

icy, and which, constantly sapping her energy, must leave her weak and her possessors prey to the new disciple of force rising on the horizon, which in turn will crumble into ashes.

All along the path of history are strewn the wrecks of nations which subordinated right to might.

Only powers based in righteousness can endure. The lithe limbs falter, the strong body bends, the vigorous mind weakens when man ignores moral law and is sensual. Sensuality is to the body what imperialism is to the nation. Each saps physical greatness and moral power.

Trade gained at the expense of morality will finally be paid for in the flesh and blood of citizens. It has always been so, it will always be so, because human agency cannot change universal law.

The finite mind has its limitations, a fact which explains in part differences between individuals. Thus the employer who arrogantly refused to increase the wages of his employes ten per cent. a day, gives away millions for the establishment of libraries, whereas his employes had wanted more food for their children. Typically illustrative of this perversion of mind is the case of the Russian noblewoman who, watching the tragic action on the stage of a theater, wept copiously over the grief depicted there while her coachman, seated without on the box, was freezing to death.

We in the United States would repel as horrible the suggestion that we make war on Canada for the control of her markets. Yet we tolerate a war against the Filipinos, 10,000 miles away, waged for no other purpose than to open the door of trade for us, not to the Philippines alone, but to the east. We barter flesh and blood for trade.

And whose flesh and blood? Not the sons of the men who will reap direct gain from control of the markets of the Philippines and the east. Not the sons of tobacco and sugar trust directors, but the sons of the poor whom we pay so much per month to shoot and be shot at.

An army of mercenaries is a complement of imperialism. But these mercenaries are not of the families of the well-to-do, because they do not need the money. If we must barter flesh and blood for trade, then let sordid commercialists send their sons, let them, as Mr. Bryan said, "put their boys on the auction block and sell their blood for gold."

Imperialism and related commercialism make war a business. They invariably produce calloused patriotism,

defeat justice, supplant idealism with materialism and make mockery of virtue.

Imperialism digs nations' graves. But nations see in the fresh heaped earth the material fruits of the material policy; they do not look beyond it at the other fruit, created in the same action—the narrow house.—An Editorial in the Dubuque Telegraph-Herald.

#### THE LAND POLICY OF GERMAN CITIES.

An editorial in the New York Evening Post of Aug. 23.

At the recent conference on housing reforms held in the model village of Bourneville, near Birmingham, the delegates, representing many towns, trades unions and housing associations, were most interested by reports of the astonishing progress made by German municipalities. It was generally agreed that in the fight for public health and welfare the German cities had far surpassed the English. As a result many of the proposals of the conference which are to be laid for immediate action before municipalities throughout Great Britain are based upon German experience and experiments.

Mr. T. C. Horsfall, one of the delegates to the conference, has just published in a monograph entitled "The Examples of Germany" some of the achievements which aroused such interest at Bourneville. Credit for them must by no means be given wholly to burgomasters and town councilors. Behind these officials there has been strong government pressure. After long study, German scientists, engineers, and sanitarians have succeeded in interesting the national legislature as well as the governing bodies of the various states in a thorough policy of municipal land purchase, street planning, site control, building laws, and taxation of vacant lands on the outskirts of towns. The general building law of the kingdom of Saxony of 1900 is, for instance, a striking example of state interest in these questions, as well as an illustration of the thoroughness with which the subject is being approached. When the Saxon ministry became convinced of the need of new legislation, it submitted its first draft to various public bodies, such as the Fire Insurance Chamber and the National Medical College, the Union of Saxon Engineers and Architects, as well as to a number of state and municipal superintendents of building and to the chief authorities of the governmental divisions of the kingdom. At the request of the Saxon parliament it was also laid before a large committee of doctors, architects, offi-

cials and agriculturists, which discussed the proposals for three days, and made many acceptable changes. After another revision by a smaller committee, the bill was laid before the parliament and unanimously passed after careful discussion in many sittings.

While this is in many respects a model measure, under which the Saxon cities should develop harmoniously and scientifically, it has some startling features when viewed from this side of the Atlantic. For instance, section 59 declares that if plots of land are too small to serve as sites for buildings, and the owners do not dispose of them voluntarily, they must be sold to the community. In other sections there are grants to the municipalities of sweeping powers to redistribute lands, even against the will of the owners, should such lands hinder the carrying out of the city's building plan by reason of their form or size or position. Such unusual powers, which are wholly aside from the public right of condemnation, are in line with the most striking feature of this whole German movement—the purchase by cities and communities of large areas of land upon which to erect dwellings for the poorer classes. No less than 1,100 communities, large and small, have now such assured incomes from rents of municipal lands and buildings as to be able to do without local taxation.

So bold and generous is the scale on which these operations are undertaken that Berlin has included land 20 miles from the center of the city in its new plans for the regulation of building operations. Many smaller towns have discounted the future and blocked the path of the conscienceless speculator by prescribing the nature and extent of streets and buildings on outside areas six times the size of the towns themselves. The city of Ulm, in Bavaria, with a population of 45,000, has not hesitated to acquire 4,054 acres near the town boundaries. Cologne owns 1,450 acres, and the corporation controls institutions which own 8,430 acres more. Posen has ten square yards per head of population; Barmen, 10.76; Dresden, 14.23; Krefeld, 14.95; Essen, 17.70. Altona, Charlottenburg, Dueseldorf, Karlsruhe, Chemnitz, Cassel, have from 23.94 to 59.80. Nine cities, Stuttgart, Halle, Duisburg, Berlin, Kiel, Leipsic, Munich, Hanover, Cologne, have from 59.80 to 119.60 square yards. Berlin has 84.91. Five cities, Frankfurt, Mannheim, Breslau, Magdeburg, Dortmund, have from 119.60 to 239.20 square yards; and four towns, Aachen, Danzig, Stettin and Strassburg, have more than 239.20 square yards. Strassburg, which

has 364.78 square yards to each inhabitant, has proportionately more land than any other municipality.

Frankfurt-on-the-Main has just taken a step which has already been essayed by some of the principal German cities, and which may frankly be termed socialistic. It is the taxation of unemployed lands—"a rate on unearned increment of value"—much as was urged by the late Henry George. The town councils are permitted by law, and strongly encouraged by high imperial officials, to tax sites which have not yet been built upon, for the amount for which they could be sold. This policy has been adopted in Crefeld, Breslau, Aachen, Duesseidorf, Elberfeld, Charlottenburg, Kiel and Wiesbaden—among other towns. Mr. Horsfall calculates the following results from the introduction of the system in Halle: One owner of building land worth \$276,750, who now pays a tax of \$8.50, will have to pay \$685 a year. Another speculator who owns land worth \$361,500, and now pays only \$4.25 a year, will be taxed \$895. When this plan was introduced in Breslau in 1900 speculators paid into the city treasury in increased yearly taxes the sum of \$76,250. The following are the rates for increase of value upon which the Frankfurt-on-the-Main town council has decided: No tax is charged on an increase of less than 30 per cent.; five per cent. on an increase of from 30 to 49 per cent.; ten per cent. on an increase of from 50 to 74 per cent.; and 20 per cent. on an increase of 74 per cent. or more. Such effective rating of "unearned increment" has hitherto been unknown, says the *Soziale Praxis*, a well-known German publication.

The object of the tax is a double one—not only to depress the price of lands and prevent speculation, but directly to stimulate the building of houses. That Berlin is about to follow the example of Frankfurt seems to be evidence that this policy has demonstrated its value in the German empire. Whether it can ever be adjusted to meet American conditions is an entirely different question. But as the record stands it affords proof of the correctness of an English writer's statement that the German cities have advanced farther in the direction of what is known as municipal socialism. He adds that this is not the result of political propaganda, but of gradual development from their own experience, under the most expert guidance.

Tommy—Don't you want some of these cakes, Tottie?

Tottie—What's the matter wiv 'em?  
—Chicago Examiner.

#### THE HOUSE OF LORDS AND THE FREE CHURCH OF SCOTLAND.

##### A HOUSE OF LORDS JUDGMENT AFFECTING \$20,000,000.

From the news columns of the Manchester Guardian of Aug. 2, 1904.

In the House of Lords yesterday judgment was given in the Scottish ecclesiastical appeal, deciding the ownership of property valued at some four millions sterling. The action stood as that of the General Assembly of the Free Church of Scotland and others vs. Lord Overtoun and others. The case arose out of the union between the Free Church of Scotland and the United Presbyterian Church, which was effected in Edinburgh in October, 1900. In the Free Church the union was approved by a majority of 643 against 27 in the General Assembly. A small number of ministers—about 24 out of about 1,100 belonging to the Free Church at the time of the union, mostly residents of the Highlands—disapproved of the union, and refused to enter the United Free Church of Scotland. These were represented by the pursuers and appellants in the action, and they claimed that they and those who adhere to them, alone represent the Free Church of Scotland and are alone entitled to the whole funds and property of the Free Church, which are held by its general trustees. The successors of these trustees now hold the funds and property on behalf of the United Free Church. An alternative claim of the appellants was to share these funds and property along with the United Free Church. The Second Division dismissed the action and gave judgment for the respondents, confirming the decision of the Lord Ordinary to the same effect. Hence this appeal to the House of Lords.

The appellants complained that the Free Church in uniting departed from the principle of a State establishment and embraced voluntarism, and qualified or abolished the Westminster Confession of 1643 as its creed. On the other hand the respondents maintained that these two principles were not fundamental principles in the constitution of the Free Church as it existed from 1843 to 1900, and that the General Assembly possessed full legislative power to effect the union.

##### THE INCONGRUITIES OF THE SITUATION.

From the editorial columns of the Manchester Guardian of Aug. 9.

The actual facts of the situation today, as described by the Edinburgh correspondent of the Times, are such as to threaten the religious life of Scotland with a temporary paralysis which, if prolonged, might end in ap-

athy. The ministers of 28 congregations who, in opposition to the wishes of the remaining 1,000 congregations, are now in possession of the temporalities of the Church, amounting to some five millions of realty and personalty, have by their victory incurred a burden of responsibility which it is beyond their power to bear. They have churches and they cannot fill them; they have chairs and they cannot appoint to them; they have pulpits and they have not the men to occupy them. One may go further and add that, while they have wealth to be devoted to causes which they cannot maintain, they have also causes to maintain for which they have not the wealth. For the home mission halls which they now possess have, under the terms of the trusts, to be carried on, but the endowments afforded by these particular trusts are not sufficient for the purpose unless supplemented by such voluntary munificence as the dispossessed majority alone can provide. They have too much for one purpose and too little for another, for they cannot divert the funds of one trust to the purposes of another.

Under these circumstances, it is to the interest as well as to the reputation of the "Highland Host" to agree with their adversary quickly before endless litigation arises over the application of local and particular trusts. Nay, taking higher ground, they owe it to that peace which the world cannot give to mete out mercy and equity to the unsuccessful respondents.

##### THE FREE KIRKERS AND THE WEE KIRKERS.

From the editorial columns of The New Age, of London, for Aug. 11, over the signature of A. E. Fletcher.

Sunday last was a memorable day for Scotland. Eleven hundred ministers of the United Free church read to crowded congregations a manifesto of the nature of a death warrant. According to the decision of the highest tribunal in the land, these 1,100 clerics have no right to the pulpits they occupy, and in a few weeks' time if the law takes its course they will be liable to ejection from their churches and manse. No event since the famous Disruption of 1843 has created a greater sensation north of the Tweed than the ruling of the House of Lords in the appeal case against Lord Overtoun and other trustees of the funds of the Free Church. When that church federated with the United Presbyterians four years ago, and the two bodies became one under the title of the United Free Church of Scotland, it was thought that a great advance had been made toward Christian unity. There were, however, 27 of the Free Church ministers—old stagers