

had had left him, and those who had opportunities to throw his way were prejudiced against him. He struggled along for a few years under a burden. His family was socially neglected and finally he left the city, and I never have heard what became of him.

As for the franchise itself, our stock immediately went up thirty points. We increased our capital and took in the old Citizens' Company, thus increasing our lines and earnings. But the contest had been a costly one. The people had become aroused on the question as never before. It became apparent that we could not trust ourselves with open and direct primaries, as they were likely to result in the nomination of men upon whom we could not rely. We had to retain the convention system of nomination, as well as control the Republican party, and, if possible, both parties. Moreover, the growing hostility of the city made it apparent that we must protect ourselves in the State. It was necessary to extend our influence to the legislature, for there was constant danger that our taxes would be increased, the fares reduced, or striking legislation of some sort worked through the Council, that would imperil our interests.

(To be continued.)

## BOOKS

### BRYAN'S COMPARISON OF THE UNITED STATES WITH CHINA.

Letters to a Chinese Official. Being a Western View of Eastern Civilization. By William Jennings Bryan. Published by McClure, Phillips & Co., New York. For sale by The Public Publishing Co., Chicago. Price, 50 cents (postage, 6 cents).

It is fortunate that Mr. Bryan mistook Lowes Dickinson's clever satire on Occidental civilization, published in England as "Letters from John Chinaman" and reproduced in the United States as "Letters from a Chinese Official," for a veritable Eastern view of Western life. The mistake was made by many others, so delicate was Dickinson's literary touch, among the victims being *The Public* (vol. vii, pp. 414, 607); but in Bryan it aroused an impulse which has given us one of the most interesting and judicial of racial comparisons. It is doubtful if even his pen could have produced so fine an essay had he been conscious of replying to an English satire upon instead of a Chinese indictment of our civilization.

A man of less judicial mind than Mr. Bryan might have made more cutting thrusts at the Chinese in replying to the mythical Chinese official; for Lowes Dickinson, intending not to describe Chinese civilization with accuracy but to satirize that of his own race, naturally exaggerated the virtues and minimized the vices of China, as any satirist would have done with the nation or race, actual or mythical, which he had adopted for the contrasts he needed. Mr. Bryan takes some advantage of this,—unconsciously of course, for he supposed he was replying to a patriotic Chinese official,—when he writes, "You hold up the best that you can find in your country (or even better than you can find), and comparing it with the worst that you can find in Christian

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## Letters from a Chinese Official

Being an Eastern View of Western Civilization

By

DR. G. LOWES DICKINSON

16mo, boards, 100 pages, 50 cents (postage 6 cents)

This little book was published anonymously, and almost immediately attracted widespread attention throughout England and America, being generally considered the strongest criticism ever written of Occidental civilization from the view-point of the Oriental. The author so effectually put himself mentally in the place of the Oriental, that the book was widely accepted for what it purported to be, a statement by an educated Chinaman, but it is now acknowledged to be the work of Dr. G. Lowes Dickinson, of England, a distinguished classical scholar, author of "A Modern Symposium," "The Greek View of Life," and "Religion: a criticism and a forecast."

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countries, you boast in a holler-than-thou spirit, of superiority." But the feeling, strong as it must have been, that he was dealing with an unfair critic has not tempted Mr. Bryan into any unfairness in reply.

Good use is made by him of the satirist's statement that the Chinese "do not care to amass wealth." They "show as much avarice as can be found among any other people," he writes, and thereby brings out the really vital fact that Chinamen are simply men like other men, with whom the root of all evil is that love of money which in its essence is love of dominion and in its effect is power. But Mr. Bryan does not effectively answer Mr. Dickinson's contention that increase of wealth is not necessarily good in itself, but that "everything depends upon the way in which the wealth is distributed and on its effect on the moral character of the nation." While all that he says in this connection of the civilizing possibilities of labor-saving machinery is true, he does not show that labor-saving machinery has improved the condition of workers who have only their work to offer in exchange for necessaries. This quotation which he makes from the card on the model of the first sewing machine in the patent office illustrates the point:

"Mine are sinews superhuman,  
Ribs of brass and nerves of steel;  
I'm the Iron Needle Woman,  
Born to toll but not to feel."

Does not the experience of half a century with the "Iron Needle Woman" find the sewing woman of to-day as badly off as the sewing woman in Hood's "Song of the Shirt"?

This, however, is the only point at which Mr. Bryan seems to us to be open to the same criticism that he makes of the "Chinese official," unless it may be when he says "there is no child so poor that it may not enter school, supported by public taxation, and continue its studies until it has completed a course that includes not only the rudiments of instruction but the sciences, the languages and technical knowledge." Should Lowes Dickinson again play in the role of a "Chinese official," he might answer Mr. Bryan here that while all the advantages the latter names are indeed nominally open to American children, yet that it can hardly be said that our civilization holds those advantages open in fact, when 90 per cent. of the public school children of cities have to abandon school and go to work to earn a niggardly living, before they are qualified to enter high school.

In the moral sphere of his subject, and the economic in its broader generalizations, Mr. Bryan's monograph is illuminating and inspiring. In his analysis of trade, for instance, as in his analysis of the general principles of other labor-saving devices, he is splendid in expression and straight as a marksman's arrow in his aim. That is true also of this definition he offers of civilization: "The harmonious development of the human race, physically, mentally and morally—not the development of all along one line or the development of a few along all lines, but the full and well rounded development of all in body, mind and heart." Lowes Dickinson would have accomplished a worthy life's work if he had never done anything more than to inspire a man of Bryan's far reaching influence to publish that definition of a

**William J. Bryan has written an important new book, which is now ready for delivery.**

## Letters to a Chinese Official

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By

**WILLIAM JENNINGS BRYAN**

16mo, boards, 100 pages, 50 cents  
(postage, 6 cents)

The story of the writing of this book has a peculiar interest of its own. While Mr. Bryan was in China there was brought to his attention a famous but anonymous volume which had attracted great attention both in England and America—"Letters from a Chinese Official"—in which the ideals and state of civilization of the Western World were criticized from an Oriental point of view and in comparison with Chinese standards.

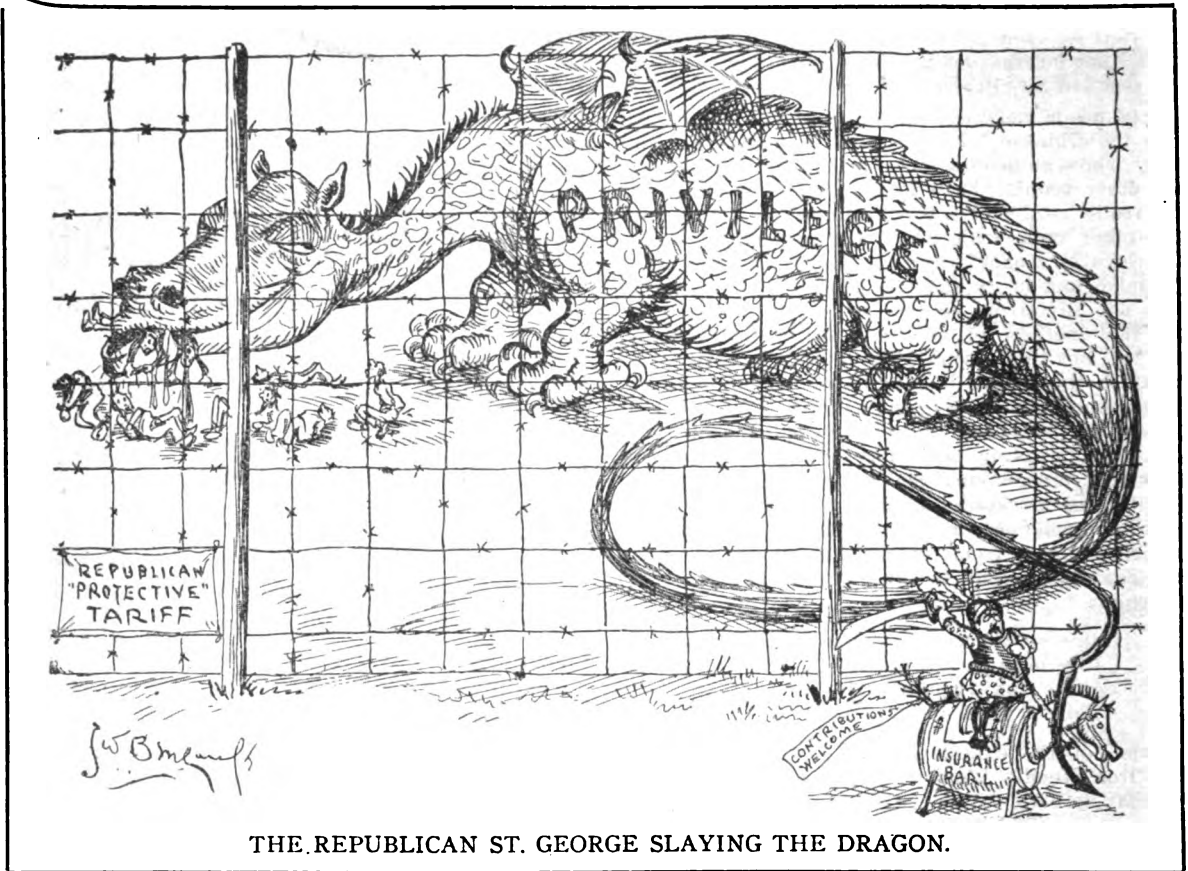
Mr. Bryan read it, and because he felt that the case against his own race was overstated, and too glowing a picture was painted of the condition of affairs in the Celestial Empire, he sat down in an interval on ship-board and wrote a reply, sending it to this country from Suez, Egypt.

Mr. Bryan's book is more than a mere reply to another book. It is a glowing confession of faith in the ideals and purposes of our race, and more particularly those of the American people. It is a statement of the grounds of his own patriotism, and is permeated with a spirit of wise and serene optimism.

After his book was sent to this country, Mr. Bryan learned that "Letters From a Chinese Official" was the work, not of a Chinaman, but of a distinguished Englishman, Dr. G. Lowes Dickinson, from material furnished by a Chinaman. Mr. Bryan refers to this fact in the preface to his book.

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THE REPUBLICAN ST. GEORGE SLAYING THE DRAGON.

really glorious civilization,—one worth working for, dying for, living for.

One part of this monograph is peculiarly valuable. We allude to the comparison of the Golden Rule with the Confucian formula: "What you do not want done to yourself, do not do to others." These two precepts, often confused as identical, are rightly treated by Mr. Bryan as widely apart. "The man who obeys Confucius," he writes, "will do no harm, and that is something . . . but the man who does good is vastly superior to the merely harmless man." It is perhaps needless to say that in elaborating this profoundly spiritual thought Mr. Bryan is both eloquent and convincing.

The same thought finds picturesque expression in this defense which he makes of the man or the country with a mission: "There is an old saying, 'Beware of the man with a mission.' And why beware? Because the man with a mission is in earnest; he has a purpose and he accomplishes it. He may in his zeal be led into error—he may even do injustice, but he acts. The man without a mission—well, if he has no mission at all, he is not a man. Without a mission man is simply an animal, content to eat and drink and die. . . . I do not know that I can better describe the having of a mission than to compare it with life as we see it in the fields. The grain of corn is planted in the earth; the rain moistens the ground about it; the rays of the sun, warming the soil as they pass through it, touch

the heart of this grain of corn and seem to say: 'Awake! Awake! Bestir yourself! The people are hungry and you must feed them.' The spark of life within it responds and, swelling with its great purpose, it bursts its walls. It sends its roots down into the ground, even though the ground may be at first unyielding; it sends its tiny shoots up toward the light, even though it must push aside the clods to do so. The air may sometimes be too cool to be pleasant, the wind may be too rude to be enjoyable, and the sun that bade it rise may become too warm to be comfortable, but amid all these trials and vicissitudes it grows until, in the autumn, the stalk turns its withered face to the orb of day and holds out the full-grown ears of corn as if to say, 'Here is the food for which you asked; my work is done; now let me sleep.' Man, like the seed, may for a time seem dead, but amid the cares and crying needs of the world, he must feel not only that there is work to be done but that there is work which he above all others must perform; and just in proportion as he responds to the call and expends himself in making some contribution to the world, he justifies his presence in it."

By such high ideals is Mr. Bryan's little book inspired. Were our Republic true to them, there would be no call for satirists like Dickinson; but to the satirist we may be grateful since he has drawn forth so eloquent a plea for their recognition.