

to improve the temper and morals of the soulless "person" created by law, or to quicken the conscience of the trust magnates.

Borie's Bugle Blast.

"The public be d—d," was a classic contributed to American political literature by Vanderbilt.

A director of the Lehigh Valley Railroad company, Beauveau Borie by name, has provided a companion piece for the Vanderbilt statement.

A representative of the Philadelphia North American in his report of the meeting of the directory of the Lehigh Valley Railroad company says:

Beauveau Borie, one of the directors who attended the special board meeting, was asked for information as to what had been done.

"There was nothing of any importance or of outside interest," he replied.

"That being as you say, Mr. Borie, would it not be to the best interest of the company and all concerned to let it be known just what the financial matters acted upon were?"

"There has been too much idle talk already. It is buzz, buzz, buzz, and nothing after all."

"But, Mr. Borie, the public may think in view of what is talked around that something of importance was acted upon; and this belief, when the facts are otherwise, as you say, might result harmfully."

"Well, let them go to hell. It is nobody's business what was done, any more than it would be if I paid five cents more for a newspaper."

It must be admitted that for men who claim to be the special trustees of the Creator these coal barons appear to be altogether too indifferent concerning the wellbeing of their fellows in the hereafter as well as upon earth.

Even though one were required to admit that these monopolists were chosen by God for the purpose of handling and controlling the wealth of the country, it is perhaps not too much to say—and we trust that in the saying of it we do not lay ourselves open to the charge of treason—that there are yet a few people who will make a dignified if not a vigorous protest against a cultivation of the notion that the authority of these trustees extends beyond the manipulation of the wealth of the country. It is hardly probable that in addition to the power given them to impose upon the weak and helpless in this life they are charged with the duty of disposing of their victims so far as concerns the life to come.

The Sultan's Salary

The Chicago Inter-Ocean contains a dispatch from Washington showing that the sultan of Sulu recently sent a telegram to Manila reminding our government officials that the salary of himself and dattos was not paid last month. The Philippine commission immediately appropriated the fund necessary, and paid the following amounts: Sultan of Sulu, \$250; Rajah Munda, \$75; Datto Attik, \$60; Datto Calbi, \$75; Datto Joakanain, \$75; Datto Puyo, \$60; Datto Amir Hussin, \$60; Hadji Buto, \$50; Habit Mura, \$40, and Sheriff Soquin, \$18.

A careful reading of the president's message reveals the astonishing fact that no mention is made of these interesting employes who are so faithful in the drawing of their salaries and who have no other work to do so far as public records reveal. The president ought to have stated whether these appointments are made under the civil service or, as republican appointments are made in the south, entirely on the ground of superior fitness without respect to color. Or did the decree of destiny specifically mention the sultan and his dattos as beneficiaries of benevolent assimilation. Some of the questions raised by imperialism are puzzling to those outside of the charmed circle of the administration.

A LINCOLN QUOTATION

RECENTLY the Mississippi state historical department requested Robert T. Lincoln to hang in the hall of fame in the new capitol at Jackson a portrait of his father, Abraham Lincoln. The Des Moines Register and Leader, a republican paper, commenting upon this interesting and instructive fact, says that "the south, no more than the north, can honor Mr. Lincoln by merely hanging up his portrait in public galleries, however commendable that may be." This republican paper says: "Lincoln's memory can only be honored as what he stood for in our national life is respected and this is the lesson the south perhaps more than the north needs to learn."

This republican paper tells us that "Lincoln stood for human equality. 'The people' with him did not mean the white people nor the Anglo-Saxon people. No man can honor the memory of Lincoln in any real sense who ignores this fact."

Then by way of supporting the proposition it lays down, this republican paper quotes from a speech delivered by Mr. Lincoln at Beardstown, Ill., in 1858. The quotation follows:

These by their representatives in old Independence hall said to the whole race of men: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." This was their majestic interpretation of the economy of the universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to his creatures—yes, gentlemen, to all his creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on and degraded and imbruted by its fellows. They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children, and their children's children, and the countless myriads who should inhabit the earth in other ages. Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich men, none but white men, or none but Anglo-Saxon white men were entitled to life, liberty and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth and justice and mercy and all the humane and Christian virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built. Now, my countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated by our chart of liberty, let me entreat you to come back. Return to the fountain whose waters spring close by the blood of the revolution. Think nothing of me; take no thought for the political fate of any man whomsoever, but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose, if you will but heed these sacred principles. You may not only defeat me for the senate, but you may take me and put me to death. While pretending no indifference to earthly honors, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing. But do

not destroy that immortal emblem of humanity—the Declaration of American Independence.

The Register and Leader suggests that:

These paragraphs properly set forth and framed should be hung in the Mississippi hall of fame, as a fit companion piece to the portrait, both as a specimen of his oratory, and to emphasize the lesson of his life work. . . . The whole country north and south may read and reread this utterance with profit, for the future of free government in the world hangs on the acceptance which is freely given to the fundamental truth, nowhere more cogently or more eloquently stated than in this reference to the Declaration of Independence.

This is the first time in several years that any republican paper has undertaken to quote from Abraham Lincoln. The purpose of this particular republican paper, evidently, is to make criticism of the attitude of the men of some southern states toward the negro as a voter. But the Register and Leader overlooks the fact that this quotation from Mr. Lincoln serves as a condemnation of the republican party's policy in the Philippine islands.

The Des Moines paper might have said that these paragraphs properly set forth and framed should be displayed in the White house, and in the senate and the house of representatives, both as a specimen of the Lincoln oratory and to emphasize the lesson of his life work, a lesson which republican statesmen at Washington have shown a disposition to forget.

The particular quotation which the Register and Leader has used provides the sternest condemnation for the present day policies of the republican party. And how well did Mr. Lincoln prophesy? And how well does his prophecy fit the republican leaders of today?

He pointed out that in the distant future some faction might set up the doctrine that no one but Anglo-Saxon white men were entitled to life, liberty and the pursuit of happiness; and he said that their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began.

That is exactly what republican leaders are doing today. They either dismiss with scorn the Declaration of Independence or always interpret it to suit factional interests. They limit and circumscribe the great principles on which the temple of liberty was built; they teach doctrines conflicting with the great landmarks of the Declaration; they dismiss with sneers the suggestion that this nation return to the fountain whose waters spring close by the blood of the revolution; and those who urge an adherence to the American principle as set forth in the Declaration are denounced as being behind the times, as enemies of progress, as visionaries, and as unworthy of the attention of progressive and patriotic men.

When the Register and Leader says that no man can honor the memory of Lincoln in any real sense who ignores the fact that "the people" with Lincoln did not mean the white people nor the Anglo-Saxon people, it arraigns the present-day policy of the republican party although it did not intend to make that arraignment.

The Des Moines paper is entitled to credit for the courage it has displayed in the publication of a Lincoln quotation; and yet it may not be doubted that some very eminent republicans will seriously question its judgment.

The Washington Post fears that hereafter we will have to reckon with the man who was with Roosevelt at Smedes. This reminds us that there might have been a bear or two slaughtered if a colored regiment had arrived in the nick of time.