

found among the rich. Mr. MacVeagh would serve his city better by admonishing his own class to respect the law when it operates against their selfish interests, than by criticising Mr. Patterson for applying to offenders of that class an epithet which they are accustomed to hurl with vicious freedom at citizens whose views do not agree with their own.

Prayers for the healing of the nations.

At the yearly meeting for 1905 of the Federation of Church Clubs in the city of New York, an organization of the Episcopal Church, a wholesome "litany for society," authorized by the Bishop-Coadjutor of the diocese of New York, was used. From it we make these extracts:

From all impurity, intemperance, idleness and dishonesty, From all corruption of the franchise and of civil government, From all rebellion against the kingship of Christ, Deliver us, good Lord.

O Lord, we beseech Thee, enable us to see that Thou hast a plan of love for the world, in the working out of which Thou dost give to each generation its appointed share. . . . Help us and all humanity so unreservedly to acknowledge Thy social law* that all society may rise to that supreme ideal which Thou didst give to earth when the Eternal Word was clothed with the life of man.

It must be difficult to say such prayers perfunctorily; but to say them intelligently and in earnest is as certain to bring the appropriate answer as is praying for grain with a plough.

The Protestant Episcopal Bishop-elect of Michigan.

Among the most efficient supporters of Mayor Johnson of Cleveland, in his efforts to make of that city what it is now acknowledged to be, the best governed city in the United States, has been Charles D. Williams, the dean of the Episcopal cathedral at Cleveland, who has recently been elected bishop of the diocese of Michigan. He is a man whose religion, which is awake seven days in the week, comprehends civil as well as personal righteousness, and who withal has both the courage and the intelligence of his convictions. For years he

has on all proper occasions been an outspoken supporter of the principles propounded by Henry George. That such a man should have been chosen bishop of Michigan by a considerable majority of the clerical and a large majority of the lay representatives of that diocese, is a tribute no less to the body that elected him than to his own fidelity and marked abilities. It testifies, too, to a changing order of things clerical in the direction of a broader and truer development with reference to social relations. Only a few years ago a clergyman as distinguished as Dean Williams has been for plain-spoken advocacy of the equal brotherhood of men on earth as a corollary of the universal fatherhood of God in heaven, would have been among the last to receive clerical honor and authority in any church. By signs like this we may see that the genuine spirit of democracy is pervading the life of the churches.

Andrew Carnegie's doctrine of ownership.

In speaking of municipalization of street cars, water works, lighting facilities and the like, Andrew Carnegie is reported to have laid down this broad doctrine: "I believe that any property that will be increased in value by an increase in population should belong to the municipality." Although Mr. Carnegie's thought was focused on public utilities, his dictum is broad enough to include the site of the municipality itself. In fact, the only kind of property that is increased in value by increase of the population of a municipality is the site of the municipality. Store goods decrease in value, unit for unit of desirability, and so do structures. If street car systems increase in value with increase of population, and they certainly do, the added value does not attach to rails or cars or building or machinery. It attaches to the street franchises, and these are property in sites. On Mr. Carnegie's theory, then, the sites of municipalities ought to belong to municipalities. And if

by this he means that the income from such property should go into the common treasury instead of going into private pockets, why isn't he right?

Cause of hard times in England.

A pertinent question was that of the New York Journal of Commerce of the 11th, when, in discussing the subject of lack of employment in England it asked: "Has not the system of land holding something to do with this?" A reply from John R. Waters, published in the same paper on the 14th, demands from all who are sympathetic with poverty and thoughtful about its cause, the most earnest attention. Mr. Waters wrote: "I respectfully aver that it has everything to do with it. In England vacant land is not subject to taxation, nor are improved land and its improvements, if unoccupied. The facts that here land values are taxed whether the land be vacant or improved, and that the non-occupation of houses does not suspend the tax on their values, are alone sufficient to account for the relatively greater misery and squalor of the masses in England. If, in addition to the facility with which their land may be sequestered, the English people suffered from a protective tariff, they would starve by thousands where they now starve by units. Per contra, if the scourge of our robber tariff were not modified by the taxation of unused lands and buildings our masses would be in like fix. Genuine prosperity, not now enjoyed by either, will come first to that people which shall first combine free trade with taxation of all land values."

To the importance of this idea the English themselves are not blind. Candidates for the next Parliament are being required by their constituents to give satisfactory answers to the following questions, which relate directly to Mr. Waters's suggestions:

(1.) Will you urge the next Government to introduce at the earliest possible moment, and to press forward without delay, legislation having for its ob-