underlies all the "world-religions," Buddhism, Islam, and Christianity. It is in their religious philosophy that their sharp contrast is seen; and nothing could be more remote from the highest thought of modern Europe than the philosophy of Buddhism. This is well shown by what Barthelemy Saint Hilaire says of it in his "Life of Eugéne Burnouf," published last year (p. 43), "At bottom, Buddhism is nothing more than the fanaticism of nothingness. It is the destruction of the individual carried remorselessly out to his last legitimate hopes."

The science of religion is as yet altogether too novel a branch of study to become creative or directive. It has before it a long period of analysis before it should presume to be synthetic. So this Parisian effort must be considered premature

Physical and Mental Correlation.

That veteran anthropologist, Professor Schaaffhausen of Bonn, observes in his "Anthropologische Studien" (p. 646), "One of the weightiest doctrines of anthropology is that of the constant correspondence between the development of the physical organization and the intellectual capacity."

So far as the relation between brain-structure and mental ability is concerned, probably no one who has himself studied the facts will deny this. But, in another direction, scientists are less in unison, and that is, where the question of personal beauty is concerned. Even so competent a physical anthropologist as Topinard repeats in his last work the assertion that there is no fixed canon or norm of human beauty; that it is merely a local and factitious notion, and is devoid of weight as a general factor of evolution.

This narrow opinion has, it is true, the sanction of Darwin, Humboldt, and the whole school of association philosophers; but how erroneous it is will readily be seen by reflecting on the application of the law of correspondence above quoted. Leaving aside obviously aberrant and morbid forms, such as mutilations and artificial deformities, it will be found that the underlying motive of the beautiful is that of highest function,—which is inseparable from highest capacity. The conditions required for such result are health, physical development, corporeal symmetry, and the culture of that which is peculiarly human as distinguished from what is merely animal.

When nations have ideals of beauty contrary to these principles, it is an indication of low culture and capacity. As they advance in these their ideals steadily near a definite and the same conception of the perfect human form; though it is not to be expected that the species will ever unite on any one fixed canon, because it is in the very nature and essence of the ideal that it can never become cabined, cribbed, confined within the material fetters of the real. One of the few anthropologists who have recognized and pointed out this gradual evolution of the ideal of beauty in the history of the species is Professor Gerland of Strasburg, in his treatise on general ethnography.

Relics of Glacial Man.

It has been shown by Chamberlain and Salisbury (*American Journal of Science*, May, 1891) that the Loess of the Mississippi valley basin overlies the glacial drift and so-called Orange Sand south of the limit of glaciation, and where it occurs north of this limit its relations are to the first glacial deposits. This identification lends especial importance to the finding of flint chips and arrow-heads in the Loess at Muscatine, Iowa, as related by F. M. Witter in the *American Geologist*, April, 1892. The evidence is not so direct or clear as one would like, but it should be enough to stimulate a thorough search in the locality.

A find of equal interest is reported from France. M. S. Meunier relates in *Le Naturaliste*, March 15, that near Montereau, in the Department of Seine et Marne, below five meters of quaternary gravels, a workman exhumed a piece of sawed horn of the extinct *Megaceros hibernicus*, and immediately adjacent to it a vase of very rude pottery, about three inches in diameter. The Megaceros belonged to the period of glacial cold, called by De Mortillet the Mousterien, and the association of pottery with the art of man in that early time is novel, but not at all incredible.

ASTRONOMICAL NOTES.

[*Edited by George A. Hill.*]

Winnecke's Comet.

WINNECKE'S periodic comet is now an easy object in a three-inch telescope, and, as it is very favorably placed for observations, it is hoped that those who have the instrumental equipment will include this object in their work. We continue the ephemeris of the comet by Dr. Haerdtl: —

	R.A			Dec.	
	h.	m.	s.	°	′
May 31	10	53	13	+ 43	25
June 1		51	50	43	19
2		50	23	43	12
3		48	52	43	5
4		47	16	42	57
5		45	35	42	49
6		43	46	42	41
7		41	51	42	33
8		39	47	42	24
9		37	34	42	14
10		35	12	42	5
11		32	38	41	54
12		29	52	41	43
13		26	52	41	32
14	10	23	37	+ 41	19

Swift's Comet

The following is an ephemeris of Swift's comet. It is based upon a parabolic orbit computed by Dr. Berberich of Berlin. The epoch is for Berlin midnight: —

	R.A.			Dec.	
	h.	m.	s.	°	′
May 31	23	52	24	+ 37	16
June 1		54	36	37	30
2		56	46	38	3
3	23	58	54	38	26
4	0	1	1	38	48
5	0	3	6	39	10
6	0	5	10	39	32
7		7	12	39	53
8		9	11	40	14
9		11	9	40	34
10		13	5	40	54
11		14	59	41	14
12		16	51	41	34
13		18	41	41	52
14		20	30	+ 42	11