speech, the subject of which was "The White Man's Burden." It follows:

The memory of the evening spent with the American Society, Thanksgiving Day, two and a half years ago, is such a pleasant one that I esteem myself fortunate to be able to accept the invitation so kindly extended by our distinguished Ambassador, the Hon. Whitelaw Reid, to be your guest on this occasion. Our English friends, under whose flag we meet to-night, recalling that this is the anniversary of our nation's birth, would doubtless pardon us if our rejoicing contained something of self-congratulation, for it is at such times as this that we are wont to review those national achievements which have given to the United States its prominence among the nations. But I hope I shall not be thought lacking in patriotic spirit if, instead of drawing a picture of the past, bright with heroic deeds and unparalleled in progress, I summon you rather to a serious consideration of the responsibility resting upon those nations which aspire to premiership. This line of thought is suggested by a sense of propriety as well as by recent experiences—by a sense of propriety because such a subject will interest the Briton as well as the American, and by recent experiences, because they have impressed me not less with our national duty than with the superiority of Western over Eastern civilization.

Asking your attention to such a theme, it is not unfitting to adopt a phrase coined by a poet to whom America as well as England can lay some claim, and take for my text "The White's Man Burden."

Take up the White Man's burden—
In patience to abide,
To veil the threat of terror
And check the show of pride.
By open speech and simple,
An hundred times made plain,
To seek another's profit,
And work another's gain.

Thus sings Kipling, and, with the exception of the third line (of the meaning of which I am not quite sure) the stanza embodies the thought which is uppermost in my mind to-night. No one can travel among the dark skinned races of the Orient without feeling that the white man occupies an especially favored position among the children of men, and the recognition of this fact is accompanied by the conviction that there is a duty inseparably connected with the advantages enjoyed. There is a white man's burden—a burden which the white man should not shirk even if he could, a burden which he could not shirk even if he would. That no one liveth unto himself or dieth unto himself has a national as well as an individual application. Our destinies are so interwoven that each exerts an influence directly or indirectly upon all others.

Sometimes this influence is unconsciously exerted, as when, for instance, the good or bad precedent set by one nation in dealing with its own affairs is followed by some other nation. Sometimes the influence is incidentally exerted, as when, for example, a nation in the extension of its commerce introduces its language and enlarges the horizon of the people with whom it trades. This incidental benefit conferred by the opening of new markets must be apparent to any one who has watched the stimulating influence of the new ideas which have been introduced into Asia and Africa through the medium of the English language. This is not the mother tongue of very many of the world's leaders in religion, statesmanship, science and literature, but it has received through translation the best that has been written and spoken in other countries. He who learns this language, therefore, is like one who lives upon a great highway, where he comes into daily contact with the world. Without disparaging other modern languages it may be said with truth that whether one travels abroad or studies at home there is no other language so useful at the present time as that which we employ at this banquet board, and the nation which is instrumental in spreading this language confers an inestimable boon even though the conferring of it be not included in its general purpose. England has rendered this service to the people of India, and the United States is rendering the same service to the people of the Philippines, while both England and the United States have been helpful to Japan and China in this way.

But the advanced nations cannot content themselves with the conferring of incidental benefits; if they would justify their leadership they must put forth conscious and constant effort for the promotion of the welfare of the nations which lag behind. Incidental benefits may follow even though the real purpose of a nation is a wholly selfish one, for as the sale of Joseph into Egypt resulted in blessings to his family and to the land of the Pharaohs, so captives taken in war have sometimes spread civilization and blacks carried away into slavery have been improved by contact with the whites. But nations cannot afford to do evil in the hope that Providence will transmute the evil into good and bring blessings out of sin. Nations, if they would be great in the better sense of the term, must intend benefit as well as confer it; they must plan advantages, and not leave the results to chance.

DUTIES TO SO-CALLED INFERIORS.

I take it for granted that our duty to the so-called inferior races is not discharged by merely feeding them in times of famine or by contributing to their temporary support when some other calamity overtakes them. A much greater assistance is rendered them when they are led to a more elevated plane of thought and activity by ideals which stimulate them to self-development. The improvement of the people themselves should be the paramount object in all intercourse with the Orient.

Among the blessings which the Christian nations are at this time able and in duty bound to carry to the rest of the world I may mention five: Education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor and a high conception of life.

Education comes first, and in nothing have the United States and England been more clearly helpful than in the advocacy of universal education. If the designs of God are disclosed by His handiwork, then the creation of the human mind is indubitable proof that the Almighty never intended that learning should be monopolized by a few, and he arrays himself against the plans of Jehovah who would deny intellectual training to any part of the human race. It is a false civilization, not a true one, that countenances the permanent separation of society into two distinct classes, the one encouraged to improve the mind and the other condemned to hopeless ignorance. Equally false is that conception of international politics which would make the prosperity of one nation depend upon the exploitation of another. While no one is far sighted enough to estimate with accuracy the remote or even the immediate consequences of human action, yet as we can rely upon the principle that each individual profits rather than loses by the progress and prosperity of his neighbors, so we cannot doubt that it is to the advantage of each nation that every other nation shall make the largest possible use of its own resources and the capabilities of its people.

No one questions that Japan's influence has been a beneficent one since she has emerged from illiteracy and endowed her people with public schools, open to all her boys and girls. The transition from a position of obscurity into a world power was scarcely more rapid than her transition from a menace into an ally. China is entering upon a similar experience, and I am confident that her era of reform will make her, not a yellow peril, but a powerful co-laborer in the international vineyard. In India, in the Philippines, in Egypt, and even in Turkey, statistics show a gradual extension of education; and I trust I will be pardoned if I say that neither the armies, nor the navies, nor yet the commerce of our nations has given us so just a claim to the gratitude of the people of Asia as have our school teachers, sent, many of them, by private rather than by public funds.

The English language has become the vehicle for the conveyance of governmental truth even more than for the spread of general information, for beginning with Magna Charta and continuing through the era of the American Revolution and the Declaration of Independence down to the present, no language has been so much employed for the propagation of that theory of government which traces governmental authority to the consent of the governed. Our own nation presents the most illustrious example known to history of a great population working out its destiny through laws of its own making and under officials of its own choosing, although, I may add, we scarcely go beyond England in recognizing the omnipotence of a parliament fresh from the people. It is difficult to overestimate the potency of this conception of government upon the progress of a nation, and in turning the thought of the world away from despotism to the possibilities of self-government the pioneers of freedom made Western civilization possible. An idea will sometimes revolutionize an individual, a community, a state, a nation or even a world, and the idea that man possesses inalienable rights which the state did not give and which the state, though it can deny, cannot take away, has made millions of human beings stand erect and claim their God-given inheritance. While the era of constitutional liberty is ever widening, while the tyranny and insolence of arbitrary power are every year decreasing, the leaders of the world's thought, not only the English speaking nations but the other Christian nations as well, have yet much to do in teaching reverence for the will of the majority and respect for the public servants upon whom the people bestow authority.

PEACE THROUGH ARBITRATION.

The Christian nations must lead the movement for the promotion of peace, not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a purely physical victory. The belief that moral questions can be settled by the shedding of human blood is a relic of barbarism; to doubt the dynamic power of righteousness is infidelity to truth itself. That nation which is unwilling to trust its cause to the universal conscience or which shrinks from the presentation of its claims before a tribunal where reason holds sway betrays a lack of faith in the soundness of its position. Our country has reason to congratulate itself upon the success of President Roosevelt in hastening peace between Russia and Japan. Through him our nation won a moral victory more glorious than a victory in war. King Edward has also shown himself a promoter of arbitration, and a large number of members of Parliament are enlisted in the same work. It means much that the two great English speaking nations are thus arrayed on the side of peace. I venture to suggest that the world's peace would be greatly promoted by an agreement among the leading nations that no declaration of war should be made until the submission of the question in controversy to an impartial court for investigation, each nation reserving the right to accept or reject the decision. The preliminary investigation would in almost every instance insure an amicable settlement and the reserved rights would be a sufficient protection against any possible injustice.

Let me go a step further and appeal for a clearer recognition of the dignity of labor. The odium which rests upon the work of the hand has exerted a baneful influence the world around. The theory that idleness is more honorable than toil—that it is more respectable to consume what others have produced than to be a producer of wealth—has not only robbed society of an enormous sum, but it has created an almost impassable gulf between the leisure classes and those who support them. Tolstoy is right in asserting that most of the perplexing problems of society grow out of the lack of sympathy between man and man. Because some imagine themselves above work while others see before them nothing but a life of drudgery there is constant warring and much of bitterness. When men and women become ashamed of doing nothing and strive to give to society full compensation for all they receive from society there will be harmony between the classes.

While Europe and America have advanced far beyond the Orient in placing a proper estimate upon those who work, even our nations have not yet fully learned the lesson that employment at some useful avocation is essential to the physical health, intellectual development and moral growth. If America and England are to meet the requirements of their high positions they must be prepared to present in the lives of their citizens examples, increasing in number, of men and women who find delight in contributing to the welfare of their fellows, and this ought not to be difficult, for every department of human activity has a fascination of its own. The agricultural colleges and industrial schools which have sprung up in so many localities are evidence that a higher ideal is spreading among the people.

WHAT THE ORIENT NEEDS.

And now we come to the most important need of the Orient—a conception of life which recognizes individual responsibility to God, teaches the brotherhood of man and measures greatness by the service rendered. The first establishes a rational relation between the creature and his Creator, the second lays the foundation for justice between man and his fellows, and the third furnishes an ambition large enough to fill each life with noble effort. No service which we can render to the less favored nations can compare in value to this service, for if we can but bring their people to accept such an ideal they will rival the Occident in their contribution to civilization. If this ideal—which must be accepted as the true one if our religion is true—had been more perfectly illustrated in the lives of Christians and in the conduct of Christian nations, there would now be less of the "White Man's Burden."

If it is legitimate to "seek another's profit" and "to work another's gain," how can this service best be rendered? This has been the disputed point. Individuals and nations have differed less about the purpose to be accomplished than about the methods to be employed. Persecutions have been carried on avowedly for the benefit of the persecuted, wars have been waged for the alleged improvement of those attacked, and still more frequently philanthropy has been adulterated with selfish interest. If the superior nations have a mission, it is not to wound, but to heal—not to cast down, but to lift up, and the means must be example—a far more powerful and enduring means than violence. Example may be likened to the sun, whose genial rays constantly coax the buried seed into life and clothe the earth first with verdure and afterward with ripened grain, while violence is the occasional tempest which can ruin, but cannot give life.

Can we doubt the efficacy of example in the light of history? There has been great increase in education during the last century, and the schoolhouses have not been opened by the bayonet—they owe their existence largely to the moral influence which neighboring nations exert upon each other. And the spread of popular government during the same period—how rapid! Constitution after constitution has been adopted and limitation after limitation has been placed upon arbitrary power, until Russia, yielding to public opinion, establishes a legislative body and China sends commissions abroad with a view to inviting the people to share the responsibilities of government.

SPREAD OF ALTRUISM.

While in America and in Europe there is much to be corrected and abundant room for improvement, there has never been so much altruism in the world as there is to-day—never so many who acknowledge the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

Society has passed through a period of aggrandizement, the nations taking what they had the strength to take and holding what they had the power to hold. But we are already entering a second era—an era in which the nations discuss not merely what they can do, but what they should do, considering justice to be more important than physical prowess. In tribunals like that of The Hague the chosen representatives of the nations weigh questions of right and wrong and give a small nation an equal hearing with a great, and a decree according to conscience. This marks an immeasurable advance. But is another step yet to be taken? Justice, after all, is cold and pulseless, a negative virtue. The world needs something warmer, more generous. Harmlessness is better than harmfulness. But positive helpfulness is vastly superior to harmlessness, and we still have before us a larger, higher destiny of service. Even now there are signs of the approach of this third era, not so much in the actions of governments as in the growing tendency of men and women in many lands to contribute their means, in some cases their lives, to the intellectual, moral awakening of those who sit in darkness. Nowhere are these signs more abundant than in our own beloved land. Before the sun sets on one of these new centres of civilization it arises upon another.

On the walls of the temple of Karnak an ancient artist carved the likeness of an Egyptian king, represented as holding a group of captives by the hair, and in the other hand is raised a club with which to strike the captives. What king would be willing to confess himself so cruel to-day? In some of the capitals of Europe are monuments built and ornamented with cannon taken in war. This form of boasting, once popular, is still tolerated, though time must give way to some emblem of victory less suggestive of slaughter.

As we are gathered to-night in England's capital, permit me to conclude with a sentiment suggested by a piece of statuary at Windsor Castle. It represents Queen Victoria beside her consort. One of his arms is about her, and the other points upward. The sculptor told in marble an eloquent story of strength coupled with tenderness, love rewarded by trust, sorrow brightened by hope. He told the story so plainly that it was hardly necessary to chisel the words:

Allured to brighter worlds and led the way.

It was a beautiful conception, more beautiful than that which gave the world the Greek Slave, the Dying Gladiator or the Goddess Athene. It embodies the idea which, with the expanding feeling of comradeship, makes applicable the association of nations as well as the relations of husband and wife. Let us indulge in the hope that our nation may so measure up to its great opportunities, and so bear its share in the white man's burden as to earn the right to symbolize its progress by a similar figure. If it has been allured by Providence to a higher ground may it lead the way in winning the confidence of those who follow it and in exhibiting the spirit of Him who said:

"If I am lifted up, I will draw all men unto Me."

BIG CROWD AT CONEY ISLAND.

Because of the inclement weather yesterday morning the crowds did not begin to arrive at Coney Island until about noon. Then they went in droves. By 4 o'clock the beach was thronged, and there was no apparent let-up in the inflow. Old Coney Islanders said last night that fully a quarter of a million persons had visited the pleasure resort.

Hundreds of persons camped out on the beaches last night, and the public park resembled a San Francisco camp after the fire. To the surprise of the police there were no serious accidents up to midnight, and only six arrests had been made.

Joseph Sieger was playing in front of his home at No. 129 Neptune avenue with his two cousins, Harold and Ellen Shaw, of Paterson, N. J., yesterday morning, when a giant firecracker was accidentally exploded near them. All three were painfully burned, but after they had received the usual Fourth of July treatment at the Coney Island Reception Hospital they were able to go home.

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SPIRIT OF CITIZENSHIP.

Continued from first page.

be as weak and as strong, as silly and as wise, as bad and as good. Let us therefore study the incidents of this as philosophy from which to learn wisdom, and not as wrongs to be avenged," and he added later in the speech a touching and characteristic expression of his, saying: "So long as I have been here, I have not willingly planted a thorn in any man's breast."

Now, friends, remember that Lincoln faced the greatest crisis that this nation has seen since the Revolutionary War, as great a crisis as the nation can ever face, for it was a crisis which, accordingly as the result went one way or the other, meant national life or national death; and yet, with all his firm resolution of purpose, with all the unbending strength of his will, with all the deep seated intensity and sincerity of belief which alone could have borne him up through trials such as those he had to face, it was yet possible for him to say with entire truth that he bore no rancor, even to those who had gone hopelessly wrong; that while endeavoring ruthlessly to cut out the evil, he yet did his work without hatred to the doer of the evil; that while never for one moment blinding himself to the truth, to the philosophy of what was round about him, he yet did not treat anything that was done against him as a wrong to be avenged. He treated the wrong as calling for a remedy, not as calling for vengeance. It is in just that spirit that we as a nation, if we possess the power of learning aright the lessons to be taught us by Lincoln's life, will approach our problems of to-day. We haven't got the same problems nor as great problems as those with which the men of Lincoln's generation were brought face to face, yet our problems are real and great, and upon the way in which we solve them will depend whether or not our children have cause to feel pride or shame as American citizens. If Lincoln and the men of his generation—the men who followed Grant in the field, who upheld the statesmanship of Lincoln himself in the council chamber—if these men had not done their full duty, not a man here would carry his head high as an American citizen. No, any work done by any man must largely have its influence, not upon the life of that man, but upon the lives of those coming after him; and just as this was true of the man of Lincoln's generation, so it will be true of those that follow us.

COURAGE OF THE PAST A LESSON.

We who did not fight in the Civil War have reaped immeasurable benefit from the courage and self-devotion of those who did fight. Had the grapes they passed to their lips been sour, our teeth would have been set on edge. Had they shown themselves cowards, our heads would have been bowed in shame. So, if we of this generation do our duty when face to face with our special industrial, social and political problems, our children and children's children shall be the better for it. If we fail in our duty, if you men here of middle life, you men with children, if you fail in your duty, by just so much do you add to the weight of the burdens that your children shall bear. Our duty calls for the exercise of more than one quality on our part. First of all, it calls, of course, for the qualities of honesty and courage. I use honesty in the broadest sense, honesty in the sense of disinterested devotion to what is right, disinterested devotion to the ideals of our national life. If we have not those qualities first, then all else shall avail us little. In 1861 the first qualities necessary were those qualities of the heart which made the average loyal citizen resolute that, even at the cost of his own life, the Union should be preserved, which gave him the power to appreciate what was meant by lofty devotion to an ideal, and the power to put into actual fact that devotion. The man needed to feel the lift of patriotism first, and then he needed the courage to make his patriotism of avail.

There are old soldiers in this as in every other audience that I address, and these men know that first and foremost it was necessary to have the power of love for the Union, of love for the nation, and that next it was necessary to have the courage to make that love good. I do not care how devoted the old soldier was to the Union, if when the crisis came he ran away his devotion did not count; and on the other hand, no quality of courage availed the man if he had not in him the spur that drove that courage into action, that made that courage of avail to his neighbors.

MORAL QUALITY NEEDED.

In the same fashion we citizens of these peaceful days need first and foremost the moral quality; and next, back of that moral quality, the courage, moral and physical as well, that makes the moral quality count. Yet those qualities by themselves are not enough. The greatest patriotism and the greatest courage can be hopelessly marred by folly. None of you are worth anything as citizens, none of you can be worth anything as citizens, if you have not the moral qualities which find expression in love of country, love of neighbors, love of home; which make you honest, decent, clean living, right thinking. None of you will be worth anything if in addition to those qualities you haven't the courage, physical and moral, without which no American citizen can do his full duty as a citizen. And yet back of them and in addition to them we must have the sanity, the common sense, the just judgment, which neither hysterically overemphasizes nor blindly refuses to acknowledge the wrongs that exist and the ways in which those wrongs must be cured.

NO USE IN HYSTERIA.

We have heard a good deal during the last year or two of the frightful iniquities in our politics and our business, and the frightful wrongdoing in our social life. Now, there is plenty of iniquity in business, in politics, in our social life. There is every warrant for our acknowledging these great evils. But there is no warrant for growing hysterical about them. It is a poor trick to spend nine-tenths of the time in saying that there never was such iniquity as is shown in this nation, and the remaining tenth in saying that we are the most remarkable nation that ever existed. We want to be more careful in blaming ourselves and more careful in praising ourselves. Overemphasis in praise, as well as overemphasis in blame, is apt to overreach itself, just as the man who promises too much—especially on the stump—is apt to strike the balance by performing too little. It is true that there is much evil, but in speaking about it do not let us lose our heads, and, above all, let us avoid the wild vindictiveness preached by certain demagogues—a vindictiveness as far as the poles are asunder from the wise charity of Abraham Lincoln. Let us remember that many of the men who do the things of which we complain, even among those who do the worst, are American citizens with much the same tastes, tempers and characters as we have, but who have been exposed to special temptations.

Of course, there are some men who are inherently wicked, and for these only drastic punishment will avail. But very many wrongdoers, especially when the wrongdoing is committed by a whole class, are wrongdoers only through force of circumstances. Try to remove the causes of their wrongdoing; remove as far as may be both the power and the temptation to do wrong, but do not cultivate toward them a spirit of rancorous hatred which in the end will react most surely upon ourselves. War with the evils, but show no spirit of malignity toward the man who may be responsible for the evil. Put it out of his power to do wrong; if necessary, punish him where he has done wrong, but do not let this nation ever get into the frame of mind which, under infinitely greater provocation, Abraham Lincoln strove to prevent its falling into at the time of the Civil War.

HATRED A POOR EMOTION.

The poorest of all emotions for any American citizen to feel is the emotion of hatred toward his fellows. Let him feel a just and righteous indignation where that just and righteous indignation is called for; let him not hesitate to inflict punishment where the punishment is needed, in the interest of the public; but let him beware of demanding mere vengeance, and above all, of inviting the masses of the people to such demand. Such a demand is alike un-Christian and un-American, and the man who makes it is false to the highest duties, principles and privileges of American citizenship. There is wrong and enough to fight. Fight it, cut it out, and, having cut it out, go your ways without either hatred or exultation over those at whose expense it has been necessary that it should be cut out. There are plenty of wrongs done by men of great means, and there are plenty of wrongs done by men of small means.

Another sentence of Abraham Lincoln's which it is well to remember is, "There is a deal of human nature in mankind." If a man possesses a twisted morality he will show that twisted morality wherever he happens to be. If he is not a man of really twisted morals, but an ordinary happy-go-lucky individual who does not think very deeply, he will often do what ought not to be done if nobody brings home his duty to him, and if the chances are such as to render wrongdoing easy. Show scant mercy to the man of twisted morality, but remember that the second type of wrongdoer stands more in need of the reformatory than of the penitentiary.

CONTROL OF CORPORATIONS.

This year in Congress our chief task has been to carry the government forward along the course which, I think, it must follow consistently for a number of years to come—that is, in the direction of seeking on behalf of the people as a whole, through the national government, which represents the people as a whole, to exercise a measure of supervision, control and restraint over the individuals, and especially over the corporations, of great wealth, in so far as the business use of that wealth brings it within the reach of the federal government. We have accomplished a fair amount, and the reason that we have done so has been in the first place because we have not tried to do too much, and in the next place because we have approached the task absolutely free from any spirit of rancor or hatred. In any such movement a man will find that he has allies whom he does not like. You cannot protect property without finding that you are protecting the property of some people who are not very straight. You cannot war against the abuses of property without finding that there are some people warring beside you whose motives you would frankly repudiate. But in each case be sure that you keep your own motives and your own conduct straight. When it becomes necessary to curb a great corporation, curb it. I will do my best to help you do it. But I will do it in no spirit of anger or hatred to the men who own or control that corporation, and if any seek in their turn to do wrong to the men of means, to do wrong to the men who own these corporations, I will turn around and fight for them in defence of their rights, just as hard as I fight against them when I think they are doing wrong.

Distrust as a demagogue the man who talks only of the wrong done by the men of wealth. Distrust as a demagogue the man who measures iniquity by the purse. Measure iniquity by the heart, whether a man's purse be full or empty, partly full or partly empty. If the man is a decent man, whether well off or not well off, stand by him; if he is not a decent man, stand against him, whether he be rich or poor. Stand against him in no spirit of vengeance, but only with the resolute purpose to make him act as decent citizens must act if this republic is to be.

HOW TO BE GOOD CITIZENS.

One more word and then—I think you are mighty patient—I will let you go. Remember that the whole is the sum of the parts. It is a very good thing to come out to Fourth of July celebrations and hear what a great country we have. It is a mighty poor thing if, after having felt that glow of pride and virtue, you go home free from all sense of responsibility to that particular part of the country which is found within the four walls of your own house and in its immediate neighborhood.

The way to be good citizens of this nation, you friends here, is to be good citizens of Oyster Bay. It does not sound quite as inspiriting to be asked to be a good citizen of the village of the county as it does to be asked to be a good citizen of the nation, but you cannot be a good citizen of the nation if you are not, in the first place, a good citizen among your own neighbors. Above all, remember that you cannot be a good citizen of the town or the county if you are not a good citizen in your own home first. Boy or girl, man or woman, you will not be able to do right outside of your own home if you have not got in you the stuff that makes you a decent father or mother, son or daughter, husband or wife, in your own home.

If the man who comes to a Fourth of July celebration goes home and so conducts himself that his wife and his children wish beyond anything else that he never did come home, you can guarantee that that man is a poor citizen. It is just the same way with the wife, with the daughter. And now, as for the son, for the young fellow growing up, the young fellow with an ambition to make his way in the world. He has got to make that way in the world by his own toil and effort, but it won't be worth the making if those who are nearest and dearest to him do not feel that his life means what is good and happy. Your boys must be trained as they grow up and become men that the man's duty is first to pull his own weight, to be able to make himself a measurable success. It is no use for any man to have lofty aspirations about benefiting mankind if personally he has to depend on his family for support. The man must support himself first, must be able to make his own way; but he must not be contented with doing nothing but make his own way. He must remember that his every added increment of strength entails an addition of duty, an addition of responsibility. First and foremost there is the duty to his own family, that he shall so bear himself in the household as to add to the happiness of those near him, of those who should be dear to him; and if he does not do this, then, no matter what he is elsewhere, he is a bad man and a poor citizen.

Furthermore, after having done this, then if strength and success come to him year by year in increasing measure, by just so much grows the need that he shall do his duty by his neighbors, by the state, by the nation as a whole. We can achieve for this Republic the success for which I surely think she is destined, only by each of us doing his duty day in and day out, doing his duty in the way of small things, doing his duty in the family, doing his duty in business, his duty to his neighbors, and therefore developing by degrees those qualities which will enable him to do his duty to the nation as a whole.

There is need of the capacity to do more than the little duties; there is need for each of us to have in him that lofty touch which will make him show the qualities of heroism when the need for heroism arises. But first and foremost there is need that every American citizen should do well the ordinary humdrum duties of American citizenship if our nation is to be placed where it shall be placed. There is need, O men and women, that each man and each woman should be in his or her own home a decent husband or wife, a decent father or mother, a decent son or daughter. And only on condition of showing these qualities in the home, qualities like those in our dealings with our neighbors, in our dealings in the ordinary avocations of life, will it be possible for us to prepare ourselves so that in time of need we may rise, as our fathers rose, level to the call of whatever crisis may trumpet forth the signal for all that there is in us in high resolve and steadfast courage.

MR. M'CORMICK'S SPEECH.

"Our National Housecleaning" Subject at Dinner in Paris.

Paris, July 4.—The feature of the Fourth of July observance here to-day was the dinner of the American Chamber of Commerce at the Hotel Quai d'Orsay at which Ambassador McCormick discussed "Our National Housecleaning." M. Ruau, Minister of Agriculture, spoke on behalf of the French government, referring to the close friendship uniting the two nations, and concluding with a graceful reference to the visit of Representative and Mrs. Nicholas Longworth, who are expected to arrive in Paris to-morrow. The dining hall was decorated with the American colors and the music was by the band of the Garde Republicaine. The table of honor was occupied by President William S. Dalliba, Ambassador McCormick, M. Ruau, Minister of Agriculture; Baron d'Estournelles de Constant, Professor Smyth, of Philadelphia, and Silas McBee, of New York, all of whom spoke. There were four hundred guests present.

Ambassador McCormick's address attracted much attention, as it was devoted principally to the "national housecleaning," which is now being prosecuted under the directing hand of President Roosevelt.

The ambassador said:

Other Presidents have had periods of difficulty. Lincoln's was in ridding the country of the curse of slavery at the cost of a fratricidal war. No one can doubt that we in like manner will rid ourselves of the sores that now affect the body politic. The best augury is that we have a man at the head of the nation who is not afraid to grapple with the problems of the day, as Washington and Lincoln grappled with the problems of their time. The vast majority of the people now, as then, uphold the hands of their chosen leader.

Mr. McCormick pointed out that uncontrolled wealth and power often led to abuses, whether by the heads of the church or the state or of a corporation, and therefore a system of checks and balances is required to restrain abuses without diminishing individual effort.

Commenting on recent foreign criticisms, Mr. McCormick said:

"The London Times," that great exponent of English opinion, has declared that while all countries contained their share of Pharisees and foolish individuals, yet the mass of the people of the United States is made up of those believing in the performance of duty and the fulfilment of honest obligations.

The ambassador pointed out that America's contributions to the industries in the lines of steam, electricity, the submarine cable, the airbrake and the grain thrasher and binder, are not alone material achievements, but also spiritual, lightening the burden of labor and adding to the comforts of the poor. He added:

Our laws should be so drawn as to protect and encourage corporations in fulfilling their honest duty to the public. No one begrudges wealth and position acquired by those performing an honest duty, inside or outside of corporations, but those falling below the honorable standard in the mad chase for wealth commit a crime against the public and their worthier associate deserving of the fullest punishment.

In conclusion Mr. McCormick said:

We do not fear that the surface conditions developed in our national housecleaning have shaken the faith or lessened the esteem of our lifelong friends, the government and people of France.

Ambassador McCormick gave a reception this afternoon to practically the entire American colony in Paris.

DAY OBSERVED ABROAD.

Reception at American Embassy in London—In Other Capitals.

London, July 4.—Three thousand persons, mostly Americans, attended the Fourth of July reception at the American Embassy, Dorchester House, which was beautifully decorated with flowers. The lawns were covered with awnings and tents flying the American colors, and a great American flag fluttered over the main entrance. Ambassador Reid and Mrs. Reid, assisted by Congressman Nicholas Longworth and Mrs. Longworth, received the guests. Refreshments were served in a large marquee in the North Garden.

Rome, July 4.—The Fourth of July was celebrated here by a reception given at the American Embassy, Ambassador White coming here from the country to receive the guests. Over three hundred Americans were present. A ball was given in the evening.

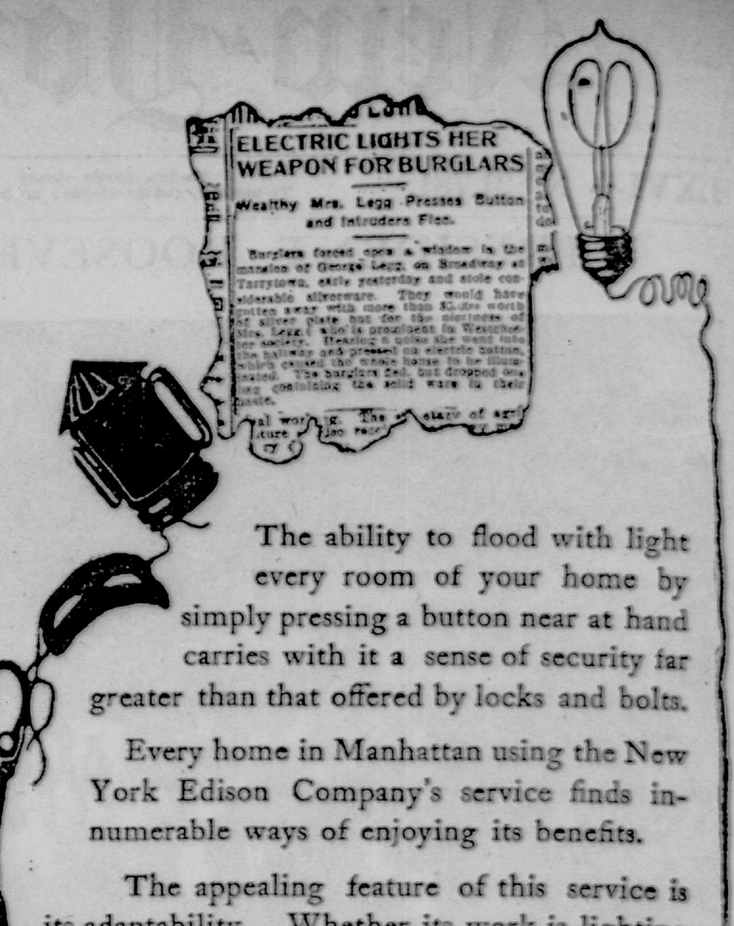
Berlin, July 4.—Four hundred Americans celebrated the Fourth of July by an excursion on the River Spree to Grünau, where there were a baseball game and other sports. Dinner was served in a large grove, where an address was made by A. D. Noyes, of New York. After the dinner there was dancing.

Vienna, July 4.—For the first time in several years Independence Day was celebrated under the auspices of the American Embassy here to-day. The Viennese American Medical Association had arranged for its members a baseball game, a dinner and dancing at a place near Vienna, where many other Americans, on invitation of the embassy, gathered early this afternoon and spent the remainder of the day. There were speeches during the dinner by attachés of the embassy, but Ambassador Francis was not present.

Christiania, July 4.—Hundreds of Norwegian-Americans who came to visit their native country on the occasion of the coronation of King Haakon celebrated the American Independence Day here demonstratively. They assembled at the large hall of the university, where addresses were made in the English and Norwegian languages, expressing their pride in their American citizenship and their admiration of the great Republic. To-night the band of Norwegian born American students of St. Olaf's College, at Northfield, Minn., gave a concert at the Tivoli Garden, where the American flag was unfurled and cheered.

Copenhagen, July 4.—American travellers here and the American colony in the Danish capital celebrated the Fourth of July in the customary manner. All the large hotels and many private houses displayed American flags. The reception at the American Legation was well attended. Several dinners were given to-night by Danish-Americans, at which King Frederick and President Roosevelt were toasted.

Guayaquil, July 4.—The flags over the foreign consulates and public buildings were hoisted to-day to mark the Fourth of July, and the government ordered a military band to play this evening in front of the American Consulate.



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