

In the face of this remarkable situation, which the earlier missionaries could not possibly have foreseen, their successors in the present generation have been forced to adopt new policies. These policies are shown in two ways: doctrinal and practical. The criticism of heathen mythology by the missionaries and by the scientific spirit of the age has reacted upon parts of the Bible. Although most missionaries imagine themselves to be thoroughly "orthodox," they have been compelled to emphasize the fundamental peculiarity of biblical faith as the religion of a God who seeks to redeem the world from sin and injustice by working through human personality.

Heathenism has thus forced the sects to sink their petty differences, to unite in common organizations on the mission field, and to emphasize the simple gospel of the Nazarene.



The influence of the foreign situation upon religious affairs at home has been to administer a blow to clericalism, as such, in the Protestant church, and to put the laity into a new place of usefulness and power.

Hence, all the denominations of America unite in a common movement, not merely of clergymen from all sects, but of laymen as well. And it is distinctively a laymen's movement.

This is the most remarkable religious event in the history of America. Denominational differences were proclaimed to be the outgrowth of historical conditions which no longer exist. The note of unity and universality was heard from first to last. The absolutely necessary emphasis upon the moral heart of Christianity gave a democratic undertone to the Congress. The sentiments most applauded were, that the entire impact of civilization upon the heathen world must be Christian in its effect—that there must be no economic exploitation of the heathen, and that imperialism and greedy commercialism are incompatible with Christianity.

This Congress, without fully realizing it, was unanimously "insurgent."



Psychologically, it was preoccupied with the fact that it stood for the triumph of unity over disunity, and the fact that it stood for the victory of the lay spirit over the clerical.

As to this last, nobody rejoiced more than did the many representative clergymen who were in attendance. This preoccupation with purely formal and incidental facts, without realizing where the facts lead or what they imply, is a character-

istic of the mind of all crowds at all periods of history.

The simple truth is, that those who are leading this laymen's missionary movement do not begin to realize the tremendous moral and social possibilities of the gospel of God's universal fatherhood and man's universal brotherhood.

LOUIS WALLIS.

EDITORIAL CORRESPONDENCE

POLITICS IN DENMARK.

Olystykke, Den., Apr. 27.

Not until now have all the Danish "Housemen" (small free-holders) been united on the same political platform. The majority of the housemen in Jylland, the western part of the country, have for some years hesitated to accept the principles of the Køge resolution: equal rights for all, the land for the people, true free trade, no special benefits, no state-gifts, no monopolies. But their hesitation is now at an end.

The different associations of the Danish Housemen have this year united into one co-operative organization, and at a meeting in the city of Odense (March 19-20) some 120 delegates from all parts of the country unanimously agreed to a manifesto, the most important items of which are the following:

"The right of the people to the soil of their country must be secured and extended. As the value of land, both in city and country, is due to the life and activity of the community, our efforts must be to make the ground values created by the community public property by means of a ground value duty.

"During the transition to such duty a graduated tax on (personal) property and income is to be retained.

"To further lighten the access of the laboring people to the land, public loans to the greatest possible extent but without any loss to the community, must be given to establishing small holdings, and to associations for parcelling out land and for building purposes.

"The small holdings are to be freehold property, but on condition that the ground value rent be a continual duty to the community.

"Tariffs for revenue are gradually to be diminished, until they are completely abolished. Protective tariffs must be systematically and gradually abolished.

"With regard to utilities that are real or legal monopolies, the interests of the community must be protected. If necessary such utilities must be taken over by state or municipality."



The Liberal (radical) party, which is the party of the present Government, held its annual meeting of delegates in Odense, April 23-24. The greater part of the proceedings and discussions turned upon party policy and tactics. (New parliamentary elections are to take place on May 20.) But the land question was also dealt with.

At the former annual meeting of the party, held in Copenhagen, April, 1909, a committee of 15 was appointed to consider the land question—Mr. Jacob

E. Lange, the Danish translator of "Progress and Poverty," being the chairman. The report of this committee caused some discussion on land value taxation at this year's meeting. The delegates did not agree as to the solution of this question; but a resolution containing thanks to the committee for its work and expressing sympathy with the efforts of the Government to prepare land value taxation, was unanimously carried. The close of this resolution runs as follows:

"The meeting expresses its adhesion to the Ministry in its efforts, through the separate land valuation, which has been opposed by other Ministries, to prepare legislation for converting the real estate tax into a ground value duty."

During the recent Parliamentary session the home secretary (Dr. P. Munch) had moved that a separate land valuation be made in certain parts of the country for experimental purposes, so as to anticipate the effects of a general land value duty. But the united efforts of the Moderates and Conservatives who furiously opposed the motion, necessitated its temporary abandonment.

P. LARSEN.

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THE ELECTION IN ST. PAUL.

Minneapolis, Minn., May 4.

The election of Herbert P. Keller as mayor of St. Paul yesterday, is to my mind, all things considered, the most remarkable victory for good municipal government for a long time. Keller is labeled a Republican, but is in fact a real democrat, capable and progressive.

To win an election in St. Paul against the local machine was seemingly a hopeless undertaking, for St. Paul is one of the worst boss ridden cities in the United States. The machine was, as is the usual rule, a complete alliance, offensive and defensive, between the public service corporations and all forms of vice under the personal direction of as resourceful and competent a manager as exists in any city anywhere. Yet the people won by more than 5,000 majority.

That the people have good judgment, when interested and alert, is shown by the fact that they have not elected all the ticket labeled Republican.

This victory in St. Paul should give us all new courage and determination. If St. Paul can be cleaned up no city is hopeless, not even Philadelphia. St. Paul will now try for the commission form of government, and will I am confident succeed.

S. A. STOCKWELL.

INCIDENTAL SUGGESTIONS

IRRESPONSIBLE JUDICIAL POWER.

Ransomville, N. Y.

In an editorial item in the Public of April 15, entitled "Packing the Supreme Court" (p. 338), occurs the following language: "When the Supreme Court was placed by the Constitution upon an equality with Congress, the seed of judicial despotism was sown. When Judge Marshall raised it above Congress, politically, by deciding that it was empowered to veto Congressional legislation in private lawsuits, the seed began to sprout."

The reference herein to Judge Marshall brings to mind some of the revelations made public through the Journal kept by President Madison. A statement is therein made to the effect that a proposition was made in the Convention of 1787 which framed the Constitution, that the judges of the Supreme Court should be clothed with the power to declare an enactment of Congress unconstitutional and void; and that upon no less than four different occasions at various times during the sitting of the Convention a vote upon the subject was taken, and that upon every trial such authority was denied by an overwhelming majority.

From a fair construction of the intent of the framers of the Constitution there would seem no room for doubt, that while the Supreme Court might decide, in controverted cases, as to the meaning of the language of that instrument, it did not receive authority to nullify the acts of a co-ordinate branch of the government.

How, then, it may be asked, has it come about that the vote of one lawyer upon the bench of the Supreme Court, has, simply by a change in his own opinion, for whatever cause, transferred more than \$100,000,000 of annual taxation from the superfluous wealth of the rich to the backs of the poor, where it has remained for 15 years?

History will affirm that for 14 years after the decisive refusal of the Convention of 1787 to grant this authority to the judges of the Supreme Court, the matter lay quiet, when, in the case of *Marbury vs. Madison*, John Marshall assumed the power to overthrow the acts of the Convention. And thus, it would seem, was a precedent established by that eminent jurist, which, for more than 100 years, has been taken as a justification for similar action.

In a government by the people, professedly, is it not a matter of surprise, when we consider that such arbitrary power does not exist in even any monarchical government on the globe? Can a body of men holding their office for life, hence beyond the reach of the people, be safely entrusted with such irresponsible power?

R. L. LAMB.

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TO THE MEMORY OF MARK TWAIN.

Cincinnati, Ohio.

Through the death of Mark Twain, the world loses not merely a great writer and an incomparable humorist, but a powerful defender of human liberty. Great writers are not so scarce but that there is always a supply to be found among the living. But the man of genius is much too rare, who finds himself becoming famous, who sees his works become popular even with the powerful and the influential classes, and yet continues to use his talents in behalf of the wronged and oppressed and against the measures which no one can oppose without risking the disapproval of fortune's favorites. Such a rare character was Mark Twain. His humor was not the kind that aimed merely to enable one to enjoy an unusually witty remark. In all his humor there appeared a serious purpose, to expose the hypocritical frauds and shams by means of which the people of the United States and elsewhere are despoiled and oppressed.

In his "Yankee at King Arthur's Court" he not