

Mr. Lang denies this ; but he does not emphasize it.

Mr. Lang makes a great deal of the "totem," and doubtless with justice. The animal that the savage takes for his tutelary divinity and sign manual, survives in our modern crests and coats of arms. When I see the boar's head of the Argylls, to which personally I have no right, I recall the story of the mythic ancestor of all the Campbells, Diarmaid O'Duibhne, who killed the famous Irish beast (a mammoth, perhaps, or a mastodon) and was killed by it. But in very, very ancient story, far removed from the British islands, and at a time when Moses was a child, I find that Diarmaid's real name was Near-mada, which means the boar-hound, a very valuable and valiant breed of dog. Here, no doubt, Max Muller is right, and the myth of the killing of the boar, Calydonian, Erymanthian, or Irish, is a disease of language, spreading like the measles out of Near-mada's name. Near-mada or Diarmaid, however, was a real personage, and lives in monumental history, which no higher critics can gainsay. No one familiar with the nomenclature of our American Indians, doubts that people in all ages have had bestowed upon them the names of animals and other natural objects. Sitting Bull and Kicking Horse are western names. I have had in my employment more than one Ojibbeway who prefixed a Christian name to Kikapik or Snake. At the May meeting of the Royal Society, at Ottawa, I submitted the translation of Central American monuments that treated largely of a fifteenth century conqueror whose name was Thirteen Dogs. It is a peculiar coincidence that a recent American murderess, on trial for several atrocious crimes, when asked what she called herself, answered "Nineteen Skunks."

The disease of language Mr. Lang fights against is prominent in connection with the "totem." If an Algonquin de-

sired to preserve the names Dickson and Miss Smith, he would probably do so by means of two pictographs, the first representing cold weather or "takasin," and the other the white oak or "Mishimige." Ever after, Mr. Dickson would be "cold weather," and Miss Smith would be "the white oak," to that Algonquin. So, in very ancient times, certain Amorites, whom the Hebrew Scriptures name Shob-al, Realah, and Ahumai, or their descendants, entered the land of Egypt, and were represented by the solar goose, the sun itself, and the eagle, because these figures in Egyptian were expressed by Seb-ra, Ita, and Ahom. In no other way do the Haidahs of the Queen Charlotte Islands denote the Indian trader Sampson, by the figure of the mythic thunder-bird, which in their tongue is Skam-son. Even God took to himself and consecrated, or permitted His true worshippers to call Him by names of supreme heathen deities that were significant in Hebrew, such as the Phœnician and Amorite Elioun, the Highest, the Hittite Shaddai, the Powerful, and the Philistine, Olam, the Everlasting. To those who enjoy studies in the philosophy of Folk-lore, and their number is not a few, Mr. Lang's volume of 312 tasteful pages, published by Longmans & Co., will prove interesting reading.

In the latest Proceedings of the Society of Biblical Archaeology, the President, Mr. Renouf, continues his translation of the "Egyptian Book of the Dead." The translation, no doubt, is very good, but the Egyptian ritual is the absurdest kind of rant, about all sorts of uninteresting gods and demons. The reading of it, if persevered in, would give the bold peruser a bad fit of mental dyspepsia. The Rev. C. J. Ball's article entitled, "Israel and Babylon," combines a defence of the "Higher Criticism, with notes on Israelite Idolatry, Tuba'in and Naamah, which lady the 10th is make the wife of Ham, the purification of palms, and Tammuz the swine god. Mr. T. G.