

well and much lower than the elevated site known as the Gurkhatri. It is not far from the fort erected by the Muhammadan conquerors, and it seems unaccountable that the British Government had not carefully excavated the spot during its sixty years of occupation.

"Dr. Spooner, who discovered the ruins, was working under the directions of Mr. John Hubert Marshall, who, after taking the highest classical honors at Oxford, was engaged for some time in the excavation of the ruins of Praeosia in Crete. He was invited to India by Lord Curzon with the intention of making discoveries in Trans-Indus territory through which Lord Curzon traveled before he became viceroy of India.

"Peshawur is the ancient Gandhara of the Scythians. It contains about 70,000 souls, and outside the native city there is a cantonment of 20,000 troops. The whole valley is rich with Buddhist remains. At Shahbazghari there is Rani Ghat, "the Queen Rock" mentioned by Arrian as the fortress attacked by Alexander after a siege of four days. There is also the famous inscription of Asoka which contains the names of Antiochus and four other Greek kings. Alexander did not pass through Peshawur but came down the valley on the left bank of what is now called the Vabul river and skirted the hills of Swat and Bajour, crossing the Indus above Attock and proceeding to Taxila where he encountered Porus, the Hindu ruler of the Punjab.

"It seems to be a question whether the casket found in the stupa actually contains the bones of the Lord Buddha, but it is very probable that further excavations will unearth more hidden treasures. The Buddhist remains within the dominions of the Ameer of Afghanistan have never been excavated, and as the city of Balkh stands on the ruins of ancient Bactria, a city which is said to have been the rival of Ecbatana, Babylon, and Nineveh, Mr. Marshall under the patronage of the Government of India has a vast field of research before him."

MME. EMILIE HYACINTHE LOYSON.

We are just informed of the demise of Mme. Emilie Hyacinthe Loyson. She died at her home in Paris, and the funeral services were held at the American church on the Avenue de l'Alma. Almost all denominations were represented by the foremost leaders with whom she and her husband were in personal connection.

Mme. Loyson was an American by birth, belonging to the old Puritan family of Butterfield, and her father was prominent in the educational development of the pioneer days of Ohio. She had an unusually ascetic temperament, and at a very early age showed real literary ability. At eighteen she married Captain Meriman of Ohio and lived for several years in New York and Brooklyn. She felt restless and dissatisfied with Protestantism, and a year after her husband's death in 1867 united with the Roman Catholic Church. From the time of her visit to Rome in 1863 she had been greatly impressed with the ignorance of Roman women, and now set about founding a college for their higher education. In this she had the support of women of rank and influence in England and Russia; the Italian government offered her money; the city of Rome gave her the choice of a site; the Vatican expressed its approval, and she was offered financial aid and the title of countess with the Pope's patronage, but she courteously refused on the ground of her American citizen-

ship, and her second marriage to Father Hyacinthe Loyson forced her to abandon the project.

She had marked individuality, and showed herself an extraordinary co-worker of her husband. She had, indeed, given much attention to theological reading and church reform before her marriage to Père Hyacinthe.

To Father Hyacinthe and his wife was born one son who is to-day one of the rising poets of France, and dramas that he has written have been performed on the stage with marked success, notably *Les ames ennemies*.

Mme. Loyson took a deep interest in the conciliation of all religions,



especially desiring brotherhood and mutual sympathetic appreciation among all monotheistic peoples, Jews, Moslems, and Christians. For the purpose of gaining the goodwill of the Mohammedans, Father and Madame Hyacinthe Loyson undertook a pilgrimage to Jerusalem, which Madame Loyson described in her *To Jerusalem Through the Lands of Islam*, in which she shows herself an entertaining *raconteuse*, and which is embellished with many interesting photographs.

Madame Loyson was extremely active and led a very busy life. Her endeavors were mainly devoted to the education of women in countries where there is the greatest need, first in Roman Catholic countries, and then in the

Orient. In addition, she took an interest in every movement that made for peace and social improvement. The last work of her pen, still unpublished, is her autobiography which bears the title, "The Evolution of a Soul, From the Forests of America to the Vatican Council," and it is to be hoped, in the interest of her numerous friends, that it will be published as soon as the manuscript has been revised and duly prefaced by her son, upon whom naturally devolves this duty of filial piety.

THE WORLD CIPHER.

BY EDMUND NOBLE.

[Curvilinear motions and forms have a perennial fascination for the student of nature. They begin in the spheres, circles, ellipses and spirals which the physicist investigates; they impress themselves upon the naturalist in the rounded shapes which are so often associated with function and efficiency in the realm of life. Still more wonderful is their relation to the esthetic sense of man, for when highly organized conscious states arise, the law of power reappears as a law of beauty in the creations of the constructive, plastic and decorative arts. Curved paths and outlines do not exhaust what are known as "intelligent adaptations," but they conspicuously reveal the working of the universe process towards that order—at once the source and anticipation of human reason—in which antagonisms find their reconciliation, and confusion its final harmony. A mystery has long brooded over these evidences of objective plan, until it has seemed to some that Nature resorts to them as her most favorite modes of self-expression. Could such manifestations of cosmic unity be adequately suggested in verse, they would remind us of the sublime astronomical theories of Kant and Laplace; the patient biological studies of Darwin and Pettigrew; but also of the loving insight of Leonardo da Vinci, and even of that poetic fancy of Novalis: "Men travel in manifold paths: whoso traces and compares these will find strange figures come to light—figures which seem as if they belonged to that great cipher-writing which one meets with everywhere, on wings of birds, shells of eggs, in clouds, in the snow, in crystals, in forms of rocks, in freezing waters, in the interior and exterior of mountains, of plants, animals, men, in the lights of the sky, in plates of glass and pitch when touched and struck on, in the filings round the magnet, and the singular conjunctures of chance."]

I'm older far than the lotus'd Nile—
Than man with his dome and pillared aisle.

My circles spread ere the sands were sphered;
I bridged the void ere the vault was reared.

I've paved the path for the day-beam's leap,
And the rushing stars my orbits keep.

With the flame and fume my fingers play;
I swirl in the magnet's hidden ray.

In the frozen snow you'll find me curled;
Aglow I coil in the making world.

I round the tear and the joyous sun,
And the crescent shine when the day is done.

A breath unfolds me from summer dust;
I wheel in the cyclone's awful gust.