of this piece is remarkable; but what adds peculiar interest are the bright colors with which it is set off. The body is colored pale red; the hair is of a darker red, and almost brown, and the wings are white. Upon the back, a delicate stripe of gold descends along the spinal column, bifurcates and passes over the sides.

This curious figurine, so artistically fashioned, seems to be comparable as a work of art to the best terra cottas of the Cyrenaic period.

Visitors to the museum can scarcely believe that this interesting piece came from a Punic tomb. There is nevertheless no doubt about the fact. It dates back, like the lecythus just described, to about the tenth century before our era.

The objects that we have enumerated were met with in the upper part of the chamber before reaching the level of the troughs. Upon reaching the latter, three mirrors were discovered, two of which were 8 and 8.8 inches in diameter. In digging them out, there were also found with the bones of the dead a small single-handled vase, three unguentaria of the usual form, five Punic lamps with their patera, a small Greek lamp with an appendage soldered to the side and provided with an aperture, and two pieces of black pottery—a cup with two horizontal handles and another with slightly raised handles.

Other objects of bronze taken from the troughs were twenty-five coins, a very small ring, a seal ring with gilded bezel, four pins, and several long and narrow nails of which the extremity was bent at right angles.

As for iron objects, there were found chisels, a nail, a seal ring with bezel, and the remains of an instrument in the form of a gouge which must have belonged to a strigilis.

Two of the troughs contained bone and many objects, two ossicles, a ferrule turned on a lathe, seven disks, each provided with a central circular aperture, which converted the two largest into rings, three smaller disks upon the polished surface of which were eight equidistant radii, and, finally, two curious ivory plates cut out into the form of a bust. The contour of the hair is denticulate, and a few lineaments, artistically placed, complete the faces and give them a physiognomy. These pieces must have been designed for inlaid work and perhaps ornamented the sides of a casket (Fig. 9).

In this burial place there were also collected some objects of glass paste and faience, such as a mask of various colors, spindles with a hole through the center, beads derived from collars, a few amulets, and some shells, such as the blacks of the interior of Africa use in our day as money, and that are called "cowries."

By sifting the earth, there were obtained several objects of a white metal that appeared to be lead. The principal one of these was an eardrop (Fig. 10) that, probably, along with the button and imperfect ring shown in Fig. 11, formed part of the ornaments of some woman.—For the above particulars and the engravings we are indebted to Cosmos.

CONSTELLATION-FIGURES AS GREEK COIN-TYPES.

By ROBERT BROWN, JR., F.S.A.

THAT nearly the whole of our ancient constellation-figures are to be found as types on coins will be admitted by anyone who is familiar with the subject. But of course the question for consideration is, Do they appear so as constellation-figures. A numismatic Ram has no necessary connection with the zodiacal Aries. We should require very strong evidence to show that a flaming Altar contained a reference to any constellational Ares, and so on. Here, as elsewhere, everything is a matter of evidence; nothing must be assumed; everything is possible. The next step to be noted in the inquiry is that various constellation-figures, e. g., the signs of the Zodiac, have undoubtedly appeared, as such, on coins. The twelve Signs are to be found on coins of the Roman Empire, as on coins of the Emperor Jahangir,¹ the Capricorn, as the fortunate Sign of Augustus, being specially prominent. Then, turning to the earlier Greek coins, we find that all over Hellas, from Italy to Pontus, constellation-figures appear as coin-types in astonishing number and with the greatest persistency. Do they, then, here appear in some cases as constellations? So far, this would seem to be by no means improbable. But several general theories of the origin of coin-types, exclusive of any astronomical connection, have been suggested. Thus, it is said that man put on his coins what he saw around him. He saw a lion, a lion tearing an ox, etc., and stamped representations of these on his coinage. Yes; but he did not see a gryphon, or a Pegasus, or a naked man with a club and lion-skin fighting against a many-headed snake and a crab. So we see that this theory will not enable us to explain either constellation-figures or coin-types as a whole. Again, it is said that man stamped on his coins images of trade and barter, e. g., sheep, oxen, goats, the *silphium* plant, and so on. But I fear that if we attempt any general explanation of ancient coin-types on this principle, we shall be landed in great difficulties. We cannot admit a trade in gryphons and man-headed bulls, in serpents, scorpions or eagles. We shall find on early coin-types, as elsewhere, symbolism and imitation; and if heaven can help us to understand them in some degree, let us not disdain its assistance.

The use of constellation-figures as coin-types has been treated of, to some extent, by M. Svoronos and Prof. D'Arcy Thompson, and also by myself in a recent work.² But what has been said is mainly preliminary, and the subject is still almost virgin ground. I propose to illustrate it here by a few examples, and before referring to these in detail, would observe that I follow the descriptions of the subjects of the coins given by the British Museum experts. I would also remind the reader that nearly the whole of the forty-eight ancient constellation-figures of the Greeks were borrowed by them from their Eastern neighbors, and that very many of these figures appear as constellations in the literature and art of the Euphrates Val-

ley.³ Turning, then, to the particular examples before us, we find:

No. 1. *Herakles kneeling*. "Herakles, bearded naked, kneeling on one knee, r." With club, strung bow, and two arrows; behind, Tunny. Cyzicus. Cir. B. C. 500-450. Every Sign of the Zodaic, except *Aquarius*, and other constellation-figures, whether as such or not, appear on the coins of this city, which, through Miletus and Lampsacus, is connected with Crete and Ph. influence. We know from Panyasis of Halicarnassus (ob. cir. B. C. 457) that the constellation which Aratus calls the *Kneeler* (*Engonasin*) was called *Herakles* = Ph. *Harekhal* ("the Traveler"), Among the names of this constellation are *Melicartus* (= Gk. *Melekertes*, Ph. *Melqarth*, "King-of-the-City"), *Malica* (= Ph. *Melekh*, "the King"), *Palemon* (= Gk. *Palaemon*, Ph. *Baal-Hamon*, "the Burning-lord") and *Maceris* (= *Makar* = *Melqarth*). A good instance of the type is the fine kneeling Herakles of the Ph. Thasos;⁴ but the prototype is the Euphratean Gilgamesh (Gk. Gilgames, Aelian, xii. 21), the "giant-king," who so frequently appears in Euphratean art, bearded, and kneeling on one knee, contending with a Lion, whose skin, in Hellas, he, as Herakles, wears or carries. In Tab. No. 83—1—18,608 "the constellation of the King" (Sumero-Akkadian *Mil Lugul*, Bab.-Assyrian *Kakkab-Sarru*) appears above "the constellation of the Scorpion," as on our own Globe.

No. 2. *Herakles with Hydra and Crab*. "Herakles

had already been transferred to the skies, i. e., we have constellation-figures as coin-types. The *Lion*, *Crab* and *Water-snake* of the modern globe preserve the story. *King Herakles* could not be placed next them, even in the Bab. Sphere, as he had already been located elsewhere. These obvious instances justify us in presuming a probable, or almost certain, connection between constellation-figure and coin-type where, at first sight, the evidence may not be quite so clear. Herakles is perhaps the most familiar coin-type throughout Hellas.

No. 3. *Herakles with Bow, Arrow and Birds*. "Herakles, naked, kneeling r., and discharging arrow; before him two birds." Lamia (Thessaly), B. C. 300—190. This scene is still better depicted on the familiar gem which shows Herakles, naked, kneeling on r. knee, Lion's skin over his l. arm, discharging arrow at three birds fronting him in a row. Here we have actually a combination of five constellations, very much as they appear on our globe to-day, i. e., *Herakles*, the *Man kneeling*, discharging his *Arrow* (*Sagitta*) at the three birds, the *Vulture* (*Lyra*), the *Swan* (*Cygnus*), and the *Eagle* (*Aquila*). The ancient little constellation, the *Arrow*, affords an excellent illustration of the mistaken views which formerly prevailed about these heavenly forms. The great K. O. Müller tells us that there is "nothing mythological" about it, and that it was named from its "figure." Had he been asked, Why, then, was it not called the *Lance* or the *Scepter*? he could have given no answer, except that

CONSTELLATION-FIGURES AS GREEK COIN-TYPES.

striking with club held in r. hand at Hydra, which rears up before him, and whose nearest head he grasps with his l. hand; at his feet crab; over his l. arm, lion's skin." Phaestus. Cir. B. C. 431-300. The story of the fight is told by Apollodorus (II. v. 2). A great scholar once said to me that if I had tried to invent a tale to support my view, I could not have hit on anything so perfect. According to Pausanias (II. vi. 3), Phaestus was a son of Herakles, who taught the people of Sicyon to sacrifice to his sire, not as a hero, but as a god (Ib. x. 1). Here we note the introduction of the cult of a foreign divinity. The *Hydra*, *Crab*, *Lion* and *King* were known as constellations in the planispheres of Babylonia and Phoenicia. As I have shown elsewhere, they originally represented certain archaic and pre-constellational ideas. Phaestus was one of the most ancient cities of Crete (cf. II. ii. 648), and one of the three said to have been founded by Minos. Sacred symbols such as these must have been familiar long ere they were reproduced on coins. Hence, we see here on a coin an archaic legend which

¹ Vide Ibid. passim.

² As the writers I quote are not uniform in their systems of spelling proper names, I do not pretend to uniformity in the matter of this paper. Despite vehement prejudices, it is much better in scientific works to write proper names in their original forms, e. g., not to clothe a Greek name in a Latin dress, or a Babylonian name in a Hebrew or Greek dress. I use the following abbreviations:—Bab. = Babylonian, Ph. = Phoenician, Gk. = Greek.

³ Vide Svoronos, *Types mon. des anciens*, Pl. xv.

men chose to call it the *Arrow*, which would be merely to repeat the fact that the ancient Greeks knew it as the *Arrow*, just as we do. As soon as we know the facts, we see why it was called the *Arrow*, and not the *Lance* or *Scepter*, and observe that it was altogether mythological. This contest of Herakles (Vide No. 4) had its prototype in the fight between the Bab. Merodach and the three demon birds,⁵ i. e., the contest between the Sun-god and the Clouds of storm and darkness. The *Eagle*, the *Kite* (= *Ornis* = *Cygnus*) and the *Lammergeier* appear on the Bab. Celestial Sphere in front of the kneeling *King*. The simple nature-myth had already in the Euphrates Valley been transferred to the starry skies.

No. 4. *Herakles and Bird*. Ob. "Head of young Herakles in lion's skin. Rev. Head and neck of crested water-bird." Stymphalus (Arcadia). B. C. 431—370. Near this very ancient town (cf. II. ii. 608), the name of which is derived from the Ph. *Stemhal*, contracted from Mastanabal ("prob. *Clypeus Baulis*," i. e., the "Boeotian Buckler" of Herakles), was located the scene of the contest between Herakles and the demon birds (Paus. VIII. xxii. 4). In the mythic pedigree, Stymphalus is said to have been the great-grandson of Arcas ("the Bright" = the *Bearward*), son of Callisto ("the Most-beautiful" = the *Great-bear*).

No. 5. *Bear*. "Bear l. walking." Mantinea (Arcadia). Before B. C. 471. Another coin shows the "type

⁵ Vide Lajard, *Culte de Mithra*, Pl. Ixi. 7.

¹ Vide E. W. Maundrell, *The Zodiacal Coins of the Emperor Jahangir*, Knowledge, July 1, 1899.

² *Primitive Constellations*, I. 161-241.

1.; countermark, star." The nymph Callisto "made into the stars called the *Great Bear*" (Paus. VIII., iii. 3; Vide No. 4). The mythic legend is, of course, vastly older than the coinage.

No. 6A. *Pegasus*. "Pegasos bridled, with curled wing, walking l." Corinth. B. C. 400—338. The type appears on the earliest Corinthian coins, B. C. 650. "The constellation of the *Horse*" occurs in the Euphratean star-lists and in Euphratean art.⁷ The Winged-horse was "familiar to the imaginations of Mesopotamians."⁸ The creature also occurs on a well-known Hittite seal, figured by Wright,⁹ Lajard, and others; and appears on coins of Lycia, and on those of the various Corinthian colonies. Sometimes, as in the heavens, a Demi-horse winged is shown, e. g., on coins of the Ph. settlement Lampsacus ("the Passage," i. e., across the Hellespont). Corinth was the abode of Hipponoös ("the Wise-horseman"), commonly called Bellerophon (= Ph. Baal Raphon. Bérard). Pegasus is the Horse "bridled" (Sem. *Pegah* "Bridle").

No. 7. *Pegasus and Fish*. "Pegasus flying; beneath, Dolphin," an adjacent constellation. Syracuse, B. C. 345. Earlier type *Demi-horse and Fish*, a Ph. coin of Panormus. A combination of *Pegasus* and the *Foremost Fish* in *Pisces*.

No. 9. *Ram and Fish*. "Ram kneeling l., head turned back; beneath, Tunny." Cyzicus. Cir. B. C. 500—450. It was supposed that the zodiacal *Ram*, the "pecudem Athamantidos," the Ram of Athamas (= Tammuz, the Semitic Sun-god), had carried Helle across the Hellespont, near the city. *Aries* has always been represented with reverted head. Thus, Manilius, i. 263-4:

"Aurato princeps *Aries* in vellere fulgens
Respicit, admirans aversum surgere Taurum."

The Northern of the two zodiacal *Fish* "the Chaldaeans call Chelonidias,"¹¹ the Tunny. There was an important tunny-fishery at Cyzicus, which would influence the choice of symbols.

No. 10. *Ram*. "Helle seated sideways on ram flying r." Alus (Thessaly). B. C. 400. Alos, otherwise Aleus i. e., "Ram-town," Heb. and Ph. *Ayil*, Bab.-Assyrian *Ailuv*. "Ram"), was said to have been built by "the hero Athamas."¹² The Ob. bears the head of Zeus Laphystius ("the Gluttonous," i. e., the Ph. Baal Kronos), to whom human sacrifices were offered. In the time of Pausanias (IX. xxxiv. 1) the spot was still shown in Boeotia, where it was said Athamas was about to sacrifice Phrixos and Helle to Laphystius, when they escaped from the Zeus-sent ram. *Kusarikku* ("the *Ram*") was the first of the Bab. Signs of the Zodiac. This flying Ram is plainly not a specimen of the ordinary sheep, which men were supposed to put on coins because they saw them around, or bartered them.

No. 11. *Bull and Grapes*. "Bull standing; beneath, bunch of grapes." Parium (Mysia). B. C. 400—300. A colony of Miletus (Vide No. 1), Paros, and Thasos, Ph. centers. The *Clusterers* (*Pleiades*) are frequently represented in coin symbolism by a cluster of grapes (*στέρπυς*). "They are called a grape-cluster."¹³ A coin of Mallos in Cilicia shows doves whose bodies are formed of bunches of grapes, "the dove-emblem and the grape-emblem of the Pleiad being here united or intermixed."¹⁴ Prof. Thompson well points out the connection between *Oinos*, "a kind of wild dove" (Hesychios), *Oinos*, wine, and the Semitic *younah*, *ionah*, "dove." The whole form a commingling of etymological connection and similarity of sound such as symbolism delights in. The *Grape-cluster* also appears on coins of Arvad and of Juba II., in the latter instance with a five-rayed star, perhaps the Pleiad. So, again, on the coinage of Tauromenium (Sicily) we find "Bull's head. Rev.: Grape-cluster."

No. 12. *Bull and Ear-of-corn*. "Bull standing on ear of corn." Calchedon. Cir. B. C. 400—350. The Ear-of-corn has been from remotest times a symbol of the goddess Ishtar (Astarte-Aphrodite), the original zodiacal *Virgo*, with her star *Spica*. Both the goddess and the Bull have a primary lunar connection, and this exact combination of Bull and Ear-of-corn appears on Euphratean cylinders of remote antiquity. The scene is not a bull in a cornfield, but a bull standing on a single ear of corn nearly as big as himself.

No. 13. *Demi-bull*. "Forepart of rushing bull." Magnesia ad Mæandrum. Cir. B. C. 350—190. Another coin shows "Humped bull butting." We have already met with *Taurus* and *Pleiades* (No. 11), and *Taurus* and *Spica* No. 12. Here is the exact zodiacal *Taurus*, demi, gibbous, and with bent leg. The farmer would not notice demi-bulls and demi-horses in his fields. The moon-bull is, of course, at times demi; as is the solar Horse, when he rises and sets, especially from or into the sea.

No. 14. *Twins*. "Altar or shrine surmounted by the busts of the Dioscuri, wearing *pilei*, their heads and shoulders appearing over the top." Mantinea. B. C. 431—370. We also find "two male figures (the Cabiri) standing facing, their right hands resting on their hips." Syros. Third to first century B. C. Another type is "*Pilei* surmounted by stars," i. e., the "fratres Helenæ, lucida sidera,"¹⁵ Castor and Pollux. The Euphratean name of the constellation was "the *Great Twins*." I believe the *Twins* are sometimes represented by Harmodius and Aristogeiton, as on a coin of Cyzicus, a city which shows eleven Signs of the Zodiac on its coinage. (Vide No. 1)

No. 15. *Snake-holder*. "The Asklepias of Thrasy-medes." Epidaurus. A reproduction of the earlier coin-type of B. C. 323—240. The famous statue of the god, with his hand on his serpent's head, is described by Pausanias (II., xxvii. 2). On the Ph. coinage of Kossura a "Cabirus" (Ph. *Kabirim*, "the Great-ones") is depicted "serpentem tenens." This personage is

the "native Ph. god" Eshmûn ("the Eighth"—of the Kabirim), whose name, in a trilingual Inscription of Sardinia,¹⁶ is rendered "Asklēpios" and "Aescolapeius." He was a great patron divinity of Epidaurus, and was there regarded as the constellational Snake-holder.¹⁷

No. 16. *Cepheus*. "Pallas and Cepheus, both armed, standing face to face, the goddess hands to the hero the head of Medusa; between them, Sterope r., who holds up a vase to receive it." Tegea. After B. C. 146. Pallas, Medusa and Sterope appear in the same connection on earlier coins. Local legend: Pallas promised Cepheus, son of Aleus (Vide No. 10), that Tegea should never be captured, and gave him one of the locks of Medusa as a protection for the city.¹⁸ The local tradition, like so many recorded by Pausanias, is an attempt to explain facts, the real meaning of which had long been forgotten. This Cepheus, who was ultimately supplied with a pedigree from Lycaon (i. e., the votary of Zeus Lycaois),¹⁹ Callisto (the *Great-bear*), Arcas (1. "Le dieu-soleil," and 2. The *Bearward*), and others, is really identical with the Ph. and constellational Cepheus.²⁰ We have here a remarkable picture of a portion of the heavens. *Cepheus*, who was also Baal Tsephôn ("Lord-of-the-North"), from near the Pole, drops, as it were, *Medusa's Head* (i. e., the star Algol, "the Ghoul," evidently so styled from its extraordinary variations in brilliancy) into the vase held up by Sterope ("the Bright" or "Lightner"), one of the *Pleiades*, immediately beneath.

No. 17. *Virgin and Dog*. Ob. "Head of Aphrodite of Eryx." Rev. "Hound looking back." Period of transition. Town finally destroyed in the first Punic War. A very ancient seat of the Ph. cult of Aschthârth Erech-hayim ("Astarte longæ vitæ auctor"), called Aphrodite Erykine,²¹ and, in Attica, Erigone, who, according to the Athenian legend, was changed into *Virgo*, and her faithful little dog, "canis ululans Mera,"²² Maira ("the Sparkler"), into *Procyon*. Dogs were sacrificed to the Ph. goddess Aschthârth Mel-ekhet²³ Aschamâim ("Astarte, Queen of heaven") = Aphrodite Ourania.

No. 18. *Sirius*. "Forepart of dog l. surrounded by rays; Sirius." Ceos. Second century B. C. Very early coins of Carthæa, the ancient Ph. capital of the island, bear (1) an *Amphora*, which from the Bab. Cylinders downward is a frequent symbol of *Aquarius*; or (2) a *Dolphin*, the fish sacred to the Ph. Poseidon; or (3) a *Bunch of Grapes* (Vide No. 11). Local legend: Aristæus prays to Zeus and *Sirius* against the plague. Other coins of Ceos bear a Star (*Sirius*) only on the Rev. The cult of astral divinities is not naturally Hellenic.

No. 19. *Perseus*. Ob. "Helmeted head of Perseus r." Rev. "Gorgon's head; beneath, *harpæ r.*" Seriphos. Cir. B. C. 300. Perseus was especially honored here.²⁴ The scimitar or sickle with which the Bab. Merôdach is armed in his fight against the Dragon, reappears as the sickle used by the Ph. Kronos against Ouranos. This weapon, called in Canaanite *Kherek*, a word which the Egyptians borrowed in the form of *karp*, is the *harpê* which the Ph. Perseus uses against the *Sea-Monster* (*Cetus*), which latter constellation-figure appears on the coins of Itanos (Crete) and Agrigentum. The whole story of Cepheus, Cassiopeia, Andromeda and Perseus is Phœnician.²⁵

Such are a few instances of Greek constellation-figures as coin-types. How they got there is no legitimate cause for wonder. Their absence from the coins would have been truly remarkable. For, the great historical fact underlying the whole matter is simply that at an early period, long before coined money, Semites skilled in letters, navigation, astronomy, etc., invaded Hellas; and that the Greeks, the quickest of mankind, promptly absorbed this knowledge, reproduced and bettered it. The Greeks themselves were not naturally stellar votaries. Their great Aryan divinities, Zeus, Hera, Aïdôneus (= Pluto), Demeter, Hestia, Hephaistos, Apollo, Athena, Artemis, Hermes, Pan, etc., do not appear as sky-figures. It is the Phœnician personages, Poseidon (= the *Charioteer*),²⁶ Herakles (= the *Kneeler*), Eshmûn (= the *Snake-holder*), Aphrodite (= the *Virgin*), Cepheus and his family, Arcas (= the *Bearward*), etc., with sacred animals of Western Asia, e. g., the Bear, Serpent, Horse, Lion, Dog, Eagle, Dolphin, etc., that we find sphered on high. And, lastly, history, archaeology, and astronomy unite in showing that a region of which Babylon was about the southern point, was the primitive home of most of the constellation-figures which we have received through the medium of Greece.

NOTE.—The following coins are also shown on the Plate:

No. 6. *Pegasus*. Corinth. Cir. B. C. 431—338. Rev. Head of Astarte-Aphrodite.

No. 6A. Rev. *Pegasus*. "Forepart of bridled horse galloping r." Larissa (Thessaly). B. C. 480—450.

No. 8. Ob. *Pegasus*. "With pointed wing flying r.: beneath tunny." Cyzicus. B. C. 450—400.

No. 14A. *Twins*. Rev. "Altar surmounted by the busts of the Dioscuri l., wearing *pilei*, their heads and shoulders appearing over the top." Mantinea. B. C. 431—370.

No. 15A. *Snake-holder*. Rev. "Asklepius feeding serpent from *patera*." Larissa. B. C. 450-400. The Horse on the Ob. may be *Pegasus* (Vide No. 6B).—Knowledge.

HANDLING SCRAP BOOKS.

By A. C. ONTRIE.

THE following remarks, bearing upon the handling of scrap books and indexes pertaining thereto, for

¹⁷ Damaskios, *Isidourou Bios*, cexlii.

¹⁸ Corp. Ins. Sem. cxliii.

¹⁹ Vide Katas, vi.: Hyginus, *Poet Astron.* ii. 14; etc.

²⁰ Paus. VIII. xlvii. 4.

²¹ The Ph. Light-god (Vide Bérard, *Des Cultes Arcadiens*, p. 49, et seq.).

²² Ph. Keph, the sacred "Stone." Cf. Cephas.

²³ Paus. VIII. xxiv. 6.

²⁴ Hyginus, *Fab. cxxx*.

²⁵ Vide Movers, *Die Phönizier*, i. 404.

²⁶ Paus. II. xviii. 1.

²⁷ Vide Gruppe, *Der phönizische urtext der Kassiopeia-legenden*, 1888.

²⁸ Vide R. B. Jr., *Primitive Constellations*, i. 41-2.

newspaper and magazine clippings, are made in a purely suggestive vein, with the view of placing before many readers a phase of office duty that not infrequently falls to the lot of employees who, so to speak, "stand close to the throne." It may be observed that certain innovations, representing tentative features, are introduced, but, considered in their entirety, it is believed the suggestions will be found to embody principles which conform strictly to prevailing practice in this relation, the only departures being such as arise from the impress of individuality.

FILING METHOD.

The accompanying sketch, marked "A," affords an idea of the plan to be pursued in filing. This can, of course, be varied to meet requirements or ideas.

CLIPPINGS ASSORTMENT.

Marked items, after being clipped from publications, should be assorted with due regard to book classification adopted, chronological order being maintained as nearly as possible. Each batch of classified clippings may, pending time for filing, be advantageously deposited in envelopes, with appropriate pencil memoranda noted thereon.

BOOK IDENTIFICATION.

Each book should bear upon the face of its front cover, or in some other conspicuous place, a title in keeping with the classification adopted.

BOOK CLASSIFICATION.

The classification given in this connection is in no sense detailed, nor is it intended to be comprehensive, but is submitted as being generally illustrative of the scheme to be contemplated in a system built along lines conforming to the plan under consideration:

1. Science—Education.—To comprise matters relating to these subjects.
2. Literature—Art.—To embrace features allied to these subjects.
3. History.—To cover subjects, generally, having positive historical significance.
4. National—State—Municipal.—To take in legislation, taxation and such other features as ordinarily pertain to these fields.
5. Transportation.—To include all matters relating to transportation, vehicular or otherwise—railway, trolley, steamboat, etc.
6. Biography.—To be devoted to sketches of public men and others who have attained distinction, the selections being governed, of course, by individual inclination.
7. Miscellaneous.—To comprehend miscellany—such, for instance, as addresses, banquets, social events and other matters not properly assignable to any of the other books provided for.

SCRAP BOOKS.

Dimensions should be, say, 14 inches in length by 10 inches in width, each book to contain about 200 leaves, or 400 pages. The average newspaper column is about 21 inches long by 2½ wide. Magazines and an exceptional few of the metropolitan dailies employ greater columnar spacing (either in length or width, or in both), and in these cases arbitrary filing arrangement will be necessary.

COMMENT ON CLASSIFICATION.

The manner of classification and treatment recited is of paramount importance. There is such infinite variety of items bearing upon as many different subjects that it would be both physically and actually impossible to locate them, after filing, if provision were not made, as far as possible, for each subject.

SCRAP BOOK INDEXING.

Value of Indexing.—In an arrangement such as here contemplated indexing will inevitably play a most important part; indeed, without good, systematic indexing, the quest for filed clippings would involve serious delays and drawbacks. It would, in fact, be almost on a par with the oft-mentioned feat of looking for the proverbial needle in a haystack. Without such provision the radiant gleam of Aladdin's lamp and the mystic powers gleaned from Prospero's magic book were unavailing. In a word, accurate and methodical index provision is absolutely indispensable.

Loose Indexing.—The indexes should be loose—not attached to the classified books. Why? Because this treatment will admit of their transference from place to place, and moreover facilitate entry and examination.

Index Identification.—The accompanying draft, marked "D," provides for a style of front cover indorsement to meet requirements of identification.

Indexes.—Dimensions should be about 10 inches in length by 8 in width. The number of leaves is purely optional, but the space between the horizontal lining should not much exceed one-half inch.

GENERAL REMARKS.

Indexing should be conducted systematically and intelligently—a fact to be borne in mind being that the index will probably be consulted by persons other than the one in charge of the work.

The foregoing observations represent, as it were, a mere object lesson on a little-discussed and much-lost-track-of feature of the wide-awake public man's "inside" life, which trusted employees—as, for example, bookkeepers and private secretaries—are often called upon to either personally handle or supervise.

As will be conceived, such a filing system will be encyclopædic in character. It may be made to sweep the universe of public opinion and live issues, skimming the cream and extracting the essence, without assuming cumbersome proportions.

"A."

CHICAGO WORLD.

December 19, 1900.

Omaha, Neb., Dec. 18.—It is reported that considerable progress is being made by leaders of local labor organizations toward bringing about a better understanding between the warring labor factions engaged on the big packing plant in course of construction at South Omaha for the Chicago syndicate of packers who are to give battle to the hitherto invincible Big 4.