

They are unfit. The cosmos is impartial.

Face to Face With Anarchy.

This is the most profound subject challenging consideration. We are face to face with anarchy. The condition is alarming. Theoretically men strive to follow an unethical principle. Practically they instinctively act as ethically as they can. None knows the true ethical principle. All who survive practice it even though in ignorance. Civilization is instinctively right in ethics and intellectually wrong in moral theory. Self-preservation is the inevitable necessity. Moral theorists tell us that self-destruction is the only way to self-preservation. Is that not anarchistic?

The Ethical Unit.

The might to self-maintenance is the ethical unit. He who has it not is an imbecile. He who has it and yet uses it not for self-preservation is insane. Every form of actual self-sacrifice must weaken the self-maintaining integrity, the ethical might, and hence must be a form of insanity. Actual self-sacrifice is suicidal in character. Over-play, over-work, over-greed, over-ambition, dissipation of all kinds, the so called intoxication or poisonous habits, alcohol, opium, tobacco, chloral, cocaine, etc., are all suicidal in nature or tendency. The lives of the martyrs is but the history of a form of suicidal insanity. The acme of ethical might, the pole-star of individual moral integrity, the very best that man is capable of, is the might to control might. The cosmic ethical law, the moral law of the survival of the fittest is self-control of their might, by the mighty, within the limits of the most sensible movements of the needle of the compass of self-preservation. That is the profound morality which marketh the perfect man. That is being strong in might and mighty in right at the same time. Ethical might is the compass on the sea of self-preservation. Self control is the moral pilot by which the survivors show their fitness to navigate among the shoals of life. There is nothing ethical, moral or pleasant in weakness. The cosmic law of ethics presupposes the might or ability to survive, or maintain individual integrity against the vicissitudes of the most exacting environment.

The Ethical and Moral Man.

To be ethical, the moral scale of self-preserving might must be so delicately balanced, that no action, no exertion of might, is of such a nature—plus or minus—as to be dangerous to the actor, through the production of a reaction within, or from without—environment—liable, in the remotest degree, to limit or interference with the freest action of actors' self-preserving might; that is, in disturbing the self-maintaining equilibrium of the actor.

The cosmic law of ethics is in conformity with the fundamental law of physics; action and reaction are equal but opposite in direction. Stated ethically it reads: All exercise of might, to be self-preserving, must be so intelligently controlled that the reactions shall be equally self-preserving. Might is right but it is only mighty when it weakens not itself by overt or minus action. When might is not self-maintaining it is no more might. It is a weakness. Therefore, the ability to do is right; the ability not to limit or injure one's self-maintaining abilities by an intelligent self-control of one's actions is the highest moral might. The ethical balance is most delicately adjusted. One beam is the might to act, the other is the might of self-control. Self-preservation marks the perfect balance. The ethical equilibrium between action and reaction is adjusted. Morality is the art of maintaining this ethical equilibrium. When the self-preserving action and reaction are in equilibrium the moral best is attained. No other best is possible. The least iota of self-sacrifice destroys the fine adjustment of the ethical might. Self-control is lost through altruistic weakness. This is the ethical basis of all success. All seek to practice it. Some succeed better than others. None really understands it. When man becomes intelligently moral as well as instinctively ethical, the advance in civilization will be something hitherto unheard of.

The Ideal Best is Anarchistic.

There is a morbid condition of mind, which looks upon an ideal best as the peculiar characteristic of invalid life. It matters not what the individual character may be, invalidism is not an ethical condition. The kind of best that is best fitted for the tomb is certainly not that of cosmic ethics. It would not be alluded to here but for the fact that it "best" corresponds to a most unethical yet prevalent conception of the "best." It is a pathological misconception and not a physiological conception. Suppose humanity were made up of that kind of best? Anarchy would result. The race would soon perish of cumulating weakness. Invalid saints are very beautiful to look upon when surrounded with comforts and luxuries by the strong, but when poor and in like surroundings one cannot but think they had "best" be dead. Even this kind of best is not so unethical as the might which is so lacking in self-control as to be self-destructive. The strong competent man who ruins himself by drink is a fitting example. Another, in an opposite direction, is the strong man who injures himself by over-work. What better could there be than a nation composed of people—except the children and aged—physically and mentally mighty enough to be self-supportingly useful to each other, and mighty enough to so

control all their acts as not to weaken themselves physically or mentally, or by overt action to encroach on the self-maintaining ability of each other? Charity would be impossible in a community without paupers or criminals.

(CONTINUED NEXT WEEK.)

THE TARIFF AND TRUST.

The Chicago "Record," a good Republican paper that supported McKinley, and is for him still, says this of the Porto Rico tariff bill and its authorship:

"The Porto Rico tariff bill, whose authorship appears to be a mystery, was written by Henry T. Oxnard of Grand Island, Neb., who represents the sugar trust in Washington, disguised as a beet sugar farmer. Mr. Oxnard is short in stature, but mighty of purpose, and one of the smoothest lobbyists ever known at the national capital. He owns a beet-sugar factory at Grand Island, which he built with money contributed by the farmers of that place, in order that they might have a market for their beets, and they have been fighting him ever since for reasonable prices. Whenever Congress is in session Mr. Oxnard stays in Washington, watching the interests of the sugar trust and he has earned his wages many times over. This is not the first time that Mr. Oxnard has written important legislation. He was the author of the Teller amendment to the Cuban resolutions, which was intended permanently to prevent the annexation of that island in order that we might still continue to tax Cuban sugar. He fought ratification of the Paris treaty on the same basis, and succeeded in blocking the admission of the Hawaiian Islands for two years. He is at the bottom of the opposition to the reciprocity treaties also. Mr. Oxnard is the great original anti-expansionist, and uses members of all three parties as he needs them. He keeps Senator Allen of his own state, Butler of North Carolina, and Senator Pettigrew loaded with ammunition from the Populist standpoint; he keeps Caffery and McEnery, of Louisiana, alive to the interests of the cane-sugar growers, and plays on the high protective nerves of the Republicans through the Protective Tariff league of New York, and personally represents the agricultural classes of the country with tears in his eyes and a tremulo in his voice as he appeals to the representatives of the rural districts to defend the down-trodden farmer. It was Mr. Oxnard who discovered that the \$5,000,000 invested in sugar-beet factories would be wasted, and that the tobacco interests of Connecticut and Pennsylvania would be ruined if we had free trade with Porto Rico, and through Representative Russell and Senators Platt and Hawley he hypnotized the committee on ways and means."