

when the two imperial Austrian commissioners Martinitz and Slavata, by an angry crowd were thrown from a high window and had a very narrow escape from death. The aforesaid reference made by Dr. White to an incident in Bohemian history, which, ushering in the Thirty Years' War, led to the destruction of Bohemian independence, is of particular interest just now when Prague is again the center of attention through the establishment of the Czecho-Slovak Republic.

In 1910 when I went to Catania, Sicily, and while on a beautiful Thanksgiving day I sojourned in Syracuse, I was reminded of the introduction which Von Moltke gave to Dr. White when he presented him to the German Empress: "Mr. White was born in Homer, he lived in Syracuse, and he was once President in Ithaca." In the last named American city is Cornell University, and this famous institution, and a fine statue of Dr. White now standing before Goldwin Smith Hall, dedicated in his presence in 1915, are embodiments of his work and of his personal appearance. In his autobiography Dr. White states, that not in a boastful spirit, but reverently he had recorded his achievements in the line of education, literature, science, politics, and diplomacy, and that he had sought to fight the good fight and keep the faith. What some of these achievements were while Dr. White was American Ambassador in Berlin, I have in a small way attempted to tell in this article.

BOLSHEVISM AND THE LAWS OF PROPERTY.

BY HOMER HOYT.

THE Russian revolution was a lesson in the anatomy of nations. The slender nerve filaments that control the huge corporate bodies of material wealth and the institutions of Church and State were laid open before the eyes of the world. This dissection taught us not only that nations possess a central nervous system, but that a shock to a vital part of this nervous system will cause the disintegration and paralysis of a mighty empire. Chief among these vital points is the system of distributing wealth, or rather the laws of property and contract which control the distribution of that wealth. Recent events in Russia have demonstrated that a sudden shock to the laws of property may shatter the structure of credit which rests on the foundation of stability in property values, that it may deaden the nerves of business enterprise, kill the specializa-

tion, interdependence and large-scale production which absolutely rely on mutual confidence, stop the wheels of transportation, and carry the entire nation centuries backward to the crudities of mediæval barter. Business men will not venture on unknown seas without chart or compass; the spirit of industry dies when the terror of plunder, pillage, and violence runs riot through the land. As industry languishes, and respect for the laws of property disappears, the demoralization is communicated to other stable institutions like marriage and religion, and they go down before the savage onrush of the primitive instincts that seek a long-denied gratification. Idleness, profligacy, and the gambling spirit attack the soul of a nation like a dry rot; world contacts established by peaceful intercourse are broken; and the fine gold of civilization, accumulated by centuries of careful saving, is dissipated in a wild orgy of revolution.

The very masses of the people who hoped to gain from the disturbance they created, lose their employment, their small capital, their peace of mind, their liberties, and their health; as industries close their doors, as the fountain of justice becomes polluted, and as disease, unrestrained by the enforcement of hygienic regulations, stalks abroad through city and country. The people who pull down the temple of property, perish like Samson, under the falling columns.

This dismal picture does not present a moral for the United States—at least not yet. The laws of private property cannot be overturned suddenly by a fiat of either people or State, unless the ground has been prepared. As long as the masses of the people benefit from the continuance of the existing order or as long as the masses have not much to gain from an equal division of the country's resources, business men and lawyers can safely boast of the unvarying stability of the laws of property. But if the disparity should ever become sufficiently great, the ground underneath our feet will begin to tremble and the distant roar of the coming deluge will be heard. If the concentration of wealth under the legitimate rules of the game should proceed to the point where a few toil little and enjoy disproportionately much and where the many work long and receive disproportionately little, then there will come into existence a reason for revolution. Then the seeds of Bolshevism and the I. W. W. will be carried over the land with the speed of the whirlwind and their crop will come soon and it will be bitter. The breaking-point is finally reached in every case of growing con-

centration of wealth. It was reached in France in 1789; it was reached in Russia in 1917.

Although the menace to us is yet far distant, it behooves us to take warning and to relieve the growing pressure by reversing the tendency toward concentration. The gradual restrictions on inheritances, the guarantee of better living conditions to labor, shorter hours and higher pay will not register any violent effect on our economic or social system. Such reforms will also probably prevent the gradual emergence of two poles—one the pole of concentration of wealth and the other the pole of poverty—that finally causes the electric shock of revolution.

Since the forces that affect the lives of nations traverse centuries in their course, wise statesmen who have the enduring stability of our country at heart must be unusually alert to detect the first germs of the peril that may threaten America in the far distant future. The adjustment of our legal balance wheel so that it will maintain the proper equilibrium between labor and capital, will prevent the formation of a social environment that is favorable to Bolshevism.

AMERICAN IDEALS AS APPLIED TO CHINA.¹

BY GILBERT REID.

AMERICAN ideals are higher than mere opinions, which too often are a distorted shaping of the prejudices of passion. Our ideals in these days of world war and world catastrophe have been voiced by the Chief Executive of our nation. Probably the clearest expression of these ideals was contained in the President's address of September 27 of last year in New York City. This address inspired hope in all who wish well for humanity. It encouraged the sentiments of peace in the three enemy countries. It has been spoken of as a Magna Charta for the world.

As with all of President Wilson's pronouncements there are apparently mutually contradictory statements representing two sides to all theorizing. Only one who has been nourished in strict Calvinism and knows how to harmonize the freedom of the human will with God's sovereignty, is capable of harmonizing all of Presi-

¹ We are privileged to publish this article from the pen of Dr. Gilbert Reid, of the International Institute of China, who only recently returned from Shanghai.—Ed.