their own living and also making fat incomes for the men who are holding the unused lands and living in luxury and frequently in foreign countries. Canada, particularly Western Canada, is doing splendidly in developing and maintaining a foreign landed aristocracy. Of course, it is very pleasant to reflect upon this matter and to know that we are building up a well groomed aristocracy, but nevertheless it is a most expensive luxury and one that a new country can ill afford.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

LIFE.

For The Public.

A rift of dawn in the Orient skies,
And our lives begin.
Heirs to a world of sordid lies,
Where the day is one of mean compromise;
Where Justice stands with a cloth on her eyes,
'Midst a riot of stench and sin.

Amid the heat of the burning day
We stagger along.
Ever the sins of our fathers we pay;
Ever the victims of merciless prey.
O Lord, how long till Thy Judgment Day,
And joy's sweet song?

A shaft of red in the dying West—
The night draws near.
Beloved ones sob with hearts oppressed,
As the Soul prepares for eternal rest,
Beyond this vale of sorrow and jest
And poverty's fear.

ROYD EASTWOOD MORRISON.

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CONCERNING PREJUDICE.

Scott Nearing, in Everybody's Magazine.

There are three popular beliefs which rise like mountain chains across the trail of progress. The first and most rock-ribbed is the belief that things are sacred because they are old, or, conversely, that things are dangerous because they are new.

The second is the belief that the "submerged tenth" wants to be submerged; that it enjoys dark rooms and revels in filthy alleys; that it gloats over insanitary plumbing and thrives upon malnutrition.

The third, no less preposterous, is the belief that the "submerged tenth" is submerged because it is degenerate; that the very fact of remaining submerged is proof conclusive of innate incapacity for improvement.

During every hour of the day society is wasting a vast store of latent human ability and power, and heedlessly creating untold misery and suffering. The loss and the pain are both due to social conditions which are remediable through education and legislative action.

Could we succeed but a little in showing that old things are often old only because they are traditional, or, conversely, that in the evolution of new things lies social salvation; that the "submerged tenth" is submerged because of ignorance and low wages, and that the community abounds in latent ability which awaits the opportunity for development, we should perform a service of untold social value—turning men forever away from the outgrown things of the past, and leading them to a vision of social adjustment in the future.

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THE AWAKENING OF ICELAND.

Jerome Hall Raymond, Professor of Economics and Political Science in Knox College, in Twentieth Century Magazine for January, 1912. Reprinted Here by Courteous Permission of the Editors of the Twentieth Century.

It was more than a thousand years ago that Iceland was colonized by hardy sons of Norway who refused to bow the knee to the "overbearing" King Harold the Fairhaired when he brought all Norway under his sole rule. The Icelanders consider 874 their natal year, though the island had been discovered some half century before that date. For four centuries, Iceland was an independent republic; and it is to those first four centuries of their national life that the Icelanders look back as their Golden Age. It was then that their great poets and historians flourished. It was then that their heroes and lawgivers wrought their mighty deeds, and their discoverers found America. Yet the life that was lived in Iceland in those halcyon days must have been a very rude, uncivilized, comfortless life as compared with the life that is lived in Iceland today, though nobody, apparently, thinks of calling this the Golden Age of Iceland.

In 1264, Iceland voluntarily placed itself under the rule of Norway, thinking thus to secure relief from its constant civil disorders; and when, in 1380, Norway passed to Denmark, Iceland passed with it and has ever since remained a Danish possession. It is today, in the formal phraseology of law, "an inseparable part of Denmark, with special rights."

With the loss of its independence, Iceland seems to have lost its glory. No more heroes arose; or if they did, there were no poets to sing their heroic deeds—and what is the use of being a hero if there is no one to praise you for it? So Iceland entered its Dark Ages, and the outer world thought no more about it.

In 1602, however, when Christian the Fourth was King of Denmark and was erecting those beautiful Dutch Renaissance buildings in Copen-

hagen and elsewhere which have made him famous even to our day, he found himself in need of money for his building operations and for his wars. He thereupon bethought himself of Iceland, and instituted a royal monopoly of all its trade. This monopoly the King farmed out to a trading company, and all the traffic of the country was placed in its hands. The cost of living in Iceland rose enormously in consequence, and the wretched Icelanders were utterly crushed.

This system lasted from 1602 until 1787; its evil effects are visible even yet. The old Icelandic enterprise was practically annihilated. Probably even the terrible volcanic eruptions, the earthquakes, famines, plagues, and pirate raids from which Iceland has suffered so severely in the past have not, all combined, done so much to injure it as this trade monopoly instituted by King Christian the Fourth of unhappy memory.

By 1787, this system had plunged the island in such misery that it was recognized, even by the Danish Government, that something must be done if Iceland was not to become an uninhabited waste once more; and so in that year traffic with Iceland was made free to all Danish subjects. All others, however, were still forbidden to trade in Iceland.

This was a partial relief. But Iceland was too exhausted to recover, and for many decades continued to languish. At last, in 1854, trade was made free to all. This was probably the most important event in Icelandic history. As Iceland produces practically nothing but sheep, ponies and fish, almost all the necessities of life must come from abroad; and as long as there was any artificial restriction upon the importation of these necessities, human life in Iceland was almost impossible.

It has been a long, slow process, the process of recovery; and it has been hampered by many minor obstacles, chief of which, perhaps, has been the ill feeling toward the Danes—often amounting even to hatred—engendered in the hearts of the Icelanders by the centuries of oppression they have suffered. The average Icelander regards the Danes about as the average Irishman regards the English. It is true that religious differences have not added to the bitterness of Dano-Icelandic relations, as they have in the case of Anglo-Irish relations; for Iceland accepted the Reformation shortly after Denmark accepted it, and there is no strong theological spirit in either Iceland or Denmark. It is, perhaps, fortunate that this is the case; for if religious persecution and bitterness had been added to its other troubles, the situation of Iceland would have been melancholy indeed.

There is a sense, however, in which the friends of Iceland might almost wish that religious passions had been aroused for they would at least have kept the country awake. Whatever misery Ireland has suffered, it has never been able to go to sleep. The peculiar horror of Iceland's condition has been the death-like somnolence to which the age-long trade monopoly condemned it.

Ireland, like Iceland, has suffered greatly from emigration; but the Irish emigrant had only to go to France or Spain or America, whence he could easily watch affairs in his own island, and return when a favorable turn in Irish affairs seemed to present itself. The Icelandic emigrant, on the other hand, has had to make the long journey to Canada or the United States, by way of Scotland and England; and owing to the distance and the time and expense involved, return to Iceland has been exceedingly difficult for him. The result has been that the Icelandic emigrant has been almost wholly lost to Iceland.

A remote island, with few natural resources, will inevitably tend to be rather unprogressive, even under favorable circumstances. In Iceland, tendency toward unprogressiveness has been intensified by the artificial influences of trade restrictions and constant loss of its more enterprising citizens.

Under these circumstances, one would hardly expect to find Iceland in the vanguard of progress; and so one is not greatly surprised to learn that the island has a population of only about eighty-four thousand (much more than half of them women), though it has been settled more than a thousand years and is one-fifth larger than Ireland—larger than the six states of Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, and New Jersey combined, which have a total population of 8,347,471, or about a hundred times the population of Iceland. Nor is one very much more surprised to find that there are no railroads of any kind in the country, either steam or electric, and very few roads. Until 1905, there was no telegraph in Iceland, and no cable connection with the outside world. But Iceland is waking up.

It is an unfortunate feature of Icelandic, as of Irish, politics that most of the time and energy of its politicians, great and small, are consumed in denunciation of a foreign oppressor. In Iceland, too, as in Ireland, the foreign oppressor is no longer an oppressor in fact; but his past misdeeds bulk so large in the minds of the people that his present mildness is overlooked. The habit of denunciation of the Danes has apparently become so firmly fixed that no amount of friendliness and concession on the part of Denmark can make the Icelanders forget their past sufferings at Denmark's hands.

The Icelandic Parliament, or Althing, had a continuous existence for nearly nine hundred years on the famous plain at Thingvellir (pronounced Thing-vet-leer, with the accent on the last syllable), which is among the striking and awe-inspiring geological formations that have been so often

described by writers on Iceland. This famous plain, about thirty miles from Reykjavik, the present capital and metropolis of Iceland, is now deserted, save for the tiny church and parsonage, and the primitive little inn which endeavors unsuccessfully to supply the most necessary requirements of the few tourists from other countries that visit the place in summer, and the many residents of Reykjavik that come out for a holiday on Saturdays and Sundays. Here at Thingvellir, the first Althing was held in the year 930, and here successive Althings were held until 1798. In that year and in 1800, the Althing met in Reykjavik. But the Althing lost all its legislative functions about 1700, and from that time until 1800 it was only a court, its functions being confined to the settling of personal disputes and the punishing of crime. In 1800, the Danish Government abolished it entirely, substituting for it the Superior Court, with three members, which still exists.

It is interesting to note that the parallel between Iceland and Ireland extends even to the date of the abolition of their Parliaments; and Icelanders, like Irishmen, look back to that abolition as the lowest depth of their national humiliation.

In 1845, however, Iceland's Parliament was restored to it by the Danish King, Christian the Eighth; and that is why you may see his portrait hanging today in the room where the Lower House meets, in Parliament Building, in Reykjavik. But while this soothed the feelings of the Icelanders to a certain extent, they had merely the shadow of a Parliament, for its functions were only advisory, as it had no power to make laws. All legislation for Iceland was still determined by the Danish Parliament in Copenhagen.

Jon Sigurdsson the beloved, the modern Icelandic hero, was a member of the new Althing, and remained a member continuously from its establishment, in 1845, until his lamented death, in 1879. He was president of the Althing during the last twenty-three years of his life, and is regarded by all Icelanders as the father of the New Iceland. He became the leader, almost the embodiment, of the movement for Home Rule for Iceland; and in 1874 his efforts were crowned with success. On the thousandth anniversary of the settlement of Iceland, its ancient law-making power was restored to the Althing, and the happy Icelanders celebrated at one and the same time their original birth as a nation and their rebirth as a self-governing state. It was King Christian the Ninth, "the father-in-law of Europe," who nominally conferred this boon upon Iceland; and so his portrait, also, adorns the hall of the Icelandic Parliament. But the real author of Iceland's freedom, as every Icelander knows, was the revered Jon Sigurdsson, and it is his benign countenance which receives the most honor in Parliament Hall and in every Icelandic home.

But all laws passed by the Althing were still subject to the royal veto, and the King of Denmark was still represented in Iceland by a Governor who was not responsible to the Icelandic Parliament or people. Thus Iceland felt herself still in the position of a subject nation, and her bitterness of heart continued. The Governor was a living reminder of the hateful Danish yoke.

The anti-Danish agitation continued and increased. The Icelanders demanded an Icelandic Parliament, in place of a Governor responsible to the Danish King. And at last they gained their point.

On October 3, 1903, the Icelandic Constitution of 1874 was amended, and the amended Constitution went into effect February 1, 1904. The new form of government provided for a responsible Minister in place of the irresponsible Governor, thus once more removing the chief objection of the Icelanders to Danish rule.

The King of Denmark still nominally has the right to veto bills passed by the Icelandic Althing; but, since the new Constitution went into effect, in 1904, he has never exercised that right, and the royal veto is probably as dead in Iceland as it is in England.

The Icelandic Parliament is composed of forty members, divided into two Houses. The Senate, or Upper House, has fourteen members; the House of Representatives, or Lower House, twenty-six.

The Constitution provided that the men of Iceland who were twenty-five years of age or older, and in independent position (i. e., not servants), should elect thirty-four members of the Althing. Then the Althing itself elected eight of its thirty-four members to be members of the Senate, or Upper House, the remaining twenty-six composing the Lower House. Six members of the Senate, or Upper House, were to be appointed by the King, making fourteen Senators in all. The members of the Althing, including those appointed by the King, were to serve for six years.

After the new Constitution went into effect, in 1904, the executive head of the Government was a Minister, who, though appointed by the King, was an Icelander, was responsible, not to the King, but to the Icelandic Parliament, and held office only so long as he was supported by a majority of the Parliament. Since, as in England and other parliamentary countries, the King acted only through the Minister, it resulted that the Minister really appointed the six royal members of the Upper House. He naturally appointed members of his own political party. So it happened that the royal prerogative of appointing six of the fourteen Senators simply resulted in giving six additional votes in the Senate to the party in power. This was felt by practically all Icelanders to be highly

undesirable. Moreover, many of them regarded it as a badge of Icelandic subjection. It reminded them too strongly of the old days when the Danes made the laws for Iceland. So there was a constant demand for the abolition of the royal appointment of the six Senators, and it soon became apparent that it was only a matter of time when this reform would be effected.

In May, 1911, after a prolonged agitation, the Althing voted an amendment to the Constitution providing for the abolition of the royal prerogative of appointing the six Senators. The amendment also provides for a Ministry of three members instead of one, and for the extension of parliamentary suffrage to women and servants.

Women already had municipal suffrage in all the Icelandic towns, and they were also eligible to membership in all the town councils and boards of education. In the town council of Reykjavik, the capital and metropolis of Iceland, there are at present three women members, out of a total of fifteen. In the council which preceded the present one, there were four women members. There seems to be no opposition in Iceland to women voting and taking part in public affairs. Not long ago an artificial gas plant was established in Reykjavik, which now enables the people to light their houses and cook with gas. Occasionally some man is heard to complain that this was the work of the women, who wanted the gas for their culinary operations.

When one remembers the scarcity of fuel in Iceland, one does not wonder that the women wanted the gas. There is no coal worth mentioning in the island—only lignite, which is by no means a satisfactory fuel, and which is hardly known at all to the people at large. There is no timber to provide wood for fuel; many an Icelander has lived and died without ever seeing a tree. Peat is cut and used for fuel almost everywhere in the island—another point in which Iceland resembles Ireland. But peat is not a fuel which a progressive housewife loves. It is so undesirable that nobody will burn it alone unless absolutely compelled to do so. The imported coal is so expensive that few are able to afford it. So serious is the question of fuel in Iceland that many of the farmhouses have no stoves or fireplaces for heating at all. Doubtless this is one reason why pulmonary diseases are so common in the island. For centuries this famine of fuel has been its greatest scourge; and it is one manifestation of the awakening of Iceland that the women of Reykjavik have at last secured the establishment of a gas plant, and are now able to cook the family food and light their homes with gas. This one improvement has made life in Reykjavik much easier and more worth while; and the complaint of the few male objectors that "the women are to blame for it" has been considered a testimony to the value of women's activity in politics. Accordingly most Icelanders have been entirely willing to go farther and permit women to vote in parliamentary elections also.

The provision to extend the suffrage to servants (male and female) has had more opponents. The early Icelandic colonists of a thousand years ago brought with them their slaves, whom they had captured in their piratical raids in Ireland and elsewhere; and though slavery gradually disappeared in Iceland, owing to economic causes, yet the early division of the population into the two distinct classes of masters and servants has remained to this day. Until 1911, no servant, male or female, had a vote in either national or local elections.

The term "servant" has a special meaning in Iceland. It applies to all persons, men or women, who work for others under yearly contracts; and such persons constitute a very large proportion of the population—probably fully one-half.

With the spread of education and enlightenment, the servants of Iceland gradually became more and more unwilling to be excluded from political life. Many of them emigrated to America; many others migrated to the towns and thus endeavored to escape from their class. So there came to be a "servant problem" even in Iceland. It became increasingly difficult to get good servants on the farms; and still greater difficulties in this respect loomed in the near future. So another step toward democracy had to be taken, and the dominant political party, the "Independents," included in their program of reform the extension of the suffrage to servants, though there was considerable opposition to it from the more conservative elements of the population.

The other provision of the amendment, namely, the creation of three Ministers instead of one as at present, was opposed by many on the ground that it would divide responsibility and increase expense; but it was adopted nevertheless. The politicians favored it, for they saw with satisfaction that it would provide a few more coveted ministerial positions and pensions for ex-Ministers.

To become a valid part of the Constitution, an amendment must be passed in exactly the same form by two successive Althings. As a general thing, all members of the Althing serve six years, and all go out of office together at the end of each six-year period. Under ordinary circumstances, the sessions of the Althing are biennial, beginning the middle of February, on alternate years, and continuing two months. When an amendment to the Constitution is adopted, however, the session of the Althing comes to an end, the terms of office of all the members cease, and there must be new elections and an extra session of the Althing the following year. So the adoption of a Constitutional amendment by the members of the Althing, unless at the end of the six-year period, is equivalent to voting themselves out of office; and they

cannot be expected to indulge in such recreation very joyously or very often. It requires patriotism of a high order—or the pressure of urgent need.

In the regular course of events, this autumn and winter would have seen no session of the Althing; but as the Constitutional amendment was adopted last May and the Althing dissolved in consequence, there was an election of members for a new Althing in October, 1911, and the cable announced that the amendment had been adopted a second time. This makes it a part of the Constitution.

In adopting this amendment to its Constitution, Iceland has taken three important steps toward political democracy: (1) she has enfranchised her servant class; (2) she has completed the enfranchisement of her women; and (3) she has removed a remnant of mediaevalism in her legislative system by abolishing the royal appointment of the six Senators.

The awakening of Iceland, however, is not solely a political awakening; it is seen in almost every phase of her natural life as well. Her industry, for example, is developing. A few years ago the excellent wool that her many sheep produce was either exported as raw material for the woolen mills of England and the continent, or else was slowly and laboriously spun and woven by hand into coarse homespun in the farmhouses, as was done in England in the Middle Ages. This primitive system of industry still exists in Iceland to a large extent; but it is now being superseded rapidly by the woolen mills, of which there are now three in Iceland, fitted up with the most modern machinery from Germany; and the cloth manufactured in these Icelandic woolen mills is as good and as beautiful as that produced in any other mills in the world.

Educationally, too, Iceland is awakening. The new national University of Iceland, and Reykjavik, began giving instruction October 1, 1911; and though it is small at present, it has high hopes of larger usefulness in the future. An American observer may wish that the new University would devote a somewhat smaller proportion of its energies to the language, literature, and history of Iceland; but the very fact that these purely Icelandic subjects are so emphasized—or, as it seems to an outsider, over-emphasized—is in itself an indication of the present national awakening.

There are many other illustrations of this national awakening. A splendid new National Library has been established at Reykjavik; telephone lines are being extended into many of the remote parts of the island; excellent and much-needed roads and bridges are being built; agricultural experiments are being made which will undoubtedly demonstrate the possibility of raising something more than the present lonely and inadequate crops of potatoes and turnips; prospectors are energetically exploring the mountains and plains in search of mineral treasures; municipal improvements such as water systems and sewer systems are being introduced in Reykjavik; and one even hears talk of harnessing some of the magnificent waterfalls to produce electric light and power with which to operate proposed new mills and even railways. These hopes will not be realized immediately; for Iceland lacks capital to materialize her dreams and her thousand years of history have not yet eradicated the excessive individualism of her people which leads them to expend a large proportion of their energies in personal strife.

But hope itself is a blessing to any people; and visions of a rosy future for Iceland are today making life sweeter for the sturdy, self-reliant sons and daughters of that far Northern island, and proving to the world that Iceland, too, is marching in step with human progress.

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OLD IRELAND.

On Reading Mr. Winston Churchill's Speech at Belfast, Feb. 8, 1912.

Let Ulster fight for the dignity and honor of Ireland; let her fight for the reconciliation of races and for the forgiveness of ancient wrongs; let her fight for the unity and consolidation of the British Empire; let her fight for the spread of charity, tolerance, and enlightenment among men. Then, indeed, "Ulster will fight, and Ulster will be right."—From the Speech.

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What is it stirring round the world? There's a thrilling in the air!
The olden hates are vanquished; Great Heart has slain Despair.
And Erin's sons shall come again from lands across the foam
To the lap of the Ancient Mother, the Emerald Isle, their home.
The Red Tree lives a thousand years, and brief's the elegantine,
But the Saxon and the Celt, my boys, are falling into line!

The shamrock spreads three leaves in one, and each is like a heart;
And one is for the Sisters Three, and one Old Ireland's part,
And one is for the Empire the Sisters Four did raise,
And they shall pull together, boys, through all the coming days;
For the folk who speak the English speech where'er the sun may shine,
From Limerick to Adelaide, are falling into line!

—Harrold Johnson in London Daily News.

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"Well, Aunt Emma, when are you coming for a trip in my aeroplane?"

"My dear boy, I'd no more think of doing that than I'd think of flying."—Punch.