

ories, in the achievement of Commodore Perry. Perry took a few ships and guns, and "persuaded" Japan that it would be a good thing for the Island Kingdom to trade with foreigners. This certainly was great. We felt elated to think that we had been instrumental in opening the Japanese to the light. The Japs—curious folks, those Japs—did not want a western exposure, but, goodness me, what rights have Japs and children? Somehow I can't help wondering if sauce for the goose is really sauce for the gander; which, when interpreted in less philosophic language, means this: If it was a good thing for the United States to open the ports of Japan with gunboats, why wouldn't it be a good thing for some foreign power—but I am no Patrick Henry and dare not express my thoughts for fear of the cry of "Treason."

I am told, and have no valid reason for doubt, that it's much easier to carry on navigation when the water is smooth than when the wind piles the waves mountains high. This leads me to believe that the distribution of commodities could be accomplished much more advantageously if the tariff wave lost the support of the selfish wind. The weather man tells me that fair weather is just coming 'round the bend.

THOMAS DREIER.

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### ANDREW CARNEGIE ON THE BLESSINGS OF FREE TRADE.

From His Work on "Triumphant Democracy."\*

Besides the rivers, the great lakes of America, estimated to contain one-third of all the fresh water in the world, are another important element in aid of consolidation. A ship sailing from any part of the world may discharge its cargo at Chicago in the northwest, a thousand miles inland. The Mississippi and its tributaries traverse the great western basin, a million and a quarter square miles in extent, and furnish an internal navigable system of twenty thousand miles. A steamer starting from Pittsburgh in Pennsylvania, four hundred and fifty miles inland from New York, and two thousand from the mouth of the Mississippi, passing through these water highways, and returning to its starting place at that smoky metropolis of iron and steel, will sail a distance much greater than round the world. Nor will it in all its course be stopped by any government official, or be taxed by any tariff. The flag it carries will ensure free passage for ship and cargo, unimpeded by any fiscal charge whatever, for the whole continent enjoys the blessings of absolute freedom of intercourse among the citizens. In estimating the influences which promote the consolidation of the people much weight must be given to this cause. Fifty-six millions of people,

occupying an area which includes climatic differences so great that everything necessary for the wants of man can be readily produced, exchange their products without inspection or charge. Truly here is the most magnificent exhibition of free trade which the world has ever seen. It would be difficult to set bounds to the beneficial effects of the wise provision of the national Constitution which guarantees to every member of the vast confederacy the blessings of unrestricted commercial intercourse.

Not only from an economical point of view, but from the higher standpoint of its bearing upon the unity and brotherhood of the people, this unrestricted freedom of trade must rank as one of the most potent agencies for the preservation of the Union. Were each of the thirty-eight States of the American continent to tax the products of the others we should soon see the dissolution of the great Republic into thirty-eight warring factions. If any one doubts that free trade carries peace in its train let him study the internal free trade system of America.

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### UNREPORTED SOCRATICS.

Socrates Discourses on Taxes. Unearthed by T. K. Hedrick for the St. Louis Mirror.

Flatulus, the Sophist, a very poor person (he was not sufficiently skilled in Sophistry to grow wealthy by it) often affected to rejoice in his poverty, the advantages of which he frequently extolled. "Behold," he exclaimed one day to Socrates, "how kindly deal the gods with the propertyless man! Having none, he is in no uneasiness lest it be taken away from him, and the state gives protection to his life and limb. And the state is maintained by taxation of the rich, so that, after all, the poor are guarded and nurtured by the wealthy. I, though paying no taxes, enjoy all the benefits of an enlightened civilization, at the expense of those who have means."

"Fortunate indeed are the poor," rejoined Socrates, "if they enjoy all the advantages you mention. But tell me, Flatulus, since you cite yourself as an example of the blessings of poverty, are you at no expense for food or raiment or shelter?"

"That I am!" answered the Sophist, "and a precious price I pay for them, too. But upon none of these things do I pay a tax."

"And yet," remarked Socrates, "these things represent wealth, and all wealth is taxed. Do the purveyors thereof, pay taxes upon what you use, think you, Flatulus?"

"Surely," replied Flatulus. "The producer, the manufacturer, the landlord—all owners of wealth pay taxes."

"But suppose you were a manufacturer of

\*Chapter 1, pp. 14-16. Chas. Scribner's Sons, 1888.

clothing," said Socrates, "and bought wool from a herder; would you or he pay the taxes upon it?"

"Why he would pay the tax upon the sheep," answered Flatulus, "while I would pay the tax upon the finished product."

"And the merchant to whom you sold the cloth, would he pay a tax?"

"Certainly; he would be taxed for the privilege of dealing in wool, and for the amount of stock he carried."

"So that you would each pay a tax; be fined by the government, for your labor in adding to the general wealth?"

"Yes, I suppose so. Somebody must support the state, and who should it be but the owners of wealth?"

"It should be the owners of wealth. But are you sure that they do it? Would not the herder of sheep figure in the tax upon them as a part of the cost of raising them, and add it to the price he asked you as a manufacturer?"

"Perhaps so. Indeed it seems reasonable to suppose so."

"And you, as a manufacturer, would you not add to what the wool cost you, your taxes upon it, and also your rentals and expense for labor? Could you derive a profit from your business otherwise?"

"As a prudent man I would be compelled to do this."

"And would not the merchant add to the price he charges the consumer, all that he had to pay you, as well as his own taxes and expense for labor, rent and what not?"

"Yes, he would be compelled to do so. Else there would be no incentive for him to continue in business."

"So that in buying cloth you, as a consumer, pay the herder's, the manufacturer's, the merchant's taxes, as well as their rentals and expense for labor. You also pay them a reasonable profit, which represents their wages, but this and the original cost of the material you use is comparatively small. Also you pay your landlord's taxes, in your rent, and your butcher's and baker's taxes and rents. In fact, it is the purveyors and owners of wealth who escape taxation, for they shoulder the entire burden upon you, the consumer. It appears, then, that you are entitled to what nurturing you receive at the hands of the state. You are its mainstay."

Whereat Flatulus exclaimed: "Alas, you rob poverty of its only consolation—ignorance!" and proceeded to join the cabal that accused Socrates of seditious utterances.

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The irresistible high handshake chanced to meet the immovable low handshake.

Whereupon they gave each other the cold shake and passed on.—Chicago Tribune.

## THE DES MOINES PLAN AT WORK.

From the Report of a Committee of the Alpena (Mich.) Chamber of Commerce, as Published in the Saginaw News of March 6, 1909

The citizens of Alpena now have under consideration the adoption of the Des Moines plan of commission government. In order to acquire definite knowledge of the workings of this form of government and to present the information at the disposal of the people of Alpena, that they might move intelligently in the matter, a committee of the Alpena Chamber of Commerce was appointed to make a special study of the commission administration. The report of this committee, which is signed by W. B. Roberson, chairman, J. Charles Wood and J. J. Potter, is a highly interesting document and presents such a complete and intelligent survey of commission government that The News prints the report in full:

"Your committee appointed to investigate the commission form of city government beg to report as follows: We have made a rather exhaustive study of the subject in most of the cities where this form of city government is in vogue. We, however, will confine our report mainly to the so-called 'Galveston' and 'Des Moines' plans, inasmuch as practically all of the cities in this country operating under this form of municipal government have adopted the plans in vogue in either one of the above mentioned cities. . . .

"Strictly speaking, the so-called 'Commission' is not a commission in any sense of the word, but is a city council elected at large, ward lines being eliminated. The usual number of councilmen under this system is five, one of whom is mayor. The term of office in each case is two years. . . . The effect of these provisions [and others which the committee enumerates] is to establish the first fundamental principle upon which the commission form of city government is based, viz.: the concentration of responsibility upon a small body of men and the direct responsibility of each individual of the council to the people through a department.

"At this point the two kinds of commission government—namely, Galveston and Des Moines—diverge. Under the Galveston plan, as operated in Leavenworth, there are no express provisions for safeguarding the interests of the taxpayer other than under the usual form of city government; while under the Des Moines plan there are five eminent safeguards provided which establish the second fundamental principle—namely, the expression of the public will in fixing the responsibility. The five safeguards referred to are: . . . The recall. . . . The initiative. . . . The referendum. . . . All appointive officers and employes of the city with certain specific exceptions must pass a satisfactory examination before they are entitled