an audience composed in part of those to whom the more technical essays of specialists are indigestible. The chief paper of that class presented this year was one by Professor Toy, on Creator gods, a searching critique of the Langian system of theogony, as affecting the development of moral gods —a critique that merited far more time for discussion than could be given to it. Professor Jackson, at the same session, gave another instalment of his researches in regard to the religion of the Achæmenians, and, with the help of some excellent photographs, recalled very pleasantly for the Society's benefit his visit to the little-known "Avon of India," Ujjain. Some of the papers already enumerated were read at this session—that, for example, by Professor Haupt, who also brought three more technical studies. Professor Hopkins gave illustrations of epic beast fables in India, presenting at the same time some smaller contributions; popular superstitions in Arabia had been collected and were explained by the Rev. Mr. Oussani; and the Rev. Mr. Sanders of Aintab sent a contribution on Jupiter Dolichenus; while the Rev. Mr. Kohut contributed a paper on Jewish folklore—to name only some of those read at length or in condensed form.

Not the least valuable parts of the communications read at the annual Meeting are the papers from scholars abroad, sometimes missionaries in active service, sometimes students who take this opportunity of acquainting the Society with the latest facts, or it may be fancies, that have come under their observation. At the present Meeting the Society heard from Mr. Stratton, the Principal of Punjâb University, that he had recently been studying a Gandhâra (Kandahar) figure bearing a date which shows the work to have been made about 191 A. D. The most important of these communications came from Dr. Grierson in the form of a letter to the Secretary of the Society; and as the subject-matter is one of general interest, it may be spoken of somewhat fully. For several years Dr. Grierson has been the head of a great scientific enterprise which shows its character by its name, The Linguistic Survey. Out of the data furnished by this Survey, the first attempt thoroughly to coördinate the heterogeneous masses of dialects and languages in British India, have come new facts of ethnographical as well as linguistic bearing. In adjusting these facts and fitting them into their proper historical relations Dr. Grierson has shown a marked ability, and though the results of his keen combinations are not, as he admits, indisputable, yet he has furnished strong evidence in support of the belief that, besides repeated invasions from the Northwest, through the western passes of the Hindu Kush, and so on across Kandahar and Afghanistan into the Punjâb, there was another line of invasion from the headwaters of the Oxus down through the Chitral and Gilgit country, and that this northern invasion was conducted by tribes dialectically different from those which came directly from the West; that it was the latter who first broke into the Punjâb, and that the northern tribes, who eventually entered and conquered the same territory, split apart the homogeneous mass of first settlers, driving them east and south and into the northern hills, while they themselves formed with this semicircle a compact circle of Aryan tribes, differing in dialect but not in race from the earlier inhabitants thus pressed to the wall. The latter were the Vedic Aryans, while the inner circle were the ancestors of the later Sanskrit-speaking people, who called all this inner circle the holy Middle Land in antithesis to the outer rim of Aryan but not Sanskritized people.

It is impossible to display here the linguistic evidence for this theory, which has much in its favor. If, as seems likely, it shall prove the working hypothesis of the future, these Aryans must be credited with having repeated among themselves, on a small scale inside their own racial limits, exactly the procedure of the Aryans as a whole in respect to the Dravidians, who also were beaten southward and eastward and into the hill-country by the superior ability of the Aryans. Dr. Grierson, it may be added, gives a reserved approval—but who would speak with certainty of events so doubtful?—to the theory that these Dravidians formed a connecting link between the Finnish and Australian languages.

The Society had to regret the absence of its President for the second time in two years, the pressure of new duties and his immediate departure for Europe preventing Dr. Gilman from attending. Apart from this, the place of Chairman being well filled by Dr. Ward and Professor Toy in turn, the social side of the Meeting was as pleasant as the scientific was helpful and encouraging. In the latter regard, the number of young scholars who come bringing papers is a good omen for the continued activity of this now venerable society.

E. W. H.

Correspondence.

A BRITISH ACADEMY.

TO THE EDITOR OF THE NATION:

SIR: With regard to your recent article on "A British Academy," permit me to quote a few paragraphs from an address which I delivered last Christmas as President of the Pacific Coast Branch of the American Philological Association, on the "History of English Philology." These paragraphs, incomplete as they are, represent, I think, the first attempt to outline the earlier history of a British Academy. I submit them here with the distinct hope of eliciting some additions and corrections from some of your learned readers:

"The opposition against the opinion of 'rudeness' and 'barbarism' cast by some on the English Language and repudiated by English patriots from the time of Sir Thomas More and Ascham, led to an interesting movement, as far as I know not noticed in the histories of English literature and thought; a movement in favor of following the example set by Richelieu's foundation of the Académie Française (1635). If the purity of the language, its grammar, its orthography needed looking after, why not do this officially? *James Howell* writes in 1650: 'The new Academy of wits call'd l'Academie de beaux esprits, which the late Cardinall de Richelieu founded in Paris, is now in hand to reform the French Language in this particular [viz., in Orthography], and to weed it of all superfluous Letters, which makes the Toung differ so much from the Pen, etc.' (Letters, Sect. II., ed. 1650, p. 257; repeated in, if not quoted from, his ed. of Cotgrave, 1650). Howell writes this to justify his own orthographical 'weeding' out of superfluous letters, and perhaps in the hope of stimulating the foundation of a similar institution in England. It is the same Howell who, in 1630, despaired of calling English 'a regular language in regard, though often attempted by some choice wits, ther could never any Grammar or exact Syntaxis be made of it.' (What this lack of a grammar meant in the eyes of pedants, for centuries, show the words of Royal Ben, and his attempt to 'free' the language from such a blame! But Howell could not know of this first English syntax in 1630!)

"*Dryden* hopes in 1664, two years after the establishment of the Royal Society, for such an Academy to keep foreign words on the other side of the Channel, and to sanction the recent 'refinements' of the language. 'I am sorry,' he says, 'that (speaking so noble a language as we do) we have not a more certain measure of it, as they have in France, where they have an Academy erected for that purpose, and endowed with large privileges by the present King' (Epistle Dedic. Rival Ladies, 1664).

"The *Spectator* (No. 135, Aug. 4, 1711) despairs as to the leaving out of the relative pronoun, a question which 'will never be decided till we have something like an Academy that, by the best authorities and rules drawn from the analogy of language, shall settle all controversies between Grammar and Idiom.' And in May, 1712, follows what Dr. Johnson called the 'petty treatise' of *Swift*, viz., 'A Proposal for Correcting, Improving, and Ascertaining the English Tongue.' This expressed its author's desire for an 'Academy,' to correct and 'fix' the English language; 'a Society or an Academy to provide that no words which it shall give a sanction to be afterwards antiquated,' because the English language, 'so defective in Grammar,' was to be 'settled.' Perhaps the climax of Swift's statements is contained in the following words, which show how little he knew of the historical conditions of the development of language: 'I see no absolute necessity why any language should be perpetually changing'—a statement, though, which Swift may have merely copied from a man whose name even a modern philologist does not mention without humility and reverence, *Bentley*, who winds up a paragraph in the *earlier* dissertation (ed. Dyce 2, 13): 'Nay, it were no difficult contrivance, if the public had any regard to it, to make the English tongue immutable, unless hereafter some foreign nation shall invade and overrun it.'

"It required the services of a new St. George to kill these follies and 'Academic' dangers; and *Dr. Johnson* arose as the champion of English liberty, and as a man with an insight, at least, into the main fact of the history of language. He banished at least for a hundred years the dreams of 'regulating the language,' and he did it because he knew that the Germanic mind is not made of a fibre to submit to the dictations of an 'Academy.' He writes: 'If an Academy should be established for the cultivation of our style, which I, *who can never wish to see dependence multiplied, hope the spirit of English liberty will hinder or destroy*, let them, instead of compiling grammars and dictionaries, ... stop the license of translators' (a humble service, to be sure, for an Academy!)."

Let me add to these remarks that we find an interesting early criticism on the French (?) Academy given innocently in Howell's edition of 'Cotgrave's Dictionary' (1650), *s. v.* "*Academié*, masc., *ée* fem. Besotted, puzled, or plundered with too much skill, or studying." We need not be astonished at not finding this word in the 'Dictionnaire de l'Académie'!

Let me add further to the above that an Academy, or rather several English Academies, were suggested long before the time of Howell and Dryden, by the eminent Antiquary *R. Carew of Anthony*, who, after becoming a member of what he calls the "Antiquarum" Society (the earliest Elizabethan attempt at an English Academy of the historical sciences), writes in 1605: "It imports no little disgrace to our nation that others have so many Academyes and wee none at all" (Letters of Eminent Literary Men, ed. Camden Soc., p. 99). This last quotation, as well as the one from Dryden, precedes considerably the earliest one in the New English Dictionary (given under 6) from 1691.

The foundation of the Royal Society in 1662 ought to have put an official end, directly or indirectly, to all these desires, if it had carried out fully what was one of its duties, viz., the inclusion of men from fields of learning other than the natural sciences. But the English conception of "science," the unjustifiable narrowing, so abhorrent to the German mind, of this large and universal conception in English, has proved a curse for centuries—a curse not only for the mother country, but also for America. What we need almost as much as a "British Academy" is the getting rid of the narrow application of the word "science," and I think we *are* gradually getting rid of it.

If, therefore, eminent English scholars are calling now for such a supplement to the Royal Society, for an Academy not to give its official stamp to productions in the field of belles-lettres, poetry, and fiction, but to represent the highest scholarship of the country in the field of the historical sciences itself (a *German* conception), it should be hailed as an excellent movement, to which a wonderful future might be promised—a future which would give the quietus to all the unacademic dilettantism which, in spite of brilliant exceptions, has been the curse of the history of the "historical sciences" in England during the past.—Yours respectfully,

EWALD FLÜGEL.

STANFORD UNIVERSITY, CAL., March 28, 1902.

THE RHYTHM OF EMOTIONAL EXPRESSION.

TO THE EDITOR OF THE NATION:

SIR: I have been much interested by the remarks on metrical cadences in Greek prose in your review of Professor Goodwin's edition of Demosthenes on the Crown. It would be instructive to learn whether the rhythms in this and other orations occur in passages of strong emotion, where language naturally runs into verse. If so, it would seem to follow that, as the speeches were composed for delivery, the orators either wrote under the influence of such emotions, or, with exquisite forethought and discernment, adapted their language to the requirements of the case.

A remarkable instance of the tendency of strong feeling to run into verse may be produced from the last quarter where one would have thought of looking for it—the proceedings of the Parliamentary Committee which inquired into the British Museum in 1835 and 1836. One of the principal witnesses is Professor Robert Edward Grant, Professor of Zoölogy and Comparative Anatomy in University College, London, who is described by Darwin as "a man of much enthusiasm beneath his outer crust." Such must have been the case, for, although his evidence is in general sufficiently prosaic, when he approaches the deeply moving subject of the deplorable and disreputable condition of the stuffed animals in the national collection,

> "The wild language of his grief is high,
> Such as in measure were called poetry."

Nay, more than that, for it *is* measure and poetry. With but a few trifling liberties of omission, substitution, and transposition, Professor Grant's lamentation becomes a sustained passage of sonorous blank verse:

> We have in the Museum some stuffed skins
> That once resembled the giraffe. But now,
> In hideous rents that stretch along the carcase,
> The straw and beams of wood are visible
> Through the wide openings of disfigured hides
> Whence characters and forms and hues are gone.
> The naked blistered hides have been exposed
> To dust and insects many a long year
> Without the least protection. They have served
> Their time long since, and, zoölogically,
> Their characters are now completely gone.
> That slender tapering nose that once was straight
> Is twisted to the left. The soft smooth skin
> That once with beauty spots was coverèd,
> Melting into a light and pleasing ground,
> Is now hard, naked, tanned, and uniform.
> The cords by which the skin was stretched have torn
> That skin by their contraction into rents.
> Those slender limbs, in their proportiöns
> As in their movements graceful once, are now
> But as distorted pillars, stretched asunder
> Like pyramids to prop the rotten fabric.

After which Professor Grant relapses into prose, nor does the sacred fire descend upon him again.

I am not aware whether Professor Blass has made any reference to the 'Lives of the Sophists,' by Philostratus, where several passages may be found throwing light on the employment of rhythm by Greek orators—of a much later date, certainly, but still, in all probability, following traditional rules. Phœnix Thessalus, for instance, is censured for not being sufficiently rhythmical; and Apollonius Atheniensis is taxed with having fallen into downright poetry, like Professor Grant. It is added, however, that he is not always open to this imputation, and a passage from him is quoted in proof which probably shows to what extent rhythmical diction was thought permissible by a Greek of taste in the time of Philostratus.

I am, dear sir, very truly yours,

R. GARNETT.

HAMPSTEAD, LONDON, March 27, 1902.

ANOTHER FIRST-RATE GERMAN THEATRE.

TO THE EDITOR OF THE NATION:

SIR: The *Nation* of March 27 contains an article on Ludwig Fulda, by Edward Stockton Meyer, in which the statement occurs that the Irving Place Theatre, New York, is "the one theatre with a real literary and artistic standard in this country." I beg leave to call the writer's attention to the Pabst Theatre of Milwaukee. Mr. Meyer may loathe, perhaps, to associate the name of this theatre with art and artists, but Leon Wachsner of the Pabst Theatre keeps an able corps of European artists busy producing such plays as Hauptmann's "Versunkene Glocke," Fulda's "Talisman," Tolstoi's "Die Macht der Finsternis," and a score of others of equal real literary value. If the ensemble of a theatre and the literary productions staged are a measure, then the artistic standard of the "Pabst" is fully equal, if not superior, to Conried's Irving Place Theatre.

Very respectfully, PAUL GERISCH.

NAT. GER. AM. TEACHERS' SEMINARY, MILWAUKEE, April 3, 1902.

A STRIKING LIKENESS.

TO THE EDITOR OF THE NATION:

SIR: Authors occasionally fall into inexplicable similarities of ideas and expressions. Notice the following:

From 'The City of Washington,' by John Addison Porter (Johns Hopkins University Studies, page 14. Published in 1885).	From 'Washington: The Capital City,' by Rufus Rockwell Wilson (Lippincott, pages 32-33. Published in 1901.)
After the first influx of speculators—among whom none bought more largely or lost more heavily than Robert Morris — the "Superintendent of finance" and friend of the government during the dark days of 1781 —the sale of real estate languished. Foreigners seemed to have more confidence than natives in the success of the experiment. Engraved plans of the city had been well distributed abroad; Congress passed a law allowing aliens to hold land in the city; and for a time lots brought absurdly high prices in London. But after 1794 the home trade ceased almost entirely. There were some legal difficulties in transferring real estate. One of the main reasons, however, why the city did not grow faster, was that Congress could not remove thither for a number of years.	After the first influx of speculators—among whom none bought more largely and lost more heavily than Robert Morris, the "superintendent of finance" and friend of the government in the dark days of 1781—the salu of real estate languished. Foreigners had more confidence than natives in the success of the experiment. Engraved plans of the city were widely distributed abroad; Congress passed a law allowing aliens to hold land in the city; and for a time lots brought absurdly high prices in London. The home trade, however, ceased almost entirely after 1794, while many of the earlier contracts for lots were repudiated by buyers unable to fulfil their agreements or who had taken alarm from the hurtful rumor, industriously spread, that Congress would never remove to the Potomac, but would remain in Philadelphia.

Q. E. D.

April 3, 1902.

Notes.

Augustus De Morgan's paper 'On the Difficulty of Correct Description of Books,' contributed in 1853 to the *Companion to the Almanac*, has never since been republished. The Bibliographical Society of Chicago now contemplates a reprint of it, "(possibly the first of a series of reprints and translations)," in an edition of 300 copies, for which they invite subscriptions at a dollar each. The work will be elegantly produced by the Blue Sky Press of Chicago. The treasurer of the society, Carl B. Roden, should be addressed at the Chicago Public Library.

'True Tales of Birds and Beasts,' edited by President Jordan of Stanford University, and illustrated by Miss Mary Weldman, is in the press of D. C. Heath & Co.

Charles E. Goodspeed, Boston, has nearly ready 'Iolaüs: An Anthology of Friendship,' by Edward Carpenter.