

ficials regarding it. The duty of a policeman, whether of low degree or high, when he makes an arrest, is to enter it in a public record and to bring the prisoner at once before a magistrate, meanwhile warning him that he need not say anything, and if he does it may be used against him. Instead of doing this, American policemen have developed a custom of holding accused persons for days together upon bare suspicion, without "booking" them, without warrant and without bringing them before a magistrate. The purpose is to frighten or wheedle suspects into making confessions which are as likely to be false as true. Depriving a prisoner of sleep, doping him with drugs, hitting him in the face, confronting him with tableaux reproducing dramatically the circumstances of his alleged crime, are among the commonplaces of the "sweating" process. It may be that an inquiry into this subject by Congress would be outside the jurisdiction of that body; but Senator Heyburn of Idaho is reported to have secured authority for a Senate Committee to make one, and in the interest of law and order in dealing with crime, it is to be hoped that this report is true.

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#### **Chautauquas for Organized Labor.**

A "Labor Chautauqua" is about to be undertaken by the Central Labor Union of Lincoln, Neb. The general idea is a ten days' session—tenting out, campmeeting-wise—with a "chautauqua" program restricted to trades union and kindred topics. It is hoped by its projectors that its success may make it the pioneer of a highly useful and influential chautauqua circuit of organized labor throughout the Middle West and possibly all over the country.

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#### **Business Acuteness and Moral Obtuseness.**

Business men have no difficulty in understanding the money-grabbing side of social phenomena. It is the moral side that puzzles them. Here is an instance. A business enterprise in Cleveland, known as the Deming Realty Co., has issued a prospectus from which this extract has been taken by the Cleveland Plain Dealer: "The man who today buys a well located lot and erects a home thereon not only saves his rent, but, without additional effort on his part, is worth more money every day that dawns, every week that ends, every year that comes. He can't help adding to his estate. His neighbors build, the population increases, Cleveland grows and becomes a greater

business and manufacturing center, and all these tend to enrich the land owner." Now, why should the financial benefits of Cleveland's growth belong to the land owners of Cleveland? That is the moral question. We suspect that the Deming Realty Co. people would be quite obtuse on that point.

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#### **An Independent Campaign for Congress.**

Word comes up out of Massachusetts that the Rev. Lathrop Meeker, a Unitarian clergyman, has gone upon the stump for the seat in Congress now held by Ernest W. Roberts of Chelsea. Mr. Meeker has no formal nomination but his own, no party but the voters who may ratify his nomination when they vote, and the briefest yet one of the most far reaching of platforms. His platform has three planks: Government ownership and administration of all natural resources, taxation of land values, and free trade to follow the other two reforms.

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#### **An Educational Blotter.**

Frequent requests to explain "briefly" what the Single Tax means, often from inquirers who expect to have all their thoughtless and fanciful objections removed in a paragraph, tempt us to give a gratuitous editorial advertisement to the desk blotters which John J. Egan, of 510 West 169th street, New York City, offers by mail at the rate of 10 cents a dozen or 50 cents for six dozen. The blotting side of Mr. Egan's blotters is suggestive of blotting out privilege and the poverty it makes, while the other side contains an excellent 300-word explanation of the Single Tax—what it is, what it is not, what it would do, and how and why it would do it.

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#### **Mr. Roosevelt's Martial Peace.**

There are two coercive methods, opposites in character, whereby universal peace may be established. One method is through the bloodless and gently coercive influences of universal free trade; the other is by armies and navies. The former depends upon useful industry and may be promoted by any nation acting alone, to its own advantage commercially from the start. The latter is along warlike lines and depends upon arbitrary power. The former leads to fraternal federation, the latter to piratical empire. Ex-President Roosevelt preferred the latter in his Norway speech, when he advised the great powers to form "a league of peace, not only to keep the peace among themselves, but to prevent, by force if nec-

essary, its being broken by others." This would eventuate in the peace that Rome exemplified. It would be like the peace of the battlefield at midnight—the peace of international death and not of international life. That an American ex-President can command general applause for such a recommendation goes far to show how true the saying is that civilization is only skin deep. Does it not indeed go far to show that what this generation is pleased to call civilization is no farther advanced than the civilization of Rome? A league of armed nations to maintain the world's peace, would make the world a slaughter house if it failed, a military empire under a military despot if it succeeded. That "they that take the sword shall perish with the sword," is God's truth even as to peace leagues.

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## A REVOLUTION IN CHRISTIAN MISSIONS.

There has just been held at Chicago a convention of large importance and meaning. Nobody who is interested in the deeper currents of world history can afford to pass it over without notice.

The gathering styled itself "Men's National Missionary Congress," announcing that it was "the culminating meeting of the national missionary campaign of the laymen's missionary movement." It was not an ordinary "religious affair." It was an unconventional convention in every sense of these words. It indicates a change in the attitude of the Protestant churches toward the present rapidly changing social order.

The Congress consisted of more than four thousand delegates from nearly every State in the Union, and from nearly every Protestant denomination; and its membership was more lay than clerical. It was the logical product of earlier missionary movements in contact with Twentieth Century conditions.

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Missionary enterprise began amid religious disunity, and went upon the assumption that the denominational badges worn by Christians in America and Europe could be transferred to peoples in a lower state of culture. The old-style missionary thought he had two tasks, first, to convert the natives to the religion of the Bible, and second, to make them good Presbyterians, or Methodists, or Baptists, or Congregationalists, or Episcopalians in accordance with the tenets of the particular denomination behind the missionary. But this campaign simply failed to work in view of the appalling conditions prevailing in the

heathen world. The missionaries made some progress in a small way, and then found that they were up against a problem which demanded work upon broader lines. As a consequence of practical exigencies, and not because of mere theory, the missionary movement passed into a new phase almost without anybody realizing it.

For one thing, it was found that no Christian sect was equal by itself to the task of converting the heathen world. It was also found that the process of discrediting heathen myths could not be pushed to the limit without inducing skepticism on the part of the natives toward similar elements in the Bible. This problem was not at first realized by missionaries; and they have not yet fully solved it.

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Meanwhile, another species of missionary began to complicate the situation. It was discovered that the natives not only needed ministrations for the soul but for the body as well. Heathenism is a vast unsanitary, dirty world, full of diseases which are attributed to the interference of devils. Hence the medical missionary appeared. The Christian doctor, with his modern scientific training, not only talked against devils and mythology; he went vigorously to work, and by his acts proved that diseases come not from devils but from dirt and ignorance.

Other circumstances also complicated the situation. Chief among these were the military and commercial contact of modern civilization with heathenism. This revealed the weakness of the natives to themselves as nothing else could, and it created in them a strong demand for modern scientific education. Witness China and Japan. The heathen world reached out for a purely scientific training with reference to the processes of war, of trade, of manufacture, and of medicine. "Give us schools! Give us teachers!" the natives cried. "We must learn the scientific methods of controlling nature and of developing the earth's resources!" Foreign faces began to appear in the colleges of Europe and America. Heathen temples began to be turned into schools, while the gods were unceremoniously tucked away in back rooms. "We don't quite dare to destroy the idols yet," said a missionary to China on the floor of the convention, "for fear the people won't stand for it; but in a few years we shall throw them into the river." An appalling fact now began to loom up. Modern civilization was destroying the heathen religions, and propagating Western science minus Western religion, thus exposing heathendom to the inroads of atheism.