

from Spain to the United States. In the name of just administration, in the name of international tranquillity, and in the name of self-government itself, the United States can not lower its flag wherever it has been raised, until anarchy has been suppressed, public order established, and the world convinced that our President expressed the real purpose of the American people when he sent forth his Philippine commissioners "as bearers of the good will, the protection and the richest blessings of a liberating rather than a conquering nation."

The advocates of Little America as opposed to Greater America have sought to inspire the conviction that our recent development is the fruit of political materialism—a repudiation of those great ideas which animated the founders of this nation. Deriving their standard of national morality from the cloister, they find the path of duty in perpetual isolation, and proclaim the doctrine that the material and moral expansion of the country are contradictory and incompatible. But all experience teaches that the improvement of national character is not to be sought by pious contemplation of one's virtues in a monastic cell, but warring from the stern issues of life by conscientious effort in the great field of activity; for nations, like men, become strong and great only by manfully mastering their divinely appointed tasks. It is impossible that the Hindoo conception of duty should find acceptance in occidental minds. The American people, in spite of calumniators, have grown in soul as rapidly as they have grown in wealth and comfort; and organized charity, public education and general culture are the irrefutable proofs that material prosperity does not of necessity impoverish the soul of a na-

tion. It is a sad perversion of truth for men to say that there is nothing colossal in America but its geography and its private fortunes, nothing great or noble in its gentleness and magnanimity, for all that is really notable in our civilization has sprung from considerations which lie beyond the needs of particular persons or even of the present time. We plant trees, build cities, enact laws and found colleges; but how small would all our enterprises seem, if the only benefit to be derived from them were the little good that may fall to us! The future! That is the hope and the inspiration of humanity, the power that moves man's nature by "secret and inviolable springs." The guarantee of human progress lies in the constructive instincts of mankind, and the dignity of a race is measured by the unselfish enthusiasm with which its members think and toil for the good that will live after them.

Any form of expansion which does not include the extension and diffusion of that which characterizes our deeper and purer national life, that which we are proud to call our "Americanism," is not worthy of the energies and the ambition of the American people. What, then, is that Americanism which we cannot abandon or disregard without casting into the sea the precious pearl of our national inheritance? It is the principle that no form of civil polity is tolerable which does not permit and encourage the most free and unrestrained development and exercise of all those mental and moral faculties and energies which give force and value to the individual man; the idea of a free, generous and harmonious co-operation of man with man, of institution with institution, of party with party, and of commonwealth with common-