

China. Then the government of the ancient empire was in the hands of the Manchu class. Its traditions went back through a series of dynasties until they melted into the dim legend contemporary with Abraham on the plains of Shinar.

When Plato evolved his philosophy of government and advocated a magisterial class trained to rule, such a system had been in operation in China for a period that may have been 1900 years. And Plato never heard of China, which was as remote from his Greece as if it were on another planet.

And, having been in operation for 1900 years before Plato's time, the Chinese system has continued in operation for 2300 years since, changing masters with successive conquering dynasties, but changing not in substance or in meaning to the vast hordes which it governed.

And now China has broken from its traditions. It has set up a new government on the principle of brotherhood and equality. A nation whose very soul has been tradition has repudiated the tradition of more than forty centuries. And it has turned to Christianity for its spiritual inspiration in its new endeavor.

A nation which more than any other in all the world set great store by official action and precedent has officially put the stamp of approval on Christianity. The four hundred millions of China are from this time forth a fallow field for the sowing of Christian seed.

The turning of the republic to the Christian churches for an appeal for Divine guidance may have a flavor of oriental diplomacy. But after all allowances are made for whatever political advantage the republic hoped to gain by an appeal to the sentiment of the Christian world,

there still remains the epochal victory the Christian religion gains by receiving the official brand of government approval in a country where government is arbiter of popular thought.

And the turning of the republic to Christianity must be something deeper than a mere diplomatic play. For the republic is the child of Christianity. The seeming miracle of the overturning of the Chinese monarchy had its beginnings when the first Christian missionaries landed in China. It took renewed life when China sent her young men to the United States to be educated in Christian schools.

The inertia of China had transmuted the moral vigor of Confucius. It had changed the ethical teachings of Buddha. Neither one of these systems could withstand the withering influence of a civilization which kept its face forever to the past.

But Christianity is the irresistible progressive force of ages. Not even the dead weight of China could withstand its galvanic influence. Christian missionaries and Christian native youth sowed the seeds of democracy together with the seeds of a purer religion. The mere story of the life of Christ is a mission of democracy.

"But the common people heard him gladly."

To whom, then, should the Chinese republic have turned for spiritual support? To whom but to the church that had taught China the meaning of a republic; that had shaken torism of 4300 years and that had made democracy and progressivism the political ideal of the nation's youth and intellect, even as it seems about to make Christianity the religious ideal of its uncounted millions. — Philadelphia North American.

MR. BRYAN'S VINDICATION

The student of our political history will have to admit that William J. Bryan, secretary of state in the cabinet of President Wilson, is the original and faithful progressive among those in the political life of today who claim the name of progressive. That was a very striking passage in Mr. Bryan's address to the Pennsylvania legislature recently, when he said:

"Twenty-three years ago I advocated that United States senators be elected by the people. I have fought and fought for that principle and yesterday I was notified as secretary of state that the 36th state had ratified the senatorial amendment. And in a few days it will be my pleasure, my delight, to affix my signature to that document that will put the United States senate into the hands of the people."

Here is a mighty interesting revolution in the whirligig of time. Turning to the platform adopted by the democratic national convention meeting in Kansas City in 1900, which was adopted on the Fourth of July, we find this plank: "We favor an amendment to the federal constitution providing for the election of United States senators by direct vote of the people, and we favor direct legislation wherever practicable."

There is the progressive doctrine laid down at a time when most of the orators of the progressive party of today were pouring their contempt upon the man at whose torch they have lighted their present fiery oratory, and who led the forces on that memorable Independence day over a score of years ago.

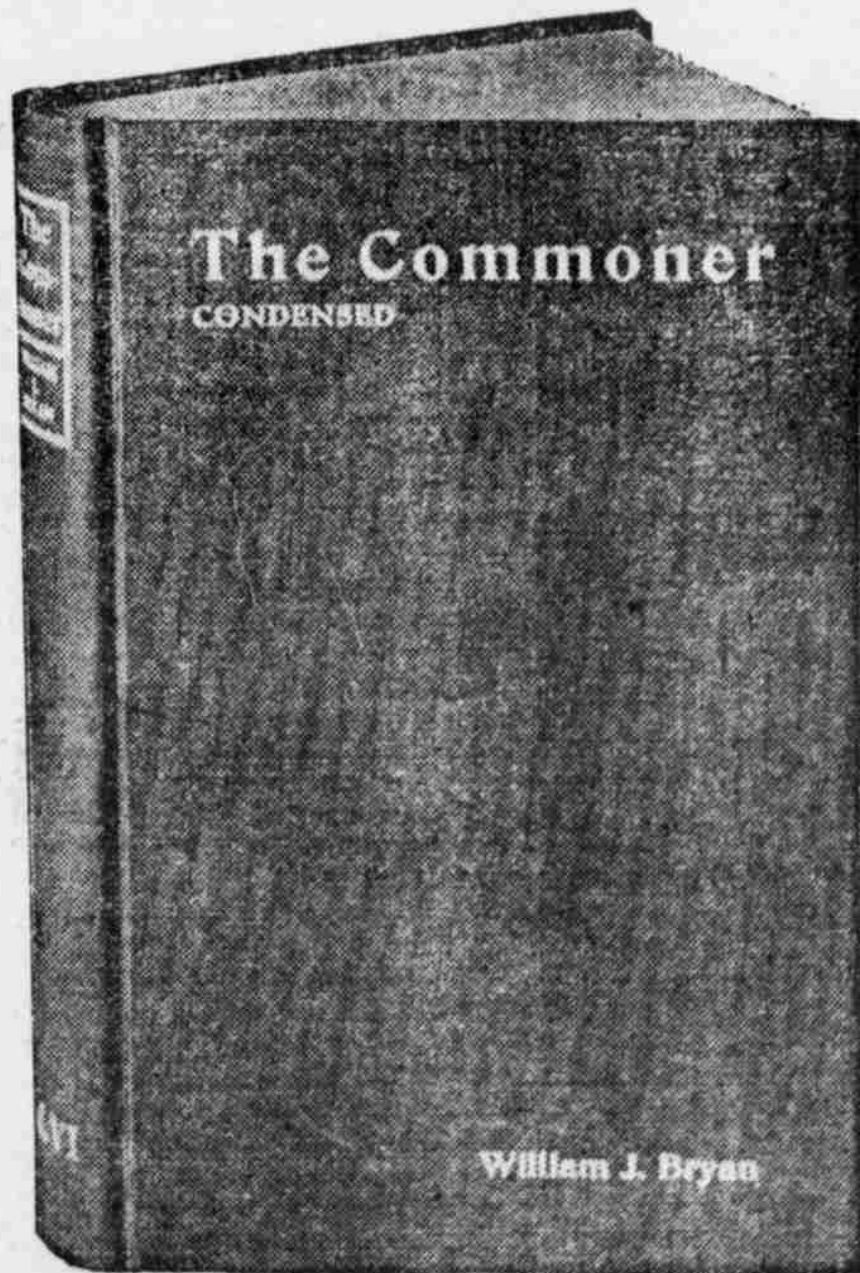
The vision which made Mr. Bryan the leader of things that time was to bring has not faded from his mind and heart, but the years have brought a riper philosophy with no

lessening of resolution. He has ample right to speak for the progressive cause, and here is a passage in his talk at Harrisburg that is more than mere oratory:

"I lay it down as a proposition, and I am prepared to defend it anywhere, that the representative who secures office upon a platform and then holds the office and betrays the people who elected him is a criminal worse than the man who embezzled money intrusted to him. What is money to government if you would compare their value? Does this sound radical doctrine to you? There was a time when I seemed radical, but now I have to hurry to keep up with the procession. The country has already caught up with this doctrine. We have gone through a great controversy in this country, and the fight has been finished and the victory has been won, and if there are any who have not yet caught the spirit of the times they are as dead, but unburied. My fight is on the side of truth. When I was a young man I was impatient. I thought because a thing was right it ought to be secured at once, but I have learned to be patient. I have found that only those who are in error need to win at once. Those who are right can wait. There is nothing that grows but truth. Nothing is sure of victory but that which is right, and if you will look over the history of the last few years you will find much to encourage you to believe that nothing is impossible if it is a thing that the people need."

Yes, the commoner is the battle-scarred veteran of the progressive cause in the United States, even though those who follow the light that he kindled are many of them unwilling to recognize the source of their belated illumination.—Springfield (Mass.) Republican.

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