

century and indeed at the end of every year, and at no time in the history of our country was it more important that such things as Webster sought to impress upon the people in this address should be impressed upon the people of the present generation.

This speech of Webster's was delivered in commemoration of the first settlement of New England. Webster began by speaking lightly of that regard for ancestry "which nourishes only a weak pride," but he referred to that "moral and philosophical respect for our ancestors which elevates the character and improves the heart," and he said that next to the sense of religious duty and moral feeling he hardly knew "what should bear with stronger obligation on a liberal and enlightened mind than the consciousness of alliance with excellence which has departed; and a consciousness, too, that in its acts and conduct, and even in its sentiments and thoughts it may be actively operating on the happiness of those who come after it."

It will be well for the people of today to ponder upon Webster's appeal that we give due consideration and respect not only to the individuality of our ancestors, but also to the lessons and the principles which they sought to impress upon posterity.

Listen to Webster:

"Poetry is found to have few stronger conceptions, by which it would affect or overwhelm the mind than those in which it presents the moving and speaking image of the departed dead to the senses of the living. This belongs to poetry, only because it is congenial to our nature. Poetry is, in this respect, but the hand-maid of true philosophy and morality; it deals with us as human beings, naturally reverencing those whose visible connection with this state of existence is severed, and who may yet exercise we know not what sympathy with ourselves; and when it carries us forward also, and shows us the long-continued result of all the good we do, in the prosperity of those who follow us, till it bears us from ourselves, and absorbs us in an intense interest for what shall happen to the generations after us—it speaks only in the language of our nature, and affects us with sentiments which belong to us as human beings.

"Standing in this relation to our ancestors and our posterity, we are assembled on this memorable spot, to perform the duties which that relation and the present occasion impose upon us. We have come to this Rock, to record here our homage for our Pilgrim Fathers; our sympathy in their sufferings; our gratitude for their labors; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and establish. And we should leave here also, for the generations which are rising up rapidly to fill our places, some proof that we have endeavored to transmit the great inheritance unimpaired; that in our estimate of public principles and private virtue, in our veneration of religion and piety, in our devotion to religious and civil liberty, in our regard to whatever advances human knowledge or improves happiness, we are not altogether unworthy of our origin.

"The hours of this day are rapidly flying, and this occasion will soon be past. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity; they exist

only in the all-creating power of God, who shall stand here a hundred years hence, to trace through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

"We would leave for the consideration of those who shall then occupy our places some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government and of civil and religious liberty; some proof of a sincere and ardent desire to promote everything which may enlarge the understandings and improve the hearts of men. And when, from the long distance of a hundred years, they shall look back upon us, they shall know at least that we possessed affections, which, running backward and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being."

When from the long distance of a hundred years we now look back upon the men of Webster's time, do we not in fact know that they did possess affections, which, running backward and warming with gratitude for what their ancestors did for their happiness, ran forward also to their posterity?

But what may be said of the people of today? Do we possess affections which, "running backward and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity and meet them with cordial salutation ere yet they have arrived on the shore of being?"



Origin of a Famous Phrase.

Mrs. Elizabeth A. Meriwether, mother of the municipal ownership candidate for mayor of St. Louis, recently wrote an article for the St. Louis Republic in which she traced Lincoln's famous phrase, "A government of the people, by the people and for the people," back to the Wickliffe Bible of 1324. It is interesting to know the origin of that particular phraseology and space is gladly given to the article.

The idea is an old one, for the doctrine that the people are the source of political power and that governments should be administered by them and in their interests must have been advocated for ages, even though not clearly expressed. At this time when a contrary doctrine is showing surprising strength in the United States it is instructive to know who first gave apt verbal expression to the doctrine and still more important to know how many still cherish and revere it as a self-evident and eternal truth. Mrs. Meriwether says:

In his Gettysburg speech, Mr. Lincoln gave voice to the grand apothegm:

"This is a government of the people, by the people and for the people."

In the February number of Review of Re-

views, Mr. George Parker, late consul at Birmingham, writes that he thinks he has discovered the author of that celebrated phrase. In a book published in London, England, in 1795, Mr. Parker found these words:

"The American government is a government of the people and for the people."

I beg leave to say to the consul at Birmingham and to the editor of the Review of Reviews that they will have to go further back than 1795 to find the originator of that saying. In the preface to the old Wickliffe Bible, published in 1324, are the words:

"This Bible is for the government of the people, by the people and for the people."

Since that Bible was published, a number of persons in America have used the phrase, and some in Europe.

In 1830, as Mr. Lamon states, in Switzerland, a speaker declared:

"All the governments of Switzerland (meaning the different cantons) must acknowledge that they are simply all the people, by all the people and for all the people."

In 1850, in a public speech in Boston, Theodore Parker defined democracy to be:

"A government of all the people, by all the people and for all the people."

It is said the same words were used in a Massachusetts convention by Judge Joel Parker in 1853. (See Lamon.)

When, standing as he did on the awful field of Gettysburg, all around him the bloody ghosts of 50,000 American men so recently slain, Mr. Lincoln voiced those immortal words, they struck the ear and the heart of the world as never before. They seem to have slumbered through the years from 1324 up to the nineteenth century. Never again will they slumber.

Words have souls; the soul of those words can never again sleep. Even though this country be made an empire, even though despots should come to sit where once Washington and Jefferson sat, still would those words live and breathe and go down the ages an inspiration, a prophecy—more: a tocsin in the hearts of men, calling them to arms to fight again for the freedom which is their right.



Slavery in the Philippines.

Colonel J. N. Morrison, Judge Advocate U. S. A., is well known in the west. Colonel Morrison was a Missouri lawyer who, in 1893, was appointed by President Cleveland to be a clerk in the judge advocate's office at Washington. When a vacancy occurred in the office of judge advocate, Morrison was appointed to the place with the rank of major. During the Philippine trouble he was assigned to duty in the Philippine Islands, and recently was promoted to the rank of Colonel. The New York World has discovered that more than one year ago Colonel Morrison made a report to Washington relative to the conditions of the slave trade in the Philippines. This report was suppressed and was not made public until the World printed it in its issue of July 21. Colonel Morrison's report deals in full with slavery in the Philippines, and, according to the World, bears every evidence of careful inquiry.

Here are some of the most pertinent of the results of his observations:

"The slavery here has all of the essentials of the negro slavery formerly existing in the United States.

"For instance, a person—man, woman or child—will be captured in war or kidnapped (privately and secretly or otherwise) in time of absolute peace; or one person will owe another a debt