

private in the Fifteenth New Hampshire Volunteers. Later he was made chaplain and as such accompanied his regiment to New Orleans. There, in connection with Rev. George H. Hepworth, he was commissioned as a Lieutenant and detailed by General Banks to investigate complaints of abuse and ill-treatment toward plantation negroes, and subsequently was commissioned as active member of the military board to establish Freedmen's Schools in Louisiana.

The war ending, Mr. Wheelock moved with his family to Texas. Here he occupied a number of important public trusts, being at one time State Superintendent of Public Instruction, at another Superintendent of the State Institute for the Blind. For several years he was Reporter of the State Supreme Court.

In 1887, Mr. Wheelock organized a Unitarian Society in Spokane, Washington, and for two years served as its minister. He then returned to Texas and not long after began his pastorate of the Unitarian movement in Austin. He continued in that work for eight years, when the gathering infirmities of age compelled his resignation. His death occurred two years later.

Striking of person, endowed with an intellect in which the poetic and the practical mingled in rare combination, master of an eloquence which made his discourses models of impressiveness and beauty, the author of *Proteus* might have graced a distinguished pulpit and achieved a conspicuous place in literature; but he was of a retiring disposition and unambitious of applause,—traits of character deepened by the mysticism which throughout his life held for him so rich a charm. The sentiment was often upon his lips that the fittest theatre for the exercise of our benevolence and our talents is the familiar one about us, and of his own loyalty to this principle the world could ask no nobler proof than the story of his life affords.

At his death, Mr. Wheelock directed all his manuscripts destroyed. Fortunately, this little work had been printed in earlier years for circulation among friends and a few copies were found among the author's papers.

AN ESPERANTO GRAMMAR.

The subject of an International Auxiliary Language in general, and of Esperanto in particular has been discussed from various viewpoints in several numbers of *The Monist*. For a review of the subject considered on both its practical and philological sides we refer the readers to the following articles: An International Auxiliary Language (With Editorial Reply). By L. Couturat. *Monist*, XV, 143; Ostwald's Pamphlet on Universal Language. By Paul Carus, XIV, 591; Esperanto. By Paul Carus, XVI, 450; Philologist's Views on Artificial Languages. By Paul Carus, XVII, 610; Report of the Delegation for the Adoption of an International Language, XVII, 618.

The editor of the "First American magazine" of this international language, the *Amerika Esperantisto*, 1239 Michigan Avenue, Chicago, sends the following communication:

To the Editor of The Open Court:

Notwithstanding the great amount of publicity which has been given to Esperanto, the international language, I find that at this time not more than one-tenth of the people of the United States have even a vague idea of its purpose and scope, and perhaps not one in a hundred has a reasonably definite conception of it. As a sort of counter-irritant to the irresponsible criticism

which is occasionally circulated by the uninformed, I have printed for free distribution a second edition of 100,000 copies of a small primer, *Elements of Esperanto*, setting forth the grammar, word-construction and purpose of the language, and will mail a copy to any person who requests it, sending stamp for postage. While you may not be personally interested, there are thousands of your readers to whom this movement for an international auxiliary language, which now covers every country on earth, will appeal as something more than a fad, and they would appreciate your giving space to this letter.

ARTHUR BAKER.

1239 Michigan Avenue, Chicago.

M. JEAN REVILLE.

It is with deep regret that we are obliged to note the death on May 6 of M. Jean Réville, Professor of the History of Religion in the Collège de France.

He had been the editor of *La Revue de l'histoire des religions* since 1884, and he and his father, the late M. Albert Réville, were the leading spirits in the International Congress of the History of Religions in Paris, 1900. Jean Réville was born in Rotterdam, Holland, in 1854, and was one of the Protestant leaders of France. He was a doctor of theology which in Europe is an honorary degree denoting scholarship and talents of high distinction. He occupied the post of chaplain in the Lyceum of Henry IV at Paris and was director of the Ecole des Hautes Etudes at the Sorbonne, with which he had been connected since 1886. He has written many valuable works of which the principal ones are the following:

La doctrine du Logos dans le IV^e Evangile et dans les œuvres de Philon (1881); *La Religion à Rome sous les Sévères* (1886); *Les Origines de l'Episcopat* (1894); *Paroles d'un libre-croyant* (1898); *Le quatrième Evangile, son origine et sa valeur historique* (1900); *Le Protestantisme libéral* (1903).



M. JEAN RÉVILLE.

OUR FRONTISPIECE.

Little is known about the life of Lao-tze, the ancient Chinese philosopher. The only historical reference that can make any claim to credibility is contained in Sze-Ma-Ch'ien's allusion to the sage. There we learn when and where he was born and how at an advanced age he left his country in voluntary exile. The times were troublous, civil wars had rent the empire and caused much public and private calamity. He decided to leave the place where he could foresee that conditions were destined to go from bad to worse. He resigned his position as Keeper of the Secret Archives in the state of Cho,