

lic square yonder, and sit on a bench under those elms and talk together, the three of us."

"I should like that," she told him, "but you must finish your meal, and I will wait over there."

"Madam," said the young school teacher, "according to its sign this restaurant is open day and night. There will be many more oysters later. My mother and sisters would be grieved, believe me, if they thought that we could keep you waiting like that." He paid for the untouched oysters, and the three went out together to the elms.

"There," as Roberts afterwards said, "We introduced ourselves to each other, and then the Woman who asks Questions told us more of her views, and how she came to take them up so hard. She had suffered even more than is usual in life from the petty and bewildering prevarications, concealments and dishonesties of those who were closely related to her. She was high-minded, and intensely loyal to her ideals of truth, but with all her abilities and really good education, she had not even the smallest gleam of humor, and practically no sense of proportion. She was desperately and painfully literal. So pathetic and yet so terrible a social reformer we had never before met with. And still we somewhat helped the situation; and then we went back, and had two plates of oysters apiece."

"What on earth could you and the other teacher say to that foolish woman?" asked the man to whom this last was told.

"We tried to show her that much of what she bore witness against was unimportant, and a thing to laugh at. She said she couldn't laugh at anything of the sort. Then we showed her the importance of concentration, and as we found she could really write very able articles—she showed us several—we told the proofreader story."

"What was that?"

"O! just about an old proofreader on a big newspaper who had the inside and was a tremendous student and worker. He pointed out by letter the next day every error of fact in the previous issue."

"Over his own name?"

"No, over an assumed name. And he became a terror, a wonder, a walking pestilence of fact-speaking. But we didn't tell her that. We showed her how she could give up all the lesser lines of her work, and center herself on letters to the newspapers, and articles and pamphlets, correcting every misstatement of facts that could be proven by quoted authorities. We urged her to sign the big and important ones with her own name, and the little ones 'Truthseeker' or 'Veritas.' So we left her, somewhat modified, and greatly encouraged."

"When this matter gets out," said the listener, "you will be slammed by every newspaper in the Sacramento Valley!" She has begun it already. And she does it very well indeed. When she finds

a glaring error in a newspaper article, and the editor doesn't wish to take it back, 'Veritas' just sends it to the rival sheet, with a scorching little footnote."

"Tell those editors," responded Roberts, "that if they will thank her, and then send her lots of novels to cut to pieces in their review columns, she may develop into a famous critic, and let up on the rest of it."

"Not novels," said the young school teacher, who had heard all this. "Tell them to let her review histories, and every sort of so-called fact-books, especially those that we use in public schools and other institutions of learning. Thus she will have much happiness and great fame."

CHARLES HOWARD SHINN.

BOOKS

THE GIFT OF SLEEP.

The Gift of Sleep. By Bolton Hall. Published by Moffat, Yard & Co., New York.

Although Mr. Hall tells many good and beautiful things about sleep, the best thing he tells us about it is that we ought not to worry if we do not get it. "The fact," he says, "that we confound rest and sleep makes us regard wakefulness as an evil." The popular notion that all of us need eight hours is sheer nonsense. One man may need less than another, and may need less at one time of his life than at another time. "Sleep," says the author, "is a natural need, and, like any other natural need, varies in degree in different persons. . . . Drowsiness is a sign that we ought to sleep, just as hunger is a sign that we ought to eat. Natural wakefulness means that we ought not to sleep. . . . We are slowly learning that there is no need or function of the body or of the mind that is exactly the same in all individuals, or that is always the same even in the same individual." Napoleon, Frederick of Prussia, and Richard Baxter were satisfied with four hours of sleep, and the author says that Paul Leicester Ford told him that he found four hours enough. Bishop Taylor is cited as believing in three hours, and I have somewhere read that Helmholtz predicted that with the great improvement in artificial light men would come to two hours of sleep.

However, the author gives us in this book many wise suggestions about going to sleep, some physical, such as deep breathing, and some spiritual, such as peace of mind. Much of the book deals with the ideas of harmony, peace, and rest, tells how we may attain these blessings, and so becomes a sort of philosophy of life. The reader is in danger of suspecting that some of the sermons might have been condensed into one, for there is nothing startlingly new in the wise and

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.