

the alleged uprising or attempted uprising in the Philippines was instigated not by advocates of independence but by enemies. An uprising is the last thing that sincere advocates of independence would want while there is pending a measure granting a greater degree of self-government. But it is just the thing that those most interested in preventing passage of the Jones bill would like to have occur at this time. While there is no evidence that the disturbances in the Islands were of imperialist origin, no apology need be offered for so suspecting. It would be consistent with every act of the imperialists, from the original betrayal of confidence reposed in them by the Philippine Republic to the present day. If, on the other hand, there has actually been a native uprising moved by an earnest desire to forcibly secure immediate independence it will have justice on its side even though it be an unwise act. S. D.



Capabilities for Self-Government.

The closing session of the American Political Science Association gave rise to an interesting discussion on the scope of representative government. Dr. Frank G. Goodnow of Johns Hopkins, had taken the position that China and the East do not lend themselves to the adoption of representative forms of government. In the discussion that followed the reading of his paper Sudhedra Bose, of the University of Iowa, a Hindu, challenged the assumption that representative government is meant only for the West, and resented the implication that Orientals differed in any essential way from Occidentals. Dr. Charles Austin Beard, of Columbia University, brought the question to a sensational issue when he challenged Western peoples to their right to representative government. Dr. Beard said the preponderance of dissatisfaction with conditions in America today, the existence of steadily-growing radical doctrines, the great unrest itself, are evidence that our form of government has failed. And commenting upon Dr. Goodnow's statement that representative government in China would fail because of the Chinese lack of a sense of fiduciary relations, he asked if that virtue existed in America today; and brought the question to a personal issue by saying that his own patrimony was now in the pocket of a man who glories in tracing his ancestry back to the Pilgrim Fathers, which was a euphonious way of saying his savings had been invested in New Haven stock at 160.



Any man who sees the savings of a lifetime

swept away in a moment is prone to doubt the virtue of the institutions under which it occurred. The man out of a job, and the man underpaid, and the man suffering any other disability from which he has been unable to free himself, is apt to think the institutions about him have failed of their purpose. And in a way, those institutions have failed. But that is not to say they have failed to a degree that they should be discarded for others. Institutions cannot be said to have failed, or to have succeeded, from single instances. It is only by considering them in their broadest relations that their virtues can be properly estimated. Tested in this way, which of all the systems of governments subject to human experiment can be said to surpass democracy? The "steadily-growing radical doctrines," and the "great unrest" are not evidences that our form of government has failed; they are proof that it is succeeding. Democracy still is in the course of evolution. Its chief virtue today is that it gives voice to the discontent of those who are suffering wrongs, and the widest range of experiment looking to the correction of the wrongs. Dr. Beard feels keenly the sweeping away of the savings of a lifetime, and possibly this accident might have been avoided under an autocratic form of government; but there are millions of workers who have suffered greater wrongs than Dr. Beard. Because, subject to an economic system that has deprived them of their full earnings, they have lost their potential savings. Democracy is giving heed to their protest, and as soon as the wrong is understood it will be righted. Representative government may not give the orderly quiet enjoyed by the favored few under autocratic forms of government, but it does place in the hands of the mass of the people the power to redress their wrongs or wreck society; and this very power for mischief will compel the so-called better classes to lend a hand in the work, or share the common fate. The privileged class may be indifferent to the wrongs of the people under an autocracy, but not under a democracy. S. C.



Roosevelt Recants.

Theodore Roosevelt in the January issue of Everybody's magazine recedes from his former position of holding military preparedness as essential to peace. He now says it is only a "partial guarantee." In the light of current events in Europe, he could not well reiterate his sweeping assertions of the past. He now compares military preparations to a fire department which does not prevent occasional fires, but does "minimize the