

helpful message which the author brings. How can there be when he is saying the old truths that selfishness is at the bottom of our being worried and ill at ease, and that the man who believes in God and seeks first the wide Universal Peace does not worry or fret?

Toward the end of the book there is a new and important note for a work of this kind. It is where the author deals with the social and economic unrest which affects all of us, more or less. He well shows how the general feeling of uneasiness arising from wrong economic conditions enters into the life and habits of the individual, creating antagonisms and destroying harmony.

J. H. DILLARD.



## PROBLEMS OF NEW CHINA.

**The Changing Chinese.** By Edward Alsworth Ross.  
Published by The Century Co., New York.

We may not judge of the Orient by Western standards of conventional morality, but the nations of the Orient are nations of men and women living in communities with community problems to settle just as are the Western nations. To them, therefore, we may apply what is far more fundamental than standards of so-called morality differing with clime and language,—we may apply the basic rules of economics, seeking through these rules for cause and effect. Sufficiently seldom is it done, however, amid many books each year on Oriental countries. Professor Edward Alsworth Ross, of the University of Wisconsin (favorably noted for the clear minds in its economic department), has given us a volume on "The Changing Chinese," which is in many ways a notable contribution towards our better understanding of the ferment now boiling in the heart of China.

This book is an attempt to understand China through an intelligent application to her troubles and her needs of the now better understood rules of economics. In an early chapter the key-note is struck. Hastily rehearsing a number of causes given in China and elsewhere for the lack of originality and inventiveness in the Chinese of today as contrasted with the abilities of their forefathers, Professor Ross states that to him "it seems more likely that the Chinese intellect is sterile because of the state of the social mind." (The italics are his own.)

Then he shows clearly in many a vivid description, many a striking narrative passage, how utterly lacking is this great Empire of the Orient in any sort of a Civic Conscience. The family is the great unit, but once outside the bonds of family all human fellowship of interest seems to cease. Private right is everything, public rights, the rights of the Other Man, do not seem to exist at all. Public Spirit is lacking, and the fanaticism of religion is all that binds the communities

together. Cleverly and logically Prof. Ross shows the difficulty in awakening a nation to modern thought where the Civic Mind is lacking. And the danger of the awakening is clear to him also.

He sees the bright young men of China turning from the ideals of their own religion, bent on acquiring the superficialities of Western mechanical advance without an understanding of the Western standards of civic morality. This to him is the one field for Western missionary endeavor, the attempt to instill, not creeds and sectarian doctrines, but the principles of the Golden Rule, and to show wherein all true religious teaching of any creed, meets.

Another terrible drag on China is the position of her women, Professor Ross asserts. Along this line the new spirit now awakening in the Celestial Empire is full of interest and fraught with hope for the future. With the revolt against foot-binding among the modern-thinking men and women in China, must come the revolt against all that foot-binding symbolizes. The confining of woman to the home so closely and unintelligently that she has "forgotten how to make a home"; the utter barrenness of all social intercourse where the sexes are so completely segregated, have in Professor Ross's opinions made potentially for much of the mental and physical deterioration of the Chinese of today. His reasoning is clear, his arguments convincing.

In one respect, however, this clear-sighted economist fails to explain the terrible poverty of the Chinese masses. He claims that it is not due to the system of land tenure, as most Chinese farmers own their own little plot of land rent free. But in a later chapter he tells of the aversion of the "upper classes" to work of all kinds, tells of the pitiful attempts of even the hard-worked coolie to pretend he is a gentleman of leisure when he has earned a few pence more than usual; he tells of the long finger nails which are the badge of freedom from labor. Now, where a large class refuses to work in any way, refuses to render service to the community, and yet it is this very class that lives in luxury—may not this be an explanation of the heart rending poverty of untold uncounted millions? This, and not altogether a too great pressure of population against the producing power of the soil, as Professor Ross seems to imply? How does one class live in luxury except from the labor of the others?

But apart from this little indefiniteness in the train of economic reasoning the book is one of intense interest. It should be read by all who are earnestly striving to understand the problems that confront civilization today.

GRACE ISABEL COLBRON.



Laws grind the poor, and rich men rule the law.—  
Goldsmith.