Dr. Robert M. Lawrence spoke of the many superstitions connected with common salt even among our own people.

Mr. Stewart Culin exhibited a number of Divinatory Diagrams from Tibet, China, Mexico, etc., and called attention to their similarity as well as to the fact that they, being arranged on a plan of four quarters, might be developed from the idea of the four cardinal points.

'An Ojibwa Myth,' by Harlan I. Smith, referred to the white-dog sacrifice and ideas common to several of the neighboring tribes.

'The Psychic Origin of Myth,' by Dr. D. G. Brinton, was an inquiry into how far the psychic unity of man satisfactorily accounts for similarities in myths found among widely separated peoples. Dr. Brinton's position that it accounted for even minor details was vigorously contested by several present.

Mr. Stansbury Hagar contributed from his store of Micmac mythology such parts as related to weather and the seasons.

Miss Whitney, Secretary of the Baltimore Branch of the Society, contributed a paper on the lore of 'The Sword and Belt of Orion or De Los Ell an Yard.' It seems that this group of stars in the constellation of Orion holds an important place in the folk-lore of the negroes.

Dr. Franz Boas related 'A Star Legend from the Interior of Alaska and its Analogues from the other parts of America.' While holding to the idea generally accepted among scientists, that the same fundamental concept may arise independently among widely separated peoples having no contact, and due purely to the same psychic phenomena common to man; yet he held that similarity in a long series of minor details, especially in cases where contact was possible, could not be positively accounted for in that way and that historic influence must be considered as well as psychic unity.

Mr. W. S. Scarborrough's paper on 'Negro Songs' was an interesting contribution on the play songs of negro children.

'The True Story of Blue Beard,' by Professor Thomas Wilson, illustrated the making of folk-lore, the changing of a historic story to a legend by continual repeating with slight change, in a way exactly opposite to the accurate repetition of the Omaha song.

A public lecture was given in the evening by Mr. Heli Chatelain, on 'African Life Illustrated.' Mr. Chatelain, who was late United States Commercial Agent in Angola, spoke very feelingly against the existing Arab slave trade, while his main subject was the ethnology of the Negroes of Angola, from whom he collected the volume of folk-tales recently published by the Society.

The meeting concluded with the annual dinner. In this the Society was joined by the Section of Anthropology of the American Association for the Advancement of Science, with which it is closely affiliated.

Harlan I. Smith.
American Museum of Natural History.

HORATIO HALE.

In the death of Mr. Horatio Hale, which took place at Clinton, Ontario, December 28th, science in America has lost an earnest worker and student, who for more than half a century has been prominent in linguistic and ethnographic literature. Indeed, it is sixty-three years since his first contribution to science was printed—a small pamphlet on an Algonquian dialect. He was born May 3, 1817, at Newport, N. H., and was at the time of that publication a student in Harvard College.

He graduated in 1837 and was immediately appointed as 'philologist and ethnographer' to the United States exploring expedition under Captain Charles Wilkes. His report constituted the seventh volume

of the series published by the expedition and makes a stately volume of 666 pages. It is filled with extremely valuable material relating to the ethnology and dialects of the various tribes encountered by the expedition, especially in Patagonia, Polynesia, Australia, South Africa and the northwest coast of North America. The grammar and comparative vocabulary of the Polynesian dialects are especially creditable, and Mr. Hale's studies of the migrations of the Polynesians and the peopling of the islands of the Pacific ocean may be justly said to have laid the foundation for all subsequent researches in that field. In their main outlines they have stood the test of later inquiry, and are accepted to-day by the soundest anthropologists.

Ten years after the publication of this volume (1846–1856), he removed to Clinton, Ontario, Canada, where he resided the remainder of his life, practicing law, but always in touch with the progress of his favorite scientific studies. His contributions to these, though not very numerous, were ever marked by an intimate knowledge of facts and deep and original reflection.

One of the most important of his works was the translation and editing of 'The Iroquois Book of Rites,' forming the second volume (pp. 222) of the 'Library of Aboriginal American Literature.' This valuable native document was printed in the original text, with a learned introduction and notes.

Mr. Hale was the first to discover the presence of the Siouan stock on the Atlantic coast by identifying the Tutelo of Virginia as a dialect of the Dakotan family. In two essays, one on 'The Origin of Languages' and the other on 'The Development of Language' (1886 and 1888), he brought forward and ably supported a reasonable and probable theory for the rise and extension of independent linguistic stocks, many of which are often found in limited areas. It is enough to say of these papers that their argument is masterly and that no other theory more acceptable has yet been presented to the scientific world.

In a later essay (1893), on 'Language as a Test of Mental Capacity,' he defended the value of linguistics as a criterion for ethnic classification; though in the development of this argument, he was somewhat hampered by his opinions as to the relations of savage to civilized conditions. In the same year a paper by him, on 'The Fall of Hochelaga,' set forth for the first time the early history of the Huron-Iroquois tribes.

Mr. Hale was an active member of the American and British Associations for the Advancement of Science, and was one of the founders of the Anthropological Sections in both. In 1886 he was Vice-President of the former and Chairman of the Section on Anthropology. He was also a President of the American Folk-lore Society, and an honorary or corresponding member of many learned associations.

In his village home he was constantly active in educational plans and in those tending to the development of the best interests of the community. Personally he was affable and considerate, and in the warmth of scientific discussions never forgot the courtesies of life, several times in this respect setting a much-needed example to his opponents.

D. G. BRINTON.
UNIVERSITY OF PENNSYLVANIA.

EMIL DU BOIS-REYMOND.

EMIL DU BOIS-REYMOND, the eminent physiologist and philosopher, died in Berlin on December 26, 1896, at the age of 78. He was the last of those four bright stars which illuminated the horizon of natural sciences for more than half a century. They are all gone now. Brücke died first (1892); then Helmholtz (1894); then Carl