The above reference to the Starling in Dr. Shufeldt's paper, taken with other passages in the same article, clearly reveals the animus of his critique.

J. A. ALLEN.

'WHAT IS TRUTH?'

In all our speculations concerning nature what we have to consider is the general rule. For that is natural which holds good.

Aristotle, Parts of Animals III., II., 16.

Knowledge is a double of that which is.

Mr. Bacon in Praise of Knowledge.

Nature means neither more nor less than that which is.

Huxley, VII., p. 154.

If the author of the letter on 'The Material and the Efficient Causes of Evolution' (SCIENCE, p. 668), will refer to an article which the Editor asked me to give him, and printed in SCIENCE in February, 1895 (Vol. I., No 5, p. 125), I think he must admit that I, at least, have not committed the blunder which he lays to the charge of certain unspecified 'Neo-Darwinians' and 'Neo-Lamarckians,' and that there is no just *cause or reason* why my name should be dragged into print in this connection.

However, I heartily agree with him that rigorous exactness is necessary in the use of philosophical language; and I also agree with him that, when no qualification is used, or implied, the English word *cause* should mean 'that which produces a thing and makes it what it is;' although it is one thing to define a word and quite another thing to show the existence of any corresponding reality.

As I am advised by this writer to consider Aristotle and be wise, I refer the reader to the passage I have put at the top of this letter, for it shows that this great naturalist is in accord with Bacon and Huxley in the opinion that our business in this world is to learn all we can of the *order* of nature, leaving to more lofty minds the attempt to find out what it is that 'produces a thing and makes it what it is,' and every other 'necessary condition of truth' except evidence.

This correspondent says the word conceive is not used with precision in my assertion that, evidence seeming adequate, I believe things which I cannot conceive. As Huxley has never been accused of inexactness in the use of words I call attention to the following passages which show that this cautious thinker also believed what he could not conceive.

"I *cannot conceive* how the phenomena of consciousness are to be brought within the bounds of physical science," IX., III., 122.

"I *believe* that we shall, sooner or later, arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat," I., VI., 191.

W. K. BROOKS.

MAY 4th, 1896.

THREE SUBCUTANEOUS GLANDULAR AREAS OF BLARINA BREVICAUDA.

TO THE EDITOR OF SCIENCE: Though the subcutaneous glands in *Soricidæ* have received much attention, these structures are not so well known in all details that further observations on the subject can be considered superfluous.

In examining perfectly fresh individuals of the common short-tailed shrew, *Blarina brevicauda*, taken in midwinter, when glandular development or activity is presumably less evident than it becomes during the rut, I find three large glandular areas—a lateral pair and one infero-median.

On each side of the body, midway between the fore and hind limbs, may easily be recognized a glandular area, half an inch long and one-half as wide, in part overlying the posterior border of the thorax, and thence extending over the abdomen. This is observable without dissection; for, on blowing aside the long hairs which cover it, the space appears to be naked, though it is in fact clothed with short adpressed colorless pelage, like that on the dorsum of the manus. Small flakes of the inspissated secretion may be noticed; but the glandular orifices are too minute to be made out, even with a hand lens, though these may become more readily discernible at another season. Nor is any musky odor perceptible in the present specimens.

The third glandular area of this shrew is larger than the lateral ones, and this is the fact to which I may direct particular attention. This additional patch is situated on the median line of the belly, opposite the lateral tracts, and