

"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.

were brothers of the same race. But now they say that peoples who at present speak the same language should be assembled under the same dominion. It is the reason that the German politicians have for extending their language around them. It is really a conquest for the future.

Well, the Gobineau Association must have that doctrine as a flag, and the recrudescence of a Gobineau movement is certainly intended to make the said linguistic doctrine popular. It may be a preparatory movement to claim the German-speaking populations of Austria, when the old emperor dies.

PAUL TOPINARD.

PARIS.

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### BOOK NOTICES.

A CENTURY OF CASTE. By *Judge A. N. Waterman*. Chicago: M. A. Donohue & Co. 1901. Pages, 85.

Judge A. N. Waterman has written a book under the title *A Century of Caste*. It is a simple but touching tale of the life of a Negro woman of the South, and if we mistake not the tenor and style of the story it is based on fact. There is nothing extraordinary in the fate of the poor old slave woman: how she grew up on a plantation, how she was married to Tom, how her husband was sold, how the War came, and her old age. The reader feels that he is confronted with a living personality. *Uncle Tom's Cabin* may have collected the worst facts of Southern slave life; but here we find mingled with the sufferings of the poor Negro, also the gentler sympathies of their white owners, and the love of the Negro for the white folks, whom they feared and admired at the same time. And we see how the slaves love the children of their masters as much as their own.

Judge Waterman begins his tale with these words: "With many, life is a melodrama; for some, a tragedy; to most, a disappointment. The greater portion of mankind feel that they have been unjustly dealt with, unduly vexed and troubled, not properly appreciated or rewarded; that opportunities afforded to others have been denied to them. To these, this presentation of burdens they have never borne, is offered for their consideration."

Being a judge of the Supreme Court of Illinois, we feel confident that Judge Waterman does not exaggerate the conditions; in fact, he substantiates the statements incidentally made in his book by adding in a note the laws and ordinances of several Southern states, and also of the state of Illinois, showing the spirit in which the black population was kept in subjection. The book is short, but no one can lay it aside after perusal without gaining sympathy for the downtrodden, and feeling the need of constant further improvement as to the removal of castes and extending good will even to the lowest and most unfortunate living creature. P. C.

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A. S. Barnes & Co., of New York, just issue a book on *Atoms and Energies*, by D. A. Murray, A. M., some time instructor in the Government Shogyo Gakko, Kyoto, Japan. Now, the Shogyo Gakko is not a school of *physics*, or of *mechanics*, but a *commercial school*, and the weight of the book is further augmented by its having a preface written for it by our esteemed friend and contributor, Dr. Frederick Starr, who is Professor of Anthropology and Indian Science in the University of Chicago, and an authority on Indian mechanics. Mr. Barnes believes that energy is an "entity," and that there are two forms of Substance: (1) Material Substance or Atoms, and (2) Kinetic Substance or Energies, to which he adds a third, Psychic Substance, Soul or Life,—all genuinely prehistoric conceptions