In view of these discoveries it would be well to establish an acid condition of the system by ten or fifteen drops of sulphuric acid to the quart of water used as lemonade — the water previously boiled,— and observe if sour wines might not be better for those in the habit of drinking liquors, also as to whether gout and rheumatism, which are acid diatheses, conferred immunity.

S. V. CLEVENGER, M.D.

Chicago, Sept. 5.

### Mars.

AT the present time, while theories and suggestions concerning the planet Mars are in order, it might be well to note that, on a study of Schiaparelli's chart of Mars, the systems of so-called canals resolve themselves, in many cases, into radiating groups of six, making hexagons, and giving the idea that the planet may be solidified into a mass with tendency to hexagonal crystallization, the "canals" being, for instance, fissures on the lines of the angles of crystallization. This would account for many of the peculiarities of their appearance, while in no way opposing the present existence of atmosphere, water, snow, ice, and vegetation on the planet.

C. W. KEMPTON.

Oro Blanco, Ariz., Aug. 25.

### La Grippe.

THE name *La Grippe* as used to designate the influenza, which was epidemic over so large a part of the world during the past two or three years, seems to have had a curious origin. Dr. Grant, in an essay on the disease published in 1782, states that the French term *La Grippe* is derived from an insect of that name remarkably common in France during the previous spring, and which the people believed contaminated the atmosphere, and caused the disease. If this be true, what insect was it?

M. L. HOLBROOK.

New York, Aug. 29.

## BOOK-REVIEWS.

*A Journal of American Ethnology and Archæology.* Editor, J. WALTER FEWKES. Vol. II. Boston, Houghton, Mifflin & Co. 1892.

THIS volume is issued as one of the publications of the Hemenway South-western Archæological Expedition, and embraces, I., A Few Summer Ceremonials at the Tusayan Pueblos, by J. Walter Fewkes; II., Natal Ceremonies of the Hopi Indians, by J. G. Owens; III., A Report on the Present Condition of a Ruin in Arizona Called Casa Grande, also by Dr. Fewkes.

Dr. Fewkes, the editor of the journal and the author of two of the contributions to this volume, has treated the subject of the Tusayan ceremonials with much greater success than were treated the Zuñi rites, to which he devoted much of the first volume.

The province of Tusayan, or so-called group of Moki Indian pueblos of north-eastern Arizona, owing to their remoteness from the demoralizing influence of the white-man's civilization, are among the most primitive of our aboriginal tribes, and Dr. Fewkes has made no mistake in abandoning the Zuñi field (to which he devoted his first field-season, and to which the attention of such workers as Mr. F. H. Cushing and Mrs. M. C. Stevenson had earlier been drawn) in order to apply all his energies to this interesting people. So far as ethnologic investigation has proved, the Tusayan group (excluding the Tewa village of Hano) is the only existing example of a nomadic people adopting a strictly pueblo life — for the Mokis, or Hopi, are a part of the great Shoshonean stock; cousins of the Utes, the Snakes, and the Comanches, and who, centuries ago, were disconnected from the main family and forced to these mesa fastnesses, where they erected communal structures of stone and mud, and cultivated corn, squashes, cotton, and other products in the sand-spread plains below.

Many of the ceremonials described by Dr. Fewkes in this volume have evidently been borrowed by the Tusayan from the

various Rio Grande tribes and from the Zuñis — those from the former doubtless through the Tewa who fled from the Rio Grande during the great Pueblo revolt against Spanish authority in 1680–96. Borrowed ceremonials, however, undergo great changes, as exemplified by the "ghost dance" or "Messiah craze" now so general among the tribes from the British possessions to the Mexican frontier; hence it is not improbable that many of the Tusayan dance-dramas, which originated, say, in Zuñi, are now recognizable only by the corrupted Zuñi names which they still retain.

A number of the similarities of the Zuñi and Tusayan summer ceremonials are shown by the author, the performers and their paraphernalia minutely described, and many interesting features brought to light. The paper is a valuable contribution to science. The time for original research among the Pueblo tribes is rapidly disappearing, and, happily, Dr. Fewkes is losing no time in placing before the scientific world the results of his observations.

The second paper — Natal Ceremonies of the Hopi Indians, by Mr. Owens — is a very pretty portrayal of the birth-rites of the Tusayan, or, as they call themselves, the Hopi Indians, and many interesting facts are made known. Mr. Owens, who was Dr. Fewkes's field assistant, records these ceremonials without attempting their probable interpretation — a wise precaution, since, without at least a fair knowledge of the native tongue, or an intimate acquaintance with the Indians themselves, the results might otherwise have been misleading.

Ever since the first establishment of missions by the Jesuit Father Kino, in southern Arizona, in the 17th century, the civilized world has been treated to descriptions of Casa Grande, a massive ruined adobe structure a short distance from the banks of the Rio Gila. Some of the authors aver that this noble old building was the birthplace of Montezuma, and on many of our maps of the latter half of the last century it is noted as the second stopping-place of that monarch on his way from Aztlan! Several authors agree in identifying it with Chichilticale, a ruin mentioned by Vasquez de Coronado in 1541; but this Bandelier denies on the ground that the course of that *conquistador* lay farther east. Dr. Fewkes has supplemented the information given by Bartlett, and later by Bandelier, Hinton, and others, with a description of the present appearance of Casa Grande, accompanied by a number of excellent illustrations and a ground-plan on which various measurements are given. A reference, on page 189, to what appears to be an accidental clogging up of an opening in one of the walls by debris fallen from above, should not stand uncorrected. The massive and symmetrical block of abobe referred to and figured in one of the cuts is a door "close," examples of which, but generally of stone, are frequently found in our south-western ruins, and which were formerly in use by the Zuñi Indians. Indeed, the Zuñi name for door is but a survival of the term, now obsolete, of course, for stone-close; i. e., when door were introduced, doubtless by the Spaniards, they were still closes to the Zuñi mind, and since their name for a close was, literally, "stone close," their name for a wooden door became "wooden stone-close," a name which is retained to this day. The block of adobe was a close, and was fashioned to fit the opening of the wall, thus forming a cumbersome but sure means of defense.

The volume is a model of typography, and it is illustrated generously and well.

F. WEBB HODGE.

Washington City.

# QUERY.

Can any reader of *Science* cite a case of lightning stroke in which the dissipation of a small conductor (one-sixteenth of an inch in diameter, say,) has failed to protect between two horizontal planes passing through its upper and lower ends respectively? Plenty of cases have been found which show that when the conductor is dissipated the building is not injured to the extent explained (for many of these see volumes of Philosophical Transactions at the time when lightning was attracting the attention of the Royal Society), but not an exception is yet known, although this query has been published far and wide among electricians.

First inserted June 19, 1891. No response to date.



# TO THE READERS OF SCIENCE.

## PUBLISHER'S ANNOUNCEMENT.

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Zoology in the Public Schools of Washington, D. C.

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