

the exact rule, provision or transaction talked into them at the time, and of which they were the exclusive record. A strand of wampum of purple and white shell beads, or a belt woven in figures by beads of different colours, operated on the principle of associating a particular fact with a particular thing or figure, thus giving a serial arrangement to the facts and fidelity to the memory. History tells us that after the defeat of the great chief Philip of the Wampanoags, in Rhode Island, one of his trusted warriors went quietly and brought to the conqueror three wampum scarfs. These were not only valuable in themselves, but they symbolized and embodied a complete submission to the more mighty men whose powers had prevailed over the Indians. These wampum scarfs were pictured with birds, and beasts, and flowers, and each was a record—a history of deeds done—much like the hieroglyphics of ancient Egypt. As said above, whenever the Indians made an important statement in their frequent negotiations, they presented a belt to prove it, to give force to their words. “The hatchet fixed in the head,” one of the most forcible of their figures, expressed a grievance—a sense of wrong, requiring something more powerful than words to remove it. In discharging a grievance, the apology had to be made more forcible by the presentation of a belt, not for its value, but as marking the gravity of the apology and giving to the latter greater force and significance, of which the belt was an emblem. Much information might be gained if all that is known to individuals concerning wampum could be gathered together and recorded.

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**M**R. A. R. WALLACE has an article in *Nature*, respecting some discoveries recently made on the West coast, which apparently are not unlike the curious sculptures of Easter Island in the South Pacific. He says: