

unusual prosperity of the United States is not a little due to the facilities of our banking system. People in France and Germany are confronted with many difficulties when making payments in small sums, and in consequence much business that otherwise would be done remains forever untransacted. Every hindrance in the way of restrictions, tolls or taxes imposed upon payments is liable to cut down trade of any description.

In consideration of this obvious truth we have to regret the movement of the banks of New York and Chicago who have united in making charges on checks coming from other places than these great business centers. The deductions made on checks are considerable, and a discrimination is made between different states and different amounts, in such a way as to make the small amounts suffer most.

We can not help thinking that the movement is neither just nor wise. Though it will bring immediate returns to the bank in many thousands and hundreds of thousands, it is apt to cut the business down by many millions. and it is sure in the long run to reduce business transactions as well as to lower the general prosperity of the country.

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#### NORWAY AND THE PEACE PRIZE.

We are glad to have procured from a distinguished Norwegian, one of the leaders of the present bloodless revolution, an article on "The Nobel Peace Prize" which will be interesting to our readers not only on account of the subject but also on account of its distinguished author.

Dr. Nobel's confidence has been justified during the last crisis which the country underwent in establishing its independence. The firm attitude combined with a love of peace, where peace is possible without giving up principle, has been strongly contrasted in the sad state of Russia, and as a result of this attitude the Norwegian revolution has been without bloodshed and all its phases were creditable to both parties, King Oscar and the Swedish nation on one side, and the Norwegians on the other.

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#### BOOK REVIEWS AND NOTES.

CENTRALIZATION AND THE LAW. Scientific Legal Education. An Illustration. With an Introduction by *Melville M. Bigelow*, Dean of the Boston University Law School. Boston: Little, Brown & Co., 1906. xviii, 296 pp. Price, \$1.50.

This book is brief, clear, timely and thorough. Four prominent jurists share in its making, the Dean of the Boston University Law School whose text-book on Torts is authority amongst British no less than our own lawyers; Brooks Adams, a worthy representative of the name he bears and one whose strangely bold analysis of modern problems would have frightened our College trustees twenty years ago. In addition there is a chapter each by Edward A. Harriman and Henry S. Haines, both men eminent as teachers of the law.

The book in general is an admirable exposition of what the Law Faculty of Boston University understand under the name of scientific law in contradistinction from that which is merely historic or which springs from a *priori* reasoning.

The two first lectures by Brooks Adams on the "Nature of Law," and "Law under Inequality: Monopoly," are of interest to more than those who practice at the bar.

They form a masterly supplement to Melville Bigelow's discussion of the extent to which legal education should be extended and how far the lawyer should draw inspiration from the present no less than from the past.

"Let us call in business men to help us in our teachings in the law school. Let us ask them to speak to the students of the relation between business and law—of the difficulties created by constitutions and statutes and judicial decisions. . . . Let us ask underwriters, for instance, to speak of State Legislation on matters of insurance, of federal decisions and federal regulation of the subject" (p. 195 seq.).

Mr. Adams makes a masterly picture in bold strokes of the whole field of law in its evolution from the dark ages of Britain to the most recent decisions affecting Chicago slaughter houses.

Many of Mr. Adams' sentences, thirty years ago, would have drawn upon him some of the criticism which fell to the share of Henry George. It is a sign of the times that to-day we discuss before law students what our fathers whispered only behind closed doors.

We are told that in the last seventy-five years "social conditions have changed more profoundly" than they had ever before in history, and yet that the modifications which such changes should cause in the law have not been made.

Hence a dangerous situation for the commonwealth. "I do not think I overstate the matter when I say that this community lives very largely in defiance or disregard of the law!" (p. 47). . . . "The family is disintegrating" . . . "Marriage has ceased to be a permanent state and has become an ephemeral contract with no adequate provision for children. A scandalous conflict of laws results to which we find no remedy." . . . "Whither we are drifting we know not, but this much seems to me clear—In a society moving with unprecedented rapidity, unintelligent conservatism is dangerous. No explosion is more terrible than that which shatters an unyielding law. And yet our legal system is *unyielding!*" (p. 49).

These passages are sensational—when uttered on the platform of a Massachusetts law school. They are words of a competent historian, statesman and man of practical affairs, and they constitute a warning to the commonwealth at large whatever they may be to those who practice law merely as a livelihood.

*Centralization and the Law* is a book about law for men of the law; and as we all know, the law holds itself aloof from political and moral aspects no less than medicine and engineering. But when the best men of the law point out that the body politic is suffering because the law is not keeping pace with the life of the people then it is time that pressure should be brought from outside to restore the balance between the law and modern conditions.

The book is so valuable in its lesson to the statesman and citizen of to-day that I find it impossible to attempt more than a cry of gratitude for its appearance at a time of struggle between a divided public on one side and a well organized oligarchy on the other.

POULTNEY BIGELOW.

BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals: Being "Gospel Parallels from Pali Texts" Reprinted with Additions. By *Albert J. Edmunds*. Third edition. Edited with parallels from the Chinese Buddhist Tripitaka by *M. Auesaki*. Tokyo: Yuhokwan. 1905. Pp. xiii, 230.

This work represents the mature results of a quarter century of earnest investigation. Although nominally the third edition, it is really the first comprehensive work under this title because the preceding editions were but fragmentary.

The work as a whole is an interesting and illuminating contribution to comparative religion. The author's attitude is thus expressed: "No borrowing is alleged on either side—Christian or Buddhist—in these Parallels. We offer no theory but present them as facts. They at least belong to a world of thought which the whole East had in common. . . . The Parallels are mainly in ideas, not in words." The editor, whose interest in the work lies in his zeal in discovering the common elements between the Pali Nikayas and the Chinese Agamas, adds parallels and notes from the latter.

The book begins with an historical introduction with reference to the antiquity of the canonical Pali texts and the relation between Christianity and Buddhism. Then follow three parallels in the infancy legends of both religions, five in the initiation and preparation for the ministry and thirty-three in the ethics and subject matter of the teaching; also nineteen parallels on the character of the Lord, and twenty-eight on the closing scenes, and the future of the Church and the individual, ending with an appendix containing mention of six parallels from uncanonical texts.

The Open Court Publishing Company has undertaken the agency for Mr. Edmunds' book in the United States and Great Britain.

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GOETHE UND DIE KÖNIGLICHE KUNST. Von *Hugo Wernekke*. Leipsic: Poeschel & Kippenberg. 1905. Pp. 194.

Dr. Hugo Wernekke, who has published through the Open Court Publishing Company his translation of Fechner's *Life After Death*, is the author of a book that is of no little interest to freemasons as well as admirers of Goethe. Goethe was a mason and he joined the order during his sojourn at Weimar. He became a member of the lodge of Amalia, and has expressed his interpretation of the masonic doctrines, symbols, and rules of the order in poems and prose. Dr. Wernekke, head master of the Realgymnasium, is at the same time past master of the Amalia lodge, and as such he has had access to documents otherwise inaccessible. He publishes in the present volume all that is known of Goethe's masonic life, his letters and other utterances, including his masonic poems. He has not limited himself to Goethe, but includes a brief history of Goethe's lodge, and other comments on the German conception of masonic life which in many respects differs from that of other countries, especially France and England. The German freemasonry is rather philosophical, having had the benefit of such men as Goethe, Lessing, Herder and others. French masonry is anti-ecclesiastical, while the English masons are almost churchy in their rituals. The French and English requirements are so much opposed that while in England belief in God, and indeed

in a personal God, is deemed indispensable for admission to masonic privileges, the French positively insist on excluding any man who is not an atheist. German masonry is to some extent conservative like the English, but the German lodges allow individual interpretation as to the nature of God, and any one who holds views such as Goethe, Lessing, and Herder is welcome, and would rather be regarded as a good and orthodox mason. Dr. Wernecke does not touch upon these material differences but his readers outside of Germany will easily find out the typical features of the German lodges and the philosophy which Goethe developed therefrom.

Goethe had taken the higher degrees of the so-called red lodges, but the more he became acquainted with masonic life the more he preferred the simpler rite of the blue lodges, the lodges of St. John.

The book is embellished by 12 full plate illustrations and a frontispiece, and in accordance with Goethe's preference, it is bound in a tasteful blue cover.

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THE STORY OF THE CONGO FREE STATE. Social, Political, and Economic Aspects of the Belgian System of Government in Central Africa. By *Henry Wellington Wack, F. R. G. S.* New York: Putnam. 1905. Pp. xv, 634.

This book purports to be the true story of a great colonizing undertaking founded upon modern social science, and in spite of all the criticism of the Congo administration, the author declares that this civilizing movement is the greatest colonizing success in the history of the world. Mr. Wack is a member of the New York Bar, who, during a stay of several years in Great Britain did not fail to recognize the growth of an organized campaign there against the Congo Free State. The fact that a small number of Englishmen interested in the rubber trade should succeed in craftily deluding the British public sufficiently to obtain general credence for stories of cruelty and oppression alleged against King Leopold, did not impress him seriously, until he observed very recently that the calumny was extending to the United States. His knowledge of Central African affairs was such that he felt the injustice of the impression thus widely and systematically circulated, and he applied to King Leopold for help in gaining access to the government records with the avowed purpose of stating plainly and truthfully the complete history of the Congo colonization, but at the same time making it very clear that he would write the story in his own way. He was granted every permission and assistance necessary to his purpose, but indicated again to King Leopold and his Majesty's ministers that he would write the story in his own way. He declares in his preface very plainly that he has not submitted manuscript nor proofs directly or indirectly to any part of the Belgian Government, and though he hopes his plain unvarnished statement of facts will be acceptable to His Majesty, he has no assurance that it will please him and feels under no obligations to him. All this he makes very emphatic, that the reader may know at the beginning that his account is written from purely disinterested motives, and his object is to acquaint the English reading public with the conditions, that they may think out the underlying motives for the campaign against the Congo, and appreciate the real issues at stake. The book is plentifully illustrated and has a fine portrait of the Belgian ruler as a frontis-

piece. There is an appendix containing copies of several of the documentary records.

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We are in receipt of *The Every Day Book; Just a Thought for Your Birthday*, by Suzanne Wardlaw, containing quotations from prominent poets and thinkers for all the year around.

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Mr. Don R. Marquis, of Atlanta, Georgia, strikes a deep note in his poem "In Mars. what Avatar?" The philosophical problem whether there are kindred religions on other planets than ours, is not without great significance. It is true that we can not go out into space and arrive at a definite solution, but it is not unlikely that if there are other habitations on which rational beings develop, their religious development must in many respects resemble ours. It is probable that they believe in a God incarnation; that they build churches and pagodas as magnificent as St. Peter's Cathedral at Rome, and the Shwe-Dagon in Rangoon; and that there, too, religious leaders are credited with miracles as was Joshua when he made the sun stand still in the Valley of Ajalon.

Mr. Marquis puts the problem in the form of a question, the mere stating of which can not help but broaden our own religious views. Theoretically it has been answered in the affirmative, although practically it can never be solved.

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A peculiar coincidence in the shape of an acrostic is at present agitating the circles of Moscow. The names of the five sons of Alexander II are Nicholas, Alexander, Wladimir, Alexis, and Sergius, and if the initials of these names are read forward and backward they yield the words *nawas sawan*, which means in Russian "Over you the shroud."

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We have taken measures to procure an authoritative contribution on the religious life of the Moslems, and have succeeded in obtaining the promise of articles from Thomas P. Hughes, D.D., L.L.D., the author of the *Dictionary of Islam*, one of the greatest, if not the greatest authority on Islam aside from native followers of the Prophet.

While chaplain of the British Army in India, Dr. Hughes had rare opportunities of becoming familiar with this most important faith of the valley of the Ganges.

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THE CULTURIST. A Periodical of Progress. Edited by *Walter Hurt*. Cincinnati: Culturist Publishing Co. Price, \$ 1.00 a year; 10 cents a copy.

A new liberal periodical is in the field under the name *The Culturist*, the character of which is best understood by considering the contributors to the first number. It is opened by a poem to the New Year by *Walter Hurt*, the editor. The leading article "Punishment and its Function" is written by Clarence S. Darrow. Among other contributions we note a poem to the late Rabbi Isaac M. Wise, a number of additional poems by the editor, an article

entitled "All is matter; All Matter is Mind," by William Colbey Cooper; "Obsolescence of the Church," by the editor, etc.

The editorial on the mission of *The Culturist* closes with these words: "Until reason has conquered instinct and man has learned to master his impulses, the mission of *The Culturist* will not be fulfilled—its work will not be completed."

The leading article for the February number will be "Toward the Sunrise" by Eugene V. Debs.

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LYRA GERMANICA LATINA. Deutsche Volks- und Studenten-Lieder. Lateinisch in den Versmassen der Originale. Von *Waldemar Kloss*. St. Louis: Gedruckt in der Office der *Amerika*. 1904. Pp. 103.

In these days of strenuous life, it is difficult to find, even among scholars, a man who is able to speak Latin, and especially one who has the ability to write Latin verses with sufficient ease to make them both readable and singable. But this remarkable task has been accomplished by Prof. Waldemar Kloss of St. Louis. He has published his songs at the request of many of his friends whom he mentions in the preface; and among them are Bishop Spalding of Peoria, several Professors of the Washington Catholic University, and Professor Hatfield of Northwestern University. Many of his verses are very happy renderings. The collection consists of forty-two German songs such as are well known all over the Fatherland, and frequently sung in academic circles. They include verses by Scheffel, Geibel, Heine, Uhland, Wilhelm Müller and others, and it is remarkable how well, upon the whole, the Latin words fit the music. As an instance we select No. 33, Heine's well-known song, "*Du bist wie eine Blume*," rendered as follows:

"Ut flos tu virgo pura  
Pulchra, gratissima,  
Adspectu tuo mire  
Movetur anima.

"Caput attractans precem  
Attollam fervidam,  
Ut Deus te servet puram,  
Pulchram, gratissimam."

"*Die Lorelei*," No. 19, reads as follows:

"Est anima mea onusta;  
Cur hoc sit nescio;  
Narratio vetusta  
Non excidit animo.  
Aer mitis, coelum nigrescit  
Et Rhenus placidus,  
Mons summus erubescit  
In sole aureolus.

"In monte vides sedentem  
Nympham pulcherrimam,

Ornatu et auro nitentem;  
 Pectit coniam auream.  
 Pecten aureus; virgo prodit  
 Carmen dulcissimum,  
 Virorum corda corrodit  
 Per mirum modulum.

“Nautam in cymba amentem  
 Hoc carmen inficit,  
 Non rupem immentem,  
 Sed virginem adspicit.  
 Undarum multitudo  
 Nunc nautam obruit;  
 Lurlejae pulchritudo  
 Et carmen hoc efficit.”

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THE DIVINE COMEDY OF DANTE. Four Lectures by *Walter L. Sheldon*. Philadelphia: Weston. 1905. Pp. 126. Price, 50 cents.

These lectures which are intended especially for those who have never read the poem but would like to know something about it, were delivered as regular Sunday morning addresses before the Ethical Society of St. Louis. The author makes no pretensions to originality, and presents the book not for the sake of any information it may give but for its practical ethical lessons which will have the same importance whether or not the interpretation of Dante is correct. The first lecture is on the man Dante, and the age in which he lived. Each of the others is devoted to the consideration of one of the great divisions of the Divine Comedy. It is a noteworthy fact, that the attendance of Mr. Sheldon's lectures was unexpectedly almost doubled during the delivery of this course, thus showing the increased interest in the subject, or its treatment, or both.

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JESUS AND THE PROPHETS. An Historical, Exegetical, and Interpretative Discussion. By *Charles S. Macfarland*, Ph. D. New York: Putnam. 1905. Pp. xvi, 249.

The author sets himself the task, first, to set forth Jesus' use of prophecy; second, to indicate his attitude towards it and the standard by which he valued it; third, in the light of this to show what its fulfillment signified with him, and how he regarded himself as the "fulfiller" of prophecy. The book is written in a very conservative spirit but shows an indication of broadening. The author finds that Jesus is after all the best teacher of his own religion, he being greater than the evangelists and greater than the four Gospels. To gain a vision of Christ he claims that the interpretation of the writings of the Gospel is not enough, but must be accompanied by an exceeding effort of the human mind to gain the vision of Christ himself.

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