sylvania university, Kentucky. After his death in 1840, the manuscript of the Delaware record came for a time into the hands of the distinguished archeologist, Mr. J. L. Squier, who in 1848 read before the New-York historical society an incomplete summary of its contents, giving only a portion of its Indian text and of the symbols. This was published soon after, in the *American review*, and has been since reprinted in other publications. Thus enough has been known of this singular composition to excite the curiosity of students of Indian archeology, who have long regretted the disappearance and supposed loss of the original manuscript. By persistent inquiry, Dr. Brinton has succeeded in recovering it, and has now published the work in full, with all the mnemonic signs, the Delaware text, a new and exact translation, an ample introduction, and many useful notes.

Rafinesque's peculiarities, and some other circumstances have caused a doubt to be cast on the authenticity of the *Walam olum*. The evidence adduced by Dr. Brinton, however, seems quite sufficient to show that it is a genuine Indian production, though its date and authorship are uncertain. Any one who will compare the symbols, or picture-signs, in this work, with those given by the native historian, Copway, in his 'Traditional history of the Ojibway nation,' will be satisfied that they belong to the same system of notation. In fact, of the fifty symbols depicted in Copway's book, about half appear in the *Walam olum*, either precisely the same, or with just such variations as might be expected in an independent work. These symbols are, in part, rude representations of natural objects, — sun, moon, and stars, man, snake, fish, river, canoe, and the like, — bearing, as might be expected, a certain resemblance to the curt pictorial outlines from which the Chinese characters were developed. Besides these, there are some purely conventional symbols, which are found both in Copway's book and in the present work, and which show that Indian inventiveness had already passed into the higher stage, in which ideas as well as objects are represented. A hollow square or parallelogram signifies 'great.' A circle with a point in the centre is the sign for 'spirit,' and, when made of unusual size, indicates 'the great spirit.' Four angular points jutting from it in opposite directions represent the cardinal points, and convey the meaning of 'the great spirit everywhere.' Thus the Lenâpé and the Ojibways were on the very verge of that Egyptian method of word-pictures which preceded the invention of the alphabet.

Each symbol of the *Walam olum* recalled to the mind of the record-keeper the verse or strophe of a chant. Thus, when he drew forth from his bundle of 'painted sticks' the one on which this symbol of the great spirit was depicted, he recognized it as indicating a well-known verse of five Lenâpé words, which are here given opposite the symbol, and which Dr. Brinton's version renders, "At first, forever, lost in space, everywhere the great Manito was." In about two hundred such strophes, indicated by as many symbols, we have the Lenâpé cosmogony set forth, followed by a history of the early wanderings of their people, and a list of ninety chiefs who successively held the headship of the tribe. Many interesting questions are raised by this history, which Dr. Brinton has not undertaken to answer; but he has supplied abundant materials and aids for students who desire, as doubtless many will, to pursue this attractive investigation.

His introductory chapters furnish a succinct account of the tribes of the Algonkin stock, and of their neighbors the Iroquois, whose history is closely connected with their own. The political constitution of the Lenâpé septs, their mode of life, their religious belief and ceremonies, their moral and mental character, are concisely but clearly delineated. Their language is carefully analyzed; and the existing sources, in print and manuscript, from which a knowledge of it may be obtained, are more fully recorded than has ever before been done. Certain disputed points in the later history of the nation are well discussed, though in some of these the author must expect to encounter opposing views. Throughout this introduction, and indeed in the whole work, the marks of great labor and of conscientious care are apparent. Evidence also is seen of the insight derived from long-continued study of the Indian character, customs, and languages. The volume will not merely be in itself a most valuable acquisition to all students of American archeology, but might well serve as a model for future inquirers who may have occasion to undertake similar researches.

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## *KINGSLEY'S MADAM HOW AND LADY WHY.*

WE once heard an eminent actor describe Charlotte Cushman as "a magnificent example of a style of acting now happily passed by."

*Madam How and Lady Why, or first lessons in earth-lore for children.* By CHARLES KINGSLEY. New York, *Macmillan & Co.*, 1885. 18°.

Some similar phrase would be the best formula for Charles Kingsley's book, now reprinted as one of Macmillan's 'Globe readings from standard authors.' The style it represents is not, to be sure, the old plain-dealing manner of Mrs. Marcet and her 'Conversations about common things,' where John and William demurely put hard questions, and Mr. A. or Mr. B. sedately answers; but it is the modern, rollicking, galvanized form of the same thing, where the preceptor calls himself 'Daddy,' where the pupil is addressed as 'My dear child' on almost every page, and 'My pretty boy' occasionally, where the plain facts about rocks or fishes must be garnished with all manner of metaphor and rhetoric, and where every chapter must wind up with a high-flown rhythmical passage composed of Ruskin-made-easy. To those who like that sort of book, it may be said, borrowing the words of President Lincoln, that 'this is just the sort of book they will like.' But we confess ourselves not to be of that opinion.

Unless we greatly mistake, the taste, even of children, has now changed for the better. It is not now thought necessary to write down to them; to pet them, so to speak, in printer's ink; to remind them in every other sentence of the fact they know best, namely, that they are not grown up. It has been discovered that what they need is merely the straightforward simplicity of language which even grown people like best. It is not necessary to take every common fact and turn it vivaciously into a metaphor; to personify two new intermediate agencies in the universe under the names of 'Madam How' and 'Lady Why,' and then to provide them with two grandsons, 'Analysis' and 'Synthesis' (p. 158); all these personifications being, after all, so ineffectual that the author has to bring in at last a higher creative power (p. 10), called the 'Master,' whom they all obey, and the reference to whom makes this labored mythology very superfluous. This is the head and front of our objection to the book, — that it is not truly scientific, because it is not simple. It tends to impair, not to foster, the spontaneous love that children have for the fascinating truths of out-door nature: it is an attempt to make sandwiches with sugar-plums, and to flavor bread and cheese with vanilla.

This fundamental defect pointed out, it must undoubtedly be admitted that this little book contains a great deal of valuable and interesting knowledge conveyed often in an exceedingly graphic way. Even here, however, there are two drawbacks. One lies in the character of Canon Kingsley's mind, which was dashing, impetuous, and always ready for too sweeping conclusions. To say, for instance, almost at the beginning, "I never saw a valley however deep, or a cliff however high, which had not been scooped out by water" (p. 25); and to reiterate again and again that 'water, and nothing else,' has done all these things, without a word of reference to volcanic action, or upheaval, or subsidence, or lateral pressure, — is certainly a very loose and unguarded way of writing. Again: there is the minor objection that the book, being prepared specifically for English children, is very properly full of local references and illustrations that will mislead and perplex young Americans, just as the older men among us used to be perplexed in childhood by trying to identify the birds and plants around us with the very different species described in the English manuals. Many of the author's most important illustrations of the formation of mountains and valleys, for instance, are drawn from the features of those miniature cañons on the English coast — in the Isle of Wight, for instance — known as 'chines' (pp. 18–22). But what American child knows, or how many American teachers, indeed, know, what a 'chine' is? The word does not even appear in Worcester's 'Dictionary,' except as meaning a piece of an animal, or part of a vessel.

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## *A MONOGRAPH OF BRITISH FOSSIL BRACHIOPODA.*

WITH the present appendix (vol. v. part iii.) a monumental work has been brought to a close. The labors of Thomas Davidson, F.R.S., need no introduction to paleontologists of any part of the world. The quiet distribution of the concluding fasciculi of the 'British fossil Brachiopoda' should not be allowed to pass without notice.

Thirty years have passed since the publication of the general introduction to the first volume of this monograph. Coincidently with, and largely induced by, its progress, a vast amount of precise knowledge has been acquired and made public, in regard to all that relates to the history and distribution of the brachiopods. Indeed, our knowledge of them, in any sufficient sense, may be almost said to date from about the time when the learned author began his labors; and the earliest known reference to them in any printed work dates only from 1606. The present appendix closes a series of researches, begun just half a century ago,