

that the historical background of the judgment scene in the prætorium is historically tenable. But for all that, even if the Sanhedrim hated the man who was worshipped as the Messiah by the Nazarenes, the Ebionites, or some similar sect, it would be very wrong to make the whole nation responsible for his condemnation.

Translate the whole story into modern conditions, such as we are familiar with. Suppose that there is a tribe of South Sea Islanders ruled by a British governor. There rises among them a native pretender, harmless and inoffensive, who somehow makes himself obnoxious to the chieftains of his own nation. The latter, themselves of a rebellious character, hand him over to the British governor as a traitor to the cause of British rule. The British governor finds no guilt in the prisoner, but the chieftains say that the accused is a rebel, and if he be not executed at once they will report the case to London. Now let us assume, the British governor learns that the pretender is the head of a powerful native party which he suspects of being just as dangerous as the chieftains, and so he concludes to have him executed, would the governor and with him the British government not be responsible for the execution? The chieftains would not be free from blame, but we could not say that the South Sea Islanders had killed him.

The Jewish Christian certainly did not condemn the entire nation; and the conception of fastening the guilt upon the Jews collectively originated at a later date, when Christianity had taken root among the Gentiles. It is a peculiarly Gentile-Christian conception, and characterises the interpretation of the Gentile-Christian world of the second century and later ages.

ADOLF BASTIAN ON THE ETHNOLOGICAL WORK OF AMERICA.

Dr. Adolf Bastian, the Nestor of German ethnologists and director of the great museum of Berlin, is as active as ever in research and literary production. Scarcely a year goes by but several works descriptive of the results of his extensive travels and vast studies appear. Just recently three books, one treating of the history of civilisation as illuminated by Buddhism,¹ a second of ethnology in its relation to history,² and a third of ethnic psychology,³ have come to our table,—not to mention contributions to technical journals. The readers of *The Open Court* will soon have the opportunity to read an article by Dr. Achelis of Bremen treating at length of Bastian's fruitful and unremitting labors in the field of ethnology, so that our remarks may be brief at this time. It is interesting to know, however, the high opinion which Bastian has of the ethnological work now being done in America, and we accordingly quote from a private letter of his to the editor the following remarks:

"The science of modern times, our new 'science of man,' struck root in the soil of the New World most quickly of all; and by the generous endowments there made for its advancement has reached a high point of development.

¹ *Culturhistorische Studien unter Rückbeziehung auf den Buddhismus*. I. Berlin: Druck und Verlag von A. Haack. Pages, 197.

² *Die Völkerkunde und der Völkerverkehr unter seiner Rückwirkung auf die Volksgeschichte*. Ein Beitrag zur Volks- und Menschenkunde. Berlin: Weidmannsche Buchhandlung. 1900. Pages, iv, 171.

³ *Die humanistischen Studien in ihrer Behandlungsweise nach comparativ-genetischer Methode auf naturwissenschaftlicher Unterlage*. Prolegomena zu einer ethnischen Psychologie. Berlin: Ferd. Dümmlers Verlagsbuchhandlung. 1901. Pages, iv, 186.

"Although the universal point of view is the one always to be considered by ethnology, embracing as it does the 'entire human race in all its variations,' nevertheless the present restriction of American labors to things purely American is, by its very specialisation, of great moment and advantage. In point of fact, the *Annual Reports of the Bureau of Ethnology*, genuine *Monumenta ethnologica americana*, are laying sound foundations for that branch of research which is now encompassing the entire earth and which promises to be the first to furnish to man that knowledge of himself and his destiny which tradition tells us he has sought time out of mind."

POPE LEO XIII. ON PROTESTANTS.

To the Editor of The Open Court:

F. W. Fitzpatrick's article in the July *Open Court*, on His Holiness the Pope, pleased me greatly, and I am only astonished that in his appreciation of the attitude of Leo XIII. toward the world the author did not quote his communication to the American Protestants, which was referred to and cited in full by the Hon. Charles Carroll Bonney in his opening address to the Roman Catholic Congress in the memorable year 1893. It is contained in Mr. Bonney's *World's Congress Addresses*,¹ page 23, and reads as follows:

"I have a claim upon Americans for their respect, because I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under the Constitution Religion has perfect liberty, and is a growing power. Where the Church is free it will increase; and I bless, I love Americans for their frank, open, unaffected character, and for the respect which they pay to Christianity and Christian morals. My only desire is to use my power for the good of the whole people, Protestants and Catholics alike. I want the Protestants as well as the Catholics to esteem me."

"A ROMAN CATHOLIC."

A FRENCH ANTHROPOLOGIST ON GOBINEAU.

To the Editor of The Open Court:

With respect to your remarks upon the revival of Gobineau's ideas, mentioned in *The Open Court* for July, 1901, it must be borne in mind that Gobineau's work on *The Inequality of Races* was published forty years ago, before the foundation of the Anthropological Society of Paris. The field of anthropology has entirely changed since then. Broca and those who have since gathered around me naturally could not take the work into consideration, for our labors were based on different data and proceeded from a different point of view. If I were to write you on Gobineau's work, as you suggest, it would necessitate my reading the book again. When it was published, there was a persistent confusion between linguistic races and anthropological races. The current doctrine was that genuine peoples were to be recognised by language. Historians and subsequently diplomatists were the authors of it. It led to the notion of Pan-Slavism, Pan-Germanism, etc. The doctrine fell before, or rather was eclipsed by, the numerous assaults of anthropology.

The diplomatists, however, particularly the Germans, have a great interest in keeping it up. At first it was said that people who had spoken the same language

¹ "Religion of Science Library," published by The Open Court Publishing Co.