrian, Mich.—A Happy and Growing Family at Page Park.

ERHAPS one of the most remarkable things in the national history of the North American continent is the rapid disappearance of the buffalo, which erstwhile roamed over vast tracts of territory in almost countless herds and in absolutely countless numbers. The American bison, more popularly and commonly termed the buffalo, is the last of three varieties of this peculiar species of the ox family. The first was the Eur-Asiatic variety, which in the days of Romulus and Remus roamed through the forests of Gaul and Germania, now, like its American cousin, nearly extinct, being found very rarely in the forests of Lithuania. The second of the species is the Indian bison, frequenting the wooded ranges of the Himalayas; and the third, the short-necked, broad-breasted, hairy-shouldered fellows, with whose appearance

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Mich. Two of the leading spirits in the enterprise are Messrs. J. Wallace Page and Walter Clement.

Commencing in a small way some time ago they fitted up a corral in which were inclosed a cub bear, a coyote, a wolf, a wild cat and some deer, trophies of the hunt and donations from time to time of friendly Nimrods. These constituted a sort of happy family, until their numbers increased to such an extent that it no longer became possible to maintain the necessary entente cordiale. Finally the advent of some trained elk made an extension of the territory devoted to this incipient zoo a matter of necessity.

A picturesque location of some 40 acres was purchased in the northwest suburb of the city, which was strongly fenced in and duly partitioned, and into this the amateur menagerie was turned loose. The park consists of rich, rolling land, partially wooded, with lots of good pasture, and a miniature lake of about three acres. In the southwest corner is what was once a commodious farm dwelling, which is now used as a residence by the keeper of the grounds. The original arrivals turned loose here comprised a number of deer, indigenous to the forests of upper Michigan. These were reinforced by some 18 elk, several of which have been trained to harness. About one-third of the total number were females, and during last summer a number of deer and elk were bred there.

A short time ago Mr. Clement conceived the idea of introducing a herd of buffalo, believing that the shaggy descendants of the erstwhile monarchs of the plains would increase, flourish and grow fat. The culmination of this idea was seen a little later, when a massive male specimen, about nine years old, with four females as a retinue, was imported and turned out to browse on the rich sward of Page park. The female quartet of the combination consists of one yearling heifer and three cows, just past two years old, their weights ranging from 600 to 900 pounds.

The procurement of the Page herd was not altogether an easy matter. It was one thing to resolve to get and raise buffaloes, and quite another thing to find the necessary nucleus for such a family. In order to carry out his project Mr. Clement found it necessary, instead of seeking the land of the setting sun, to stalk the wilds and fastnesses of Lincoln park, Chicago. Not long ago he noticed that the superintendent had determined to dispose of a surplus of a great variety of the animals there, in order to introduce a better and choicer variety. Mr. Clement at once decided upon Lincoln park as his future field of operations, but before he could get there he found that the park authorities had already sold several specimens to the government, to be turned loose in Yellowstone park. Mr. Clement found, however, that there were five more

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### ABUSE OF THE STOMACH.

A Restaurant Observer Makes Some Posing Notes.

I was trying to dispose of a straw berry breakfast and my morning paper at the same time—about 11 o'clock. It was a public restaurant in Herald square, and the late breakfasters began to become adulterated with early lunchers. The world never stands still in Herald square. The kitchen here shifts cooks, a new set of waiters go on at given hours, a change of faces in the cashier's window—that's all. But men and women come and go at the little, clean bare tables all day, while new forms and faces are reflected from the mirrored walls at night. There are men just finishing their suppers before going to bed in the early work-ers begin to pour in for their breakfasts. There are breakfasts being ordered as the midday business lunch is being bolted by hurried hundreds. In short, there are breakfasts, lunches, dinners and suppers being served during every hour of the day and night—and no questions are asked and no troublesome explanations required as to the coming being too late for the one or too early for the other.

Only in such a resort can one get a realistic glimpse of the great city. I was thinking of this when a young man carrying a dress suit came in and took a seat opposite to me, ordering a strawberry shortcake and a glass of iced tea. This served as an appetizer, apparently, as he immediately followed it with a beefsteak, fried potatoes and coffee. All of this vanished before I had finished my strawberries, and the young man's place was taken by a sleek-looking gentleman, who got a single egg with brown bread and a glass of water, upon the destruction of which he drew from his rear coat tail pocket a small parcel, took therefrom a glass about as big as a thimble, and poured some sort of medicine into it, which he tossed off with an air of patient resignation. A woman with a face that would split wood sat just beyond, reading a newspaper through a pair of gold glasses between desultory nibbles of dry toast and furtive assaults on a little metal teapot on her right. The tea and the toast cost five cents each, but she got five dollars' worth out of them. She looked daggers at a young gourmet across the way, who began breakfast with an omelet, called for a clean plate and got away with a huge velvet outlet and fried potatoes and two glasses of milk, closing things with two big sections of fruit cake as an evidence of good faith.

Such terrible abuses of the human stomach as can be witnessed in these places would frighten a savage. During business hours an amount of food is bolted within a few minutes—or, at least, but half masticated—that ought to have claimed half or three-quarters of an hour. The women, as a rule, eat sparingly. Women in restaurants in a large city are more economical than men. The price is a leading consideration. They look over the bill of fare for the bargain counter. Next to the surprising number of women who live in restaurants is the surprising cheapness with which they live. They can get all that is necessary, and get it good, for about three dollars a week.—N. Y. Cor. Pittsburgh Dispatch.

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