

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

been so widely circulated, and if it were not typical of a whole class of cases in which the Japanese are misjudged on the basis of a single incident or a solitary fact.

A. L. G.



God, what a world!—if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood.

—Ella Wheeler Wilcox.



Some plain people were accosted by a party of patriots.

"Look!" cried the patriots. "The country is in danger. Pray put your shoulders to the wheel and save it."

The plain people did as they were bidden, after which they examined, with more attention, the mechanism of the wheel and its peculiar construction.

"Why, it's only the wheel of a bandwagon!" they exclaimed, in considerable disgust, while the laughter of the patriots, muffled only by their sleeves, could be heard in the distance.—Puck.



"Black sheep, black sheep, you're blocking up the road!

Don't you know your crinkly fleece would be a heavy load?" . . .

"But, Mister Teddy, stop a bit; you needed us before."

"Times have changed, oh, black sheep, and I need your masters more!"

—Stanley Quinn in Puck.



Howell—"Does he take things philosophically?"

Powell—"Yes, but he doesn't part with them philosophically."—Woman's Home Companion.

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