

"Although the universal point of view is the one always to be considered by ethnology, embracing as it does the 'entire human race in all its variations,' nevertheless the present restriction of American labors to things purely American is, by its very specialisation, of great moment and advantage. In point of fact, the *Annual Reports of the Bureau of Ethnology*, genuine *Monumenta ethnologica americana*, are laying sound foundations for that branch of research which is now encompassing the entire earth and which promises to be the first to furnish to man that knowledge of himself and his destiny which tradition tells us he has sought time out of mind."

#### POPE LEO XIII. ON PROTESTANTS.

*To the Editor of The Open Court:*

F. W. Fitzpatrick's article in the July *Open Court*, on His Holiness the Pope, pleased me greatly, and I am only astonished that in his appreciation of the attitude of Leo XIII. toward the world the author did not quote his communication to the American Protestants, which was referred to and cited in full by the Hon. Charles Carroll Bonney in his opening address to the Roman Catholic Congress in the memorable year 1893. It is contained in Mr. Bonney's *World's Congress Addresses*,<sup>1</sup> page 23, and reads as follows:

"I have a claim upon Americans for their respect, because I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under the Constitution Religion has perfect liberty, and is a growing power. Where the Church is free it will increase; and I bless, I love Americans for their frank, open, unaffected character, and for the respect which they pay to Christianity and Christian morals. My only desire is to use my power for the good of the whole people, Protestants and Catholics alike. I want the Protestants as well as the Catholics to esteem me."

"A ROMAN CATHOLIC."

#### A FRENCH ANTHROPOLOGIST ON GOBINEAU.

*To the Editor of The Open Court:*

With respect to your remarks upon the revival of Gobineau's ideas, mentioned in *The Open Court* for July, 1901, it must be borne in mind that Gobineau's work on *The Inequality of Races* was published forty years ago, before the foundation of the Anthropological Society of Paris. The field of anthropology has entirely changed since then. Broca and those who have since gathered around me naturally could not take the work into consideration, for our labors were based on different data and proceeded from a different point of view. If I were to write you on Gobineau's work, as you suggest, it would necessitate my reading the book again. When it was published, there was a persistent confusion between linguistic races and anthropological races. The current doctrine was that genuine peoples were to be recognised by language. Historians and subsequently diplomatists were the authors of it. It led to the notion of Pan-Slavism, Pan-Germanism, etc. The doctrine fell before, or rather was eclipsed by, the numerous assaults of anthropology.

The diplomatists, however, particularly the Germans, have a great interest in keeping it up. At first it was said that people who had spoken the same language

<sup>1</sup> "Religion of Science Library," published by The Open Court Publishing Co.