

Why, the 400 will be goin' for him next. Make him the fashion once, and with his present lead—thunder!

UNCLE SAM.

THE OBLIGATIONS WHICH REST UPON THIS NATION.

An extract from the address of the Hon. William Jennings Bryan at the Thanksgiving banquet given by Hon. Joseph Choate, ambassador to the Court of St. James, at the Hotel Cecil, London, November 26, 1903, as published in *The Commoner* of December 18.

We sometimes feel that we have a sort of proprietary interest in the principles of government set forth in the Declaration of Independence. That is a document which we have given to the world, and yet the principles set forth therein were not invented by an American. Thomas Jefferson expressed them in felicitous language and put them into permanent form, but the principles had been known before. The doctrine that all men are created equal, that they are endowed with inalienable rights, that governments were instituted amongst men to secure these rights, and that they derived their just power from the consent of the governed—this doctrine which stands four square with all the world was not conceived in the United States, it did not spring from the American mind—aye, it did not come so much from any mind as it was an emanation from the heart, and it had been in the hearts of men for ages. (Cheers.)

Before Columbus turned the prow of his ship towards the west on that eventful voyage, before the barons wrested Magna Charta from King John—yes, before the Roman legions landed on the shores of this island—aye, before Homer sang—that sentiment had nestled in the heart of man, and nerved him to resist the oppressor. That sentiment was not even of human origin. Our own great Lincoln declared that it was God Himself who implanted in every human heart the love of liberty. Yes, when God created man, when He gave him life, He linked to life the love of liberty, and what God hath joined together let no man put asunder. (Cheers.)

We have received great blessings from God and from all the world, and what is our duty? We cannot make return to those from whom those gifts were received. It is not in our power to make return to the Father above. Nor can we make return to those who have sacrificed so much for our advancement. The child can never make full return to the mother whose life

trembled in the balance at its birth, and whose kindness and care guarded it in all the years of infancy. The student cannot make full return to the teacher who awakened the mind, and aroused an ambition for a broader intellectual life. The adult cannot make full return to the patriarch whose noble life gave inspiration and incentive. So a generation cannot make return to the generation gone; it must make its return to the generations to come. Our nation must discharge its debt not to the dead, but to the living.

How can our country discharge this great debt? In but one way, and that is by giving to the world something equal in value to that which it has received from the world.

And what is the greatest gift that man can bestow upon man? Feed a man and he will hunger again; give him clothing and his clothing will wear out; but give him a noble ideal, and that ideal will be with him through every waking hour, lifting him to a higher plane of life, and giving him a broader conception of his relations to his fellows.

I know, therefore, of no greater service that my country can render to the world than to furnish to the world the highest ideal that the world has known. That ideal must be so far above us that it will keep us looking upward all our lives, and so far in advance of us that we shall never overtake it. I know of no better illustration, no better symbol, of an ideal life than the living spring, pouring forth constantly of that which refreshes and invigorates, not the stagnant pool which receives contribution from all the land around and around and gives forth nothing. (Cheers.)

Our nation must make a large contribution to the welfare of the world, and it is no reflection upon those who have gone before to say that we ought to do better than they have done. We would not meet the responsibilities of to-day if we did not build still higher the social structure to which they devoted their lives. (Cheers.)

LUCIUS FAYETTE CLARK GARVIN,
GOVERNOR OF RHODE ISLAND, ETC.

Lucius F. C. Garvin was born in Knoxville, Tenn., November 13, 1841. His father, James Garvin, of Vermont, was professor in East Tennessee university. The son prepared for college at a Friends' school in Greensboro, N. C., and graduated from Amherst in 1862. He served in the civil war as a private in the Fifty-first Mas-

sachusetts volunteers. He graduated from Harvard medical school in 1867 and began the practice of his profession in the factory village of Lonsdale, where he has since resided. He went into the homes of the people, curing their physical ills. It was but a short step for him to turn his attention to the ills and abuses of government under which they lived. Until 1876 he was a Republican. His political views changed because in national affairs he believed in the doctrine of free trade, equal rights to all and special privileges to none. He was also influenced by the fact that Rhode Island was an oligarchy instead of a republic, with a restricted suffrage based on property, and a representation so unfair that it rivaled or surpassed the rotten boroughs of England as they existed before the reform bill of 1832. For years Dr. Garvin conducted an agitation for equal rights and the extension of the suffrage to foreign-born citizens, thereby attracting attention to the unfair conditions and gradually building up a personal following.

In 1883 he was first elected to represent his town, Cumberland, in the general assembly, and served for 16 years, 13 in the house and three in the senate. During these years he was the chief advocate of reform in the legislature. To him, largely, was due the passage of the ten-hour and ballot-reform laws, the amendment granting suffrage to the foreign-born, and similar legislation. He was thrice the nominee for Congress in the second district. Defeated there, he has at last been thrice nominated and [twice] elected as governor.

His year in office has been less an administration than an agitation. Notwithstanding his overwhelming vote, the Republican party still controlled the legislature. By a law passed in 1901 the senate has the power of appointment; and as it is notoriously controlled by the "machine," the "boss" is virtually dictator. A majority of the senate can be, and is, elected by less than 5,000 votes. Shorn of all real executive power, most men would have sat still. Not so Dr. Garvin. By press and platform he has kept up a steady fire of attack on the political evils of the State. His friends have often been dismayed at his boldness. His political enemies have accused him of besmirching the fair name of the State. But he has kept both his temper and his course unflinchingly. He is undoubtedly a doctrinaire, not an