affairs. And then again, science represented to him all that is highest in life, and it followed that any work which he considered bad from a scientific point of view seemed to him a crime. More than this, much that appeared of great importance to others had no weight with one who regarded the mission of science from so high a standpoint and whose refined nature could not fail to despise all ambiguity, empty phrases and affectations in its literature. He considered the great defect in this to be that, whilst each isolated investigation is deemed a personal achievement and quoted as such, important generalizations were regarded as impersonal property. He was by no means a man who could not endure contradiction and was always ready to listen to it when well founded; it was only when the opposition seemed to rise from incapacity and stupidity that he was roused to fierce anger. His standpoint is best described in the following words written to a friend at the end of a keen discussion: "After all, in science, as in ordinary life, all hinges upon whether a man accept the general point of view of his opponent; when that is done it is always possible to arrive at some satisfactory conclusion, and I hope this will always be the case with us."

Although the purely intellectual side of his nature outweighed the emotional, he was invariably grateful for the smallest services, and to me he always proved an indulgent, lovable teacher. At the same time he could coldly repel all who were uncongenial to him. He agreed with Goethe, 'Sage nur von deinen Feinden, warum willst du gar nicht wissen,' etc.

As time went on he became more and more dissatisfied with the state of botanical literature. Such dissatisfaction, however, did not keep him from incessant toil whenever he was well enough, and more especially when the sun shone. Like Goethe and many other sensitive natures, he was strongly affected by sunshine or the lack of it. "If you imagine yourself transplanted from Java to Bavaria and that the sun's face has been veiled for the last three weeks by a layer of sail-cloth 100 meters thick, you may form some conception of the vegetation in our garden. The grass and leaves grow as though this were a dairy-farm! Every one is charmed with our luxuriant vegetation, but there are no signs of blossoms. It is as dark at four o'clock as it would be at the same hour at Christmas, and it has been like this for the last three weeks. I should not complain, liking as I do to take things as they come, but unfortunately I cannot live without sunshine and the lack of it makes me ill."

(*To be concluded.*)

## *CURRENT NOTES ON ANTHROPOLOGY.*

### THE 'MONUMENTAL RECORDS.'

A PERIODICAL recently started in New York City should be mentioned in these notes. It is entitled *Monumental Records* and is edited by the Rev. Henry Mason Baum. As its title indicates, it is concerned with the discovery of ancient monuments, including those of both the Old and New Worlds. In the three numbers which have already appeared there are descriptions of the ruins in Yucatan and Mexico by Mr. Marshall H. Saville, translations of the Moabite stone, descriptions of the remarkable exhumation of Greek manuscripts in Egypt, a report of Mr. de Morgan's work in the same country and a running series of archæological and literary notes by the editor.

The subscription price for this handsomely illustrated periodical is placed at the moderate sum of $1.50 a year and the address is 'Box 1839, New York City.'

### THE PASSAMAQUODDY WAMPUM RECORD.

IN the *Proceedings* of the American Philosophical Society for December, 1897,

Professor J. Dyneley Prince has a most interesting article on the wampum records which have been preserved among the Passamaquoddy Indians. These symbols were rendered to him in the native dialect by a chief of the tribe, and this text is given, together with a translation into English. The method of memorizing is stated to have been that certain combinations of the shell beads suggested certain sentences or ideas. There were different varieties, the one referring to marriage ceremonies, another to funerals, to installations and the like. Examples of several of these are supplied.

It does not seem that wampum-belts were in use and Professor Prince did not find the strings themselves. His article is one of peculiar value on the still obscure subject of the uses of wampum and the manner in which it served mnemonic purposes.

### THE SIGNIFICANCE OF THE SCALP-LOCK.

THE last number of the *Journal* of the Anthropological Institute contains an article by Miss Alice C. Fletcher on the significance of the tuft of hair or scalp-lock so common among the American Indians. It is drawn from her study of the Omaha tribe and their religious ceremonies. One of the most solemn of these is that of the first cutting of the hair of the children. The meaning of this rite was some sort of a consecration of the child to the God of Thunder, who was spoken of as 'grandfather.' The sign of the consecration was the small lock of hair left on the crown of the head and separately braided. It symbolically represented the life of the man, and from this arose the custom of scalping the enemy who was slain in battle, as his life thus passed into the power of his conqueror.

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## *CURRENT NOTES ON BOTANY.*

### THE MORPHOLOGY OF GINKGO.

THE morphology of the Ginkgo has puzzled botanists not a little, although on account of its oddity the tree has been studied by a good many investigators. Every botanist is familiar with the naked stalks usually bearing two ovules at the summit, which have been regarded quite generally as axial in nature. This is the view held by Eichler in *Die Natürlichen Pflanzenfamilien* in 1887, and the genus is assigned to a place in the Coniferae in accordance therewith. Essentially the same view was held by Sachs in his 'Text-Book,' Goebel in his 'Outlines of Classification and Special Morphology of Plants,' Strasburger in 'Coniferen und Gnetaceen,' as well as by systematic botanists generally. On the other hand, Van Tieghem in his 'Traité de Botanique' (1891) regarded the ovule-bearing stalks as foliar in nature. In a footnote in my 'Botany for High Schools and Colleges' (1880) I wrote as follows: "The morphology of the flowers of Ginkgo, as here given, is by no means satisfactory. Instead of the ovules being borne upon naked axes, it is probable that they are in reality upon foliar organs, *i. e.*, either upon modified leaves somewhat as in Cycas, or upon elongated homologues of the 'scales' of Abies. Either interpretation would necessitate a considerable change in the systematic arrangement of Taxineæ."

In the *Botanical Magazine* (of Tokyo) for February and March, 1896, Kenjiro Fujii began a discussion of the views held regarding the morphology of the flowers of Ginkgo, and completes his paper nine months later by publishing the third installment in the number for December, 1896. The paper is accompanied by a plate in which the foliar nature of the ovule-bearing stalks is proved with the greatest certainty. All gradations are shown from the slightly modified leaf, through leaves