

abuses of private exploitation are excluded, and that the increase of the value of property to the private individual shall be for the benefit of the community, the latter to be obtained by special taxation. In Prussia these reforms have already passed legislation, and the endeavor of the Bund is therefore directed to the application of the reform. It is the well-known writer, Adolf Damaschke, the editor of the organ, *Deutsche Volksstimme*, who deserves much praise for his energetic leadership and the speedy development of the German organization. It now includes two hundred thousand members, among whom are a great number of prominent politicians and men of science. Since last year a scientific monthly, the *Jahrbuch für Bodenreform* (Jena), has added to the significance of the reform in Germany, where private exploitation in real estate, particularly around the larger cities, is almost impossible.

In Denmark the reformers are organized in the Danish Henry George Association. The question is vigorously discussed in word and writing, and the new Liberal government seems to be in favor of the movement. In Sweden there are signs that the real estate question will soon become a public issue. The large domains of the country need legal protection. An organization is also under formation the purpose of which will be to open up the land and its riches to the people and control private exploitation.

* * *

THE TRUE DEMOCRACY.

An Extract from a Sermon by the Rev. C. Lemont Hay,
Pastor of First Methodist Episcopal Church
of Maywood, Ill.

The term "democracy" is used in a double sense, (1) in an applied and arbitrary sense as the name of a great political party, and (2) in the original and proper sense as describing the kingship of the people.

In political philosophy there is a doctrine known as "the divine right of kings." It was probably of very ancient origin, and became systematically formulated and advocated by the Stuarts in England. It has come to mean the God-given right of an individual or of a family to rule over others, and to maintain the position and title against all comers. This is one of the fundamental ideas of hereditary monarchy, and was in practical effect long before formulated and taught.

Opposed to this is the idea of democracy, or the kingship of the people, and of government only by consent of the governed, and then in the interest of the governed. In their practical workings out the two theories are as wide apart as the poles, and the true nature of the difference may be seen in the difference between Russia and the United States.

Now you err grievously if you think you have secured democracy when you have established republican government. You mistake if you think we have a democracy in the United States. You mistake if you think we would have democracy with the establishment of the Democratic party in power. The political situation in the United States is this, that the old doctrine of the divine right of kings has been resurrected and rehabilitated, and is become now the doctrine of the divine right of a ruling class, of one party or class to rule the rest of the commonwealth. Each party thinks it possesses that right, and the party in power feels that God has vindicated that right.

Now the history of political life is this: For power and influence to concentrate in the hands of the few; for that power to become corrupt to the point of intolerability; for "demos" to arise, enthrone himself and secure his rights; for "demos" gradually to become enslaved again by the same elements that he dethroned; for the same corrupt situation again to recur, and for the same process of cleansing

again to be gone through with; and this series of events may be repeated indefinitely through history.

I will venture a political prophesy concerning the United States: There will always be two great political parties in this country, one representing the moneyed interests or the minority, and the other representing the common people, or the majority. That does not mean that the interest of the majority always prevails, for often a majority of voters enthrones that individual or that party that works for the interest of the few. In the present situation, as popularly regarded, the Republican party stands as the representative of the financial interests of the country, and the Democratic party, and more latterly the Socialist party, poses as the champion of the common people. (And you will notice that the Republican party during the later history of the country has been almost continuously in power.) And I prophesy further that, if the Democratic party or the Socialist party should come to power for any long continued period, the conditions would ultimately be reversed, and the party out of power would become the exponent of the masses and the party in power the representative of the "interests." For mark you this, that so colossal have become the corporate and financial interests of this country that they will not remain long connected with a party out of power, but will affiliate themselves with the party in power, and, having done so, will seize the reins of government, and will shape its policies to suit their own ends. And the moral of it all would be this: Let every voter constantly examine current political policies and tendencies; let him always vote to enthrone "demos"; and let him be prepared to change his party jacket as often as the interests of "demos," or the people, may demand.

* * *

WHY THE LADY STOOD UP.

"Young man," said a gray-haired and tired-looking old lady who was standing up on a crowded street car to a gentleman who was seated, "would you mind getting up and giving me your seat? I have been hard at work all day, and am so weary it seems as if I could not stand up another minute."

"Madam," the gentleman replied, "I would have offered you my seat long ago; but the last time I saw you, you said that you would rather stand up on a street car than to sit down, no matter how weary you might be."

"I do not recollect," said the lady, with manifest rising indignation, "ever saying that I liked to stand up on a street car."

"It is strange you do not remember it," replied the gentleman. "It was a week ago this evening, at the rooms of the Young Men's Christian Association; a debate between a member of that association and a member of the Economic Educational League. Three judges had been previously selected; one by the Y. M. C. A., one by the E. E. L., and these two selected a third. As you are a woman of prominence in literary circles, and of presumably good judgment, these two judges selected you as the third."

"You remember the arguments adduced by the representative of the Economic Educational League. He began by referring to the capitalistic means of conveyance by which most of those present had come there—the street cars; to the fact that the Capital Traction Company had, at the beginning of 1906, distributed among its stockholders a dividend of six per cent.—\$720,000; that this immense amount went to persons who had done nothing whatever to earn it."

"They had successfully managed the enterprise