

that makes the gas deal. That might weaken the Republican party which protects that tariff graft.

Now, we do not care whether the U. G. I. beats them or not. That won't matter in the long run. What really matters is this: Their government is not their government, and the ring, to which the government belongs, will continue to insult and rob and disgrace those corrupt Philadelphians until they take not their lives, but their grafts in their hands, and vote and vote again and yet again, not for their rotten old party, but for their city; not for the ring, but for themselves; not for good government, but for that which their ancestors fought for—self-government.

And, till they do that, let the rest of us pray that their prayers, whether to Heaven or to the Councilmen, be not answered. For we are interested. They send to Washington to represent the rest of us, men who represent the Philadelphia ring and—the Philadelphia spirit.

Of all tributes to the late Gov. Boutwell, that paid by Col. T. W. Higginson is best: "When conscience bade him he could withstand even friends."—Boston Record.

It is to be hoped that the Japanese, having licked the Russians, will be on their guard against the Christian peril.—The Crown, of Newark, N. J.

BOOKS

A PENNSYLVANIAN CONCEPT OF COMPETITION.

It is difficult to understand how W. V. Marshall, in his "Competition" (Berlin, Pa.: Record Publishing Co.) could have reached his conclusion from his premise.

In his opening chapters he makes an excellent development of the principles of competition in their relation to business activities, showing as he proceeds that the economies of business organization have a limit beyond which greater intensity of organization becomes uneconomical and unprofitable. This principle he demonstrates by "facts disclosing such hostility to colossal aggregation of work and workers, as to stand of themselves as a vehement protest against undue concentration."

He is equally happy in his arguments and conclusions relative to the underlying principle of competition. "Competition, free and unhampered," he says, "would so affect all industrial pursuits as to make them yield the same ratio of profit in proportion to the labor, skill and capital employed. . . . With unhampered competition rewards would

be equalized with earnings." Nothing could be better.

Nor has the author arrived at these sound conclusions by accident, as the following comparison of competition and monopoly clearly shows: "Monopoly—and exaction, overproduction, industrial depression, wasteful development, penury, hardship and crime. Competition—and equalizing of profits, a just reward as to earnings, consumption at par with production, continued industry, general progress, universal plenty, happiness and peace." The statement could not be improved.

What, then, is the author's plan for restoring the competitive conditions he enumerates? We are ready to hear him urge unhampered competition. But no. It is more restriction, which really implies more monopoly. He would use taxation—which he describes correctly as an economic regulator—to interfere with freedom of business organization.

Probably Pennsylvania is the only State in the Union out of which could have come the inversion of ideas which is relied upon to support this conclusion. The author, as a true Pennsylvanian, adopts the postulate that the protective tariff saves us from foreign monopoly. He then manufactures the correlative postulate that a graduated tax against organization beyond some point of intensity to be ascertained by experiment would save us from home monopoly. It is on the basis of these two amazing economic postulates that he concludes that unhampered competition can be secured by maintaining the tariff against the coming in of foreign goods to compete with home goods, and adding a business tax, graduated according to value of plant, to prevent trust goods at home from competing with non-trust goods!

It seems to us that the author must either abandon his premise, the equalizing influences of competition, which we believe to be sound, or else his conclusion, the equalizing influence of tariffs in imports and taxes on home plants, which we believe to be unsound. If, as Mr. Marshall says, over-intensity of organization becomes unprofitable under unhampered competition, he needs not to tax this overorganization. To do so is to prevent efficient organization, if you underestimate the point at which unprofitableness begins; and it is supererogatory otherwise. And if, as Mr. Marshall also says, competition free and unhampered would equalize rewards with earnings, it is not restriction upon any one, but general freedom to compete, that is requisite.

The missing thought in Mr Marshall's processes is evidently this, that if government gives special privileges to any business, the privilege should be withdrawn if possible, and if not possible it should be taxed to death. It is not foreign monopoly but home monopoly that ever makes imports prejudicial to home

production; it is not over-organization, it is laws conferring privileges that make home trusts injurious to home industry.

L. F. P.

THE DEMOCRACY OF RELIGION.

The spirit of Robert Whitaker's "My Country and Other Verse" (San Francisco: The James H. Barry Company) is indicated by the concluding lines of "Loyalty" on page 11:

Yet never nation has grown great and free
But by the grace of an unfearing few,
Whose love of country has not dulled their
sight

To larger love of the eternal right.

They are the verses of an optimist who has hewed his way out of pessimistic moods and knows the difference between optimism and frivolity. What a true story of life, the moral of which is too little appreciated, is told in this one stanza:

It used to cloud the sunshine
In my most hopeful mood,
To see the folly of the wise,
The badness of the good.
But now when I am bluest
It almost makes me glad,
To note the wisdom of the fool,
The goodness of the bad.

Of modern life, he says—

It isn't what it ought to be,
Yet I am bound to say,
Whenever I read history,
I'm glad I live to-day.

And even if to-morrow
Be a better day than this,
And I was born too early
To enjoy earth's rarest bliss,
I'll do my best to hasten on
The age of dream and lay,
And, when the battle's sorest, sing
"I'm glad I live to-day."

And that is no fool's song, for the poet knows what it truly means to be willing to live to-day. He tells it in his verses on "Courage:"

'Tis no trifling thing to die
As one should,
But to face life's sting and smart
Day by day,
And to play the hero's part
All the way,
Takes a stronger, braver heart,
So I say.

"The Scorned Prophet," a series of poems included in the volume, is a noble plea for "that simple, practical, unselfish love toward God and toward man wherein is the substance of the body of Jesus," and which the author declares has been overshadowed in every church by "ritualism, traditionalism and mammonism, which are the essence of the Pharisaism that crucified the Christ." Reverently but vigorously he holds a mirror up to the churches which boldly attack little sinners while shielding big ones:

All wrong that is in disrepute,
Or draws men from thy fold,
Essays in vain to make thee mute,
Or blow thy anger cold.
But larger ills laugh loud at thee,
And buy thy proudest pews.

Nor is it alone at the discrimination between sinners that the poet aims his