

or ill-natured lamas, and they are especially worshiped with bloody sacrifices and red-colored substances:

“Rowan tree and red threid,
Gars the witches tyne their speid.”

—*The Gazetteer of Sekhim*, p. 356.

Large stones in their natural position hold a high place among the sacred objects of the New Hebrides. Sometimes in the island Aurora a stone is smeared with new earth; in Pentecost and Lepers' Island a stone is anointed with the juice of a young coconut (Codrington, *Melanesian Anthropology and Folk-lore*, p. 183).

About American Indians, Mr. James W. Lynd says: “In the worship of their deities paint (with the Dakotas) forms an important feature. Scarlet or red is the religious color for sacrifice, while blue is used by women in many of the ceremonies in which they participate. The down of the female swan is colored scarlet and forms a necessary part of sacrifices” (C. Mallery, “Picture-writing of the American Indians” in *Annual Report of Bureau of Ethnology*, 1888-89).

As to stone axes found in Italy, Mr. Angelo Mosso says: “Among the votive axes which were in use in the stone age I present three stone axes found in Apulia. All these three axes are colored red by means of ferrous ochre, which adhere tenaciously to the surface; for this reason we must regard them as votive axes. In the tomb of Sgurgola were two arrows colored red with cinnabar” (*Dawn of Mediterranean Civilization*, p. 134).

Taking into consideration all the facts we have mentioned, we may safely conclude that the use of the fish-head in Japan is a survival of primitive animal sacrifice, as we inferred at the start, and thus we may realize how long religious cults continue after their original significance is lost, even though different meanings are assigned to them to meet the altered requirements of the time.

SLAV AND GOTH.

BY THE EDITOR.

THE *Dziennik Chicagoski*, the Polish Daily News of Chicago, has devoted to the June number of *The Open Court* an editorial review in its issue of June 11, 1917, which while recognizing our sympathy with Poland condemns our attitude as being too favorable for Germany. The author of this extensive review even goes

so far as to resent the suggestion made in the editorial article, "The Poles and Their Gothic Descent," that the Poles may be in part descendants of the ancient Goths. He rejects the very idea of the proposition, assuming that its author imagines the Poles should feel flattered at being of Gothic descent.

Now I will say that the Slavs and the Teutons are so much alike in constitution and in the conditions of their origin that for anthropologists it is very difficult to distinguish the one from the other except in extreme cases. As a rule it may be regarded as commonly accepted that the characteristics of the western Slavs bear a strong resemblance to those of the Teutons, while the eastern Slavs have much in common with the Tartars. I do not mention this for the purpose of counting the western Slavs as superior to the eastern Slavs, for the Tartars possess virtues of their own. It is well known in history that the Tartars in Asia have shown themselves to be a strong and vigorous race and have furnished some of the most successful of the world's conquerors, among whom there have been men like Tamerlane.

The Huns too were Asiatics and kin to the Tartars, and they can boast of an Attila, although we must grant that even Attila was not purely Hunnish, but that his mother was a Gothic princess. His bodyguards gave him the name of "Attila" which is not Hunnish but Gothic, and is the diminutive of the term *Atta*, "father." The Lord's Prayer in Gothic begins with the words "*Atta unsar*."

Now while the Huns and their descendants the Hungarians are not free from a Gothic admixture this may be much more true of the Poles, and it seems to me no insult to speak of Gothic blood in the eastern Slavs. Among the Germanic races the Goths have always counted not only as noble and strong but also as being endowed with the finer civilizing qualities which enabled them to govern Italy with justice and wisdom.

It is certainly not an offence to propose the idea of Gothic descent. But if we regard the western Slavs as mixed with Germanic blood, the reverse is also true. The eastern Germans are strongly affected by an intermixture with the Slavs and it is not considered a disadvantage to the Germans to have received the ingredient of Slavic blood.

The Germans have never been able to agree in building up a state. On the contrary they were always too democratic to be constructive in political affairs, and it seems that large Teutonic states have been formed only where the people were no longer of purely German descent, as in the case of Austria and Prussia.

It is well known that the large majority of the Prussian noblemen (that are now called *Junker*) are of Slavic descent. The names ending in -ow and also in -itz or -witz are Slavic as their word-formation indicates. Such names as Itzenplitz, Buelow, Quitzow, etc., etc., are Slavic names, and the truth of this fact is readily acknowledged all over Germany, but I do not think that any one of them takes offense that some of their forebears were Slavic. Even the very names so often mentioned now, Treitschke and Nietzsche, are Slavic names. Their Slavic origin is a familiar fact, and Nietzsche is even known to have been an enthusiastic Slav. A family tradition relates that he came of Slavic nobility, and he took pride in the idea that there formerly existed a Count Nietzsche, who being a Protestant suffered much from persecution by the orthodox Roman Poles and was expelled from his home. When in the Crimean war the news of French-English victories over the Russians reached Nietzsche he was so moved at the outcome of the struggles against Slavism that he burst into tears.

So the fact that the blood of western Slavs is mixed with that of the eastern Germans is as true in eastern Germany as in Poland, and the mixture cannot be disadvantageous to either Slavs or Germans. Why the Polish to-day should resent the idea of a kinship with Germanic races is as unintelligible to me as the reverse would be, that the Germans should resent the idea of having strong Slavic admixtures in their eastern frontiers. The ruling families of the Mecklenburg duchies go back in a direct male line to the Slavic princes of the Obotrites, and so we may be justified in saying that considering the fact that the beloved Queen Louise, the mother of William I, was a descendant of these Obotrite princes, Slavic blood runs in the veins of the German emperor as well as the blood of Queen Victoria of England.

The tangle of descent is pretty great, and I believe it would be as wrong to object to Germanic descent as it is difficult for the King of England to do so. He can do no more than renounce his German titles when he tries to shake off the taint of being a German by descent. But in spite of all his efforts he remains the same. So the Poles remain the same, and when they settled in the land of the Goths they may very well have assimilated with the Goths as the Huns did before them.

When proposing the theory of the partly Gothic descent of the Polish people I would have been glad to be refuted not by sentimental objections but by arguments. Yet I shall content myself with saying that I look upon this statement as a symptom of

the growing strength of national feeling among the Polish people. It is a good sign and I regard a strong national feeling as an augury for the restoration of Poland, but I think it should not be used as an argument to darken the issues of investigations as to origin. I must confess that my critic has not convinced me, but on the other hand I hope that the conviction of related ancestry will bring the Polish inhabitants of Poland and their German liberators into closer sympathy than ever—closer than when the Muscovite influence dictated the policies of Europe and rendered the King of Prussia subservient to the Czar. There seems to be no question that the German government did much in those days to help in oppressing Poland at the behest of the Muscovite autocracy; but at present Germany seems to be possessed of the best intention to give Poland home rule and to gain the confidence and friendship of the Poles.

It is true enough that the Prussian policy has in time gone by been anti-Polish, that they have tried to exterminate the Polish language and have shown themselves hostile to Polish interests and traditions. One of their methods which consisted in buying out the Polish landowners failed for the reason that the language of the growing generation was derived more from the Polish nurses in the children's nurseries than from the children's own parents, and the children of the owner of a large estate learned to speak Polish from the servants in the house and spoke it with more fluency than their own mother tongue. So it happened that the growing generations even of the German landowners became Polish.

Upon the whole we may consider the Prussian method of suppressing the Polish language a failure, and it is to be hoped the German government will not repeat its former mistake. At any rate the University of Warsaw was opened in Polish and the Poles in Europe seemed to feel confident that a new era is dawning for Poland through its restoration by the Germans at the present time. Let us hope that it will be so. I am sure that Poland will prosper under the new conditions and will develop an independent Poland not only in Polish home rule but also in Polish art and Polish literature.

MISCELLANEOUS.

TRANSFINITE NUMBERS.

Everybody knows and constantly uses the whole numbers 1, 2, 3, and so on; and we use the word "infinite" for something which like the above series of numbers, has no end. In fact, however large a number is we can always