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## THE GUNMAKER OF MOSCOW.

BY SYLVANUS COBB, JR.

### CHAPTER VIII.

THE MASK FALLS FROM THE VILLAIN'S FACE.

It was about two weeks after the events last recorded that Rosalind Valdai sat in her own apartment with Zenobie for her companion. It was in the afternoon, and a severe storm was raging without.

"Now, Zenobie," spoke the beautiful maiden; "we have a moment alone, the first since morning. And now tell me about that black monk. What did he say his name was?"

"Vladimir."

"Ah, yes. I have heard his name, and if I mistake not he is a sort of mysterious being."

"He is, my mistress, and I am just as confident that I have seen him before as I am that I have seen you before."

"How? Seen him before?"

"Yes."

"But where?"

"Ah," returned the young girl with a dubious shake of the head, "there is the mystery. For the life of me I cannot tell. He knew me—he knows everybody—and yet he has not been long in the city if one might judge from his conversation."

"But what did he stop you for? Where was it?" asked Rosalind eagerly.

"It was in the church he stopped me—in our Church of St. Stephen. He was at the altar, and he beckoned to me as I rose to come out. I went to him, and he asked about you."

"About me?"

"Yes, and about Ruric Nevel."

"And what about us?" the maiden asked, blushing.

"He asked me if I thought you loved the young gunmaker. He was so kind and he appeared so anxious to know and then he seemed to take such an interest in Ruric that I could not refuse to answer him."

"But what did you tell him?"

"I told him you did love Ruric. I told him how you had been children together and how you would now give your hand to him sooner than to the proudest noble in the land. He asked me some things about the duke, but I would not tell him. When I must tell of evil if I tell the truth, I will not speak if I can properly avoid it."

"You were right, Zenobie. You were very right about this last part, but you should not have told all you knew concerning Ruric and me."

"I hope I did nothing wrong. Oh, I should be proud to acknowledge my love for such a man."

"Aye, and so I am, my little sprite. I love Ruric with my whole soul and would be proud to give him my hand this day, but that is no reason why you should tell of it."

"Surely, my mistress, I meant no harm," the young girl cried eagerly.

"Hush, Zenobie. I do not blame you; only I would have you careful."

"And I would be careful. But, oh, you could not have resisted him. He drew it from me almost ere I knew it. He put his questions in such a strange manner that I could not speak without telling what he wanted to know. He did not say, 'Does she love Ruric Nevel?' but he took it for granted that such was the case, and then ere I was aware of it he had made me say so. But he surely does not mean you harm, nor does he mean harm to Ruric. He is a good man, I know."

"I wish I could see him," returned Rosalind half to herself.

"You cannot mistake him if you ever do see him, my mistress. He is a strange looking man, and, then, he dresses differently from most of our church officers. He dresses all in black—today it was in black velvet. But his shape is his most striking characteristic. He is the fattest man in Moscow. His belly shakes when he laughs, and his chin seems to sink clear out of sight. He would be a funny man and would make me laugh if he did not puzzle me so."

"And did he ask you about anything else?"

"No; only he asked me if I knew how the duke stood with the emperor, and I told him I thought he stood very well. Then he said he had heard that they had had some dispute concerning the duel between Count Damonoff and Ruric. But I told him I guessed that had resulted in no estrangement, for the duke was as much at court as ever. And after that he told me about the duel, as he was there and saw nearly the whole of the affair."

And Zenobie went on and told all that the monk related about Ruric's bravery, and Rosalind listened now attentively and eagerly. It was a theme that pleased her. The attendant saw how gratefully the account came upon the ears of her

mistress, and she closed the recital with some opinion of her own wherein Ruric Nevel was held up as a pattern after which all men who wished to win the love of woman should be made.

But before any answer could be made by Rosalind the door of the apartment was opened, and the duke entered. He smiled very kindly as he bowed to his ward, and then, with a wave of his hand, he motioned for Zenobie to withdraw, and after the attendant was gone he took a seat close by his fair charge. The maiden looked up into his face, and though there was no serious look there as yet, still she could plainly see that he had something of more than usual importance on his mind. She shuddered as she gazed upon him, for she could not help it. There was something in the look of the man—a sort of hidden intent, which came out in his tone and glance; a deep meaning, something which he had never spoken, but which was yet manifest—that moved her thus. What it was she could not tell. It was the prompting of that instinct of the human soul which may repel an object while yet the working mind detects no harm.

But she was not to remain in the dark much longer. The evil one was loose, and his bonds of restraint were cast off. He had marked his prey, and the meshes were gathering about it. "Rosalind," the duke said in a tone which he meant should have been easy and frank, but which nevertheless was marked strongly with effort, "there is some talk among the surgeons now that Conrad Damonoff may recover."

"Oh, I am glad of that!" the fair girl uttered earnestly.

"Yes, I suppose so," resumed Olga, eying her sharply. "But you have no particular care for him, I presume?"

"For—the count?"

"Aye; it was of him I was speaking."

"No, sir. I care only for him as I care for all who need to become better ere they die."

"Aha, yes!" said the duke, biting his lip, for in his own mind he had the frankness to acknowledge that he was about as needy of virtue as was the count. "But," he resumed, with a faint smile, "you never loved the man?"

"No, sir," the maiden answered, gazing up into her guardian's face, with an inquisitive look.

"So I thought, so I thought." As Olga thus spoke he smiled again and moved his chair nearer to Rosalind. "I am well aware," he resumed, "that your affections have not as yet been set upon any one who is capable of making a proper companion for you through all the ups and downs of life."

Rosalind's eyes drooped beneath the steady gaze of the speaker, and her frame trembled. But ere she could make any reply the duke went on:

"My dear Rosalind, I have come now upon a business which I may justly call the most important of my life. I have not approached this subject lightly nor with overzeal, but I have come to it through careful consideration and anxious study."

Here the duke stopped and gazed into Rosalind's face. She met his gaze, and her eyes drooped again. She trembled more than before, and a dim, dreadful fear worked its way to her mind.

"Rosalind," the nobleman continued, "when I was but 19 years of age, I was married with a girl whom I loved. She lived with me four short, happy years. In that time we were blessed with two children, but they lived not long to cheer us. And then my beautiful wife died, and the world was all dark and drear to me. I thought I should never love again. Time passed on, and you were placed in my charge. When you first came, I loved you, and I wondered if you were to take the place of the children I had lost. But you grew quickly up. Your mind was expanded, and your heart was large. I found that I could not make a child of you, and then I sat down all alone and asked myself what place it was you had assumed in my heart. Can you guess the answer, Rosalind?"

"As a little child," answered the maiden, trembling violently.

"No, no, sweet one! I pondered, and I studied, and I examined myself carefully, and I found that the memory of my departed wife was fast fading away before the rising of another one just as pure and just as holy. Now do you understand?"

"No, no! Oh, no!" the maiden uttered in a frightened whisper.

"Then listen further," continued the nobleman in a low, earnest tone and with a strange fire in his deep blue eyes. "As your charms of both mind and person were gradually developed I came to look upon you with new feelings, or, I should say, with the old feeling more fully developed. I looked around me. I saw my sumptuous palace without a legitimate female head. In my parties I had no companion to assist and guide me, and in my loneliness I had no mate to cheer and enliven me. I wished not that such should be the case. At length my eyes were opened, and I saw plainly the spirit that was moving upon my soul. I looked upon you, and I knew that I had found the woman who was to give me joy once more. Rosalind, I love you truly, fondly, and I would make you my wife. Now you cannot fail to understand me, can you?"

Rosalind gazed up into the face of her guardian, and she was pale as death.

"You do not mean—oh!"

It was a deep, painful groan, and the fair girl clasped her hands toward the man before her.

"Hold!" he said almost sternly. "I am not trifling now. I am not only serious, but firm in purpose. When you were placed under my charge, your father bade me do as I would, and now I would make you my wife. The Count Damonoff was the first who came for your hand, and had he been a proper man, and had you loved him, I should have interposed no objections, but you did not love him, and that affair is past. Now I lay my claim upon you, and my fortune and title I lay at your feet."

"And what is to become of my estate?" the maiden asked quickly and meaningly, for the thought flashed upon her.

"Why—we'll have the two united," returned the duke, with some hesitation.

"No, no!" Rosalind cried. "You will not do this! Oh, spare me from such a fate!"

"Spare thee, girl—spare thee from becoming the wife of one of the most powerful noblemen in the empire? You must be crazy."

"My guardian," spoke the fair girl, now looking her companion steadily in the face, "you only do this to try me. When you know that such a union would make me miserable forever, when you know it would cast out all the joys of life and extinguish the last hope of peace from my soul, you surely will not press it."

"Rosalind Valdai, I have resolved that you shall be my wife. Mind you, this is one of the firm, fixed purposes of my soul, and those who know the Duke of Tula best know that he never gives up a purpose once fixed in his mind. You cannot mistake me now."

Slowly the stern face dawned upon Rosalind's mind. There had been a lingering hope that he might be only trying her to see if she loved him or if she would willingly become his wife. Awhile she remained with her head bowed and her bosom heaving with the wild emotion thus called up. But at length she looked up and spoke.

"Sir," she said faintly, but with marked decision, "you cannot make me your wife."

"Ah! And why not?"

"Because I will never consent."

"Ah! Say you so?"

"I do, and I mean it."

"Ha, ha, ha! You know little of my power if you think you can thwart me in my purpose. I tell thee, as sure as the God of heaven lives, you shall be my wife."

"No, no! Before heaven I protest against such unholy union. You cannot have my heart, and such a union would be but foul mockery."

"Oh! Now you come to the point. I can't have your heart, eh? Perhaps your heart is given to the gunmaker?"

Rosalind's eyes flashed in an instant. The words of the duke were spoken sneeringly and contemptuously, and they jarred upon the young girl's soul.

"Aye," she quickly uttered, and boldly, too, "I do love Ruric Nevel, and he is worthy of my love."

"Now, my pretty ward," resumed Olga in a tone of peculiar irony, "you have spoken as I hoped you would speak—plainly and to the point, so I can answer just as plainly. Know, then, that Ruric Nevel can never be your husband. He stands charged with a horrid crime, and the emperor only waits to see whether the count recovers or not ere he awards the punishment. The gunmaker is forbidden on pain of death to leave the city. So you may cast him from your thoughts as soon as possible."

"What crime is Ruric accused of?" the maiden asked.

"Of murder."

"In wounding the count?"

"Yes."

"Oh, how can you bring your tongue to such speech? You know the noble youth was not to blame in this affair. He was—"

"Hold, Rosalind. I want no argument on this question. You have heard what I have said, and be as-

ured that I mean it. I had hoped you would receive my proposal with more favor, but I did not enter into the plan until my mind was all made up and the thing all fixed. You will become my wife within one month!"

"I will flee to the emperor," gasped Rosalind.

"You will not leave this palace again until you are the Duchess of Tula!"

"I will never speak the word that is necessary to make me your wife—never! At the altar, if you be by my side, my lips shall be sealed, and no power on earth shall loose them!"

"Do you mean this?" whispered the duke.

"As God lives I do!"

"Then make me!"—the stout, dark nobleman gazed fixedly into the maiden's face as he spoke, and in his look and tone there was a fiendish expression that could not be mistaken—"I shall do all in my power to make you my lawful wife. If you refuse me, you shall be beaten with the knout in the market place, where all may see the ungrateful girl who refused the heart and hand of the noble Duke of Tula. Aye, and after thou art beaten thou shalt be cast into the streets for dogs to bark at. Dost hear me, Rosalind Valdai?"

With one deep, soul-dying moan the poor girl sank down, shivering and pale. The duke caught her as she fell, and, having laid her senseless form back upon the couch, he strode from the apartment.

TO BE CONTINUED.

## THE STORY OF LIBERTY

As Told by Senator McLaurin at Spartanburg.

### IDEAL FOURTH OF JULY ORATION.

It Reads Like a Sermon—The Destiny of the Nation Is Outlined—The Politics Are Such as Are Taught by the Four Gospels.

Senator John L. McLaurin delivered the following speech in Spartanburg last Thursday:

While the 4th of July, 1776, was the date of the Declaration of Independence, the 4th of July, 1801, was the time when it was carried into full effect by the establishment of the capital, so that this country is really but a century old. Union and independence forever is today the watchword of 76 million American freemen. When the nineteenth century was born, there was not a nation in which the subjects had a voice in the affairs of government. The influence of the United States has been such during the past century, that there is not now a civilized nation in the affairs of which the people have no voice. They vote even in Russia. There are now five republics upon the continent of Europe. There are no nations that are not republics in the western hemisphere, and there are two republics in Africa. Having republicanized the world and made every nation recognize, at least to some extent, the principles outlined in our declaration of independence, we now open a new century, as the beacon light of the world, in bringing about the natural sequences of this universal brotherhood of mankind, taught first by Christ when upon the earth, and forgotten through eighteen centuries, the dealing together of the nations of the earth to their mutual profit, in the advancement of civilization, the promotion of peace and the enhancement of their material welfare.

Our forefathers pledged in a revolution their lives, their fortunes and their sacred honor to secure for us this boon. They forecasted the future, and built the foundations of our free government upon broad and patriotic principles, which in their triumph would secure a perpetual union of states and an enduring independence of the nation. The crises through which we have passed, while menacing the stability of the union, have never imperiled our freedom. The civil war was a severe shock to the unity of the states; but we have passed through the fiery ordeal, and today have a Union stronger, and a patriotism broader and deeper than ever. In all this land from Maine to California, from the Lakes to the Gulf, there is but one heart, one country and one people, all cemented together by the ties of true patriotism and the love of human freedom. Well may the American people, North, South, East and West, glory in this day, hallowed as it is by the associations and triumphs of the past, and magnified by the bright promises of the future. Our past as a nation is safe; but it is gone forever; we cannot recall or change it. We can, however, seize the present, and wisely use the opportunity to make our future the realization of the wildest dreams of the most optimistic American.

The Lessons of the Past.

I propose today to emphasize our present splendid opportunities as a nation, and the grand results to flow from their full appreciation and utilization. We are standing today with the vanishing shadows of the last century playing about our feet, while the dim light of the dawn of the new century kisses our brow. From the top of times' highest peak, we can look backward along the great highway that all nations have traveled, we can see the steady footsteps of the human race, as it has plodded on and on, making epochs in earth's history and rearing monuments to mark human progress. Let us, my fellow-citizens, learn wisdom from the

past. Its follies, crimes and blunders may be turned into sublime stepping stones, to lift our generation to a higher plane of existence. Along the highway, where we have passed, hate, sectionalism and blind partisanship show where the road has dropped off into many an abyss, ragged and deep. The torn garments and the whitened bones we see far down below should warn us to turn and seek the better path, at whose summit lie sweet prosperity, liberty, peace and justice. Step by step the process of education and advancement has proceeded. Each century has shown some progress in a certain direction in human thought, in human endeavor and in human improvement.

"I doubt not thro' the ages, one increasing purpose runs, And the thoughts of men are widened with the process of the suns."

"The thought so beautifully expressed in the parable of the sowers is true of nations as well as of individuals."

"Behold them went out a sower to sow, and as he sowed, some fell by the wayside and the fowls of the air came and devoured it up." This was true right in Jerusalem. "And some fell on stony ground where it had not much earth and immediately it sprang up, because it had no depth of earth, but when the sun was up, it was scorched, and because it had no root it withered away." This was true in Rome, where Christians were put to death in the Coliseum. "And some fell among thorns and the thorns grew up and choked it and it yielded no fruit." This was true in Persia, which at that time led the civilization of the world. We get our common school system from Prussia, who got it directly from Persia.

"And others fell on good ground and did yield fruit that sprang up and increased, some thirty and some sixty and some a hundred." It fell upon good ground in Germany and brought forth the Lutheran reformation. It fell upon good ground in England and brought forth the full establishment of Protestantism. It fell upon good ground in New England and brought forth the largest degree of religious and personal liberty ever known. It might be said that the good ground upon which it fell all belonged to the Saxon races. The human eye cannot look suddenly upon a dazzling light without being blinded; when the Son of God first preached the doctrine of the Kingdom of Heaven in which all who subjected themselves to the dominion of the divine Ruler should be equal and all should be brothers, human eyes were dazzled at the prospect and the first sight of this splendid liberty was followed by a period of darkness so intense that it has always been known in history as "the dark ages."

Then the light of liberty flickered through the clouds, and some men saw it, and keeping their eyes upon it followed its beckoning to the western hemisphere, where the clouds were dispelled and the full light broke forth, destined to illuminate the world, never again to be darkened. This was recognized in a happy way by the people of France, who had groped for the light and fought for a glimpse of it until the streets of Paris ran in blood. I thought of this two weeks ago, as I sat on the deck of a steamer and saw the magnificent statue of Liberty, which in her gratitude France presented to the nation which had heven the way for liberty to become possible. That statue now adorns the harbor of New York, holding a torch in its hand to light the way across the seas, that those in distant climes may view the light which shines from the shores of America. Upon this statue is inscribed "Liberty enlightens the world." In its hand is the wreath of peace. It enlightens the world, not by the clash of arms, or the frowns of despotism, but by the light of liberty, which, when it shines in the breasts of men, causes them to obey the only commandment ever given by the Son of God, "that ye love one another."

Moral Advancement God's Purpose.

No nation in the past has had such a government as ours, and hence the results accomplished by us up to the 19th century was nothing but a preparatory work. The nations of the present day have utilized this preparatory work and founded their governments upon a code which recognizes God and his moral responsibility in carrying out the designs of his moral government in the elevation of the race. And of all the nations we have established a government combining all the excellencies of all others that have ever existed. It has for its foundations the indestructible principles of true religion, human freedom and general human progress. The United States are for this reason destined to play an important and conspicuous part in the future history of the world. Isolated in the Occident, as the earliest of the race were in the Orient, she is to become the center from which light, knowledge and civilization are to be diffused over the whole earth.

The events of the last half century have been pregnant with world wide consequences. These have conspired to make us as a nation far more important to the human race and its future than the nations of the earth have treated the laborer, with relation to his labor, as a personality. They have compelled him to dispose of his labor and have in times, by statutory enactments, compelled all young men to learn a trade. But while treating the labor as inseparable from the personality of the laborer, they did nothing to protect him in his labor. Under the principles of equal justice to all, the laborer will be protected in his labor, as the employer is in his capital. The interests of the laborer, and his employer, if properly understood, are reciprocal. They are interested to bring about one result, the profitable employment of labor to the good of both labor and capital. It is to the interest of capital to have efficient and contented labor. It is to the interest of labor, that capital should be profitably employed in order to increase the demand for labor.

the 19th century to comprehend its mysterious power and nature, and to make it a potential and useful agent in the practical affairs of life.

In the field of discovery the mechanical inventions of the last half century have revolutionized agriculture and all industrial conditions, and furnished substitutes for the labor of man which accomplish all the wonders of the human will and intellect. For the ages, the principle of these inventions lay dormant in the vast storehouse of nature, and human ingenuity failed to comprehend it and make it a factor in progress and civilization. It was reserved for the inquisitive intellect of the 19th century, quickened by the inspiring influences of christianity, to explore this rich mine of nature, and to harness the forces there stored away in machinery which has given an impetus to the progress of the world such as has not been seen in any other era.

But in the development of the principles of government the most rapid strides have been made. It has been discovered as almost a revelation that man was not made for governments but governments exist for man. The idea of the ancient world was to organize political society and enact laws to keep its subjects under restraints, and to exact perfect obedience as the only virtue of government. The laws of Culligla, posted so high that no one could reach them, of Solon, Lycurgus, Draco and all other lawgivers, were codes intended only for the physical and intellectual development of man. His moral sense was repudiated, and the education of his moral nature entirely neglected. He was treated as a creature of time and circumstances, and no account was taken of his immortal destiny. In this consisted the pre-eminent infirmity of all the monarchies and republics which existed in ancient times. The catalogue, which should be the foundation of all organized political society, as promulgated by the greatest human lawgiver the world has ever seen, was ignored, and there was substituted for this enduring basis the sandy foundations of pagan philosophy and heathen mythology. For this reason all these governments in time tottered and crumbled into ruins.

God's Purpose in Expansion.

With this heaven appointed destiny, what splendid opportunities are afforded us as a nation. Some are disposed to talk flippantly about the advent of the United States into the arena of the struggle among the great powers of the earth. They oppose the extension of our territory, of our commerce, of the blessings of our political institutions, and Christian civilization, because it increases our national obligations. They forget that no nation ever acquired power and influence without incurring increased responsibilities and marching forward with unflinching boldness towards its destiny. A shrinking from responsibility is cowardice, and the American people are not cowards.

Carthage, with the richest merchants and the finest shipping in the world, attempted to extend her commerce without extending her territory, and the result was her destruction, because there was no unity between her and the people with whom she dealt. Our own great city of New York could not continue to exist, if all the states except New York were foreign territory. London's continual prosperity rests upon the intimate relation between Great Britain and her colonies. Paris, although numerically great, has no power as a commercial city of the world; but contents itself with leading only in fashion and scandal.

What would Rome have been without an extension of her empire; but an insignificant city on the banks of the Tiber. Without her expansion the pages of history would have never been blazoned with the glories of the eternal city. Without the expansion of her empire, Greece would have been a little speck on the map of the world, and the splendors of Athens and the glories of Marathon would never have been recorded as tributes to human learning and valor. In all ages nations have had national obligations imposed upon them, and when discharged, they have flourished for a time; but they finally perished because they were not equal to their increased responsibilities. Shall we, with the experience of the past before us, shrink from our obligations as a nation and prove recreant to the high trust of being sponsor for the Christian religion, and bearer of the glad tidings of great joy to all peoples? Shall we fall in this auspicious hour of opportunity to enjoy and strive to perpetuate the freedom which is the birthright of the race, and to work for its universal enjoyment? Shall we founder on the rock upon which all other nations have foundered? Away with such unpatriotic and unchristian objections to the expansion of our political institutions.

The line of duty marked out for us as a nation is a straight and narrow way. There is no need for us to mistake it. We have the "pillar of cloud" by day and the "pillar of fire" by night to guide us. If we watch those with steady gaze we will safely pass through the "Red Sea" of danger before us, and at last reach the goal of our national aspiration and opportunities.

Our land is the most favored of earth. We have a diversity of soil and climate unequalled. Our diversity of production is marvelous. Our versatility of scientific and inventive genius is the wonder of the world. We are able not only to feed our millions of population but the hungry of all nations. We can clothe the hundreds of millions of people in the Orient. Our wealth is fabulous. With all these advantages can we afford to shut ourselves in a "pent up Utica," and allow the very redundancy of our products to make us poor? No other nation ever had the grand commercial opportunities we enjoy. Our harvests make our fields smile with joy and loudly call us to reap and enjoy rich rewards by supplying other nations and still have an abundance left. As a return of gratitude to the Ruler of nations for our unparalleled prosperity and advantages, it is our national duty to grow, expand, and go forth to contest with other nations for commercial supremacy.

Nations like individuals must be interested. In the past the nations have ignored this doctrine, and have destroyed each other in their strife for dominion and supremacy. It was never

Under the principles of equality and justice, this relation will be so well understood that it will bring about a system of legal arbitration, similar to the principles governing courts of equity, that will determine questions arising between labor and its employers in such a manner as will advance the interest of both.

It was reserved for the christianized intellect of the 19th century to repudiate the unchristian governmental systems of previous ages, and to construct an organized political system of government which recognized the truth that governments were made for man, and intended to make him a responsible moral as well as intellectual subject; that they were intended to secure human freedom, freedom of conscience, freedom of intellect, and freedom of action; that they are to be founded on the great moral law proclaimed from Mt. Sinai, and that nations as well as individuals were to be subject to its commands; and that they were intended to be the human agencies not only to bless their subjects but the world. The republican government of the United States is the most perfect the world has ever seen. It is a government based upon the rock foundations of the people's right to govern themselves under the sanctions of an enlightened conscience and of the moral law.

Perfect individual and national liberty is guaranteed by it, and its great purpose is to promote the general welfare. Truly the hand of God has been in this wonderful age of human progress and has been instrumental in raising up our republic as a beacon light to the world and the governmental instrumentality which is to spread the blessings of human liberty and civilization.

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The line of duty marked out for us as a nation is a straight and narrow way. There is no need for us to mistake it. We have the "pillar of cloud" by day and the "pillar of fire" by night to guide us. If we watch those with steady gaze we will safely pass through the "Red Sea" of danger before us, and at last reach the goal of our national aspiration and opportunities.

Our land is the most favored of earth. We have a diversity of soil and climate unequalled. Our diversity of production is marvelous. Our versatility of scientific and inventive genius is the wonder of the world. We are able not only to feed our millions of population but the hungry of all nations. We can clothe the hundreds of millions of people in the Orient. Our wealth is fabulous. With all these advantages can we afford to shut ourselves in a "pent up Utica," and allow the very redundancy of our products to make us poor? No other nation ever had the grand commercial opportunities we enjoy. Our harvests make our fields smile with joy and loudly call us to reap and enjoy rich rewards by supplying other nations and still have an abundance left. As a return of gratitude to the Ruler of nations for our unparalleled prosperity and advantages, it is our national duty to grow, expand, and go forth to contest with other nations for commercial supremacy.

Nations like individuals must be interested. In the past the nations have ignored this doctrine, and have destroyed each other in their strife for dominion and supremacy. It was never

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