

The pledge is very fairly as well as very ingeniously worded. A doctor whose livelihood depends upon his practise might well shrink from entering upon an obligation which he might find left him isolated. To say, however, that he is willing to run the risks of refusing work under the act if others will stand by him is a very different matter. And here we may remark that the number, 23,000, is not taken at haphazard. It is calculated that at the very least 8,000 doctors will be required to work the insurance scheme. Therefore if 23,000 of the medical men of the country agree to stand together in not working it, the act can not possibly be put into successful operation. The result of *The Practitioner's* second move will, we take it, not be announced before these pages have gone to press, but we shall be very much surprised if the second voting does not correspond with the first. If it does, and some 23,000 doctors are pledged not to take service under the act, the doctors will have done what, in our opinion, the Lords ought to have done: they will have secured a period of delay in which just and reasonable terms can be made with the profession as a whole, and any attempt to take the doctors in detail defeated.

Before we leave the subject we must point out one or two misapprehensions which have arisen, or are likely to arise, in the public mind in regard to the movement. In the first place the public must not suppose that the doctors are threatening to withhold medical advice from the poor or from the sick, the injured or the dying, until they have got their terms. Nothing in the nature of a refusal of their services is threatened or is contemplated by the doctors. They merely say that they will not enter into the special and peculiar contracts which they will be required to make under the act if they are to obtain its so-called benefits. The result will only be that medical attendance on the poor will go on exactly as it is going on at this moment. The poor and the artisans will be looked after by the doctors in the future just as they have been looked after by the doctors in the past and are being looked after now. There is not the slightest ground for the suggestion that the doctors are trying to ex-

tort terms by a strike or are doing anything which would disgrace the most humane and the most self-sacrificing of all the professions. As before, they will do what no other profession does: give an immense amount of gratuitous service, not because they like doing work without being paid any more than other men, but because it is their honorable tradition to relieve suffering first and consider the question of payment afterwards—to let the sick and the injured have medical aid gratis or for some derisory remuneration rather than that men and women should suffer when that suffering can be relieved. That noble attitude can, and will, be maintained perfectly well even if the doctors refrain from signing the unfair contracts which will be presented for their signature under the act. The doctors are not proposing to strike or to put an end to any existing contract, but merely to refuse to make new ones which they consider unfair. In truth, the language that has been used about the strike of the doctors, even by the doctors themselves, is chiefly misleading rhetoric. There is no analogy whatever between the action of the medical profession and that of strikers in the great majority of cases. The doctors are not demanding higher fees and better conditions of work than they get at present, but are merely refusing to accept what they are confident will turn out to be lower fees and worse conditions of work.—*The Spectator*.

#### SCIENTIFIC BOOKS

*The Changing Chinese, Oriental and Western Cultures in China.* By EDWARD ALSWORTH ROSS, Ph.D., LL.D., Professor of Sociology in the University of Wisconsin. New York, The Century Co. 1911. 8°. Pp. xvi + 356. Price \$2.40, postage 18 cents.

Almost on the day that the great Chinese insurrection broke out, this book emerged from the press. The coincidence is at least fortunate from whatever point of view one sees it. The book is not exactly a prophecy, and it is still too early to speak of the fulfilment of any one's prophecy. But the reader of the book will be put in possession of facts

and information that will greatly aid him in his efforts to account for the events of to-day.

It is well known that Dr. Ross spent many months in 1910 traveling through China. He went for the express purpose of studying the sociology of China, and although the numerous authors of recent books on the celestial empire have usually had a much longer experience in that country than Dr. Ross, still they have not for the most part gone there for a specific purpose, and their accounts are more or less incidental to other objects that called them there. None of them, so far as I am aware, are professional sociologists, and their observations are chiefly centered on political affairs. Of course they treat social matters too, but only from the ordinary standpoint, and not in a systematic and scientific way. Dr. Ross's equipment for observing social phenomena enabled him to see more in a few months than some would see in many years. It also enabled him to interpret facts in the light of a great store of scientific knowledge of human society in general. Whatever he observed he instantly saw the full meaning of, and was thus able to correlate oriental with occidental conditions. The entire history of the western world was at his command, and by this means he could locate China in its proper part of the historic panorama. Instead of considering the Chinese such a strange people as most observers do, because they are unlike ourselves, he simply ran his eye back along the path of European history till he found the epoch at which Europeans were what the Chinese are now. He found it in the middle ages, and he says:

Not that there is anything queer in the working of the Oriental brain. Not in the least. Their popular thought is unripe, that is all. The bulk of the Chinese match up well with our forefathers between the fourteenth and seventeenth centuries. For in the Middle Ages white men were just as haphazard, casual and uncritical as are the yellow men to-day. They looked for "signs and wonders in the heavens" and trembled at comets. They held that blood-root, on account of its red juice, must be a blood purifier; liverwort, having a liver-

shaped leaf, will cure liver disease; eyebright, being marked with a spot like an eye, is good for eye troubles; and so on. They fasted, exorcized demons, burned witches, trusted talismans, paraded sacred images, wore relics of the saints, sought the king's touch to cure scrofula, marched in religious processions to bring change of weather and hung consecrated bells in steeples to ward off lightning. It was the rise of the natural sciences that cleared the fog from the European brain. In the building of astronomy, physics, chemistry and physiology were wrought out certain methods—observation, measurement, trial and error, experiment—which were as helpful for practical life as for science. For a method that connects cause and effect may also light up the relation between effort and result (pp. 315-316).

In some things the Chinese would seem to belong to a still earlier stage in the development of Caucasian peoples, for the absence of chimneys and glass windows carries us back to the first century of our era. They were unknown to antiquity, but were found in the ruins of Pompeii, which was buried in the year 79 A.D. In their apparent ignorance of the value of milk as food the Chinese go all the way back to the Homeric period.

One of the most important points brought out by Dr. Ross, known of course to others, but little emphasized, is the astonishing confirmation that China furnishes of the great "principle of population" of Malthus. Nearly all the woes that China suffers are due directly or indirectly to the operation of this principle, and we may say, secondarily, to its ignorance of it. We thus read:

For a grinding mass poverty that can not be matched in the Occident there remains but one general cause, namely, *the crowding of population upon the means of subsistence*. Why this people should so behave more than other peoples, why this gifted race should so recklessly multiply as to condemn itself to a sordid struggle for a bare existence can be understood only when one understands the constitution of the Chinese family (p. 96). . . . For adults over-population not only spells privation and drudgery, but it means a life averaging about fifteen years shorter than ours. Small wonder, indeed, for in some places human beings are so thick the earth is literally foul from them. Unwittingly they poison the ground,

they poison the water, they poison the air, they poison the growing crops (p. 104). . . . Here are a people with standards, unquestionably civilized—peaceable, industrious, filial, polite, faithful to their contracts, heedful of the rights of others. Yet their lives are dreary and squalid, for most of their margins have been swept into the hopper for the production of population. Two coarse blue cotton garments clothe them. In summer the children go naked and the men strip to the waist. Thatched mud hut, no chimney, smoke-blackened walls, unglazed windows, rude unpainted stools, a grimy table, a dirt floor where the pig and the fowls dispute for scraps, for bed a mud *kang* with a frazzled mat on it. No woods, grass, nor flowers; no wood floors, carpets, curtains, wall-paper, table-cloths nor ornaments; no books, pictures, newspapers nor musical instruments; no sports nor amusements, few festivals or social gatherings. But everywhere children, naked, sprawling, squirming, crawling, tumbling in the dust—the one possession of which the poorest family has an abundance, and to which other possessions and interests are fanatically sacrificed (pp. 104–105). . . . Utility reigns supreme; and all it comes to is to feed a dirty, sordid, opium-sodden people living in hovels, wearing coarse, faded blue garments, crippling their women by foot-binding, and letting their boys and girls run about filthy and naked! No music, art, books, poetry, worship, refined association, allure of children, charm of women or glory of young manhood in its strength. No discussions, no politics, no heed to events in the great world. Life on a low plane, the prey of petty cares and mean anxieties. Infinite diligence, great cleverness and ingenuity, abundance of foresight and thrift, few destructive passions; still, a life that is dreary and depressing to look upon (p. 287).

Such is the picture. It is this enormous pressure of population that has so reduced the standard of living, and that makes the Chinese people a drove of pigs, rather than a collection of human beings. It is true that they give reasons for it, and that it forms part of their time-honored customs, so that perhaps it may rather be ascribed to error than to ignorance. The result is the same.

The next most striking fact that looms up is the complete improvidence of the Chinese. By this I mean their failure to look forward to the future or to consider the effect of their

social system upon coming generations. It may be called social, as distinguished from individual improvidence. Of the latter, as Dr. Ross shows, they are not guilty. But they seem to have no social consciousness whatever. That has been true of other peoples at their stage of culture, but on account of the density of population in China the results have been more disastrous there than elsewhere. The great "Indo-Germanic" migration of which we hear so much, by which central and western Asia were depopulated, was doubtless largely due to the exhaustion of the natural resources by man's reckless individualism, but evidence is accumulating of the gradual drying up of these regions as a planetary process, which may be general all over the world. This, however, appears to have been inappreciable in eastern Asia, and there is still abundant rainfall. The entire Chinese empire is highly favored by nature in this respect, and the destruction that has taken place is exclusively the work of man. It is customary with us to condemn the feudal system and to deplore the reservation of vast tracts of country by a landed gentry, but the condition of China leads us to question whether Europe, but for this, might not have also been denuded and made uninhabitable for civilized man. On this point Dr. Ross aptly remarks:

If the Chinese had not so early rid themselves of feudalism the country might have profited, as did Europe during the Middle Ages, by the harsh forest laws and the vast wooded preserves of a hunting nobility; or a policy of national conservation would have availed if begun five centuries ago. Now, however, nothing will meet the dire need of China but a long scientific, recuperative treatment far more extensive and thoroughgoing than even the most enlightened European governments have attempted. Since that is clearly beyond the foresight and administrative capacity of this generation of Chinese, the slow physical deterioration of the country may be expected to continue during our time (pp. 24, 27).

Dr. Ross gives a brilliant description of the ruined condition of the country, especially on pages 22–24, too extended to be reproduced here, but which should be read by all who are interested in the conservation movement in

the United States. It shows what we would come to if nothing was done. It is also a lesson to the *laissez faire* economists and is a fair sample of the legitimate consequences of the *laissez faire* policy in general.

Another modern economic doctrine is here exemplified, namely, that of historical materialism, as it is called, otherwise named economic materialism, economic determinism, or the economic interpretation of history. I do not refer to the facts, which of course can be relied upon, and we have them here on a grand scale, but to the contention that economic effects are exclusively the result of impersonal, or, as it were, of physical laws, with which men as men, and human ideas have nothing to do. That the entire series of degrading conditions in China is due to the ideas and fixed beliefs of the Chinese is clear almost at a glance. We have seen that their terrible overpopulation is the result of an inveterate conviction of the duty of unlimited propagation, which nothing seems able to shake. The same is true of most of their other calamities, which a sound philosophy might have averted. On this point Dr. Ross says:

Chinese conservatism, unlike the conservatism of the lower races, is not merely an emotional attitude. It is not inspired chiefly by dread of the unknown, horror of the new, or fanatical attachment to a system of ideas which gives them confidence in the established. It is the logical outcome of precedent. Change the ideas of the Chinese and their policy will change. Let their minds be possessed by a philosophy that makes them doubt the past and have confidence in the future, and they will prove to be as consistently progressive as are the Germans of to-day (pp. 53-54).

It is perfectly clear that the Japanese awakening has been due to a change in their ideas, and when the Chinese similarly change theirs they too will awake and start in a new direction. That the Chinese are not an "inferior" race, that their intellectual capacity is fully equal to that of the Caucasian, nay, of the Aryan race, is clearly brought out in this book, and no one can foresee the results of a development there, should it ever take place, analogous to the intellectual development of Europe since the middle ages.

There are many great subjects treated in this work which space will not permit us more than to mention. One is the condition of women and the prospect of their emancipation. In China, as in India, the androcentric world view is supreme, and its overthrow seems almost hopeless, but progress is being made even here, and foot-binding at least seems destined to disappear. In the relations of the sexes China is certainly medieval if not positively ancient or even barbaric. There is absolutely no mutuality in the choice of partners. None of the three forms of sexual selection to which I gave special names in 1903, viz., gyneclexis, andreclexis and ampheclexis (terms which are defined in the Supplement to the Century Dictionary), can be said to exist in China, but a fourth form, which I did not name, but which may be called *altreclexis*, is universal. This is the selection of wives by third parties—parents, relatives and usually by the house or clan to which the parties belong—and in which neither of the parties to the marriage, least of all the woman, has any voice whatever. Under such a system, which is of course not confined to China, but has widely prevailed in other countries, there can obviously be no romance, and life becomes utterly prosy and uninteresting. But it also shows, as do unnumbered other facts, that there is no psychologic basis in China for a romantic life, that the sentiment underlying it, commonly called romantic love, does not exist in the Chinese constitution, being wanting there as it is in all other races outside of the Caucasian peoples subsequent to the middle ages of European history.

The opium curse of China is treated in an interesting chapter, and the remarkable fact developed is that the crusade against it has been mainly waged by the Chinese themselves. The Christian missionaries residing there, belonging, as they do, to races in which the evil does not exist, have, it is true, cooperated in the movement, but the claim so often made, that they are the chief cause of the progress attained, is utterly unfounded. On the contrary, the strongest resistance that the Chinese

authorities have encountered comes from the British traders, who have taken advantage of the Chinese laws prohibiting the raising of the poppy in China to increase the importation of opium from India. So much for the boasted morality of European nations.

Dr. Ross says nothing of another great moral crusade that the Chinese nation has been long waging, viz., that for the abolition of slavery. For a very full account of that movement we are indebted to Mr. E. T. Williams, who was long Chinese Secretary of the U. S. Legation at Peking, and was made Consul General at Tientsin in the spring of 1908. Mr. Williams is also a sociologist of no mean order, and is conversant with the entire literature of the science. He treated this subject in the *American Journal of International Law* for October, 1910 (Vol. IV., pp. 794-805; Supplement, Official Documents, pp. 359-373), in an exhaustive article entitled: "Abolition of Slavery in the Chinese Empire." The Supplement contains Mr. Williams's translation of the report of the commission recommending the abolition of slavery and the imperial rescript approving it. The whole is reprinted in pamphlet form.

In all matters relating to the influence of Christianity and Christian missionary work in China our author is decidedly partisan. As an American traveling in China, he was of course largely beholden to American and English missionaries for facilities in getting about, and must have seen a wholly disproportionate part of their influence in the country, and it would have ill become him to speak disparagingly of such things, whatever his real views might have been. But his extravagant praise of them, even where it was deserved, should have been tempered by countervailing considerations which everybody knows to exist. His idea of the ultimate conversion of the Chinese to Christianity is probably Utopian. The hint on page 235 that Christianity might ultimately become the "official religion" of the Chinese empire would be alarming if it rested on any basis of fact. The present humble attitude of the few Christian missionaries in China is no criterion. As

Helvetius said: "Christians are lambs when weak, tigers when strong." Christianity is an exclusive religion. It is a militant, proselytizing, persecuting religion, in which it differs wholly from Confucianism, Shintoism and Buddhism. If there was any danger that China would have to pass through the ordeal of blood to which Europe has been subjected by Christianity since the middle ages there would surely be grounds for grave apprehension. The Crusades, the Thirty-years War, and the Spanish Inquisition, would be trifles compared to the fanaticism of the whole vast Chinese population, should it ever be seized with the spirit that actuated Europe during six centuries of its unhappy history. If any hope is to be expressed, it should be that there may never be an "official religion" in China, but if there is to be such, let it be one of those tolerant, peaceful and rational forms, that harmonize with all others, permit free discussion and work to the advancement of all moral, material, intellectual and spiritual development.

Of this book, perhaps more than of most others, is the trite remark of the perfunctory reviewer true, that it must be read to be appreciated. The above is not a review of it, but merely a brief mention of a few of the most vital points contained in it. The book is a study in sociology by a leading sociologist, based on direct personal observation, of the numerically greatest people on the globe.

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*Natural History of the American Lobster.* By FRANCIS HOBART HERRICK, Ph.D., Sc.D. Document No. 747, from the Bulletin of the Bureau of Fisheries, Vol. 29, 1911. Government Printing Office, Washington, D. C.

There is surely no one acquainted with Professor Herrick's earlier monograph<sup>1</sup> on the lobster, who does not heartily welcome his recent book, "Natural History of the American Lobster."

<sup>1</sup>"The American Lobster: A Study of its Habits and Development," *U. S. Fish Commission Bulletin*, Vol. 15, pp. 1-252.