

of millions of dollars a day to our national debt, I did not care about encouraging the increase in the volume of our precious metals. We had the country to save first. But now that the rebellion is overthrown, and we know pretty nearly the amount of our national debt, the more gold and silver we mine, we make the payment of that debt so much the easier.

It will be seen from the above that Mr. Lincoln held to the quantitative theory of money—a theory denied by the republicans in the campaign of '96. It will also be seen that he was willing to make the payment of the national debt easier by increasing the amount of money; while Mr. Cleveland tried to make the debt harder to pay by decreasing the volume of money.

On the subject of paper money also the silver republicans are in line with the early statesmen and opposed to the latter day policies of Mr. Cleveland and the republican leaders. Jefferson was opposed to banks of issue, state or national; Jackson made the greater part of his reputation by his fight against the recharter of the national bank; and Lincoln signed the bill which provided for the greenback. Jefferson considered the issue of paper money a function of government and insisted that the banks should go out the business of governing. Mr. Cleveland considers the issue of paper money a function of banks and believes that the government should go out of the business of banking.

Lincoln assisted in establishing the national bank in order to furnish a market for government bonds during the war; now the republicans are retiring the greenbacks in order to give the banks a chance to issue more paper money.

Senator Teller, Senator Dubois, Ex-Senator Towne and the other silver republicans are adhering to doctrine which in former times was republican as well as democratic. The republican leaders and gold democrats are the revolutionists.

## Light in the East.

The New York Post, a very conservative paper and until recent years a supporter of those who have aided the overgrown corporations and permitted the domination of politics by organized wealth, now realizes the dangerous tendency of republican policies. In discussing President Hadley's appeal for the creation of a healthy public sentiment against trusts, it says:

In mere appeal to the moderation and forbearance of the man who has made himself unlawfully rich, and who has it in his power to prey upon the community, we confess that we see little hope. When was it the characteristic of power to be moderate? When will greed admit itself satisfied? When did a vulgarized society, drunk with wealth and mad with the competition in ostentation, ever long ostracise a man whose millions can minister to its sybaritic delights? Ask Dr. Huntington, whose Lenten sermon yesterday in Grace church was also a prophet note, piercing to the recesses of the vice that flaunts itself in Fifth Avenue, though really as foul as any that lurks festering in the city's lowest purlieus. We are, in truth, living in a time when we can hear little but the jingle of the guinea. It is the ugly side of our prosperity. We have gone over frankly from the standards of General Gordon to the standards of Cecil Rhodes. Rhodes once asked Gordon if it was true that the Chinese Emperor had offered him, and he had refused, a room full of gold after the suppression of the Tai Ping rebellion. It was so, Gordon said, and he asked Cecil Rhodes whether he would have accepted it. "I would have taken it," replied Rhodes, "and as many more roomfuls as they would give me.

It is of no use having big ideas if you have not the cash to carry them out." That is the spot upon which our prophets must strike the hand to show where we "ail"; and until we discover that honor and truth and purity and self-sacrifice and public service are also "big ideas," we shall not make much headway against the prevailing apotheosis of brute wealth.

The Post is correct in arguing that an appeal to the conscience of those who are the beneficiaries of trusts and imperialism is of little use, but there is still time left to appeal to the great majority of the people who are the victims of the policies for which the republican party stands. The people have nothing to hope for from those who are entrenched behind special privileges and who are enjoying (if it may be called enjoyment) the fruits of industrial and political despotism. Neither has society anything to hope for from the venal whose votes can be purchased, nor from the paupers who rely upon the benefactions of the rich. The great middle classes—the common people, if you please—must apply the remedy. An appeal can be made to their interests as well as to their conscience, and it behooves every patriotic citizen to study the pending problems and lend his influence to the restoration of better laws and higher ideals. Light is breaking in the east, and none too soon.

## Mr. Wu on Civilization.

Mr. Wu, the Chinese minister, recently delivered an address in Chicago. Mr. Wu is one of the ablest of all the foreigners sojourning in Washington City, and on the occasion of his Chicago address made a vigorous defense of his people.

"Chinese ways," said Mr. Wu, "are not necessarily bad ways because they seem strange to western eyes." That is a truth well put.

Mr. Wu also said "The Chinese naturally feel that they are in a better position to judge what is best for their own interests and welfare than any outsider can be." It would be difficult to avoid the logic of this statement.

Mr. Wu rather touched the vanity of his audience and probably astonished some of his hearers, when in referring to the general impression that the Chinese people are not civilized, he said, "Long before the ancestors of the people of the west ceased to be naked savages, the Chinese people had already known the use of the compass and the art of printing."

Mr. Wu gave an interesting dissertation on civilization when he said:

It must be admitted that today China is centuries behind the age in her knowledge of chemistry, electricity, steam navigation, rapid transit, and other arts and sciences \* \* \* But does civilization consist of railroads, telegraphs, telephones, electric lights, battleships, rapid-firing guns, magazine rifles, and a thousand other things which are often regarded as necessary for a progressive nation? \* \* \* Civilization has, I believe, a broader meaning, with intelligence, order, morality, and refinement for its essential elements. Such a civilization China undoubtedly has—a civilization different, to be sure, from that of the west, but a civilization nevertheless.

It must be admitted that Mr. Wu stated an exact truth. "Civilization" does not consist "of railroads, telegraphs, telephones and a thousand other things which are often regarded as necessary for a progressive nation." "Intelligence, order, morality and refinement for its essential elements" have a place in any civilization worthy of the name.

When Mr. Wu said that the civilization of

China was different, to be sure, from that of our own, it was difficult to avoid the suspicion that the shrewd Chinese minister had in mind some recent happenings in this country.

It will be remembered that soon after one of the instances when we burned a human being at the stake, a newspaper reporter asked Mr. Wu what he had to say concerning the "episode." Mr. Wu replied, "I am not prepared to say anything on that subject. That seems to be a peculiarly American custom. We do not burn people at the stake in China."

## "This is Not a Republic."

A London dispatch says that a few hours before the reception of a recent deputation, King Edward VII asked the Lord Chamberlain what dress they would wear. "Frock coats, your Majesty," replied the Lord Chamberlain. "For the last time then," said King Edward, "in the future, uniform or court dress must be worn. This is not a republic."

If the representatives of a republic were as jealous of the Jeffersonian simplicity which should characterize a republic as the King of England is of the trappings of a monarchy, the crowned and the uncrowned, the monarchist and the republican, would have a more profound respect for republics and their pretensions than they now do.

## The Forest Monument.

A committee has been appointed at Memphis, Tenn., with Maj. R. J. Black as chairman, to solicit subscriptions for the erection of a monument in that city in honor of General Nathan Bedford Forrest. It is expected that the cornerstone will be laid during the May reunion. The committee announces that "money, stone, or marble" will be accepted. Subscriptions should be sent to the Ladies' Memorial Association or to the Forrest Monument Association. The appeal is addressed to "all confederate soldiers, corps, bivouacs and other individuals and associations." An immediate response is desired.

## Easter.

By W. M. Haupt.

Christ is risen! Sing rejoicing;  
Happy hearts their glad thanks voicing.  
From the tomb the stone is rolled.  
Lilies bring, for Christ is risen;  
Conquered is death's gloomy prison.  
In glad song let it be told  
That no longer tomb can hold  
Him who looks to God and lives  
And to God his tribute gives.

Christ is risen! Bells are pealing;  
Flowers their rich blooms are revealing,  
Born anew from winter's breath.  
Emblems they of resurrection  
From the grave to rich perfection;  
And their softly perfum'd breath  
Incense bears to him who saith:  
"Come, all ye who burdens bear;  
Come, and life immortal share."

Christ is risen! Tell the story  
Of the change from death to glory!  
Bring ye lilies of the field.  
While to Him fair tribute bringing  
Songs of love and hope be singing.  
To His sway let mankind yield;  
In His strength find help and shield,  
At the end lay burden down  
And receive from Him life's crown.