

And followed her to wrong,
Lying upon the battlefield,
In bitter death, contented still
Her name upon their tongue!
Ah, who shall give us back again
The true, the brave, the strong?

Land of Freedom! once how free
Men only know
That, missing low
Thy light among the stars,
Ffnd Heaven dark, knowing thee now
For what thou wert and art.

The Pattern once of all things great,
Now, Pattern of a world's disgrace,
Be greater pattern in thy Penitence!
Majestic still, unvell again
That fair discrowned Face!
Thy beauty is not wholly hence,
Thy glory wholly slain,

While thou canst stand
To every land
A matchless monument,
Of all the mighty, one alone
Mighty, with outstretched hands, to own
"Yea, I have sinned, and would atone—
Meteme my punishment!"

NOT FOR SUCCESS, BUT FOR RIGHT- EUSNESS.

For the man who, seeing the want and misery, the ignorance and brutishness caused by unjust social institutions, sets himself, in so far as he has strength, to right them, there is disappointment and bitterness. So it has been of old time. So it is even now. But the bitterest thought—and it sometimes comes to the best and bravest—is that of the hopelessness of the effort, the futility of the sacrifice. To how few of those who sow the seed is it given to see it grow, or even with certainty to know that it will grow.

Let us not disguise it. Over and over again has the standard of Truth and Justice been raised in this world. Over and over again has it been trampled down—oftentimes in blood. If they are weak forces that are opposed to Truth, how should Error so long prevail? If Justice has but to raise her head to have Injustice flee before her, how should the wail of the oppressed so long go up?

But for those who see Truth and would follow her; for those who recognize Justice and would stand for her, success is not the only thing. Success! Why, Falsehood has often that to give; and Injustice often has that to give. Must not Truth and Justice have something to give that is their own by proper right—theirs by right and not by accident?

That they have, and that here and now, everyone who has felt their exaltation knows.—Henry George, in "Progress and Poverty."

But noble souls, through dust and heat
Rise from disaster and defeat
The stronger.
—Longfellow.

HOW "FIT" ARE WE?

One of the most curious, and, on the whole, amusing, theories extant is that people, in their own lands, where they have existed for unknown ages, are not "fit," or not "prepared," for self government, and that the people in and about Philadelphia or New York—for example—can prepare them, or render them, "fit," and will cheerfully do so. This in the face of the known facts as to the manner in which the people of Philadelphia and New York—for example—"govern themselves," is something to wonder over, at the least.—Friends' Intelligencer, Tenth Month, 13, 1900.

THE TWO WORLD CLASSES.

The political world to-day is divided into two classes and only two; there is no middle ground. One believes in the authority of might, in the divine right of kings, in inherited nobility, in titles by conquest, in the legitimacy of invasion, in possible government imposed from without. This is monarchy.

In the dictionary of monarchy there is room for the words "colonies," "dependencies," "subjects," "conquests." Monarchies may indulge in long-armed governments. They may impose upon a remote and alien people their wishes. This is imperialism. But in the dictionary of democracy there is no place for these words.

Democracy must believe that the best government at any given time for any given people is that government to which they themselves can attain; that the poorest government ever achieved by a people among themselves, by themselves and for themselves is better for them than the best government ever invented from without, for tyranny is tyranny, however benignant.—Rev. Jenkin Lloyd Jones, on Sunday, October 14, as reported in the Chicago Chronicle.

"DEFEATED?"

An extract from a private letter.

I am glad to have been one of the Bryan men of 1900. It was a magnificent movement, magnificently led—on a plane a little high, perhaps, for the rank and file, but they responded finely. Look at the mass of them! Look at the old democratic party we used to fight—now on a plane higher than that of the Christian church! Almost half of the people leading their ministers of the Gospel! Is that not a victory to be proud of? Is it not a marvel, and a proper source of heart-warmth and congratulation?

Defeated? If "one with God is a majority," what is almost half a nation! It is invincible reform.

Distinctly lower is the thought that we have done our duty, and are clear as may be of the national blame. We do not need to wash our hands, nor cry, "Out, damned spot!" at succeeding Manila butcheries of white and brown. Our hands are clean of oriental blood.

C. H. R.

Chicago, Nov. 7, 1900.

MUCH LIKE AMERICA.

Mr. Maclean, M. P., in a recent speech in the British house of commons, is reported as saying:

"When in India he was struck with the apathetic and despairing attitude of the native population, who under recent calamities had had taken from them even the last elements of hope. The real cause of their impoverishment was heavy taxation. The salt tax was a most oppressive burden to the poor man. As a matter of fact all the resources of India were mortgaged to this country. All the great businesses, the shipping, railways, banks and great industrial institutions of all kinds were in the hands of Englishmen, who, drawing large salaries, transmitted their savings to England. What were the consequences to the native population? Famine followed famine, cattle died, household goods were pawned, and having no means to replenish their farms, the natives lived mere slaves to the village usurer."

And he might have added that the system of landlordism which the British introduced in place of the common village ownership that formerly prevailed, was also a large factor in the robbery from which the masses suffer.—Justice, of Wilmington, Del.

THE PAN-AMERICAN EXPOSITION AT BUFFALO IN 1901.

The exposition is now under way, to open on May 1, 1901, with a working capital of \$5,800,000.

The exposition is to be just what its name implies—Pan-American. A site that is all that can be desired, embracing a portion of Delaware park, has been secured, and the plans of the original promoters have been expanded into a scheme that contemplates something bigger than has ever been attempted in this country, with the exception of the World's fair at Chicago in 1903.

To accommodate the exhibits, there will be 20 massive buildings, besides a score of smaller ones. It was early decided by the consulting board of architects that the buildings, instead of being classic and monument-