

paring notes and asked her from what country her charges came. "Oh, they are just kids," she answered dejectedly "ordinary every-day kids, with Dutch-cut hair, Russian blouses, belts at the knee line, sandals, and nurses to convoy them to and from school. You never saw anything so tiresome."

It grew finally so tiresome that she applied for a transfer and took the Knickerbocker spirit down to the Jewish quarter, where it gladdened the young Jacobs, Rachels, Isadors and Rebeccas entrusted to her care. Her place among the nursery pets was taken by a dark-eyed Russian girl, who found the up-town babies, the despised "just kids," as entertaining, as lovable, and as instructive as the Knickerbocker girl found the Jews. Well, and so they are all of them, lovable, entertaining and instructive, and the man or woman who goes among them with an open heart and eye will find much material for thought and humility. And one function of the public school is to promote this understanding and appreciation. It has done wonders in the past and every year finds it better equipped for its work of amalgamation. The making of an American citizen is its stated function, but its graduates will be citizens not only of America. In sympathy, at least, they will be citizens of the world.

* * *

An oyster well-bred from Cotuit
 Feels hurt should anyone chew it;
 But swallowed full sized
 Quite un-Fletcherized
 No oyster thus honored could rue it.
 —Vest Pocket Limericks.

BOOKS.

MAN'S COUSINS, THE ANIMALS.

The New Ethics. By J. Howard Moore. Published by Samuel A. Bloch, Chicago, 1909. Revised Edition. Price \$1.00 net.

A brilliant and brutal mathematician used to say that he preferred his student enraged; for wrath quickened the mind's understanding of mathematics. Mr. Moore's style suggests a similar theory about his reader and ethical truth.

To know absolutely that one is a fool is the best possible preparation for distinction in more honorable and remunerative lines.

No sadder calamity can come to a human being than for him to become convinced beyond all hope that he has now, after a greater or less amount of alleged thinking, arrived.

We should overhaul ourselves with increasing frequency and enthusiasm, and get out new editions of ourselves, and see how much we can leave out.

We are nothing but a lot of ferocious humbugs—that is the long and short of it—leading lives all the way from a tenth to two-thirds decent in our conduct towards our fellow-men, but almost absolutely savage in our treatment of not-men.

Being civilized is hard work. . . . So we take the life of ease, the savage life, and leave civilization to be looked after by our hardier and less fastidious descendants.

Along with these thrusts, Mr. Moore presents his peaceful theme: Man's kinship to all the animals, and some of the modes of action resulting

From the Week's Correspondence.

THE PUBLIC LIBRARY OF THE CITY OF BOSTON.

Copley Square, Boston, Mass.

March 5, 1910.

The Dec. 31,09, Jan. 7,21,& 28 issues of

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from its recognition—the abstention from flesh eating and from hunting, for example.

The present ethical conception is based on the pre-Darwinian belief that all other species of animals and all worlds were produced for the exclusive benefit of the human species. It is anthropocentric.

The thesis of the "New Ethics" is simply the expansion of ethics to suit the biological revelations of Charles Darwin.

Man is simply one of a series of sentient, differing in degree, but not in kind, from the beings below, above and around him. The Great Law—Act toward Others as you would act toward a Part of Your Own Self—is a law not applicable to Aryans only, but to all men; and not to men only, but to all beings. . . . Restricting the application of this all inclusive injunction to the human species, or to some favorite fraction of this species, is a practice dictated solely by human selfishness and provincialism.

To one of the inevitable results of man's recognition of his animal kindred, vegetarianism, the author devotes three chapters, going into some detail about "what we shall eat." The book as a whole is more emotional than argumentative, though the subjects broached attack ancient prejudices and racial habits, and as such call for schematic reasoning and step-by-step argument. It might be said with some reason, however, about the principles declared, that of their truth men need reminding, not convincing.

ANGELINE LOESCH GRAVES.

enters it she finds it to be the open sesame of fellowship and understanding. . . . We are often told that the reason it is so difficult to organize women is because their interest in the trade is of short duration. . . . No conclusion could be further from the truth. Granted that the average woman works but seven years in her trade, yet is her interest in the conditions of that trade a life interest. If the young woman acts as under-bidder before marriage, then her husband must bring home a lesser wage after marriage; let her be willing to work longer hours during those seven working years and . . . she will have aided in making her husband an industrial slave, thus losing for herself his fellowship, for her children the companionship of a father and for the community the services of a citizen; for time is the fundamental need for growth and exercise of all the mental and spiritual heritage of the home." These extracts from Mrs. Robins' address as President, in opening the Second Biennial Convention of the National Women's Trade Union League of America (Chicago, Sept. 27, 1909), are earnest of all the following Proceedings. The fifty-page report, to any one the least interested in to-day's questions, industrial, political, social, is fascinating reading straight through. Besides the compact information, there is, even more important to get, a new point of view which the reader feels—not philanthropic, not amateurish, not coldly businesslike, but the thought-out opinions of concrete industrial experience welded into wisdom by some acknowledged ideals. The broad purposes of the organizers of this league are remarkably mirrored in the convention's formal speeches and reports; but most clearly in the informal discussions. The efficacy of street meetings, the employment of physicians by the organization, the linguistic difficulties of uniting various nationalities, the organizing of "Federated Unions" for the trades having few workers in a locality, the organization of a labor party in the United States,—these

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NOTICE

I wish to announce that I now have an office at 28 Jackson Blvd, in Suite 701, where I will be pleased to see my friends and patients. C. L. LOGAN, Osteopath.

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