

take these vessels as good prizes or to sink them, and treat captain and crew like criminals.

Great Britain would most assuredly not have brooked any violence of this kind on the hand of either belligerent had they not wisely seen that at any time the tables might be turned and an occasion might arise when they would claim the same right to be practised on other neutral powers. The British Empire is built upon the control of the seas and so they would rather sacrifice under present circumstances a few ships and connive with a search of their vessels on the high seas. England's leniency is best understood if we consider her policy toward neutrals in the Napoleonic wars as evidenced in the bombardment of Copenhagen.

Though the right of neutrals has not been fully recognised it has made a considerable advance, and the time may come soon when the neutrals will claim that their flag should unconditionally be respected, and that they should remain at liberty to carry on their legitimate business without let or hindrance of either belligerent party, whether or not their trading may be to the interest of either or both, or neither of the belligerents. An exception would have to be made only in case of an actual and effective blockade in the waters and territory of the theater of the war itself. Yea, the time may come when the neutral powers will make claims for damages incurred through the war, for why should I suffer if two of my neighbors quarrel and, if they inflict thereby nay damage on me, am I not entitled to ask the guilty parties for an indemnity? In civil law there would be no question that a disturber of the public peace would be held liable and would have to pay the bill for all injuries inflicted.

If the neutral powers once began to assert their rights and if they were strong enough to enforce their just claims, a new factor tending to peace would enter into the history of warfare which would add a very good reason for arbitration.

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#### BOOK NOTICES AND NOTES.

The Funk & Wagnalls Company of New York have published a collection of the best known church hymns under the title *The Standard Hymnal, for General Use*, edited by C. C. Converse, LL. D. It contains "those older popular hymns which present public use evidences to be of special present desirableness. It also comprises newer hymns which, because of their present and rapidly widening popularity, seem to have the promise of equally extensive public favor and use. As a whole it contains hymns suitable for the church, Sunday-school, prayer meeting, Christian Endeavor meeting, etc." The editor, well known in musical circles as the composer of the hymn "What a friend we have in Jesus," has been guided in its preparation by his knowledge of good congregational customs as well as by the equally good taste for the best in old and new music.

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An effort at spelling reform is made by Robert Stein of the United States Geological Survey. In *An International Phonetic Conference*, reprint from the *Pedagogical Seminary*, December, 1903, he proposes the following eight rules: (1) Find out how many sounds there are in each language; (2) Provide an equal number of letters, no more, no less; (3) Express identical

sounds by identical signs, similar sounds by similar signs; (4) Use no diacritical marks; (5) None but the Roman alphabet can at present be made universal; (6) Break with existing usage as little as possible; (7) Small script is the only form needed; (8) So far as compatible with the above principles, let the letters express the relationships of the sounds.

From some unknown friend in Japan we have received the pictures of General Fukushima and Baron Kodama, of which the former was not in our



GENERAL FUKUSHIMA, THE POET-WARRIOR.

possession when we published the article on "Japanese Leaders" in the August number of *The Open Court*. Kodama is second chief of the general staff and the first assistant of Field Marshall Oyama. He is one of the most prominent generals and strategists of the Japanese army. Another picture

of Baron Kodama appears on page 640 of the August *Open Court*, but the present picture is especially interesting because it shows the fine profile of his face which is decidedly un-Japanese, but so far as we know there is no European blood in his veins.



BARON KODAMA.

Major-General Fukushima is a poet of patriotic songs some of which we have published in the August number of *The Open Court*, pp. 471-4, in both the original Japanese and an English translation.

Prof. E. P. Evans, an American of life long residence in Munich, Bavaria, writes with reference to some articles that have appeared of late in *The Open Court*, as follows: "I must confess that Russian icons do not appear to me to have played a significant part in the history of civilisation, except to

hinder it. Even from an artistic point of view they are of no more value than any other gross and pernicious superstition. All idolatry has given a certain direction to art and produced certain artistic creations, but the evolution of art would have taken a higher and nobler form without it. Truth is of some importance even in creations of the imagination. I had recently a series of conversations with a Russian nobleman of high position, who gave a dreadful picture of political corruption in Russia. The officials outdo our 'bosses' in thievery."

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Americans will naturally look upon the separation of Church and State, which is now taking place in France, as highly desirable in the interest of both parties, and the Church will in the long run be the greater beneficiary. The Vatican ought to consider the dignity which the Roman Church possesses in the United States where we have a free Church in free State. The more religion is based on the voluntary good will of the people the stronger it will be, although its devotees may be limited in numbers. Certain it is that a separation of Church and State will do away with the most serious causes of animosity now rightly prevailing against the Church in France as well as other countries with large contingents of Roman Catholic inhabitants.

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The news that the Marquise des Monstiers Merinville, formerly Miss Mary Gwendolin Caldwell, the founder of the Roman Catholic university at Washington, has become a Protestant, comes as a surprise to the Roman Catholics of this country. To a newspaper man of Rome the Marquise answered: "Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is and to its anything but sanctity."

Rarely there has been a more enthusiastic devotee for the Roman Catholic faith than Miss Caldwell, and her sister, now the widow of Baron von Sedlitz, German diplomat and a personal friend of Emperor William, has also turned Protestant. The two sisters have sacrificed much of their inherited fortune for the best of the Church, especially the Marquise des Monstiers, who was anxious to supply the scientific basis for the education of Roman Catholics and thus to give standing to the Roman Church in the New World. And indeed, the institution which has thus been established has become and will forever remain a blessing to the members of the Roman Catholic Church in the United States, for it has been conducted in a liberal spirit, and its rector as well as many of its professors are men of scientific training and ability.

Judging from a personal recollection which the writer of these lines has, having met the two Misses Caldwell some time ago in New York, and knowing the intensity and the serious spirit of their religious convictions, we must assume that the disillusionment of the Marquise is not a mere whim, but is based on the experience of many years, during which she has been under the patronage and guidance of Roman Catholic prelates.

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The poem "Stonehenge," which appeared in the November number of *The Open Court*, is by Miss Voltairine de Cleyre of Philadelphia. The author's name was omitted by mistake, and this seems to be due to the fact that it did not appear in the manuscript.