

by H. B. Workman; Ancient Assyria, by C. H. W. Johns. Published by the University Press, Cambridge, England, and by G. P. Putnam's Sons, New York. 1912. Price, each, 40 cents net.

—Forty-fourth Annual Insurance Report of the State of Illinois. By Fred W. Potter, Insurance Superintendent. Part I: Fire, Marine and Inland Insurance. 1912. Part III: Casualty and Assessment Insurance and Fraternal Societies. Fred W. Potter, Insurance Superintendent. By courtesy of Fred W. Potter.

## PAMPHLETS

### Land Values Taxation in Great Britain.

A most interesting pamphlet, and inviting typographically, is the fifth annual report of the United Committee for the Taxation of Land Values, of which John Paul is secretary. Covering the period from April 1, 1911, to March 31, 1912, it shows in its financial statement for the first 9 months, receipts to the amount of \$26,775 and expenditures to the amount of \$28,220. There are constituent land value taxation leagues to the number of 15. Of these, 10 are in England, 8 in Scotland, 1 in Wales and 1 in Ireland. But the story of Singletax work out in the field is the interesting feature of the pamphlet. Nor is it of local interest alone. (United Committee for the Taxation of Land Values, 11 Tothill St., Westminster, London, S. W.)



### A Convenient Tariff Manual.

By using the West key-number system, familiar in law books, Roger Sherman Hoar (6 Beacon St., Boston, Mass.) has produced an inexpensive tariff manual in which reference may be made instantly to any of the essential arguments against Protection and for Freetrade. For example: You wish to know what anti-Protectionists think of the tariff with reference to labor; you turn to "wages" in the Index, where you find all the paragraphs of the Manual on that subject referred to by number; you then turn to these paragraphs, and there you find brief discussions of the different phases of that particular subject. "Wages decreased, 35, 58," is one of the "W" lines in the index; "Wages, high, not maintained by the tariff, 16-18," is another; another is "Wages, high, not a burden on the employer, 19." Of "workingmen," you find in the index, also under "W," that they "need no protection, 15." Thus the whole labor subject with reference to the tariff falls under your eye at once, and you are ready to meet the Protection fallacy-maker with the common-sense rejoinder of the paragraphs indicated by the index figures. A "brief" is also included in the pamphlet, by means of which the book literature on each tariff subject is spread before you.



### Pamphlets Received.

Seven Months in America. By Alfred E. Zimmern, London: Sherratt & Hughes. Manchester: 34 Cross St., 1912.

The Administration of William H. Taft: A Historical

Sketch by Albert H. Walker, Park Row Bldg., Manhattan, New York.

Held Up to the Mirror, or, Capital and Labor in the Light of Christianity. By M. C. Roberts, 369 Edgecomb Ave., New York City. Price, 5 cents.

Report of the Superintendent of Schools, Dr. Ella Flagg Young, to the Board of Education of the City of Chicago, for the year ending June 30, 1912.

## PERIODICALS

### "The China Republican."

At Shanghai, China, a new daily evening paper, printed in English, began publication August 1. With both cable and local news service, this journal purposes to "interpret current events from the Chinese viewpoint." The issue of August 3 editorially criticizes President Yuan for his cabinet appointees, and supports the National Council in their impeachment of Premier Lu Chen-hsiang. That the editor is not without a radical constructive policy, may be inferred from his printing in so early a number of his eight-page paper a four-column article on the Singletax, in the form of a very able resumé of "Progress and Poverty." In this condensation not only is Henry George's argument complete and with emphasis well placed, but the subject, by a few deft touches, is dated "The World, 1912," instead of San Francisco, 1879.

A. L. G.



### Everybody's.

Freetraders and Protectionists should stop fussing long enough for a good laugh over Charles Johnson Post's story of "Jimmie's Infant Industry" in the August Everybody's. After his laugh, the passive Protectionist may think and the active Protectionist will frown; but the Freetrader will only chuckle to himself contentedly and enjoy the author's clever drawings along with the brilliant little satire. In this number of Everybody's, too, there is Inez H. Weed's account of "The Way St. Louis Women Drove a Nine-Hour Day Into the Law;" how under Hannah Hennessy's leadership and Mrs. Knefler's, the working women posted the town against E. J. Troy, manufacturers' candidate and enemy of the nine-hour bill. The women's victory and how they won it is inspiring. But the cloud on the labor horizon is shown in William M. Daly's two pages on "Labor's New Phases and Phrases," where able and much-needed definitions are given of "Syndicalism," "Direct Action," "Sabotage"—those ominous new words, sprung but now into our language to put madness into men and machines.

A. L. G.



### The French Singletax Review.

The argument in favor of an individualistic interpretation of the Singletax doctrine is continued in the August number of "La Revue de L'Impot Unique." The confusion caused by government interference is but too apparent. We are familiar with laws dictated by expediency from which flow evils that must be corrected by fresh legislation. We have learned to fear a bureaucracy, and are approaching the idéal of the Physiocrats, to establish

equality of opportunity and then stand aside and cease to block natural laws. If we are to free ourselves from the formalism which binds us to worn-out customs and dead creeds we must not make the mistake of regarding the Singletax as an end, but rather as the open door to freedom. In this spirit the Review deals with Mr. John Orr's book, "The Taxation of Land Values." Nothing is more fruitful than difference of opinion. The vitality of the Singletax movement the world over is reflected in the stimulation of individual thought which it creates. And it doubtless owes much of its vigor to the varying angles at which it has struck the Anglo-Saxon and the French intellects. "It almost seems as if it had been providentially reserved to these two nations to demonstrate by facts the fertility of the intellectual co-operation of different races." In commenting upon the land campaign now in progress in Great Britain it is pointed out that the land valuation will reveal the wealth of the nation while the Insurance Act will reveal its poverty, a striking object lesson.

F. W. GARRISON.



### American Lawlessness.

An inquiry into "American Lawlessness," by Victor S. Yarros in the American Journal of Sociology for July, is the first really serious democratic attempt of which we are aware to explain a congeries of social phenomena that are usually classified quite thoughtlessly in the terms of the quoted part of Mr. Yarros's title. Illustrating with Sunday laws, laws against the littering of sidewalks and spitting in public places, Negro lynchings, marriage regulations, and contempt for judges, Mr. Yarros explains convincingly with four general reasons: First, that we as a people are passing through a period, due to the variety of our immigration and the evolution of cities, in which "like-mindedness is largely absent." Second, a certain incongruity and consequent weakness in our Federalism, despite some advantages. Third, the unique prerogative of arbitrary legislation which our judges are increasingly believed to have usurped. Fourth, the peculiar power our electoral mechanism offers to men who live by politics and to the business interests they treacherously serve. In these circumstances, Mr. Yarros concludes that the American nation is not lawless, but that appearances of lawlessness are only manifestations of its efforts to solve a question of "extraordinary and unparalleled difficulty and complexity" in the enactment and enforcement of law. Accordingly, to promote "solidarity among" the people, "while cherishing freedom of local experimentation, and useful differences within wide-limits," seems to him at once a necessity and the supreme duty of American citizenship.



### "Are the Japanese Honest?"

"It is impossible," writes George Kennan in the Outlook of August 31, "to discuss fairly the question of Japanese honesty or dishonesty without taking the population by classes. . . . No one who studies the Japanese carefully and dispassionately can fail to notice a wide difference between the moral standards of the merchants and the samurai.

The merchants are not all dishonest—perhaps a majority of them are not—but there is far more dishonesty among them than among the samurai, and more perhaps than among the artisans or the agricultural peasants. . . . For this low standard of honor among the traders, however, there are important historical reasons. . . . A tradesman, especially a retail tradesman, was not tolerated for a moment in the best society of feudal Japan. For this reason, few Japanese of reputable character went into trade, and the moral standards of the commercial world were the standards of a body of already discredited men who had no honorable reputation to lose. . . . If under the new and changed conditions of Japanese life the stamp of moral inferiority has not been wholly effaced, we should not wonder at it, nor should we condemn without consideration." Further, Mr. Kennan makes specific answer to the oft-repeated remark that "the Japanese are so dishonest that they have to employ Chinese cashiers in their banks." Mr. Kennan explains:

Chinese bankers and cashiers are largely Shansi men—that is, men from the province of Shansi, where the profession of banking has become hereditary in a large number of families. They are all, or nearly all, members of the powerful organization known as the Bankers' Guild, which has branches in every part of the Empire. The Bankers' Guild has discovered that it is practically impossible to conduct large financial operations without honesty; and it therefore enforces honesty by means of a discipline that is as rigorous and Draconian as that of the New York Stock Exchange. If a New York broker fails to keep a contract, or refuses to take delivery of a thousand shares of stock because the market has gone against him, he loses his seat and is virtually ruined. So, if a Chinese banker breaks faith, violates a contract, or betrays a trust, he is expelled from his guild and the doors of banks are closed against him for all time. In the first place, therefore, the Chinese cashier is honest because honesty is a condition of his business existence. He may not be honest in other respects—often he is not—but he is absolutely honest in the handling of money. In the second place, he is probably the most expert man living in the rapid calculation of exchanges. The monetary system of his country is the most confused, chaotic, and complicated system in the world. The necessity of dealing in some way with this great mass of unstable and fluctuating currency and of earning a subsistence from it, has made the Chinese cashier one of the most expert of living accountants. He will solve difficult monetary problems by short cuts of mental arithmetic, and he calculates exchanges to eight points of decimals. In the third place, the Chinese cashier counts and manipulates bank bills and coins with extraordinary skill and accuracy. I have had dealings with him in many parts of the Far East, but I cannot remember ever to have seen him count a sum of money twice, and I have never caught him in an error. He throws out the bills or coins with a nonchalant carelessness in which he seems to take a sort of professional pride, but he seldom, if ever, makes a mistake. Now, when you get a man whose honesty is guaranteed by his guild, whose manipulation of money is phenomenally dexterous, and who can calculate exchanges to eight points of decimals, you have an ideal cashier; and if Japanese bankers employ him, it shows their good business sense rather than their distrust of their own people. But all Japanese bankers do not employ him. In some of the largest banks in Tokyo, Kioto, and Osaka there are no Chinese at all—or at least I have never seen any. This explanation would not be worth, perhaps, the space that I have given to it if the story of the Chinese cashier had not