

door while he is battling for the rights of others. His success as a business man will protect him from the contempt which the well-to-do usually visit upon the reformer.

Long life to him, and may he find in his labor for his fellows a higher and more enduring enjoyment than is within the reach of those who strive only for themselves, or who make the accumulation of wealth their sole object.

ABRAHAM LINCOLN.

Had Abraham Lincoln lived until February 12, 1901, he would have reached the age of ninety-two years; that is not an impossible age for a sturdy man. When we remember that the years have not multiplied to the extent that, under ordinary circumstances, Lincoln would be precluded from being a living witness to this country's attitude to-day, we are reminded that it is an easier thing to forget a good man's teachings than to lose recollection of the man himself.

The anniversary of Lincoln's birth will be generally celebrated throughout the country. Republican orators will claim him as the patron saint of their party; but the claim must seem a mockery when we realize the fact that that party had ignored Lincoln's warnings and violated Lincoln's precepts.

Society is not benefitted by observing the birthday of a bad man; nor is society benefitted by the observance of a good man's birthday if the lessons he taught are banished from the minds of the observers.

If we would not appear as hypocrites, we must in our observance of Lincoln day associate Lincoln's principles with the man whose memory we pretend to revere. Lincoln's fame is imperishable because of his contribution to society. A crisis confronted his country, and in the solution of the problems, he applied rules which, if correctly applied in Lincoln's time, may be correctly applied to similar problems in any period of human history.

On one occasion in replying to Stephen A. Douglas, Mr. Lincoln said:

We cannot say people have a right to do wrong. That is the real issue. That is the issue that will continue in this country when the poor tongues of Judge Douglas and myself shall be silent.

It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood the test since the beginning of time, and they will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it develops itself.

Lincoln recognized that the great struggles of society are over fundamental principles—principles which remain unchanged from generation to generation, from century to century, although the application of the principles varies from time to time as new questions arise.

To-day Lincoln's memory is glorified, and yet it is significant that the party that claims him as its own, is now antagonizing every vital principle taught by the martyred president.

That government "should express the highest spirit of justice and liberty," was Mr. Lincoln's idea; government for the advantage of the few at the expense of the many, is the republican notion of to-day.

Lincoln believed that the Declaration of Independence was written for all men and for all time, and provided the only safe rule for human government. To-day the republican politician has nothing but sneers when the Declaration is invoked as a safe guide for the solution of present day problems.

Lincoln believed that a people should never "entrust to hands other than their own, the preservation and perpetuity of their own liberties and institutions." The republican notion of to-day is, that one set of men has the right to give to another set of men only that degree of self-government which in the estimation of the former the latter is capable of enjoying.

Lincoln had faith that right makes might. The republican notion of to-day is, that might makes right.

What a vast difference between the preaching of Lincoln and the practice of the party that claims Lincoln as its patron saint.

At this time, when the republican party is engaged in policies involving the doctrine that this nation may trample with impunity upon the rights of men, and that our reliance is in becoming a world power, it is interesting to recall Lincoln's reference to "the sure logic of history." It was in 1858 that Mr. Lincoln said:

Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which

prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism around your doors. Familiarize yourselves with the chains of bondage and you are preparing your own limbs to wear them. Accustomed to trample on the rights of those around you, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you. And, let me tell you, all these things are prepared for you, with the sure logic of history.

There is not a lesson taught by Lincoln, there is not a principle defended by Lincoln, there is not a rule of government proclaimed by Lincoln to be the truth that the republican party is not now arrayed against.

Every policy of the administration violates in practice the lessons which Lincoln taught; and as the wealth of trusts and syndicates increases, as the power of mercenary politicians becomes greater, pretense is more and more being cast aside. Some of the foremost leaders of the republican party do not now hesitate to drop the mask entirely and boldly antagonize the truths that Lincoln proclaimed.

CHINESE ATROCITIES.

Mr. George Lynch, an Englishman who has been doing newspaper work in China, gives a very uncomplimentary report of the action of the powers in the Orient. He says that a wave of fear and horror preceded the advent of the allies to such an extent that in many of the villages people committed suicide to save themselves from their Christian conquerors. He adds that some of the soldiers were so busy looting that they did not attempt to bury the bodies until finally the fear of disease compelled them. Other reports from apparently trustworthy sources seem to leave no doubt that the foreign troops have felt relieved from observing the usages of war which prevail among civilized combatants. This is not mentioned for the purpose of captious criticism, but only as an illustration of the fact that in a war between different races, the superior race as a rule sinks to the level of the inferior. The result is, that for generations to come the power of the superior race to benefit the inferior race by moral influence and example is entirely destroyed. The Boxers who used the open threats of dis-