

BOOK REVIEWS AND NOTES.

CHANGING AMERICA: STUDIES IN CONTEMPORARY SOCIETY. By *Edward Alsworth Ross*. New York: Century Company, 1912. Pp. 236. Price \$1.20.

Prof. Edward A. Ross, of the University of Wisconsin, after writing of *The Changing Chinese*, now publishes a book about *Changing America*, in which he treats the subject in eleven chapters, most of which are intensely interesting and well written. The first one is an "Outlook for Plain Folk," a general survey on the democratic trend of to-day, the help from science and art, the promise of more leisure, etc. After the second chapter, entitled "The World-Wide Advance of Democracy," Professor Ross devotes two chapters to the falling birth rate and the increase of divorce. He looks upon the theory of Malthus as still unrefuted and does not see in the restriction of the birth rate a bad sign either of morality or of general social conditions. On the contrary he finds one of its causes in the higher appreciation of women, citing here, not without some severity, the words of Luther: "If a woman becomes weary or at last dead from bearing, that matters not; let her then die from bearing, she is there to do it." The increased tendency towards divorce is not necessarily a sure proof of moral decay, and our author thinks that the statistics are misrepresented and their significance distorted, that in fact the number of divorce cases is greatly exaggerated by sensationalism. The fifth chapter is devoted to wage-earning women, and in this he calls attention to the damage done to homes and children. In "Commercialism Rampant" the ruthless exploitation commonly employed is criticized and some remedies offered. As to the press, Professor Ross criticizes less the sensational tone of the newspaper than the suppression of important news. The editor-owner has become supplanted by the capitalist-owner, which changes the newspaper into a protector of what in a newspaper office has been humorously called "The Sacred Cows," the business interests of the newspaper owner. According to our author the hope of the country lies in the masculinity of the Middle West (discussed in the remaining four chapters).

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HERDER ALS FAUST. Von *Günther Jacoby*. Leipsic: Felix Meiner, 1911. Pp. 485. Price 7 marks.

The author, formerly lecturer in philosophy at the University of Greifswald, and at present traveling in this country, proposes in this voluminous work the thesis that Herder is the prototype of Goethe's "Faust," and in his exposition he claims that Herder's influence on Goethe was even more extensive than it appears in "Faust."

In going over the several chapters of this interesting book, the reader is surprised to find a great many parallels with the world-conception of Faust, and that his opinions have been uttered with great definiteness by Herder. We can not doubt that the friendship with Herder greatly enlarged Goethe's views, and Herder's way of thinking is obviously echoed in Faust's several utterances—his views of science, of the narrowness of conventional education which ruins the student's originality, and above all also in Faust's so-called "confession of faith." Here are the same words, the same terms used as they appear in Herder's writings. It is also noteworthy that Goethe's friendship with Herder falls at the time in which he wrote the first part of Faust.

Dr. Jacoby's work deserves a careful consideration and study even though we may not quite agree with him that Herder was indeed the prototype of Faust, on account of the difference in the two characters, and this is after all more important than all the several coincidences.

In his Introduction Dr. Jacoby says: "That it so happened that Goethe could represent Herder's experiences more beautifully and profoundly than Herder himself is strange enough, but is sufficiently explained to him who knows how powerfully the figure of Herder affected Goethe's inmost soul at the time of the conception of Faust, and how Goethe strove to imitate and transform the nature of Herder in himself exactly at the time when he was contemplating the composition of "Faust." Goethe has so represented the figure of Herder in Faust as to make it appear the prototype of the truest and noblest humanity. He did not select, however, what was small in Herder, his foibles and failings; he selected the great, the superhuman in him. This figure represented the portrait of a saint, of a priest, which Goethe had formed of him in the intimate connection of their lives at Strassburg and in the years following. Faust was not the Herder whom we know from the usual biographies of the nineteenth century, but he represents the likeness of Herder which the young Goethe himself had depicted from direct association and in the attitude of deepest reverence." Dr. Jacoby admits that critics will say that Goethe used many sources for Faust and not Herder alone; that Faust is Faust, and Herder is Herder; that the author should have said "features of Herder are richly traced in Faust" which has often been recognized before. Yea, one might even grant that the young Herder has something of Faust in him, but that Herder should be Faust himself is considered a bold statement in face of the many sources from which Goethe drew his material." "And yet," adds Dr. Jacoby, "this book contends that Herder is Goethe's Faust, the Faust of the first part up to his appearance in Auerbach's Cellar," and the assertion is based upon the statement that not only are there many coincidences in words and thoughts, but Faust's very external and internal experiences were identically those of Herder. K

THE BURDEN OF POVERTY: WHAT TO DO. By *Charles F. Dole*. (The Art of Life Series). New York: Huebsch, 1912. Pp. 124. Price 50c net

In this small volume the author undertakes first to call attention to the nature and immensity of the problem of poverty; next, to consider what specially new form it takes in modern times; then, to analyze the causes which bring about the burden of poverty, and to raise the question whether, on the whole, anything more than the amelioration of this ancient evil is to be expected. He then discusses whether there is any considerable permanent margin of profit which now goes unjustly to the few; how important this margin is, and how far, if transferred where it belongs, it can be made available as a means of relief of chronic poverty. Lastly, he makes suggestions as to the principles upon which mankind, and especially its leaders, must act in grappling with the problem of the poor, aiming in general to take a common sense view of the subject.