

a scholar. I have come to the conclusion that the view of the late date of Deuteronomy, which I find almost unanimously accepted by Hebrew scholars, is based on sound arguments.¹ If our venerable correspondent desires to attack this position, he is kindly requested to attack, not me, but scholars of first rank, who hold this view. To refute me would have no effect upon the critical school of Biblical scholars. Yet should there be one among them who is willing to make an elaborate reply, I shall be glad to open the columns of *The Open Court* for a ventilation of the question.

COUNT GOBINEAU.

At first sight it seems strange that a Frenchman should become an object of enthusiasm in German circles; but such is the case with the Gobineau Society which counts among its members a number of aristocratic names, and even princes of distinction, in addition to professors, especially such as take an interest in anthropology, and a great number of employees of the German government. The secret probably lies in the revival of race interest, which is the main ideal of Count Gobineau.

Count Gobineau, a Norman nobleman born at Ville d'Avray in 1816, claims to be a descendant of Attar, one of the Norman invaders, who, banished from home in Norway, succeeded in seizing the country of Bray, where his family have remained in possession of large tracts of real estate to the present day.

Count Gobineau received his education in Biel, Sweden, and in Baden-Baden. He served as ambassador several times under Napoleon III. He was secretary to the French embassy in Bern, Hanover, Frankfort, and finally in Persia. To the latter country he was later appointed ambassador. When the fisheries question between England and France as to the right to fish on the Newfoundland coast had to be settled, he was appointed commissioner by the French government. In 1864, he was ambassador to Athens; in 1868, he went in the same capacity to Rio de Janeiro, Brazil, where he became an intimate friend of Dom Pedro. In 1870, he temporarily withdrew from politics, and devoted his energies to the local interests of his home in Normandy, acting as Mayor of Tyre and member of the general council of his *arrondissement*. In 1872, he re-entered the diplomatic service, and accepted the position of ambassador to Norway and Sweden. In 1877, he withdrew definitively from politics, and devoted the rest of his life to a translation of the *Kushnam*, a heroic poem of Persia. In 1880, he became acquainted with Richard Wagner. In 1882, he died among strangers in Turin, while on a journey.

The characteristic work of his life is a book the title of which may be regarded as the key-note to his literary labors; it is entitled *Essay on the Inequality of the Human Races* (4 volumes, Paris, 1853-1855; second edition, 1884). The Count believes, and there is certainly a grain of truth in it, that race is of paramount im-

¹ See for instance the article "Deuteronomy," pages 1079-1093, Vol. I., of the *Encyclopædia Biblica*, edited by the Rev. T. K. Cheyne and Dr. J. Sutherland. The article is written by the Rev. George F. Moore, professor of Hebrew in Andover Theological Seminary, Andover, Mass., and as it is impossible to give even a meager summary of the arguments, we merely quote the following sentence: "Modern critics are, therefore, almost unanimous in the opinion that the law-book, the discovery and the introduction of which are related in 2 Kings, 22 f., is to be sought in Deuteronomy; and they are very generally agreed, further, that the book was written either in the earlier years of Josiah, or at least under one of his next predecessors, Manasseh or Hezekiah."

portance in history. Degeneration, according to Gobineau (and here he probably goes too far), is assumed to be due to a mixture of higher races with lower races. Certainly there are other reasons to which the degeneration of the classic nations must be attributed, although the importation of lower races from Africa and Asia may have contributed a little; but Gobineau is decidedly mistaken when he finds in this the key to a comprehension of the course of history which is supposed to explain the succession of different predominant races and the extinction of effete civilisations.



COUNT GOBINEAU.
1816-1882.

Gobineau apparently is first a nobleman and then a historian and anthropologist. His anthropology is a justification of the pride of his nobility; this may be seen in one of his first books, the *History of Jarl Ottar, the Conqueror of the Country of Bray and His Descendants* (Paris, 1879), which is the story of his own family.

Gobineau wrote on cuneiform literature, first a lecture on the cuneiform texts (Paris, 1858), then a treatise on cuneiform literature (2 volumes, Paris, 1864), both of which may be regarded as out of date now. During his journeys through Asia,

he found occasion to study the history and religions of Asiatic nations, embodying his experience in several books, the most important of which are *The Religions and Philosophies of Central Asia* (Paris, 1865; second edition, 1866); *the History of the Persians*, and *Three Years in Asia*. His experiences in Newfoundland were recorded in a memoir entitled *A Journey to the New World and Souvenirs of the Voyage* (Paris, 1872). In addition to these anthropological and geographical studies, Count Gobineau wrote poetry, among which we note a novel, *The Pleiads*, and his Asiatic novels.

Gobineau is almost forgotten in France, and his spirit revives in Germany, where his numerous friends show a great anxiety to republish his books partly in the French original, partly in German translations.¹ No doubt the main reason for this interest is the reawakened pride of the Germans, who, since their victories over the French in 1870, begin to feel that they are the elect race of the world. Gobineau himself, though a good Frenchman, cherished a very strong pride in his Norman blood, and so felt himself akin to the Teutonic races. He reminds us of Desmoulins who has lost confidence in the French race on account of its heterogeneity, and has become an Anglomaniac, believing in spite of his French descent in the superiority of the Anglo-Saxon races.

It is interesting to find a man like Gobineau neglected by his own people and taken up by their hostile neighbors. It is a symptom of the times, and we hope that the movement in favor of Gobineau's *Inequality of the Races* will lose its eccentricities and contribute its mite toward a better comprehension of the race problem.

Considering the importance which is at present attributed to Gobineau's works in certain influential German circles, it would be desirable to have them subjected to a careful and appreciative, but at the same time critical, review, which ought to be of great interest for the United States of America, where the mixture of the races has been more pronounced than in any other country in the world.²

P. C.

ST. JOSAPHAT OF INDIA.

To the Editor of The Open Court.

In connexion with the article on "The Holy Saint Josaphat of India" in the *May Open Court* attention should be called to the edition of two English versions of the legend with an introduction by Mr. Joseph Jacobs, entitled "Barlaam and Josaphat," London, 1896. It is to be noted that while St. Josaphat figures in the

¹ A German edition of his chief work, translated by Prof. Ludwig Schemann, and just completed, is published in four volumes by Frommanns Verlag of Stuttgart. This translation, which bears the following German title *Versuch über die Ungleichheit der Menschenrassen*, is done with great care and faithfulness. The translator resisted the temptation to bring the work up to date and offered it to the public as he states in the fourth volume, for exhibiting "*das Weltbild eines Grossen*"—the world-picture of a great man from a point of view natural but never before understood. Such, he adds, it will remain. "The oftener I read this work on race, the more I discovered antiquated passages and trifling errors in detail, which, however, do not disturb the great truth of the entire work."

The third French edition of *Les Religions et les Philosophies dans l'Asie Central* appeared but last year in Paris (Leroux, 1900).

² Persons interested in Gobineau and the Gobineau movement should address themselves to the Secretary of the Gobineau Society, Herr Professor Ludwig Schemann, Freiburg i. B., Germany.