

tional, social, political, not to say religious, progress of China which its people and the world have the right to expect of us.

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 "The Father-in-Law
 of Europe"

On Monday afternoon of this week Christian IX., King of Denmark, died. He passed away suddenly, but quietly, surrounded by his children and grandchildren. There had been so little indication of his approaching end that on Monday morning he gave long audiences, lasting three hours. Christian IX. was born in 1818. He was a prince of the house of Schleswig-Holstein-Sonderburg-Glücksburg. At an early age he married Princess Louise, the daughter of the Landgrave of Hesse-Cassel. For many years there seemed little prospect that the young prince would ever become King of Denmark; but finally, in 1852, as the reigning King, Frederic VII., was childless, the Danish succession became an object of some anxiety to the European powers. A meeting of plenipotentiaries was held in London to discuss the matter, and concluded that, as Princess Louise was the nearest heir, her husband should be the next King. A Danish law thereupon declared him heir to the throne. The most important event of the King's reign was when Holstein and a part of Schleswig were claimed by Germany. A German force occupied those territories. The King hoped for help from Great Britain, but, receiving none, was obliged to come to terms with the conqueror. Those were disastrous days for Denmark, but the King did not allow himself to be overborne by circumstance. He granted a new Constitution in 1866, put his army and navy upon a new foundation, promoted the construction of railways, and did all in his power to stimulate agriculture and commerce. This was no easy task, since the Danes long carried their resentment at the outcome of the war to the absurd length of holding their monarch in some degree responsible. That the King was able to become popular, despite all this, showed his admirable temper of mind and resoluteness of purpose. Moreover, his exemplary domestic life endeared

him increasingly to his people. Many of those who have visited Copenhagen have seen the King, generally accompanied by one of his sons, but otherwise quite unattended, walking in the Tivoli Gardens or in some other popular promenade, the recipient of spontaneous and affectionate attention from all his subjects. The King and Queen enjoyed such a long and unclouded term of domestic felicity as is rare in the history of crowned heads. In 1892 they celebrated their golden wedding; six years later the Queen died. As is fitting, their children have come to constitute perhaps the most remarkable of all royal families. The Crown of Denmark now worthily descends upon their eldest son; their second son well fills his difficult position as King of Greece; their eldest daughter, Alexandra, is the deservedly popular Queen of England; their second daughter has exercised great influence as Empress and now ex-Empress of Russia; their third daughter is the wife of the Duke of Cumberland, the heir to the throne of Hanover, set aside by the German Emperor. The eldest son of the new King of Denmark is, of course, Crown Prince, and his brother has just become King of Norway. All these and the other children and grandchildren of Christian IX. have become closely connected by marriage with many royal and semi-royal families of Europe. But in the ultimate analysis the King's claim upon Europe rested not so much upon these family connections as upon his own character. His was perhaps the most honored figure in the group of European monarchs.

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Persia Last week attention was directed to a country about which little has been heard of late. It was with surprise that one read last week of a revolution at Teheran, the capital of Persia, involving the surrender of the Shah, the Persian ruler, to the demand for a national assembly. The surprise was the greater when it was learned that the revolutionists numbered only a thousand, and were mainly composed of Mullâs, the peculiarly popular and democratic Mohammedan priests—for any person

capable of reading the Koran and interpreting its laws may act as a priest of this order. As soon, however, as such a priest becomes known for his peculiarly just interpretation of the divine law and for his knowledge of traditions and articles of faith, he is called a Mujtahid, or Chief Priest. Now, while there are many Mujtahids in Persia, sometimes several in one town, there are only four or five whose decisions are accepted as final. It is supposed, therefore, that among the revolutionists there must have been one or more out of the four or five priests of supreme influence. Perhaps no priesthood is more powerful than the Ulemâ, or Persian. It is fiercely national. It has steadily worked against progress coming from Europe. It is far more powerful over the people than is the authority of the Shah, as is instanced in the event of last week, and as is shown by the action of the Persian army, which has now refused to act against the revolutionists. A principal reason for this religious influence as distinguished from the Shah's is the fact that the Persian monarch and his Government have no voice in the matter of appointing the Mujtahids. Perhaps the Mujtahids and the Mullâs have been acting against some infringement of their own privileges; at all events, their hatred of everything foreign has lately been accentuated by the joint demonstration of the Powers against Turkey, the troubles in connection with Morocco, and the Russian operations against the Mohammedian tribes in the Caucasus.

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*Russian
Political Parties*

By far the most important event during the past week in Russia was the decision reached by the convention of the Constitutional Russian Democratic party declaring Russia to be a constitutional parliamentary monarchy. The fact that there are many avowed republicans in this party made this decision momentous, not only for the preservation of some kind of monarchy in Russia, but, in view of the loyalty of soldiers and peasants, for the preservation of the present dynasty. A majority in the convention concurred in acknowledging that to persist in demanding a republic would lead

to military rule, a dictatorship, and a long postponement of coveted reforms. The part of wisdom, therefore, was to discard political theories wherever they came in conflict with practical wisdom; in other words, the Constitutional Democrats voted to make the most of what they could get. This decision puts their party on practically the same plane as that occupied by the Constitutional Monarchists and by other wings of the great Liberal party, and the Witte Ministry is strengthened as it has not been since its accession to power. Broad-minded as the Prime Minister's ideas may be, however, they are in apparent conflict with those actually carried out by his Minister of the Interior, Durnovo, who has now exhausted the present accommodations in all the great centers of population, and has made demands upon the Government barracks, railway and customs sheds, to shelter his political police. Furthermore, it is charged that a very large majority of the arrests are made solely on the grounds of political propagandizing and not because of any part taken in the bomb campaign, the detentions coming under a section of the old code which makes it a criminal offense to participate in any movement for a change in the form of government. It is further charged by the sympathizers with those under arrest that many have been in jail for months without indictment and trial. These things have led to the suspicion among the laboring classes that the Durnovo mode of securing an acceptable Duma, or Parliament, is to put the men whom Radicals and Socialists would select in jail until after the election. Persistence in carrying out the methods of such an apparently reactionary Minister as Durnovo, under a Liberal Premier like Count Witte, would make the Duma a term of derision among the laboring classes and destroy the last vestige of confidence in the Czar's sincerity.

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*The United States
at Algeciras*

Last week at Algeciras, Spain, the International Conference "marked time" in providing a solution of the first question before it—