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WITH THE MAGAZINISTS.

DISCOVERY OF ARISTOTLE'S "CONSTITUTION OF ATHENS."

The Malungeons, a Forgotten People of Tennessee—The New Question Among the Evolutionists.

The discovery of a papyrus manuscript of Aristotle's much quoted "Constitution of Athens" is a great event in the literary world. A brief statement of the discovery is given today.

The descent of the Malungeons taken from Will Allen Dromgoole's Arena article will be found specially interesting.

The heredity problem, which is creating such trouble among the evolutionists, is launched upon here. It is a practical question with an intense interest on account of its bearing upon the every-day lives of man.

Aristotle's Constitution of Athens Discovered.

The discovery of a manuscript of Aristotle's "Constitution of Athens," is the literary event of the year. The Greek philosopher is said to have collected accounts of the constitutions of 158 states. Among them his account of the rise and fall of the constitution of Athens is the most noted, and ninety-one quotations from it have been found in the works of other ancient writers.

There has been a great desire to possess a work so much quoted by men of that time, but heretofore no copy of it has been found. Recently, however, the British museum has come into possession of a papyrus manuscript which is apparently a copy of the "Constitution of Athens," by Aristotle. It is written on the back of a sheet which contains the account of a bailiff on an Egyptian farm. As papyrus was rather scarce and costly, the reverse side of the sheet was utilized by some one, probably the bailiff's master, to make a copy of Aristotle's most popular work. These sheets were not long ago discovered by an Arab and fell into the hands of parties who sent them to the British museum. There the manuscript was deciphered by experts and found to be of the date A. D. 78, according to the bailiff's account. The copy of Aristotle's "Constitution of Athens," on the reverse side, has been deciphered and the text compared with the 91 quotations found in the works of ancient writers. In 56 of the quotations this treatise is mentioned by name, and in 32 Aristotle is mentioned as the author and the extracts are supposed to be taken from this book. Of the 56 first mentioned, 35 are found in the text of the papyrus in the British museum. Some of a nature to locate them in parts of the manuscript which have been obliterated by mutilation, and 4 differ from the text materially. One discrepancy in 18 instances does not invalidate the text, but rather shows the fallibility of men in quotations.

Of the 35 other quotations supposed to have been taken from this work, 32 are found in the manuscript. I believe in relating portions, 4 are not necessarily quotations from this work and 1 appears to be a misquotation. On the whole the genuineness of the papyrus manuscript appears to have been pretty well established.

The importance of the find is very great, because the early experiments in the science of government by the Athenians are regarded as an object lesson in democracy.

The Malungeons.

Will Allen Dromgoole in the March Arena, gives an entertaining account of a people called "Malungeons," a remnant of whom remains in the Tennessee mountains. Whether the description is a true one we are not able to say, for the Malungeons are strangers to us. They are supposed by some to be of the Moorish blood, by others to be a hybrid of Indians and negroes, and by others to be of Portuguese extraction. Their racial distinction is evident from the fact that they live apart from the mountaineers and are in all interests and purposes Ishmaelites. They are located on Newman's ridge in Hancock county and the following description of them is given in The Arena article:

"In appearance they bear a striking resemblance to the Cherokees, and they are believed by the people round about to be a kind of half-breed Indian.

"Their complexion is a reddish brown, totally unlike the mulatto. The men are very tall and straight, with small, sharp eyes, high cheek bones, and straight black hair, sometimes inclining to a curl, and have, as a rule, average height, one-inch hair and eyes, high cheek bones, and the same reddish-brown complexion. The heads of the Malungeon women are quite shapely and pretty. Also their feet, despite the fact that they travel the sharp mountain trails barefoot, are small and well shaped. The women are totally unlike those of the negro race, except in cases where the two races have intermarried, of which instances the best. These instances can be readily detected, as one those of cohabitation with the mountaineer; for the pure Malungeon present a characteristic and individual appearance. On the ridge proper, one finds only the pure Malungeons; it is in the country lying adjacent to the ridge, on Big Sycamore creek, lying at the foot of the ridge between it and Powell's mountain, that the mixed race dwell.

"In western and middle Tennessee the Malungeons are known as a people who have no society principle but love the association of the race that is but few counties of eastern Tennessee is it known. In Hancock you may hear them, and see them, almost the instant you cross into the county line. There they are distinguished as the 'Ridgesnakes,' or pure 'Malungeons,' and as the people who live on the 'Malungeon blood line among and along the 'Black-Waters.' The ridge is admirably adapted to the purpose of without dwelling being crossed by but one road and crowned with jungles of chinquapin, cedar, and walnut.

"Of very recent years the dogs of the law have proved too sharp-nosed and fleet-footed for the Malungeons, and the ridge and Tobacco fork are here and have extinguished the Malungeon fires.

"They are a great entrance to the people of the country near, where, on any public day, and especially on election days, they may be seen squatted about the streets, great sleeping men, or little brown women baking themselves in the sun like cured figures set in dry.

"The Malungeons are a people who have been so outer their destiny, and even refuse to employ them as servants, owing to their filthy habits of chewing tobacco and spitting upon the floors, together with their ignorance or defiance of the difference between mine and yours.

"They are exceedingly shiftless, and in most cases filthy. They care for nothing except their pipe, their tobacco, their dogs and their weeds." They will walk to Greenville and back sometimes twice in twelve hours, on a steep trail through an almost unbroken wilderness, and never seem to suffer the least fatigue.

"They are not at all like the Tennessee mountaineer either in appearance or disposition. The mountaineer is generally speaking a clean—minded man; he is honest (I speak of him as a class), he is generous, truthful, temperate, hospitable, brave and possessing many of the noblest and honest characteristics. The Malungeons are filthy, their home is filthy. They are rapacious, sensual, "born rogues." They are cowardly, treacherous, deceitful, ungrateful, in one word, "born rascals." They are exceedingly inquisitive, and will walk a rather long distance to see a sick, though seemingly impenetrable jungles, to discover, if may be, the object of his visit. They regard remuneration for the slightest service. The mountaineer is generally speaking, a man of entire of his single word, the "yonder." He takes you for what you seem until you shall prove yourself otherwise.

"In many things they resemble the negro. They are exceedingly sensual, yet are great, sincere and advocates of "purity." They are exceedingly superstitious, though their mode of baptism is that of the Dunkard.

"There are no churches on the Ridge, but the one I visited in Black Water Swamp was beyond question an imaginative Pre-colored tabernacle. At this church I saw white women with their heads on the shoulders of negro women with white or with black husbands, and sons, indeed, having the three separate race represented in their children, showing thereby the great immorality that is practiced among them. I saw an old negro whose wife was a white woman, and who had been married to her according to the rites of the "Purtyrun" blood, which he declared had colored his skin, and not African.

"The Salem of the Malungeons is a cross between that of the mountaineer and the negro—a corrupted, perhaps, of both. The order it occupies but small place in their lives. They have a "Sabbath" and spend it sunning the last letter, sometimes the last syllable of their words. For instance 'good night' is 'goo' night, 'give' is 'gi', etc. They do not drink like the mountaineers, but, on the contrary, speak rapidly and talk a great deal. The laugh of the Malungeon woman is the most hideous, shrill, and, in the extreme degree of sense could. Their dialect is exceedingly difficult to write, owing to their habit of mutilating their words.

"The pure Malungeons, that is the old men and women, have no utensils for the egg, and nothing insults them so much as a suggestion of their use. They have a tradition of a kind of their ancestors, who lived back on which they regard as the cause of their downfall, the annihilation, indeed, of the Malungeons, for when the races began to mix and to intermarry, and the expression, 'A Malungeon—nigger,' came into use, the net barrier vanished, and all were regarded as mongrels upon a mongrel.

"The Malungeons (with the Indians in many respects—their features in the pipe smoking, the practical during the days of their third dwellings, their love for the forest, their custom of living without doors, one might almost say—for why the little wigwam could not be called home—and their taste for liquor and tobacco."

The Heredity Problem.

There is a readable article on this subject contributed to The Atlantic Monthly by Henry Fairfield Osborn. There is a great battle among the evolutionists. They have divided into two camps, and are fighting hard and fast against each other. One part believes that the qualities an individual acquires go to his posterity along with those he got from his fathers. This is the general idea of the public, and the average man would be surprised to hear of any other notion. Most people see, or think they see, the inherited qualities of ancestors in their children. It is, indeed, a pet idea that the "blood will tell" and people are very careful, though, as well as to be indicative upon the public at large.

So often do we see the sins of the fathers visited upon their children that we are inclined to think the disposition to do that sin comes from the father's shortcomings, and people are apt to think whether there may not have been a hereditary disposition to the same sin all along the line.

This principle is well illustrated in Hawthorne's "Scarlet Letter," where the man who stands it, is given in his fourth law as follows:

"All that has been acquired, impressed or superadded by the influence of individuals during the course of their life, is conserved by generation and transmitted to succeeding individuals, who spring from those who have experienced these changes."

Charles Darwin, I believe, accepted this theory until late in life. At first he could not see sufficient evidence to establish it as a general law, but at last he came to be convinced by the which had accumulated in his mind. Herbert Spencer also held the Lamarckian theory, and will hold it to a great extent, I believe.

Of late a new prophet has arisen in Professor August Weismann, who maintains that the qualities acquired by individuals are not transmitted to their posterity, but that the germs from which his parents inherited from their parents. This leaves the theory of evolution dependent solely upon natural selection without the differentiation contributed to environment, climate and manner of life.

"Thus the qualities of individuals are transmitted in spite of, upon a physical basis by Darwin as follows:

"It is universally admitted that the cells of the body increase by self-division, thus forming the tissues of the body. Some of these cells, however, retain their primitive character, and are dispersed through the entire system. These may be called germ cells, or reproductive cells, in contrast with the ordinary cells of the body. The germ cells are the only cells which are capable of reproduction, and they are the only cells which are capable of transmitting to a through the sexual cells, and may then be developed.

"The process of collecting these germinal cells, and of transmitting them to posterity, that a representative of every cell in the body will be transmitted in the next generation to quite a great stretch of credibility, but it has adopted by Haeckel, who proposed a fine theory to show how each cell was affected by a motion of the material and molecules, and by making a series of impressions upon the germ cells, which in turn, in consequence, make the same motion. These cells, so and force are, according to his theory, transmitted to posterity with the power to make them, in turn, a duplicate of the individual from which they originated in consequence of the impressions made upon them by the force of all the factors which make up the being. So that the offspring is likely to resemble its parents.

Francis Galton thought that this theory could not be true, for if it were, transfusion of blood ought to convey the qualities of the blood of the donor to the receiver. Experiments with the green bird strain; such gross as race cells giving rise to the cells which will form the new individual, and the new germ cells accumulated within it; the individuals being thus stored, offspring of a continuous chain of race cells which are, in a planetary sense, the same as the sun, moon, and stars, and operations present inherent in all protoplasm, and transmitting its properties through the course of indefinite growth and satisfaction.

The Lamarckians, however, present some facts which are very hard to get over. They cite the tendency of Germans to near-sight; but the period of their appearance depends upon the progressive development of science, which, of course, the Germans have contributed their variation from the family they left. It appears that there were gradual changes in specific directions, and we find hereditary variations that would result from intercourse without the presence of any influence working a transformation in a given direction.

"Weismann's theory of heredity is based on the idea that the germ cells are not inherit the substances which our shortcomings bring upon us, or the degenerate which results from our efforts, we will be more careful in ordering our lives. If there is no bad result to any but the present generation, there will be no bad inheritance.

"The environments do not seem to have hit upon the idea that heredity may be subject to a law something like that of chemical union, and each individual is composed of various elements inherited from a long line of ancestors.

"It is one of chemical action that elements of certain physical properties may combine and form a few substances which has lost some of the old attributes and gained some entirely new. It may become an explosive or a poison, or it may become a third, like water, when its constituents were pure.

There are phenomena which suggest the existence of such a law. Mendel, in his paper exhibiting physical characteristics, as found in their parents, but perhaps discernible by comparing their ancestors. Compared old stocks when brought together often contain elements which have a strange affinity for some element in another compound that is brought together with it, as the favorable circumstances, or the proper conditions, or the presence of a third element, and those elements choose new partners and form new combinations possessing new physical attributes. Take the new combination again and place it beside some other, and a new affinity may be developed, which may be transmitted to posterity in a modified form. This time the elements may repeat some of their former physical properties.

"The recognizable of elements may be the result of division, where a stronger affinity takes off some of the atoms necessary to make a compound, and leaves a few behind. These may make altogether a different combination.

"In heredity there are very similar phenomena. Some characteristics of ancestors appear disguised and may appear in successive generations. The elements of which each are individual is composed are varied by the division of blood, and hereditary qualities appear and disappear. Black hair will reappear in the third generation, and Mendel's experiments show that, somewhere in the past, there was a black-haired man or woman, and that element has been carried in the blood without manifestation until a new and favorable combination of circumstances.

Plain Living at Johnson's Island.

In interpreting the last Permanent Carpenter's article in The Century. It was hard to be sure, pretend such a plain, strong statement of facts that would be hard to forge in their record; nevertheless it appears in the March number of the magazine. There is one much interesting in reading of these unpleasant phases of the life of the Confederate prisoners by the date of August: but the unmanageable portion of the half-starved men who could get up a sufficient theoretical performance to constitute no one template. In war or peace, freedom or bondage, sickness or health, brave people are the admiration of the world.

"Fifty Years Among the Cattle Marauders." by Julia Flavia, translated by Rosalie L. Dabney, D. Lathrop & Co., Boston.

"The Heroes and Their Benefactors," by Richard Malcolm Johnston; D. Appleton & Co., New York.

"An American Girl in London," by Sara Jeannette Duncan, author of "A Social Departure;" D. Appleton & Co., New York.

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