

Egean art which developed in the favored vales of Phrygia and Lydia.

Other questions, of broader scope, are also touched upon by Mr. Evans. Dismissing the 'glamour of the Orient,' rejecting the orthodox notion that the primitive Aryan was some sort of a 'patriarchial missionary of Central Asian culture,' he declares for the greater probability that what the Aryan knew he had learned by study on the spot, and that his lineage is to be traced in European or 'Eurafrican,' surroundings from far back into the darkness of paleolithic times. Even then, in that rude and distant period, he was not of the brutes, brutish; for Mr. Evans relates an unpublished find of a surface burial, dating from Quaternary times, where the corpse had been laid in a position of decent repose, the shell knife, the deer's tooth ornaments and the paint pot by its side.

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ASTRONOMICAL NOTES.

DR. SEE's recent discovery of a companion to Sirius has been followed by observations at the Lick Observatory, according to a letter received from Prof. Holden. Profs. Schaeberle and Aitken, observing with the 36-inch, find the position angle of the companion to be about 189° , while Dr. See, Mr. Douglass and Mr. Cogshall, observing with the large telescope of the Lowell Observatory, found 220° . As Dr. Auwers's ephemeris in *Astronomische Nachrichten* No. 3085 gives 176° for this position angle, it is evident that the whole matter will require further elucidation.

THE Saxon Academy of Sciences has published an extended paper by Dr. J. Hartmann on eclipses of the moon. It forms a sequel to the same astronomer's well known work on the best value of the moon's diameter to be used in the prediction of lunar eclipses.

H. J.

SCIENTIFIC NOTES AND NEWS.

SCIENCE, DEMOCRACY AND THE UNIVERSITY.

PROFESSOR WOODROW WILSON's oration at the Princeton Sesquicentennial Celebration was admirable as a work of literary art; but as an official address, representing the policy of a great college aiming to become a university, it challenges criticism. Professor Wilson chooses his words carefully and enters caveats against his own conclusions. But on the whole he advocates the monastic ideal for a university; he mistrusts modern democracy and deplores modern science. For him the university is "a place removed—calm Science seated there, recluse, ascetic, like a nun, not knowing that the world passes, not caring if the truth but come in answer to her prayer; and Literature, walking within her open doors in quiet chambers with men of olden time, storied walls about her and calm voices infinitely sweet; here 'magic casements opening on the foam of perilous seas in fairy lands forlorn,' to which you may withdraw and use your youth for pleasure."

For us Science is no 'recluse, ascetic, like a nun,' 'doing us a great disservice, working in us a great degeneracy when it mingles in the affairs of the modern world.' If we must choose a mediæval simile, Science is rather Dürer's Knight, firmly seated on truth, not minding death greatly, looking forward without fear, ready to aid and, if need be, to kill. The democracy of to-day has been made possible by science, and science will control its future. We are not ashamed of the alliance; it is better for some men to think unwisely than for most men not to think at all. Progress can only result from variations, and favorable variations cannot occur apart from such as are harmful. We do not retire from the world to use 'our youth for pleasure' and our age for contemplation. We stand as leaders amidst a conflict whose outcome we shall decide.

Professor Wilson tells us that "the world's memory must be kept alive, or we shall never see the end of its old mistakes. We are in danger to lose our identity and become infantile in every generation. That is the real menace under which we cower everywhere in this age of change." Such utilitarianism is futile. We are the past; it is alive in us and in our enviro-