

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.

Catalogues of the Saints, this is not equivalent to formal canonisation, and it is therefore not exact to say that Buddha has been canonised as a Saint of the Catholic Church.

This is not an isolated instance of the evolution of a pagan deity into an unofficial Christian saint. The shrine of Guadalupe is the most famous in Mexico. Here was originally worshipped the Aztec goddess of Maize. A miraculous appearance of the Virgin to the Indian, Juan Diego, was the "machinery" whereby the transformation to a Christian shrine was accomplished, the details of which form a most interesting chapter in the history of religions.

An account of the worship as a saint in the church at Mixistlan, Mexico, of a wooden idol originally representing the god of water appeared in *The Open Court* for July, 1899.

EDWARD LINDSEY.

WARREN, Pa., May 16, 1901.

EDITORIAL COMMENT.

For details concerning Barlaam and Josaphat as saints, see E. Cosquin's article in the *Revue des questions historiques*, XXVIII., 583-585, and the work of the Archimandrite Sergej, *Pobnyj mesjacestov vostoka*, II., 1, 305 f., 2, 364 f.

Josaphat is first mentioned in the *Manœa*, a voluminous Greek collection of names of saints under the date of August 26th (Lipsius, *Die apokryphen Apostelgeschichten*, I., 187), and in the official *Martyrologium Romanum* of Cardinal Baronius, published 1583 A. D. The Regensburg edition of 1874 mentions him on page 149 under August 3d, with these words:

"Apud Indos Persis finitimos passio sanctorum monachorum et aliorum fidelium quos Abener rex, persequens Ecclesiam Dei, diversis afflictos suppliciis cædi jussit."

And under November 27th (p. 237):

"Apud Indos Persis finitimos [commemoratio] sanctorum Barlaam et Josaphat, quorum actus mirandos sanctus Joannes Damascenus descripsit."

"Professor Rhys Davids (on p. xxxix of his *Buddhist Birth Stories*) translates the latter quotation with these comments:

"When the increasing number of Martyrologies threatened to lead to confusion, and to throw doubt on the exclusive power of the Popes to canonise, Pope Sixtus the Fifth (1585-1590) authorised a particular Martyrologium, drawn up by Cardinal Baronius, to be used throughout the Western Church. In that work are included not only the saints first canonised at Rome, but all those who, having been already canonised elsewhere, were then acknowledged by the Pope and the College of Rites to be saints of the Catholic Church of Christ. Among such, under the date of the 27th of November (p. 177 of the edition of 1873, bearing the official approval of Pope Pius IX., or p. 803 of the Cologne edition of 1610) are included 'The holy Saints Barlaam and Josaphat, of India, on the borders of Persia, whose wonderful acts Saint John of Damascus has described.'"

BOOK REVIEWS.

GESCHICHTE DER PHILOSOPHIE IM ISLAM. Von T. J. de Boer. Stuttgart: Fr. Frommann's Verlag (E. Hauff). 1901. Pages, 191. Price, bound, 5 M.

Little has been done so far for the investigation of the history of the philosophy of Islam. Herr de Boer offers in the present volume a concise synopsis of Moslem