

and of humanity, but who is doing the works and living that sort of life that has alone impelled millions of people of every nation, religious faith, and belief of the world to arise and declare, as did Peter of old, "Thou art Christ (the Word or Spirit of Truth from God), the Son of the living God!"

While most people who go into the presence of Abdul Baha, the Master, feel in their hearts the sentiments Peter expressed, still there are some who do not, but this is certain that all, so far as the knowledge of the writer extends, admit that He continually urges everybody to love and serve God and all mankind, and that he, himself, lives a humble, merciful, sacrificing, loving serving life of incomparable devotion.

In conclusion let us quote a few of his words: "I have sacrificed my soul, spirit, life, mention, honor, attributes, my comfort and my name in the Path of God, and I have chosen no dignity or possession save the obedience of Baha, and no name or title save Abdul Baha—servant of Baha. Therefore be content with this and follow me in my words and wishes, because in so doing the Blessed Trees of life, springing up in the Paradise of God, will grow and become verdant.

"If you desire to speak in praise, praise the beauty of El Abha; if you desire to commend, commend the Name of your Supreme Lord; for if you exalt the 'Tree' you also exalt the 'Branch'! If you mention the sea you also mention its gulfs and bays (for they belong to it), therefore mention the Beauty of Abha!" (Part of a Tablet to an American believer from Abdul Baha Abbas.)

BOOK REVIEWS.

FINLAND. *Its Public and Private Economy.* By *N. C. Frederiksen*, formerly Professor of Political Economy and Finance in the University of Copenhagen. London: Edward Arnold. 1902. Pages, xi, 306.

Professor Frederiksen reviews here in the short space of three hundred pages the conditions of Finland. The Table of Contents is as follows: (I) Peculiarities of Finnish Civilisation; (II) The Agricultural Classes; (III) The Land Laws of Finland; (IV) Methods and Conditions of Agriculture; (V) Forestry; (VI) Mining and Manufacture; (VII) Commerce, Navigation, and Fisheries; (VIII) Money and Banking; (IX) Means of Communication; (X) Exchequer and Civic Duties; (XI) The Government of Finland and Its Future.

To us the last chapter is of special importance. Professor Frederiksen explains the constitution of Finland which in spite of several anomalies works relatively well: "The Senate has two sections, the Economic Department, which coincides with the Cabinet or Ministry of other countries; and the Judicial Department, which is mainly a Supreme Court. Only in a few affairs, such as when laws are prepared, do the two sections take counsel together. This peculiar arrangement is no great disadvantage to the country."

Professor Frederiksen continues: "The greatest practical defect in the organisation of the government is its connection with the Emperor, the medium between whom and his Finnish Cabinet is the Governor-General, and more particularly the Minister-Secretary of State in St. Petersburg—the latter of whom no longer has a committee for Finnish affairs at his side as

formerly, and for the moment is not even as formerly, and as he ought to be according to the law, a Finlander."

The large mass of the people are Lutherans, and the Lutheran Church has a great influence upon public opinion. The Greek orthodox church is very limited, but the contribution paid to it by the government is very considerable and far too much in proportion to the small number of its adherents. Public education is not enforced by law, one reason for which consists in the fact that the estates of Finland hesitate to put education and with it national life into the hands of the public authorities. However, since in the Finnish Lutheran Church no one can be confirmed unless he is able to read and write, and consequently no Lutheran can marry if he remains illiterate, the standard is not noticeably lower than in other Protestant countries. The result, however, is that in some few cases young Lutherans who did not acquire the art of reading, are said to have joined the Greek orthodox Church because the latter does not make the educational test a condition for marriage.

Professor Frederiksen resents mainly the efforts of the government to Russianise the country. He says: "To make the Russian the official language for the higher administration, as has now been ordered, is, on the other hand, not only against the present law, but is unnecessary, unjust, and a hurtful and detrimental burden on the people. In reality there is no Russian population in Finland. Of a total of 2,700,000 persons there are 8,000 of whom Russian is the native tongue. To Russianise a people who are so advanced in civilisation and education as the Finns is of course an utter impossibility in our times; but that a part of the people, and especially of the educated classes, should be obliged to use the Russian language without any necessity, and without thereby obtaining the least good, is intolerable and so much the less tolerable because the country has already two languages (and languages so fundamentally different as Finnish and Swedish) which all educated persons must learn and use.

"As regards the present situation, we are compelled to ask, not only what good the government might do, but also what power of resistance the people have against its evil acts. In some respects the people had no need of modern arts to be able to resist. This is the case where it is a question of the conservation of nationality, and especially of language. It has been well said that the Finns, who for more than seven hundred years have not been made Swedish, during centuries when progress was much slower, and when the liberal character of the Swedish government did not provoke any great resistance, have no need to fear being Russianised. Much intellectual national life will continue, notwithstanding all that may be done by the rulers. And to quell a national life, intellectual and economic, such as is now found in Finland, is an utter impossibility."

Professor Frederiksen concludes his book with these remarks: "The people may suffer but they will not submit, and it seems impossible that the proceedings taken by some of the rulers in St. Petersburg can be continued, and that the Russian bureaucracy can be allowed to destroy its weaker but more successful neighbor. We would rather suppose that the supreme rulers will at last listen to the demand of law, justice, and wisdom; since it is evident that nobody, least of all the Russian people, would gain profit or honor by breaking the law and oppressing the honest Finnish nation."