

very much has been done on the part of American Anglo-Saxons to lessen German indignation. I hope it will be better in the future.

"Treitschke hoped, as you explain, to provide for a world peace that would last for some time, by proposing mutual agreements between the nations. But such agreements have no value without a common moral education for the world. Morality does not exist without teachers to make and spread its rules. For this reason I am a sincere adherent of your 'Religious Parliament Idea.' Because there is no longer any hope of uniting the different ethical associations into one religion, the representatives of all better religions should form a permanent board of moral education for the purpose of preserving the moral ideas common to all people and improving their content from time to time, in accordance with the world's progress. What we call moral 'principles' are only the results of a development which can never make any advance or even be preserved without the conscious effort of men."

BOOK REVIEWS AND NOTES.

MADAME DE STAEL AND THE SPREAD OF GERMAN LITERATURE. By *Emma Gertrude Jaeck*. New York: Oxford University Press. Pp. 358. Cloth.

This interesting and timely work is one of a series of monographs on Germanic literature and culture now in course of publication under the editorship of Dr. Julius Goebel, professor of Germanic languages in the University of Illinois. The author shows the important role played by Madame de Staël in the introduction of German thought and literature to a previously apathetic world, and paints an interesting picture of this versatile and romantic figure of the late eighteenth and early nineteenth centuries. Though French by education, Madame de Staël was of Teutonic stock and a Protestant in faith, and her visits to Germany, during which she met Goethe, Schiller and many others of Germany's greatest, but served to intensify her predilection for the robust intellectualism of Teutonic thought over the decadent classicism of her own country. The fruit of these visits was *De l'Allemagne*, her greatest work and one of the most remarkable appreciations ever written of the genius of one country by a citizen of another. Dr. Jaeck discusses the general ignorance and indifference concerning German literature which prevailed in France, England and America at the close of the eighteenth century, and devotes two chapters to an analysis and discussion of *De l'Allemagne* and two to the effect of the book on the thought and literature of the world.

Our author says in conclusion: "That the leaders of French, English, and American thought gained their knowledge of German culture either directly or indirectly through Mme. de Staël's *De l'Allemagne* is apparent. The study of German now became universal in America—a fact which Bancroft more or less humorously recognized when he wrote: 'It cannot be denied that German literature has come to exercise a great influence upon the intellectual character of Europe and America. We may lament over this fact or rejoice at it, according to our several points of view; but we cannot disguise from ourselves its existence. It is thrust upon our notice at every corner of the street; it stares us in the face from the pages of every literary journal. All the sciences own the power of that influence; on poetry and criticism it acts still more sensibly. Theology is putting on such a foreign look that we can

scarcely recognize our old acquaintance under her masquerading Teutonic garb.'

"This change of thought was largely accomplished through the study of Goethe's works, especially of *Faust*, which had been introduced to the world in *De l'Allemagne*. The study of Goethe, in turn, opened the way to an appreciation of the great contemporary German poets and thinkers, such as Herder, Schiller, Kant, Fichte, and Schleiermacher, and finally led to the gradual assimilation of the German spirit and genius. The chief characteristic of this spirit was its modernity. It is the spirit which has become the gospel of our century, the apotheosis of activity and of service to humanity, the cheerful performance of duty and the renunciation of selfish desires and, above all, the development of personality. In the exaltation of eternal love with human activity lies the keynote of our modern religious thought. It is this spirit that has found its most perfect expression in *Faust*, the noblest flower of Teutonic genius, and it is this spirit which is Germany's gift to mankind."

THE GOOD NEWS OF A SPIRITUAL REALM. By *Dwight Goddard*. Ann Arbor, Michigan: 1915. Pp. 372. Price \$1.00.

This book is practically an edition of the New Testament, giving the author's interpretation of the gospel as the "good news of a spiritual realm." God is interpreted as Sovereign Love, and so the expression "Sovereign Love" in many passages replaces the word "God." In the same sense other changes are made (as "Love Vitality" for "Holy Ghost," and "spiritual realm" for the "kingdom of heaven") and the four gospels are worked into a unit. The language is sometimes lacking in spirit, although the traditional phrases which are apt to offend have been omitted in the attempt to improve on the original, and many sentences are added to supply ellipses in the text. Jesus uses different terms in reproving the Pharisees, and instead of addressing the ruler of the synagogue as "thou hypocrite," he is made to say (on page 207), "oh, you humbug!"

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A German-American movement has existed in the United States for several years. It had its inception in the State of Pennsylvania where large districts have been settled by Germans, who, in a strange conservative spirit, have preserved German speech and German customs in that region for a century. Pennsylvania German is quite different from the German of Germany. It has remained essentially German but is greatly mixed up with English words, and its development has been quite apart from that of the German language of the Fatherland. On the 6th of October, 1901, the centennial anniversary of the first German settlement in America was celebrated, and from then the German-American movement dates its origin. It spread rapidly over the country, and to-day counts several million members who feel themselves citizens of the United States but do not mean to forget their German descent and traditions.

Since the present great world war broke out the German-American movement has grown rapidly and bids fair to become a factor in the development of this country. To-day German-Americans stand very firmly united in their protest against the pro-British spirit shown by our administration in its hostility toward Germany and the official protection which the manufacturer of war munitions has received.

Any one interested in the origin of the German-American movement will find sufficient information in Dr. Julius Goebel's book, *Der Kampf um deutsche Kultur in Amerika* ("The Struggle for German Culture in America," Leipsic, 1914). This book of about 150 pages is a compilation of lectures which Dr. Goebel, professor at the State University of Illinois, has given since 1883, on different occasions. Some of the lectures are of a purely literary nature, as for instance those on German poetry in America, Longfellow as a mediator of German culture, the jubilee of Faust, etc.; others are devoted to the special interests and aims of the German-American Alliance. The lectures touch on almost all phases of German-American life.

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Before us lies a book by George William Hau, entitled *War Echoes, or Germany and Austria in the Crisis*, being a presentation and interpretation of the cause of the Central Powers in the world war. The book is a voluminous compilation from many sources, and includes articles from the pens of such men as Professor Burgess, Judge Grosscup, Dr. Kuno Francke, Prof. Julius Goebel, Prof. James G. McDonald, Prof. Hugo Münsterberg, Professor Schevill, Dr. Benjamin Ide Wheeler and others, also numerous extracts from the press. It treats of the causes, both remote and proximate, of the war, and discusses fully the diplomatic correspondence, especially that relating to Belgium. Other chapters treat of the present world-family of nations, and of warfare as it is carried on at the present day, and the book concludes with a chapter on the philosophy of war. The illustrations and maps, about seventy-five all told, cover as wide a range of topics as the book, though in point of clearness some of them are not all that might be desired. We must say, however, that, considering the moderate price of the book and the large amount of material included within its covers, the author has done remarkably well. The book is published by Morton M. Malone, Chicago. Pages, xii, 352. Price, \$1.50 post-paid.

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Dr. David Eugene Smith of Teachers College, New York, has prepared a pamphlet containing one hundred and twenty-eight *Problems about War* for classes in arithmetic. It is published under the auspices of the educational division of the Carnegie Endowment for International Peace, and the problems are designed to impress upon school-children at the most impressionable age the fact of the economic wastefulness of war. The questions are so framed as to emphasize this point at various stages in the study of arithmetic, and to do it in such a way as to give the pupil not only some valuable work in computation but some facts which will influence his later thoughts and actions on the question of war. The problems are classified as to subject into groups on the cost of war, guns and colleges, war and colleges, war expenses and our pleasures, battleships and schools, financial war problems, cost of saving and destroying life, etc. They are further graded according to the arithmetical operations involved. A number of annotations are added at discretion for the purpose of avoiding possible wrong deductions. The problems are not controversial in the slightest degree and the statistical data employed are thoroughly reliable.

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