FIGUIER LOUIS

THE HUMAN RACE

Louis Figuier

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Содержание

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INTRODUCTION

CHAPTER I

Definition of Man – How he differs from other Animals – Origin of Man – In what parts of the Earth did he first appear? – Unity of Mankind, evidence in support – What is understood by species in Natural History – Man forms but one species, with its varieties or kinds – Classification of the Human Race.

What is man? A profound thinker, Cardinal de Bonald, has said: "Man is an intelligence assisted by organs." We would fain adopt this definition, which brings into relief the true attribute of man, intelligence, were it not defective in drawing no sufficient distinction between man and the brute. It is a fact that animals are intelligent and that their intelligence is assisted by organs. But their intelligence is infinitely inferior to that of man. It does not extend beyond the necessities of attack and defence, the power of seeking food, and a small number of affections or passions, whose very limited scope merely extends to material wants. With man, on the other hand, intelligence is of a high order, although its range is limited, and it is often arrested, powerless and mute, before the problems itself proposes. In bodily formation, man is an animal, he lives in a material envelope, of which the structure is that of the Mammalia; but he far surpasses the animal in the extent of his intellectual faculties. The definition of man must therefore establish this relation which animals bear to ourselves, and indicate, if possible, the degree which separates them. For this reason we shall define man: *an organized, intelligent being, endowed with the faculty of abstraction*.

To give beyond this a perfectly satisfactory definition of man is impossible: first, because, a definition, being but the expression of a theory, which rarely commands universal assent, is liable to be rejected with the theory itself; and secondly, because a perfectly accurate definition supposes an absolute knowledge of the subject, of which absolute knowledge our understanding is incapable. It has been well said that a correct definition can be furnished by none but divine power. Nothing is more true than this, and were we able to give of our own species a definition rigorously correct, we should indeed possess absolute knowledge.

The trouble we have to define aright the being about to form the subject of our investigation is but a forecast of the difficulties we shall meet when we endeavour to reason upon and to classify man. He who ventures to fathom the problems of human nature, physical, intellectual or moral, is arrested at every step. Each moment he must confess his powerlessness to solve the questions which arise, and at times is forced to content himself with merely suggesting them. This can be explained. Man is the last link of visible creation; with him closes the series of living beings which we are permitted to contemplate. Beyond him there extends, in a world hidden from our view, a train of beings of a new order, endowed with faculties superior and inaccessible to our comprehension, mysterious phalanxes, whose place of abode even is unknown to us, and who, after us, form the next step in the infinite progression of living creatures by whom the universe is peopled. Situate, as he is, on the confines of this unknown world, on the very threshold of this domain, which his eye, if not his thoughts may not penetrate, man shares to some extent the attributes belonging to those beings who follow him in the economy of nature. Doubtless, it is this which makes it so difficult for us to comprehend the actual essence of man, his destiny, his origin and his end.

These reflections have been called for in order to supply an explanation of the frequent admissions of helplessness which we shall be obliged to make in this cursory Introduction, when we investigate the origin of man, the period of his first appearance on the globe, the unity or division of our species, the classification of the human race, &c. If to many of these questions we reply with doubt and uncertainty, the reader must not lay the blame at the feet of science, but must search for the cause in the impenetrable laws of nature.

And first, whence comes man? Wherefore does he exist? To this we can make no reply, the problem is beyond the reach of human thought. But we may at least enquire, since this question has been largely debated by the learned, whether man was at once constituted such as he is, or whether he originally existed in some other animal form, which has been modified in its anatomical structure by time and circumstances. In other words, is it true, as has been pretended by various of our contemporaries, that man is the result of the organic improvement of a particular race of apes, which race forms a link between the apes with which we are familiar and the first man?

We have already treated and discussed this question more fully in the volume which preceded this. We have shown, in “Primitive Man,” that man is not derived, by a process of organic transformation, from any animal, and that he includes the ape not more than the whale among his ancestry; but that he is the product of a special creation.

Nevertheless, whether its creation be special or the result of modification, the human species has not always existed. There is, then, a first cause for its production. What is this? Here is again a problem which surpasses our understanding. Let us say, my readers, that the creation of the human species was an act of God, that man is one of the children of the great arbiter of the universe, and we shall have given to this question the only response which can content at once our feelings and our reason.

But let us summon questions more accessible to our comprehension, with which the mind is more at ease, and upon which science can exercise its functions. To what period should we refer the first appearance of man upon the globe? In “Primitive Man” we have answered this question as far as it can be. We have considered the opinion of some writers who carry the first appearance of man as far back as the tertiary period. Rejecting this date on account of the insufficiency of the evidence produced, we, in common with most naturalists, have admitted, that man appeared for the first time upon our globe at the commencement of the quaternary period, that is to say, before the geological phenomenon of the deluge and previous to the glacial period which preceded this great terrestrial cataclysm. To fix the birth of man in the tertiary period would be to travel out of facts now within the ken of science, and to substitute for observation, conjecture and hypothesis.

By saying that man appeared for the first time upon the globe at the commencement of the quaternary period, we establish the fact, which is agreeable to the cosmogony of Moses, that man was formed after the other animals, and that by his advent he crowned the edifice of animal creation.

At the quaternary period almost all the animals of our time had already seen the light, and a certain number of animal species existed, which were shortly to disappear. When man was created, the mammoth, the great bear, the cave tiger, and the cervus megaceros, animals more bulky, more robust and more agile than the corresponding species of our time, filled the forests and peopled the plains. The first men were therefore contemporary with the woolly elephant, the cave bear and tiger; they had to contend with these savage phalanxes, as formidable in their number as their strength. Nevertheless, in obedience to the laws of nature, these animals were to disappear from the globe and give place to smaller or different species, whilst man, persisting in the opposite direction, increased and multiplied, as the Scripture has said, and gradually spread into all inhabitable countries, taking possession of his empire which daily increased with the progress of his intelligence.

In “Primitive Man” we have given the history of the first steps of humanity.

We have traced the origin and progress of civilization, from the moment when man was cast, feeble, wretched and naked, in the midst of a hostile and savage brute population, to the day when his power, resting upon a firm basis, changed little by little the face of the inhabited earth.

We shall not refer to this at greater length, since in "Primitive Man" we have treated it fully, and in unison with the actual discoveries of science. But there is a very different problem to the solution of which we shall apply ourselves in the following pages. Did man see the light at any one spot of the earth, and at that alone, and is it possible to indicate the region which was, so to say, the cradle of humanity? Or, are we to believe that, in the first instance, man appeared in several places at the same time? That he was created and has always remained in the very localities he now inhabits? That the Negro was born in the burning regions of Central Africa, the Laplander or the Mongolian in the cold regions to which he is now confined?

1. – MEN AND WOMEN OF ANATOLIA.

To this question a satisfactory reply can be given by reference to facts furnished by natural history. But in seeking a triumph for our opinion we shall have to combat the arguments of a hostile doctrine. As we said in the early part of this Introduction, we must ever be prepared to encounter difficulties, to dissipate uncertainties, and to vie with other theories in each point of the history of humanity which we may seek to fathom.

There is a school of philosophers who assert that man was manifold in his creation, that each type of humanity originated in the region to which it is now attached, and that it was not emigration followed by the action of climate, circumstances, and customs which gave birth to the different races of man.

This opinion has been upheld in a work by M. Georges Pouchet, son of the well-known naturalist of Rouen. But, one has only to read his essay upon *la pluralité des races humaines*, to be convinced that the author, like others of his school, as ardent in demolition as powerless in

construction, having chosen to act the easy part of a critic, exhibits unprecedented weakness when called upon to supply a system in the place of that he contradicts.

If there existed several centres of human creation, they should be indicated, and it should be shown that the men who dwell there now-a-days have never been connected with other populations. M. Georges Pouchet preserves prudent silence upon this question; he avoids defining the locus of any one of these supposed multiple creations. Such a faulty argument speaks volumes for the doctrine.

We, on our part, think that man had on the globe one centre of creation, that, fixed in the first instance in a particular region, he has radiated in every direction from that point, and by his wanderings coupled with the rapid multiplication of his descendants, he has ultimately peopled all the inhabitable regions of the earth.

In order to demonstrate the truth of this proposition, we will examine what takes place in connection with other organized beings, that is to say, with animals and plants, and then apply this class of facts to man: this is observation and induction, the only logical process to which we can here resort.

2. – SAMOIEDES OF THE NORTH CAPE.

And what do botanical and zoological geography teach? They show us that plants and animals have each their native locality, from which they but seldom depart, and that it would be impossible to cite any plant or animal which lives indifferently in all countries of the globe, without having been transported thither by human industry. The earth is, so to speak, divided into a certain number of zones, which have their particular vegetable and animal life. These are so many natural provinces, all of small extent, which represent veritable centres of creation. The cedar, peculiar to the mountains of Lebanon, existed in this region alone before it was transported to other climates; and the coffee-plant had grown only in Arabia, before it was acclimatized in South America. We could quote the names

of many vegetables whose natural abode is very sharply defined, but these instances are sufficient to exemplify the general rule of which we treat.

We need hardly say that animals, like plants, are attached to various localities which they rarely quit with impunity, since they have not the faculty of acclimatizing themselves at will. The elephant lives only in India and in certain parts of Africa; the hippopotamus and giraffe in other countries of the same continent; monkeys exist in very few portions of the globe, and if we consider their different species, we shall find that the place of abode of each species is very limited. For instance, of the larger apes, the orang-outang is found only in Borneo and Sumatra, and the gorilla in a small corner of Western Africa. Had man originated in all those places where now his different races are found, he would stand alone as an exception among organized beings.

Reasoning then by induction, that is, applying to man all that we observe to obtain generally among beings living on the surface of the globe, we come to the conclusion that the human species, in common with every vegetable or animal species, had but one centre of creation.

Can we now extend our investigation and determine the particular spot of the earth whence man first came? It is probable that man first saw the day on the plains of Central Asia, and that it was from this point that by degrees he spread over the whole earth. We shall proceed to state the facts which support this opinion.

Around the central tableland of Asia, are found the three organic and fundamental types of man, that is to say, the white, the yellow, and the black. The black type has been somewhat scattered, although it is still found in the south of Japan, in the Malay Peninsula, in the Andaman Isles, and in the Philippines, at Formosa. The yellow type forms a large portion of the actual population of Asia, and it is well-known whence came those white hordes that invaded Europe at times prehistoric and in more recent ages; those conquerors belonged to the Aryan or Persian race, and they came from Central Asia. We shall see later on, that the different languages of the globe resolve themselves into three fundamental forms: *monosyllabic* languages, in which each word contains but one syllable; *agglutinative* languages, in which the words are connected; and *inflected* languages, which are the same as those spoken in Europe. Now, those three general forms of language are, at the present day, to be met with around the central tableland of Asia. The monosyllabic language is spoken throughout China and in the different states connected with that empire. The agglutinative languages are spoken to the north of this plain, and extend as far as Europe. And, lastly, inflected languages are found in all that portion of Asia which is occupied by the white race.

Around the central tableland of Asia, we thus find not only the three fundamental types of the human species, but the three types of human speech. Does not this, therefore, afford ground for presumption, if not actual proof, that man first appeared in this very region which Scripture assigns as the birthplace of the human race?

It is from this central tableland of Asia, radiating so to say, around this point of origin, that Man has progressively occupied every part of the earth.

Migration commenced at a very early period, the facility with which our species becomes habituated to every climate and accommodates itself to variations of temperature, taken in connection with the nomadic character which distinguished primitive populations, explains to us the displacement of the earlier inhabitants of the earth. Soon, means of navigation, although rude, were added to the power of travelling by land, and man passed from the continent to distant islands, and thus peopled the archipelagos as well as the mainland. By means of transport, effected in canoes formed from the trunks of trees barely hollowed out, the archipelagos of the Indian Ocean, and finally Australia, were gradually peopled.

The American continent formed no exception to this law of the invasion of the globe by the emigration of human phalanxes. It is a matter of no great difficulty to pass from Asia to America, across Behring's Straits, which are almost always covered with ice, thus permitting of almost a dry

passage from one continent to the other. Thus it is that the inhabitants of Northern Asia have found their way into the north of the New World.

This communication of one terrestrial hemisphere with the other is less surprising when we consider what modern historical works have shown, namely, that already about the tenth century, which would be nearly 400 years before Christopher Columbus, navigators from the coast of Norway had penetrated to the other hemisphere. The inhabitants of Mexico and Chili possess most authentic historical archives, which prove that a most advanced civilization flourished there at an early period. Gigantic monuments which still remain, bear witness to the great antiquity of the civilization of the Incas (Peru) and of the Aztecs (Mexico). It is reasonable to suppose that the inhabitants of America, who thus advanced at a rapid pace in the path of civilization, descended from the hordes of Northern Asia which reached the New World by traversing the ice of Behring's Straits.

To explain, therefore, the presence of man upon all parts of the continent, and in the islands, it is not necessary to insist upon the existence of several centres, where our species was created. If popular traditions went to show that all the regions now inhabited have always been occupied by the same people, and that those who are found there have constantly lived in the same places, there might be reason to admit the hypothesis of multiple creations of the human race; but, on the contrary, traditions for the most part teach us that each country has been peopled progressively by means of conquest or emigration. Tradition shows that the nomadic state of existence has universally preceded fixed settlements. It is, therefore, probable that the first men were constantly on the move. A flood of barbarians, coming from central Asia, overflowed the Roman Empire, and the Vandals penetrated even into Africa. Modern migrations have been conducted on a still vaster scale, for at the present day we find America almost wholly occupied by Europeans; English, Spanish and other people of the Latin race fill the vast American hemisphere, and the primitive populations of the New World have almost entirely disappeared, annihilated by the iron yoke of the conqueror.

The continent of Asia was peopled little by little by branches of the Aryan race, who came down from the plains of Central Asia, directing their course towards India. As to Africa: that continent received its contingent of population through the Isthmus of Suez, the valley of the Nile, and the coasts of Arabia, by the aid of navigation.

There is therefore nothing to show that humanity had several distinct nuclei. It is clear that man started from one point alone, and that through his power of adapting himself to the most different climates, he has, little by little, covered the whole face of the inhabitable earth.

The Bible proclaimed, long before the studies of modern anthropologists made it known, this principle of the unity of the human species. In like manner as the Bible opposed its monotheistic cosmogony to the different cosmogonies of oriental or pagan antiquity, in like manner it opposes to the erroneous dogmas of the religions and philosophies of antiquity, this doctrine sublime and simple in itself, that man, the last child of creation, rules it as its appointed head and by his moral power. Holy Writ, indeed, says to us: "God has created the whole human race of one flesh."[1]

There is another problem. Did the white, the yellow, and the black man exist from the first moment of the appearance of our species upon the globe, or have we to explain the formation of these three fundamental races by the action of climate, by any special form of nourishment, the result of local resources; in other words, by the action of the soil, if we may use the expression of a conscientious author, M. Trémaux?[2]

Innumerable dissertations have been written with a view of explaining the origin of these three races, and of connecting them with the climate or the soil. But it must be admitted that the problem is hardly capable of solution. The influence which a warm climate exercises upon the colour of the skin is a well known fact, and it is a matter of common observation that the white European, if transported

[1] St. Paul at the Areopagus of Athens. Acts of the Apostles, chap. xvii. v. 26.

[2] Origine et transformation de l'homme et des autres êtres. 1 vol. in 18. Paris, 1865.

into the heart of Africa, or carried to the coast of Guinea, transmits to his descendants the brown colour which the skin of the Negro possesses, and that in their turn the offspring of Negroes, who have been brought into northern countries, become as they descend, paler and paler and end by being white. But the colour of the skin is not the only characteristic of a race; the Negro differs from the white, less by the colour of his skin, than by the structure of the face and cranium, as also by the proportion of his members to one another. Is it not, moreover, a fact that the hottest countries are inhabited by people with white skins? Such for instance are the Touaricks of the African Sahara, and the Fellahs of Egypt. On the other hand, men with black faces are found in countries enjoying a mean temperature, as for instance, the inhabitants of California on the coast of the Pacific Ocean.

Let us conclude that science is unable to explain to us the difference which exists between the different types of the human species, that neither the temperature nor the action of the soil furnish an explanation of this fact, and that we must limit ourselves to noting it, without further comment, in spite of the mania which prompts the savants of our day in a desire to explain everything.

We have now another question to consider. Should these white, yellow, or black men, to whom we must add, as we shall see later on, those who are brown and red, all of whom differ one from another in the colour of their skin, in height, in their physiognomy, and in their outward appearance, be grouped into different species, or are we to regard them merely as varieties of species – that is to say, *races*? To fully understand this question and to form a judgment of what will result from it, we must ascertain what is understood in natural history by the word *species*, and by the word *race* or *variety of species*. We will therefore commence by explaining the meaning of species in zoology.

The hare and the rabbit, the horse and the ass, the dog and the wolf, the stag and the reindeer, &c., are not likely to be taken one for another. Yet how greatly do dogs differ among themselves in size, in colour, and in their proportions. What a difference there is between the mastiff and the Pyrenean dog! The same observation applies to horses. How different we find in size and outward appearance the large Normandy horse, the London dray horse, or the omnibus horse of Paris, and the small Corsican or Shetland horses which we can carry in our arms! And yet no one is mistaken in them: whether he differ in size, or in the colour of his hair, we always recognise a horse, and never mistake him for an ass; in the mastiff as well as in the bulldog, we shall always recognise a dog. However greatly a rabbit may vary in size and colour, it will never be taken for a hare. The Breton cow, slight and frail, is nevertheless as much a cow in the eyes of a farmer, and the rest of the world, as a full-sized Durham. The same reflection applies with equal force to birds. The turkey which exists in the wild state in America, certainly differs very much from the black or white turkey acclimatized in Europe; but there is no mistake that both of them are turkeys, and nothing else.

The vegetable kingdom will furnish us with similar facts. Take, for instance, the cotton plant on its native soil in America, and you will find that it differs from the cotton plant cultivated in Africa and Asia. The coffee plant of the South American plantations is not similar to the same shrub which exists in Arabia, whence it came in the first instance. Wheat varies with latitude to a most extraordinary extent, &c. The cotton plant, however, is always the cotton plant, whatever be the soil upon which it grows; the coffee plant and wheat are always the same vegetables, and one is not liable to be deceived in them. The action of climate and soil upon vegetables, these same causes taken in connection with nutrition upon animals, and finally the mixture which has taken place between different individuals, explain all these differences, which affect the external appearance, but not the type itself.

We mean by *species*, when applied either to animals or vegetables, the fundamental type, and by *variety* or *race* the different beings which result from the influence of climate, of nutriment, and of mixture with individuals of the same species. The *species dog* gives birth to the *varieties* or *races* known under the names of bull-dog, spaniel, mastiff, &c. The *species horse* gives birth to the *races* or *varieties* known under the names of the Arabian, English, Normandy, Corsican, &c. The *species turkey* produces the varieties known as the wild turkey, the black and the white turkey. In the vegetable

kingdom, the *cotton plant species* produces the American and the Indian cotton; the *bramble* produces the innumerable varieties which are known to us as rose-trees.

But, the reader will say, how are we to distinguish race from species, and does there exist any practical means of deciding whether the animal under consideration belongs to a species or a race? We reply that such a means does exist, which enables us to speak with certainty in every case. It is of importance that this should be made known in order that every one may test it for himself.

Take the two animals in question, unite them, and if that connexion of the sexes results in the production of another individual, capable of reproduction, this will indicate race or variety. If, however, the union of the two individuals is unproductive, or the offspring is itself barren, this will indicate two individuals of different species.

In spite of observations and experiments made in the course of many thousand years, reproduction has never been procured by mixture of a rabbit with a hare, a wolf with a dog, a sheep with a goat. It is true that hybrids are obtained between the horse and she-ass, and between the ass and the mare, but it is well known that the individuals produced by this mixture, namely, the quadrupeds termed *mules*, are barren animals, incapable of reproduction with one another.

This rule is not confined to the animal kingdom, but it obtains also among vegetables. You can obtain artificial production from a pear tree by applying, with suitable precautions, the pollen of the flowers of one pear tree to the stamens of those of another. Fruit will be formed, and the seed which that produces will in its turn be productive. But if you attempt to perform the same operation between a pear tree and an apple tree, you will obtain no result whatever. This, again, is the practical method which enables botanists to distinguish varieties from species. The test of artificial fecundation between one plant and another, which it is desired to distinguish as regards their species, serves to solve the difficulties which are met in attempting to determine the position of a plant in botanical classification.

The word *species* therefore is not a fictitious term, a conventional expression invented by the learned to designate the classifications of living beings. A species is a group arranged by Nature herself. Fruitfulness or barrenness in the products of the mixture are the characteristics which Nature attaches to variety or to species; those groups therefore appear to us as though they had a substantial foundation in the laws which govern living beings, and we do but render in speech what we observe in Nature.

When, moreover, we reflect, we easily understand that if Nature had not instituted species the most complete disorder would have reigned throughout living creation. By intermixture the animal kingdom would have been overrun by *mongrels* who would have confused every type, thus permitting of no discernment in this crowd of incoherent products. The whole animal kingdom would have been given over to inextricable confusion. In like manner, if plants had been capable of infinite variety through the mixture of different species, brought about by the industry of man, or by the effect of the wind bearing through the air the fertilizing pollen, there would be nought but trouble and disorder among the vegetable population of the globe.

Species therefore has a necessary, providential, and fixed existence. Impossibility of union is the distinctive qualification which nature assigns to this group of living beings. Reproduction is possible only between members of the same species, and the differences produced in their offspring by the soil, nutriment and surrounding circumstances, determine what we call race, or variety.

The principle which we have just enunciated, will in its application to man enable us to decide whether the individuals that people the globe, belong to different species of men, or simply to *races* or *varieties*; in other words, whether the human species is unique, and whether the different human types known to us, the white, black, yellow, brown and red-man, belong or not to *races* of the human species.

The reply to this question will doubtless have been anticipated. If we apply the rule stated above, all men that inhabit the globe belong to one and the same species, since it is a fact that men and

women, whatever be their colour, can marry, and their offspring is always reproductive. The Negro and white female by their union produce mulattoes; mulattoes and mulattresses are reproductive, as are also their descendants – marriages between members of the red or brown races are fruitful, and, what is more, the fecundity of the descendants of mongrels is superior to that of men and women of the same colour.

Unless, therefore, we regard men as a solitary exception among all living beings, unless we withdraw them from the operation of the universal laws of nature, we must come to the conclusion that they do but form a certain number of races of one and the same species, and all descend from one primitive unique species.

Men are brothers in blood: this principle of universal fraternity imposed by nature, may be placed side by side with the corresponding maxim suggested by the moral sense.

Those who deny the unity of the human species, *polygenists*, or supporters of the plurality of human kind, base their arguments in favour of there being more than one species, upon the assertion that the distinction between the Negro and the white man is too great to permit of their possibly being classed together. But, between the lap-dog and the mastiff, the wild and tame rabbit, the spaniel and the greyhound, or the Shetland and Russian horse, there is a much greater difference than exists between the Negro and the white man. We are unable to state exactly, or to explain with any degree of accuracy, how it is that man, as he was first created, has given birth to races so widely different as the white, black, yellow, brown, and red which people the earth at the present day. We can but furnish a general explanation of what we see in the widely varying conditions of existence, and in the opposite character of the media through which man, for ages past, has dragged his existence, frequently with much difficulty and uncertainty. If the dog, the horse, the rabbit, and the turkey, through the agency of human industry applied to them during a period of scarcely two thousand years, have given birth to so many varieties, how much more would man, whose appearance upon the globe is of such antiquity that we cannot assign to it even approximatively a date – man, whose fate it has been to pass through so many different climates, such various physical and social positions, expect to see his own type become modified and transformed? We should, with more reason, feel surprised at finding that the differences between one variety and another are not much wider than they appear to be.

In order to avoid this argument, there remains to the supporters of the plurality of human kind no alternative but to regard man as an exception in nature; to assert that he has laws peculiar to himself, and that the principles which pervade the life of plants and animals can in no way apply to him. But man, who is an organized and living being, and is furnished with a body that differs but little from that of any mammiferous animal, is, so far as concerns his organization, subject to the universal laws of nature, and that of intermixture among the rest. It is therefore impossible to admit the question of exception raised by those who deny the unity of the human species.

The principle that the human species is one, and what follows as a natural conclusion, namely, that all men who inhabit the earth are but races or varieties of this one species, will, therefore, appear to the reader to be satisfactorily established.

These different races which originate in one species, the primitive type having been modified by the operation of climate, food, soil, intermixture and local customs, differ, it must be admitted, to a marvellous extent, in their outward appearance, colour and physiognomy. The differences are so great, the extremes so marked and the transitions so gradual, that it is well-nigh impossible to distribute the human species into really natural groups from a scientific point of view, that is to say, groups founded upon organic characteristics. The classification of the human races has always been the stumbling block of anthropology, and up to the present time the difficulty remains almost undiminished.

A cursory examination of the various classifications which have been brought forward by the most important of those who have essayed the task will make this truth apparent to all.

Buffon, in his chapter upon *man*; a work which we can always read again with admiration and advantage, contents himself with bringing forward the three fundamental types of the human species

which have been known from the first under the names of the white, black and yellow race. But these three types in themselves do not exemplify every human physiognomy. The ancient inhabitants of America, commonly known as the *Red-Skins*, are entirely overlooked in this classification, and the distinction between the Negro and the white man cannot always be easily pointed out, for in Africa the Abyssinians, the Egyptians, and many others, in America the Californians, and in Asia the Hindoos, Malays and Javanese are neither white nor black.

Blumenbach, the most profound anthropologist of the last century, and author of the first actual treatise upon the natural history of man, distinguished in his Latin work, *De Homine*, five races of men, the Caucasian, Mongolian, Ethiopian, Malay and American. Another anthropologist, Prochaska, adopted the divisions pointed out by Blumenbach, but united under the name of the *white race*, Blumenbach's Caucasian and Mongolian groups, and added the *Hindoo race*.

The eloquent naturalist Lacépède, in his *Histoire naturelle de l'Homme*, added to the races admitted by Blumenbach the *hyperborean race*, comprising the inhabitants of the northern portion of the globe in either continent.

Cuvier fell back upon Buffon's division, admitting only the white, black and yellow races, from which he simply derived the *Malay* and *American* races.

A naturalist of renown, Virey, author of *l'Histoire naturelle du Genre humain*, *l'Histoire naturelle de la Femme*, and of many other clever productions upon natural history and particularly anthropology, gave much attention to the classification of the human races. But he was not favourable to the unity of our species, being led to entertain the opinion that the human species was twofold. This was the starting point of an erroneous deviation in the ideas of naturalists who wrote after Virey. We find Bory de Saint Vincent admitting as many as fifteen species of men, and another naturalist, Desmoulins, doubtless influenced by a feeling of emulation, distinguished sixteen human species, which, moreover, were not the same as those admitted by Bory de Saint Vincent.

This course of classification might have been followed to a much greater extent, for the differences among men are so great, that if strict rule is not adhered to, it is impossible to fix any limit to species. Unless therefore the principle of unity has been fully conceded at starting, the investigation may result in the admission of a truly indefinite quantity.

This is the principle which pervades the writings of the most learned of all the anthropologists of our age, Dr. Pritchard, author of a *Natural History of Man*, which in the original text formed ten volumes, but of which the French language possesses but a very incomplete translation.

Dr. Pritchard holds that all people of the earth belong to the same species; he is a partisan of the unity of the human species, but is not satisfied with any of the classifications already proposed, and which were founded upon organic characteristics. He, in fact, entirely alters the aspect of the ordinary classifications which are to be met with in natural history. He commences by pointing out three families, which, he asserts, were in history the first human occupants of the earth: namely the *Aryan*, *Semitic*, and *Egyptian*. Having described these three families, Pritchard passes to the people who, as he says, radiated in various directions from the regions inhabited by them, and proceeded to occupy the entire globe.

This mode of classification, as we have pointed out, leaves the beaten track trodden by other natural historians. For this reason it has not found favour among modern anthropologists, and this disfavour has reacted upon the work itself, which, notwithstanding, is the most complete and exact of all that we possess upon man. Although it has been adopted by no other author, Pritchard's classification of the human race appears to us to be the most sound in principle.

M. de Quatrefages, in his course of anthropology at the Museum of Natural History, Paris, makes a classification of the human race based upon the three types, white, yellow and black; but he appends to each of these three groups, under the head of *mixed races attached to each stem*, a number of races more or less considerable and arbitrary which were excluded from the three chief divisions.

The classification of M. de Quatrefages will be found in his *Rapport sur les progrès de l'Anthropologie*, published in 1867.[3] It is extremely learned and well worked out, but a classification which entirely passes by the simple mode of reasoning we shall adopt in the following pages.

The classification of the human race which we propose to follow, modifying it where in our opinion it may appear to be necessary, is due to a Belgian naturalist, M. d'Omalius d'Halloy. It acknowledges five races of men: the white, black, yellow, brown and red.

This classification is based upon the colour of the skin, a characteristic very secondary in importance to that of organization, but which yet furnishes a convenient framework for an exact and methodical enumeration of the inhabitants of the globe, permitting a clear consideration of a most confused subject. In the groups, therefore, which we shall propose, the reader will fail to find a truly scientific classification, but will meet with merely such a simple distribution of materials, as shall permit us to review methodically the various races spread over every portion of the Earth's surface.

[3] In 4º forming part of the *Rapports sur les progrès des Sciences et des Lettres en France*, published under the auspices of the Minister of Public Instruction.

CHAPTER II

General characteristics of the human race – Organic characteristics – Senses and the nervous system – Height – Skeleton – Cranium and face – Colour of the skin – Physiological functions – Intellectual characteristics – Properties of human intelligence – Languages and literature – Different states of society – Primitive industry – The two ages of prehistoric humanity.

Before entering upon a minute description of each of the human races, we shall find it well to lay before the reader a generalization of the characteristics which are common to all.

Since man is an intelligent being, living in an organized frame, our attention has to be directed to the consideration of his organs and intellect, that is, in the first place, we must investigate the physical, in the second, the intellectual and moral elements of his constitution.

The physical characteristics bear but secondary importance among those of the human race. Man is a spirit which shines within the body of an animal, and the only difficulty is to ascertain in what manner the organism of the mammalia is modified in order to become that of man; to compare the harmony of this organism with the object in view, namely the exercise of human intellect and thought. We shall see that the organs of the mammalia are greatly modified in the human subject, becoming, either on account of their individual excellence or the harmony of their combination, greatly superior to the associations of the same organs among animals.

Let us first consider the brain and organs of sense. When we examine the form and relative size of the brain in ascending the series of mammiferous animals, we find that this organ increases in volume, and progresses, so to say, toward the superior characteristics which it is to display in the human species. Disregarding certain exceptions, for the existence of which we cannot account, but which in no way alter the general rule, the brain increases in importance from the zoophyte to the ape. But, in comparing the brain of the ape with that of man, an important difference becomes at once apparent. The brain of the gorilla, orang-outang, or chimpanzee, which are the apes that bear the greatest resemblance to man, and which for that reason are designated *anthropomorphous* apes, is very much smaller than that of man. The cerebral lobes in man are much longer than in the anthropomorphous apes, and their vertical measure is out of all proportion with the height of the cerebral lobes in apes; this is what produces the noble frontal curve, one of the characteristic features of the human physiognomy. The cerebral lobes are connected behind with a third nervous mass called the *cerebellum*. The large volume of these three lobes, the depth and number of convolutions of the encephalic mass, and other anatomical details of the brain, upon which we are unable here to treat at greater length, place the brain of man very far above that of the animal nearest to him in the zoological scale. These differences bear witness in favour of man to an unparalleled intellectual development, and we should be better able to measure these differences, were we able to show in what the cerebral action consists, but this we are utterly unable to do.

The senses, taken individually, are not more developed in man than they are in certain animals; but in man they are characterised by their harmony, their perfect equilibrium, and their admirable appropriation to a common end. Man, it will at once be admitted, is not so keen of sight as the eagle, nor so subtle of hearing as the hare, nor does he possess the wonderful scent of the dog. His skin is far from being as fine and impressionable as that which covers the wing of a bat. But, while among animals, one sense always predominates to the disadvantage of the rest, and the individual is thus forced to adopt a mode of existence which works hand in hand with the development of this sense, with man, all the senses possess almost equal delicacy, and the harmony of their association makes up for what may be wanting in individual power. Again, the senses of animals are employed only in

satisfying material necessities, while in man, they assist in the exercise of eminent faculties whose development they further.

Let us consider shortly in detail our senses.

Man is certainly better off, as regards the sense of sight, than a large majority of animals. Instead of being placed upon different sides of his head, looking in opposite directions, and receiving two images which cannot possibly be alike, his eyes are directed forwards, and regard similar objects, by which means the impression is doubled. The sense of sight thus brings to his conceptions a complete image and solid idea of what surrounds him; it is his most useful sense, the more so when it is guided in its application by a clear intellect.

The sense of touch in man reaches a degree of perfection which it does not attain in animals. How marvellous is the sense of touch when exercised by applying the extremities of the fingers, the part of the body the best suited to this function, and how much more wonderful is the organ called the hand, which applies itself in so admirable a manner to the most different surfaces whose extent, form, or qualities, we wish to ascertain!

A modern philosopher has attributed to the hand alone our intellectual superiority. This was going too far. We find enthusiasm allied with justice in the views expressed in the excellent pages which Galen has consecrated to a description of the hand, in his immortal work *De usu partium*.

"Man alone," says Galen, "is furnished with hands, as he alone is a participator in wisdom. The hand is a most marvellous instrument, and one most admirably adapted to his nature. Remove his hand, and man can no longer exist. By its means he is prepared for defence or attack, for peace or war. What need has he of horns or talons? With his hand, he grasps the sword and lance, he fashions iron and steel. Whilst with horns, teeth and talons, animals can only attack or defend at close quarters, man is able to project from afar the instruments with which he is armed. Shot from his hand, the feathered arrow reaches at a great distance the heart of an enemy, or stops the flight of a passing bird. Although man is less agile than the horse and the deer, yet he mounts the horse, guides him, and thus successfully hunts the deer. He is naked and feeble, yet his hand procures him a covering of iron and steel. His body is unprotected against the inclemencies of climate, yet his hand finds him a convenient abode, and furnishes him with clothing. By the use of his hand, he gains dominion and mastery over all that lives upon the earth, in the air, or in the depths of the sea. From the flute and lyre with which he amuses his leisure, to the terrible instruments by means of which he deals death around him, and to the vessel which bears him, a daring seaman, upon the bosom of the deep – all is the work of his hand.

"Would man without hands have been able to write out the laws which govern him, or raise to the gods statues and altars? Without hands could he bequeath to posterity the fruit of his labours, and the memory of his deeds? Could he (had man been created handless) converse with Socrates, Plato, Aristotle, and the different great men, children of bygone ages? The hand is then the physical characteristic of man, in like manner as intelligence is his moral characteristic."

Galen, having shown in this chapter the general formation of the hand and the special disposition of the organs which compose it; having described the articulations and bones, the muscles and tendons of the fingers; and having analyzed the mechanism of the different movements of the hand, cries, full of admiration for this marvellous structure:

"In presence of the hand, this marvellous instrument, cannot we well treat with contempt the opinion of those philosophers who saw in the human body merely the result of a fortuitous concourse of atoms! Does not everything in our organization most clearly give the lie to this false doctrine? Who will dare to invoke chance in explanation of this admirable disposition? No, it is no blind power that has given birth to all these marvels. Do you know among men a genius capable of conceiving and executing so perfect a work? There exists not such a workman. This sublime organization is the creation of a superior intelligence, of which the intellect of man is but a poor terrestrial reflection.

Let others offer to the Deity reeking hecatombs, let them sing hymns in honour of the gods; my hymn of praise shall be the study and the exposition of the marvels of the human frame!"

The sense of hearing, without attaining in man the perfection which it reaches in certain animals, is nevertheless of great delicacy, and becomes an infinite resource of instruction and pure enjoyment. Not only are differences of intonation, intensity, and timbre, recognised by our ear, but the most delicate shades of rhythm and tone, the relations of simultaneous and successive sounds which give the sentiment of melody and harmony, are appreciated, and furnish us with the first and most natural of the arts – music. Thus the perfection and delicacy of our senses, which permit of our grasping faint and slightly varying impressions, the harmony of these senses themselves, their perfect equilibrium, their capability of improvement by exercise, place us at a considerable distance above the animal.

Let us now pass to the bony portion of the human body, and consider first of all the head. The head is shared by two regions, the cranium and the face. The predominance of either of these regions over the other, depends upon the development of the organs which belong to each.

The cranium contains the cerebral mass, that is, the seat of the intellect; the face is occupied by the organs appertaining to the principal senses. In animals, the face greatly exceeds the cranium in extent; the reverse is, however, the case with man. It is but rarely that with him the face assumes importance at the expense of the cranium – in other words, that the jaws become elongated, and give to the human face the aspect of a brute.

We find in works upon anthropology some expressions which call for an explanation here; they are frequently employed, since they enable us to express by a single term the relation which exists between the dimensions of any particular skull. The term *dolichocephalous* (from the Greek δολιχος, long, κεφαλη, head,) is applied to a cranium which is elongated from front to rear, or, to express the idea numerically, the cranium whose longitudinal diameter bears to its vertical diameter the proportion of 100 to 68. A short cranium is styled *brachycephalous* (from βραχυς, short, κεφαλη, head,) which term is applied when the relation between the longitudinal and vertical diameters is 100 to 80.

The attribute of length or shortness of the cranium is of less importance than is generally believed. All Negroes, it is true, are *dolichocephalous*; but it must not be supposed from this that the production backwards of the cranium is an indication of inferiority; since in the white race, heads are sometimes very long and sometimes very short. The North Germans are *dolichocephalous*; those inhabiting Central Germany being *brachycephalous*. This characteristic cannot therefore be regarded as a criterion of intellectual excellence.

There is in the human face an anatomical characteristic of greater importance than any taken from the elongation of the cranium; that is, the projection forwards, or the uprightness of the jaws. The term *prognathism* (from προ, forward, and γναθος, jaw,) is applied to this jutting forward of the teeth and jaws, and *orthognathism* (from ορθος, straight, γναθος, jaw,) to the latter arrangement.

It was long admitted that prognathism, or projection of the jaws, was peculiar to the Negro race. But this opinion has been forced to yield to the discovery, that projecting jaws exist among people in no way connected with the Negro. In the midst of white populations this characteristic is frequently met with; it is occasionally found among the English, and is by no means rare at Paris, especially among women. Prognathism would appear to be characteristic of a small European race dwelling to the south of the Baltic Sea, the Esthonians, and which itself is but the residue of the *primitive Mongolian* race to which we have alluded in our work, "Primitive Man," as being the first race which, according to M. Pruner-Bey, peopled the globe. It is probably the mixture of Esthonian blood with that of the inhabitants of Central Europe, which causes the appearance in our large cities of individuals whose faces are prognathous.

We cannot close our remarks upon the face without speaking of a curious relation between it and the cranium, which has been much abused; we allude to the *facial angle*. By *facial angle* is meant

the angle which results from the union of two lines, one of which touches the forehead, the other of which, drawn from the orifice of the ear, meets the former line at the extremity of the front teeth.

The Dutch anatomist Camper, after having compared Greek and Roman statues, or medals of either nationality, assumed that the cause of the intellectual superiority which distinguished Greek from Roman physiognomies was to be found in the fact, that, with the Greeks, the facial angle is larger than in Roman heads. Starting with this observation, Camper pursued his enquiries until it occurred to him to advance the theory that the increase of the facial angle may be taken in the human race as a sign of superior intelligence.

This observation was correct, insomuch as it separated men from apes, and carrion birds from other birds. But its application to different varieties of men, as a measure of their various degrees of intelligence, was a pretension doomed to be sacrificed to future investigations. Dr. Jacquart, assistant-naturalist in the Museum of Natural History at Paris, calling to his aid an instrument he invented, by which the facial angle is rapidly measured, has, in our day, made numerous studies of the facial angle of human beings. M. Jacquart found that this angle cannot be taken as a measure of intelligence, for he observed it to be a right angle in individuals, who, with respect to intelligence, were in no way superior to others whose facial angle was much smaller. M. Jacquart went so far as to show, that, in the population of Paris alone, the facial angle varies between much wider proportions than those imposed by Camper as characteristic limits of human varieties.

The measure of the facial angle, therefore, is far from bearing the importance which has long been ascribed to it; but this does not go to prevent its application, with advantage, in ordinary cases, when races of men are required to be distinguished from one another.

Erect carriage is another of the characteristics which distinguish the human species from all other animals, including the ape, by whom this position is but rarely assumed, and then accidentally and unnaturally.

Everything in the human skeleton is calculated to ensure a vertical posture. In the first place, the head articulates with the vertebral column at a point so situated that, when this vertebral column is erect, the head, by means of its own weight, remains supported in equilibrium. Besides this, the shape of the head, the direction of the face, the position of the eyes, and the form of the nostrils, all require that man should walk erect on two feet.

If our body were intended to assume a horizontal position, everything connected with it would be out of place: the crown of the head would be the most advanced part, and this would operate most detrimentally to the exercise of sight; the eyes would be directed toward the earth; the nostrils would open backward; the forehead and the face would be beneath the head. Moreover, the whole muscular system and all the tendons are, in man, auxiliary to erect posture, without mentioning the curves which occur in the vertebral column, and the exceptional formation of the limbs, &c.

J. J. Rousseau was, therefore, very far from right, when he contended that man was born to go on all fours.

The height of men, as well as the colour of their skin, are characteristics which must not be overlooked, since they are of importance as distinctive attributes of different races.

And first, with regard to height, the differences which this incident may present in the human species have been greatly exaggerated. Much allowance must be made in admitting what has been written with respect to dwarfs, and what has been alleged concerning giants. The Greeks believed in the existence of a people they called *Pygmies*, but whose place of abode they always omitted to point out. These were very small people, who were entirely hidden from view when they entered a field of standing wheat, and who passed much of their time in resisting the attacks of Cranes. The same fable was revived in more modern times, with reference to a people supposed to live in the island of Madagascar, who were styled *Kymes*. But Pygmies and Kymes are equally fabulous.

Antiquity tells us of giants, but without forming them into a separate race. It is rather in modern times that the existence of races of human giants has been put forward. In the sixteenth century, when

Magellan had doubled Cape Horn and discovered the Pacific Ocean, a companion of this navigator, Pigafetta, gave an altogether extraordinary description of the Patagonians, or inhabitants of the Tierra del Fuego. He made giants of them. One of his successors, Leaya, adding yet more to the height of the Patagonians, assigned to these men a stature of from three to four metres.

Modern travellers have reduced to accurate proportions the exaggerated statements of ancient navigators. The French naturalist Alcide d'Orbigny actually measured a large number of Patagonians, and found that their height, on an average, was about $1^{m.}73$.

This, then, is about the limit of the height which is reached by the human species.

With reference to the extreme of smallness we are able to arrive at this by referring to the Bushmen who inhabit Southern Africa. An English traveller, Barrow, measured all the members of a tribe of Bushmen, and found that their average height was $1^{m.}31$.

The human species, therefore, varies in height to the extent of about $0^{m.}42$, that is to say, the difference between the height of the Patagonians and that of the Bushmen. It is well to make this observation whilst we are upon this subject, since the supporters of the theory of a plurality of human races have invoked these differences in height in support of the multiplicity of the races of humanity. It is clear that, among animals, races vary in height to a much greater extent than they do with man; there is, by comparison, a much greater difference in size between a mastiff and a dog of the Pyrenees, than there is between a Bushman and a Patagonian.

As regards the colour of the skin of the human race, we find it necessary to say a few words, since we propose to take this as the basis of our classification.

The colour of the skin is a very convenient characteristic to fix upon in order to identify the various races, since this quality is peculiarly adapted to suggest itself through the eye. Its scientific importance must, however, by no means be exaggerated. Certain individuals, though they be members of the White or Caucasian Race, may yet be very darkly tinted. Arabs are often of a brown colour, which nearly approaches black, and yet they possess the finest marks of the White or Caucasian Race. The Abyssinians, although very brown, are not black. The American Indians, whom we rank as members of the Red Race, often have dark brown or almost black skins. Among members of the White Race in northern latitudes, especially women, the skin has often a yellowish tint. We must add that the colour of the skin is often difficult to fix, since the shades of colour merge into one another. All this must be said in order to show how difficult it is to form natural groups of the innumerable types of our species.

It would be for us now to speak of the physiological characteristics of the human race; but our consideration of this subject will be limited to a few words, since the condition of physiological functions is almost identical among all men, whatever be their race.

There is, nevertheless, an important difference, well worthy of note, presented by the nervous system when we compare the two extremes of humanity, namely, the Negro and the white European. In the white man, the nervous centres, that is the brain and spinal cord, are of much greater volume than they are in the Negro. In the latter the expansions from these nervous centres, that is, the nerves properly so called, have relatively a greater volume.

A similar difference, quite on a par with this, exists in the circulatory system. In the white man, the arterial system is more developed than the venous; the reverse is the case with the Negro. Lastly, the blood of the Negro is more viscous, and of a deeper red than that of the white man.

With the exception of these general differences, the great physiological functions proceed in the same manner among all races of men. The differences are not remarked except when secondary functions are compared, but these differences then assume proportions of some consideration.

Climate, customs, and habits are the causes of these variations in the secondary functions, which at times become so similar as to permit of confusion in the most opposite races. Let a member of the white race be thrown into the midst of wild Indians, become a prisoner of the red-skins, and share their

warlike existence in the midst of forests, we shall see that the sense of sight, as also that of hearing, will attain in this individual the same perfection which they enjoy in his new companions. It is by virtue of the prodigious flexibility of our organism, and of our powers of imitation and assimilation, that the physiological functions of secondary importance become capable of such modification.

The intellectual and moral characteristics are those which take the lead in man. Not only are we unable to pass them over in silence in the general study of the human race, but much more importance must be assigned to them than to mere corporeal characteristics. If the naturalist, when he studies an animal, makes a point, when he has described his structure and organism, of considering his habits and manner of life, how much more should he, when treating of man, dwell upon his intellectual faculties, the stamp which so truly identifies our species.

Man makes use of language as the means of expressing his intelligence. If man is provided with the power of speech, which he has in common with no other animal, it is owing to the fact that in him intelligence is infinitely more developed than in the animal. It is through the simultaneous concurrence of all his senses that the faculty of speech is manifested in man; and the proof of this is, that through the absence of one of his senses, he loses this faculty. What is meant by a person born dumb? It is an individual similar in all respects to speaking man, but differing from him in this, that he came into the world perfectly deaf. The primary absence of the power of hearing has paralysed the child's intelligence with special reference to his imitative faculty, and in fact, the person called *deaf and dumb* is originally simply a person *born deaf*.

Language, then, is but the expression of the highest intelligence. "Animals have a voice," says Aristotle, "but man alone speaks." Nothing can be truer than this statement of the immortal Greek philosopher.

It is well known how the languages and dialects spoken in the world have multiplied; and, indeed, nothing is more difficult than to classify all the languages and dialects that exist. This difficulty becomes more insurmountable when we consider that languages vary in course of time to a very considerable extent. The French of Rabelais and Montaigne, who wrote at the time of the Renaissance, is not very intelligible to us, and that of French chroniclers at the time of St. Louis can only be understood by studying it specially and with a dictionary. Modern Italians read Dante with great difficulty, and the same may be said for the English as regards their great writer Shakespeare. Languages then alter very rapidly, even though the people themselves remain stationary. The alterations are much more serious and rapid when two peoples amalgamate.

These considerations are sufficient to convey an idea of the problem which scholars have propounded in wishing to ascertain the language of primitive humanity. It may be said that such a problem is incapable of solution. We must therefore despair of finding the mother tongue, and limit ourselves to those which are her offspring.

Upon a comparison of these last, it has been decided to assign to three fundamental groups all the languages which have been, and are still, spoken on the earth; these are, as we have already said, *monosyllabic*, *agglutinative* and *inflected languages*.

Chinese is the most decided example of a *monosyllabic* language. Each word comprises but one syllable, and has an absolute meaning in itself. Recourse must be had to the complicated combination of a quantity of utterances in order to impress all modifications of thought, all distinctions of time, place, person, condition, &c. One marvels to hear that the Chinese language comprehends such an immense number of words, that the life of a single man of letters is not sufficiently long to allow of his learning all. This apparent wealth is but the most utter poverty. This language, whose vocabulary is infinite, is simply detestable. To its imperfection must be attributed the smallness of the progress which the people of Asia have made in the direction of intelligence and commerce.

Agglutinative languages, which are spoken by Negroes, as also by many people of the yellow race, are the first degree of perfection in human speech. In these the word is no longer unique; variable

terminations attached to each word modify the primitive expression. They contain *roots* and words whose function it is to modify these roots.

The third and last degree of perfection in human speech is found in *inflected languages*. Those languages are so called, in which the same word is capable of modification a great number of times, in order to express the different shades of thought, and to translate changes of time, person, or place. Inflected languages are made up of a series of different terms, the number of which is by no means large, but the modification of which, by means of adjuncts, or through the position they occupy, are indeed innumerable. All European languages, and those spoken in Asia by people of the white race, are inflected.

If spoken language is the first element which served to constitute human societies, fixed, that is *written* language, has been the fundamental cause of their progress. By means of writing, one generation has been enabled to hand down to the other the fruits of their experience and investigation, and thus to lay the foundation of primitive science and history.

The first forms of writing were mere mnemonic signs. Stones cut to a certain fashion, pieces of wood to which a conventional form had been imparted, and such like, were the first signs of written language. One of the most curious forms of mnemonic writing has been met with both in the Old and New Worlds; it consisted in joining little bundles of cord of different colours, in which were tied knots of various kinds. Whoever ties a knot in his handkerchief in order to recall to mind some fact or intention, makes use, without knowing it, of the primitive form of writing.

An advance in writing consisted in representing pictorially objects which it was wished to designate. The wild Indians of North America still make use of these rough representations of objects, as a means of imparting certain information.

This very system is rendered more complete, when the design is supplemented by a conventional idea. If prudence is indicated by a serpent, strength by a lion, and lightness by a bird, we here at once recognize writing properly so called. This last form of writing is known as the *symbolical* or *ideographic*.

Symbolical writing existed among the ancients. The hieroglyphics which are engraved upon the monuments of ancient Egypt, and those which have been found upon Mexican remains, belong to symbolical writing.

And yet this is not writing in the true sense of the word, which does not exist until the conventional signs, of which use is made, correspond with the words or signs of the language spoken, and can actually replace the language itself.

By the *alphabet*, is meant the collection of conventional signs corresponding to the sounds which form words. The *alphabet* is one of those inventions which have called for the greatest efforts of the human mind, and it is not without good reason that Greek mythology deified Cadmus, the inventor of letters. The same admiration for the inventors of alphabets is, moreover, exhibited among all ancient nations.

It is not only through its immense superiority as regards extent and power, that the intelligence of man is distinguished from that of the brute; there is an attribute of intelligence which is strictly peculiar to our species. This is the faculty of abstraction, which permits of our collecting and placing together the perceptions of the mind, by that means arriving at general results. It is through this power of abstraction, that our intellect has created the wonders which are familiar to all; that the arts and sciences have been brought to light and fostered by society.

In connection with the faculty of abstraction, we must allude to the moral sense, which is a deduction from that same property. The moral sense is a special attribute of human intelligence, and it may be said that through this attribute, man's intellect is distinguished from that of animals; for this characteristic is most truly peculiar to the mind of man, and is nowhere found among animals.

Among all people, and at all times, the difference between good and evil, truth and falsehood, has been recognized. The abstract idea of moral good and moral evil may certainly differ in different

people: one may admire, what the other detests; in one nation, that, may be held in good repute, which, in another, is a criminal offence; yet, after all, the abstract notion of evil and good, does not cease to exist. Observance of the right of property, self-respect, and regard for human life, are to be found among all nationalities. If man, in his savage state, occasionally casts aside these moral notions, it is in consequence of the social condition of the tribe to which he belongs, and must be regarded in connexion with the customs of war and the feeling of revenge. But, in a state of tranquillity and peace, which condition the philosopher and student must presuppose in framing their arguments, the notion of evil and good is always to be found. The forms which the feeling of honour dictates, vary for example in the white man and the savage, but the feeling itself is never eradicated from the heart of any.

The religious feeling, the notion of divinity, is another characteristic which has its origin in the faculty of abstraction. This sentiment is indissolubly allied to human intelligence. Without wishing, with an eminent French anthropologist, M. de Quatrefages, to make of *religiosity* a fundamental attribute of humanity, and a natural characteristic of our species, we may say that all men are religious, that they acknowledge and adore a Creator, a Supreme God. Whether the statement that certain people, such as the Australians, Bushmen, and Polynesians, are atheists, as we are assured by some travellers, and whether the reproaches bestowed upon them in consequence of this, are well-founded, or whether it is the fact that the travellers who bore this testimony understood but little of the language and signs of these different people, as has been suggested by M. de Quatrefages, are matters of relatively slight importance. The state of brutality of certain tribes, buried in the midst of inaccessible and savage countries, and the intellectual imperfection which follows, concealing from them the notion of God, are nothing when compared with the universality of religious belief which stirs in the hearts of the innumerable populations spread over the face of the earth.

Language and writing gave birth to human associations, and later on, to civilization, by which they were transformed. It is curious to follow out the progressive forms of human association, and point out the stages which civilization has passed through in its forward march.

Primitive societies assumed three successive forms. Men were in the first instance, *hunters* and *fishers*, then *herdsmen*, and lastly *husbandmen*. We say, populations were first of all *hunters* and *fishers*. The human race then inhabiting the earth, was but small in number, and this explains it. A group of men gaining their livelihood simply by hunting and fishing, cannot be composed of a very large number of individuals. A vast extent of territory is required to nourish a population, which finds in game and fish its sole means of subsistence. Moreover, this manner of living is always precarious, for there never is any certainty that food will be found for the morrow. This continual preoccupation in seeking the means of subsistence, brings man nearer to the brute, and hinders him from exercising his intellect upon ennobling and more useful subjects. Hunting is, moreover, the image of warfare, and war may very easily arise between neighbouring populations who get their living in the same manner. If in these eventual collisions, prisoners are taken, they are sacrificed in order that there may be no additional mouths to feed.

So long, therefore, as human societies were composed only of hunters and fishers, they were unable to make any intellectual progress, and their customs, of necessity remained barbarous. The death of prisoners was the order of battle.

Societies of *herdsmen* succeeded those of hunters and fishers. Man having domesticated first the dog, then the ox, the horse, the sheep or the llama, by that means ensured his livelihood for the morrow, and was enabled to turn his attention to other matters besides the quest of food. We therefore see pastoral societies advancing in the way of progress, by the improvement of their dress, their weapons, and their habitations.

But pastoral communities have also need of large tracts of country, for their herds rapidly exhaust the herbage in one region, and they must therefore seek farther for pastures, in order that

they may be sure of their food, when that is confined to flesh and milk. Pastoral populations were therefore of necessity nomadic.

In their reciprocal migrations, pastoral tribes frequently came into collision, and found it necessary to dispute by armed force the possession of the soil. War ensued. Since the prisoners taken could be maintained with comparative ease by the conqueror on condition of their lending assistance, they were forced to become slaves, and it is thus that the sad condition of slavery, which was later on to extend in so aggravated a degree as to develop into a social grievance, had its origin.

The third form of society was realized as soon as man turned his attention to agriculture, that is, when he began to make plants and herbage, artificially produced, an abundant and certain source of nourishment.

Agriculture affords man certain leisure time and tends to soften his manners and customs. If war breaks out, its episodes are less cruel in themselves. The captive can, without actually being reduced to slavery, be added to the number of those who labour in the fields, and in return for a consideration contribute to the wellbeing of the tribe. The Serf here takes the place of the slave; a form of society, composed of masters and different degrees of servants, becomes definitely organized.

Agricultural people, being relieved from the preoccupations of material existence, are enabled to foster their intelligence, which becomes rapidly more abundant. It is thus that civilization first took root in human society.

These then are the three stages, which, in all countries, mankind have of necessity passed through before becoming civilized. The progress from one stage to the next has varied in rapidity in proportion to circumstances of time and place, and of the country or hemisphere. Nations, whom we find at the present day but little advanced in civilization, were on the other hand originally superior to other nations we may point to. The Chinese were civilized long before the inhabitants of Europe. They were building superb monuments, were engaged in the cultivation of the mulberry, were rearing silkworms, manufacturing porcelain, &c., at the very time when our ancestors, the Celts and Aryans, clothed in the skins of wild beasts, and tattooed, were living in the woods in the condition of hunters. The Babylonians were occupied with the study of astronomy, and were calculating the orbits of the stars two thousand years before Christ; for the astronomical registers brought by Alexander the Great from Babylon, refer back to celestial observations extending over more than ten centuries. Egyptian civilization dates back to at least four thousand years before Christ, as is proved by the magnificent statue of Gheffrel, which belongs to that period, and which, since it is composed of granite, can only have been cut by the aid of iron and steel tools, in themselves indicators of an advanced form of industry.

This last consideration should make us feel modest. It shows that nations whom we now crush by our intellectual superiority, the Chinese and Egyptians, perhaps also the old inhabitants of Mexico and Peru, were once far before us in the path of civilization.

It is quite clear that manufactures have tended to hasten the progress of civilization. It is well worthy of remark that, according as the matter composing the material of these manufactures has undergone transformation, so the condition of society has progressed. Two mineral substances were the objects of primitive manufactures: stone and metal. Civilization was rough-hewn by instruments made of stone, and has been finished by those composed of metal. Modern naturalists and archæologists are therefore perfectly right in dividing the history of primitive man into two ages: the stone age, and the metal age.

In our work “Primitive Man,” we have followed step by step the course and oscillations of the primitive manufactures of different peoples. We have first seen that man being without any other instrument of attack or defence save his nails and teeth, or a stick, made use of stones, and formed them into arms and tools. We then saw that he made himself master of fire, of which he alone understands the use. We then saw him, with the aid of fire, supply the heat which in cold climates the

sun denied, create during the night artificial light, and add to the insufficiency of his form of diet, not to speak of the numerous advantages which his industry enabled him to gain by the application of heat.

As man progressed, the instrument formed merely of stone trimmed to shape no longer sufficed him; he polished it, and even commenced to adorn it with drawings and symbols. Thus the arts found their origin.

Metals succeeded stone, and by their use a complete revolution was effected in human societies. The tool composed of bronze enabled work to be done, which was out of the question when the agent was stone. Later on iron made its appearance, and from that time industry progressed with giant strides.

We have no occasion here to revert to the history of the development of the industry of man in prehistoric times. We shall confine ourselves to pointing out that this part of our subject is treated at full length in our work on "Primitive Man."

To summarize what we have said: if man, in his bodily formation, is an animal, in the exalted range of his intellect, he is Nature's lord. Although we show that in him phenomena present themselves similar to those which we encounter in vegetables and plants, yet we see him by his superior faculties, extend afar his empire, and reign supreme over all that is around him, the mineral as well as the organized world. The faculties which properly belong to human intelligence and distinguish man from the brute, namely, the abstractive faculties, make him the privileged being of creation, and justify him in his pride, for, besides the physical power which he is able to exert on matter, he alone has the notion of duty and the knowledge of the existence of a God.

After these general considerations we proceed to the description of the different races of men.

We have said that we shall adopt in this work the classification proposed by M. d'Omalius d'Halloy, modifying it to meet our own views. We shall therefore describe in their order:

1. *The White Race.*
2. *The Yellow Race.*
3. *The Brown Race.*
4. *The Red Race.*
5. *The Black Race.*

We would call special observation to the fact that these epithets must not always be taken in an absolute sense. The meaning they intend to convey is that each of the groups we establish is composed of men, who considered as a whole, are more white, yellow, brown, red, or black, than those of other races. The reader must therefore not be surprised to find in any given race men whose colour does not agree with the epithet which we here employ in order to characterize them. In addition to that, these groups are not founded solely upon the colour of the skin; they are derived from the consideration of other characteristics, and, above all, from the languages spoken by the people in question.

THE WHITE RACE

This race was called by Cuvier the *Caucasian*, since that writer assigned to the mountains of the Caucasus the first origin of man. It is now frequently known as the *Aryan* race, from the name formerly bestowed upon the inhabitants of Persia. The *Caucasian* or *Aryan* race is admittedly the original stock of our species, and it would seem that from the region of the Caucasus, or the Persian shores of the Caspian Sea, this race has spread into different parts of the earth, peopling progressively the entire globe.

The beautiful oval form of the head is a mark which distinguishes the *Caucasian* or *Aryan* race of men from all others. The nose is large and straight: the aperture of the mouth moderate in size, enclosed by delicate lips; the teeth are arranged vertically: the eyes are large, wide open, and surmounted by curved brows. The forehead is advanced, and the face well proportioned: the hair is glossy, long, and abundant. This race it is from which have proceeded the most civilized nations, those who have most usually become rulers of others.

We shall divide the White Race into three branches, corresponding to peoples who at the first successively developed themselves in the north-west, the south-east, and north-east of the Caucasus. These branches are the *European*, *Aramean*, and *Persian*. This classification is based upon geographical and linguistic considerations. M. d'Omalius d'Halloy admits a fourth branch, the *Scythian*, which we reject, since the people which it comprises belong more properly to the Yellow Race or to the Aramean branch of the White Race.

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G. Regamey, lith.
SCANDINAVIAN
GREEK
WHITE OR CAUCASIAN RACE

CHAPTER I.
EUROPEAN BRANCH

What we have just said with regard to the civilization and power of the white race applies with most force to the peoples who form the European branch.

Proceeding upon considerations grounded chiefly upon language, we distinguish among the peoples forming the European branch, three great families: the *Teutonic*, *Latin* and *Slavonic*, to which must be added a smaller family, the *Greek*.

Although great differences exist between the languages spoken by the peoples composing these four families, these languages are all in some manner connected with Sanskrit, that is the language used in the ancient sacred books of the Hindus. The analogy of European languages with Sanskrit, added to the antiquity evidenced by the historical records of many Asiatic nations, and notably of the Hindus, brings us to the admission that Europeans first came from Asia.

Teutonic Family

The people comprised in the Teutonic family are those who possess in the highest degree the attributes of the white race. Their complexion, which is clearer than that of any other people, does not appear susceptible of becoming brown, even after a long residence in warm climates. Their eyes are generally blue, their hair is blond; they are of a good height and possess well proportioned limbs.

From the very earliest times recorded in history, these people have occupied Scandinavia, Denmark, Germany and a portion of France. They have also developed themselves in the British Isles, in Italy, Spain, and the north of Africa: but in these last named countries they have eventually become mixed with people belonging to other families. What is more, these same people form at the present day the most important part of the white population of America and Oceanica, and have reduced into subjection a large portion of Southern Asia.

We shall divide the Teutonic family into three leading groups: the *Scandinavians*, *Germans*, and *English*.

3. – WAKE OF ICELANDIC PEASANTS IN A BARN.

Scandinavians.– The Scandinavians have preserved almost unaltered the typical characteristics of the Teutonic family. Their intelligence is far advanced, and instruction has been spread among them to such an extent, that they have given a strong impulse to scientific progress. The ancient poems of the Scandinavians, which go back as far as the eighth century, are celebrated in the history of European literature.

The Scandinavians comprise three very distinct populations: the Swedes, Norwegians, and Danes. To this group must be added the small population of Iceland, since the language spoken by them is most similar of all to the ancient Scandinavian.

The Feroë Isles are also inhabited by Scandinavians, and many Swedes are also met with on the coasts of Finland. But in other countries, to which in former times the Scandinavians extended their conquests, they have, in general, mingled with the peoples they subjected.

4. – WOMEN OF STAVANGER, NORWAY.

The *Icelanders* are of middle height and only of moderate physical power. They are honest, faithful, and hospitable, and extremely fond of their native country. Their productions are small in extent, as they understand little more than the manufacture of coarse stuff and the preparation of leather.

We give here some types of these people.

Fig. 3 is a wake of the peasants.

The Norwegians are robust, active, of great endurance, simple, hospitable, and benevolent.

In Norway few differences are found in the manners and customs of the different classes of society. Customs here are truly democratic, the peasant plays the chief part in the affairs of the country. The popular diet dictates its will to the government.

5. – CITIZEN OF STAVANGER.

M. de Saint Blaise in his work, *Voyage dans les Etats Scandinaves*, describes the Norwegian as a rough and moody but reliable character. One thing which struck him was the absence of sociability between the two sexes. They marry usually before attaining twenty-five years of age, when the woman devotes herself entirely to her husband and household affairs.

When the two sexes meet at meals, they separate immediately the repast is at an end. The result of this is a too familiar manner, an absence of constraint among the men, and a neglect in the dress of the women which contrasts strongly with their natural grace.

6. – COSTUMES OF THE TELEMARK (NORWAY).

In figures 4, 5, 6, 7 and 8, we give types of the inhabitants of Norway.

The *Danes* (the old *Jutes* or *Goths*) are a people proud of their race, and full of valour and stubbornness. The men are tall and strong; the women slender and active. Their hair is blond, their eyes are blue, and their complexion ruddy. The children are fresh and rosy, the old men lithesome and erect in their walk. Their voices are good and vigorous, they speak in an energetic manner. We encounter in Denmark a strange mixture of democratic and feudal customs: perpetual entails are contrasted with laws whose object is equality. The working classes have an ardent desire to possess land in their own right.

7. – WOMEN OF CHRISTIANSUND (NORWAY).

There are in Denmark three classes of peasantry: those who possess both house and garden, those who possess merely a house, and those who only rent apartments. The first of these furnish their board with rich plate and utensils; their wives and children go to work in the fields decorated with rings and bracelets.

The people therefore enjoy a considerable amount of comfort. Add to this a general degree of instruction, which extends even to the peasant's cottage, and which embraces notions of agriculture, geography, history and arithmetic. The civilization of Denmark is, therefore, very considerable, and certainly greater than that of France, England, Spain, and Italy.

Drunkenness is rarely met with in Denmark, and marriage is considered sacred.

The marriages of the Fionian peasants last seven days. They dance and make merry three days before and three days after that on which the marriage takes place. The ceremony is performed amid a flourish of trumpets. The bridegroom is elegantly dressed, the bride still more so; she wears, moreover, a kind of diadem in which flowers are seen mingling with gold.

8. – BOY AND GIRL OF THE LAWERGRAND (NORWAY).

Germans.– When wandering as nomadic tribes in the woods, that is, at the time of the Roman Empire, the ancient inhabitants of Germany much resembled their neighbours, the Gauls. They were men of large stature and vigorous frame, with white skins. Their hair, however, was usually red, while among the Gauls the ruling colour was blond. Their head was large, with a broad forehead and blue eyes. But the modern descendants of the old inhabitants of Germany have undergone many modifications, which would render it difficult at the present day, to find, in the greater portion of that country, general characteristics based upon the structure of the head, and the colour of the eyes or hair.

The modern inhabitants of Germany, the Germans, occupy a very large portion of Germany proper and of Eastern Prussia, as well as a broad band of country to the right of the Rhine. They are found also in different parts of Hungary, Poland, Russia, and North America. The Germans of the East and South having mixed much with the peoples of Southern Europe, do not represent exclusively the Teutonic type; some of them are met with who have brown hair and black eyes.

9, 10. – SUABIANS (STUTTGARD).

We give in the accompanying illustrations (figs. 9 to 14) some types and costumes of the inhabitants of Germany proper (Baden, Würtemberg, Suabia and Bavaria). The national costumes of Alsace are also shown.

We shall borrow from a work, published in 1860 under the title "*Les Races Humaines et leur Part dans la Civilisation*," by Dr. Clavel, an interesting description of the customs of modern Germany: —

"Impinging, at its south-western frontier, upon the Latin world, at its south-eastern frontier, upon the Slavonian world, and at its northern frontier, upon Scandinavia, Germany," says Dr. Clavel, "does not admit of any very distinct definition. Throughout the whole periphery of this country there exists no identity either of customs, language, or religion. Its provinces on the frontiers of Denmark are half Scandinavian; those bordering on Russia or Turkey are half Slavonic; those which are neighbours of Italy or France are half Latin: the provinces which together represent the frontiers of Germany, form a zone more mixed and various than is possessed by the frontiers of any other nationality.

"It is only toward the centre of the country that we find in all its purity the blond Germanic type, the feudal organization and the numerous principalities which are its consequences. It is here that we find the conditions of climate which appear to produce this race with blue eyes, red and white complexion, tall figures, and full, powerful frames.

"Whilst the Latin, glorying in the light of heaven, enlarges his windows, builds open terraces, and clears his forests that he may plant vineyards in their stead; the German loves above all things shade and mystic retreats. He hides his house in the midst of trees, limits his windows in size, and lines his streets with leafy elms; he reveres, nay, almost worships his old oak trees, endows them with soul and language, and makes of them the abode of a Divinity.

"In order thoroughly to enter into the German genius, we must wander among the paths of their old forests, observe and analyze carefully the effects of light and shade, springing up in ubiquitous

confusion, intersecting confined and narrow perspectives, lending isolated objects a brightness vividly contrasting with the neighbouring obscurity, changing even the appearance of the face in their alternations, and forming dark backgrounds, illuminated by prismatic tints and glowing sunbeams. Pausing beneath the venerable trees, we must listen to sounds, re-echoed a thousand times, then dying away among the thickets, to give place to the rustling of aspen leaves, to the sighing of the firs, or to the harmonious murmurs of rivulets which force their way amid the flags and water-lilies. We must inhale the air scented with the pungent odour of fallen leaves, or the exhilarating scent of the wild cherry blossom. It is only then that we come to appreciate the love of nature and the druidical tone which pervade German literature; we understand Goethe's passion for natural history; the poem of Faust becomes full of meaning; a feeling of melancholy creeps over the mind and leads us to the contemplation of things that are soft, sad, mysterious, fantastic, irregular, and original.

11, 12. – SUABIANS (STUTTGARD).

"Being brought thus in contact with nature, the German is natural and primitive; he sympathizes with the world's infancy. He easily goes back to the past and the consideration of olden times; but it is not in him to anticipate the future, and he regards progress with distaste. If he advances towards equality and unity, it is the ideal of the Latins which impels him. There is in him a resistance which forms part of his patient and cold nature. His movements are sluggish. His language is hardly formed. His literature, overflowing with imagination, is wanting in elegance and purity, it is not ripe enough for prose and unfit to form a book.

"The plastic arts of Germany also possess the simplicity and variety which are produced by imagination; but they are wanting in proportion, in purity of style and elegance; they are capable of arranging neither lines nor colours; their productions often verge on the grotesque, or are marked by heaviness or pedantry, and they clearly are not the work of children of the sun.

"The Germans possess an ear which appreciates sound in a wonderful manner, and reduces with ease to melody the fleeting impressions of the Soul.

"… He who possesses a strong and enduring constitution brings to his means of action energy of will. His projects are neither frivolously conceived, nor abandoned without good reason, and they are often followed out in spite of a thousand obstacles. This patient and continuous activity on the part of the Germans enables them to succeed in all forms of industry, in spite of their subdivision and other hindrances resulting from their political constitution.

"When men are laborious, patient, and frugal, we may expect to see family life become strongly organized, and exercise a decisive influence upon national customs.

"Love, whose duty it is to bring together the sexes into a united existence, is in Germany, neither very positive, nor very romantic; it is dreamy in its character. It seeks its *object* in youth and speedily finds it; faithfulness is then observed until the time for marriage arrives.

"Early engagements being admitted by custom, betrothed couples are seen together, arm in arm, among the crowd at public or private festivals, or in lonely woods, or in twilight seclusion. Pleasure and pain they share with one another, happy in the conviction that their hearts beat in unison, and in the repetition, over and over again, of tender assurances. The calmness of their temperament and the certainty of belonging to one another some day, diminish the danger of these long interviews. The young man respects the girl who is to bear his name and rule his home with her virtuous example; she, on her part, shrinks from a seduction which would dishonour her and compromise her future life.

"Such customs cannot but meet with approbation. They assure the future of a woman, and save her from coquetry. They form a man for the performance of his duties as head of a family, make him thoughtful for the future, save him from licentiousness, which wears out the heart as well as the constitution, and lastly, render his love permanent by reducing it to habit.

"When the wedding-day, looked forward to for so many years, arrives, the characters of man and woman have taken their respective stamp. The young people know each other; they have no ground for suspecting deceit, for the singleness of their heart admits of only one affection.

13. – BAVARIANS.

"Everything here contributes to heighten the dignity of woman. From her girlhood, and during the years in which her beauty is blossoming, she feels herself an object of devotion – she is *mistress*. Whatever she grants, however slight the favour may be, acquires a high value. The offering sanctified by her kiss is far more costly than gold; the riband she has worn becomes equal to a decoration."

This picture of German customs has special reference to the inhabitants of Central Germany, the Austrians.

14. – BADENERS.

It is in the central portion of Germany that we meet with this patient activity, and the gentle manners described by Dr. Clavel. But these qualities are far from being the attributes of the inhabitants of the North and West. The Germans of the North and West appeared in their true character during the war of 1870, when a series of deplorable fatalities and mournful inconsistencies had delivered up unhappy France to the mercy of the invader. We then learnt how to appreciate this reputation for good-nature, simplicity, and gentleness, which was commonly attached to the inhabitants of the Ultra-Rhenic countries. The good-nature developed itself into an undisguised ferocity, the simplicity into dark duplicity, and the gentleness into haughty and brutal violence. The hated and jealous fury of the Prussians, who rushed upon France with the avowed intention of reducing her to impotence, and erasing her, if possible, from the rôle of nations; their cold-blooded

cruelties and shameless rapine, are so impressed upon the minds of all Frenchmen, that we need not recall them. Prussian barbarity attained the level of that practised by the Vandals in the second century.

Our scholars have found some difficulty in explaining the anomaly which existed between the ferocious conduct of the German armies, and the very opposite reputation enjoyed by our neighbours beyond the Rhine. Accustomed to regard the Germans as peaceful and gentle, sentimental and dreamy, we, in France, were painfully surprised to find facts contrast so cruelly with an opinion so generally entertained. An ethnological work, published in 1871 by M. de Quatrefages in the "*Revue des Deux Mondes*,"[4] has afforded a scientific explanation of this anomaly.

M. de Quatrefages has shown, by considerations at once linguistic, geological, ethnological, and historical, that the Prussians, properly so called, that is, the inhabitants of Pomerania, Mecklenburg, Brandenburg, and Silesia, have but little in common with the German race – that they are not, in fact, Germans, but result from a mixture of Slavonians and Finns with the primitive inhabitants of those countries. The Finns overran, at a very early period, Pomerania and Eastern-Prussia; later on, the Slavonians conquered the same territory, as well as Brandenburg and Silesia. Certain Germanic tribes – to which add the results of a French immigration into Prussia, which took place under Louis XIV., after the revocation of the edict of Nantes – must be joined to the stock of Slavonians and Finns, in order to make up the Prussian race as it at present exists. The northern Slavonians possessed a well-known coarseness of manner, and were of large stature and powerful constitution. The Finns, or primitive inhabitants of the shores of the Baltic, were characterized by cunning and violence, united to an extraordinary tenacity. The modern Prussians revive all these ancestral defects.

M. Godron, a naturalist of Nancy, who has very successfully studied the German race, says, "The Prussians are neither Germans nor Slavonians: they are Prussians!" This fact is now clearly shown by the investigations of M. de Quatrefages. From an ethnological point of view, the Prussians are very different from the German populations, who are now subjected to the rule of the Emperor William under the pretext of German unity.

Two different written languages exist among the German people; that of the Netherlands and German.

The Netherland language has given birth to three dialects —*Dutch*, *Flemish*, and *Frieslandic*.

The Dutch, in the seventeenth century, were the greatest maritime commercial people in the world, and founded at that period a certain number of colonies.

The Dutchman is by nature reserved and silent. Simplicity is the marked feature of his character. He possesses patriotic feeling in a high degree, and is capable of enthusiasm and devotion in the defence of his strange and curious territory, preserved from the sea by dykes and formidable constructions, and irrigated by innumerable canals, which form the ordinary means of communication, and which link together the seas and the rivers, as well as the towns.

English.– The English may be considered as resulting from a mixture of the *Saxons* and *Angles* with the people who inhabited the British Isles before the Saxon invasion.

Whence came and who were the *Angles* and *Saxons*?

According to Tacitus, the Angles were a small nation inhabiting the regions next the ocean. The Saxons, according to Ptolemy, dwelt between the mouths of the Elbe and Schleswig. About the fifth century after Christ, the Angles and Saxons invaded the British Isles, and mingled with the inhabitants, who then comprised Celts, Latins, and Arameans. During the ninth, tenth, and eleventh centuries, fresh invasions of Great Britain, by the Normans and Danes, added to this blood, already so mixed, another foreign infusion.

From this medley of different peoples has sprung the English nation, in whom are found at the same time, the patient and persevering character, the serious disposition, and the love of family

[4] Issue of Feb. 15th.

life, introduced by the Saxons, and which is the peculiarity of the German nature, combined with the lightness and impressionability of the Celt.

The physical type which is the result of this mixture, that is, the English type, corresponds with the combination of races we have specified. The head is in shape long and high, and is in this respect to be distinguished from the square heads of the Germans, particularly those of Suabia and Thuringia. The English generally possess a clear and transparent skin, chestnut hair, tall and slender figures, a stiff gait, and a cold physiognomy. Their women do not offer the noble appearance and luxurious figure of the Greek and Roman women; but their skins surpass in transparency and brilliancy those of the female inhabitants of all other European countries.

We borrow a few pages from the work of Dr. Clavel upon "*Les Races Humaines et leur Part dans la Civilisation*," in order to convey an exact knowledge of the nature and customs of our neighbours across the Channel: —

"When he examines," says Dr. Clavel, "the geographical position of England, a land possessing a humid rather than a cold climate, the observer pictures to himself beforehand that he is about to meet a people of imperious appetite, of a vigorous circulation, of a powerfully organized locomotive system, and a sanguineo-lymphatic temperament. The power of the digestive functions shows that the nervous system is unable to obtain dominion, and that there is a lack of sensibility: the frequent fogs, which destroy the perfumes of the earth, the stormy winds of the ocean, and the absence of wine, announce a poverty of sentiment and inspiration, and of the arts founded upon them.

"The level plains, which are as a rule met with in England, are not favourable to the development of the lower extremities, and it is a fact that the power of the English lies, not so much in the legs, as in the arms, shoulders, and loins. The fist is an Englishman's natural weapon, either for attack or defence; his popular form of duel is boxing, while the foot plays an important part in the form of duel which, in France, bears the characteristic name of *Savate*.

"This power in the upper regions of the body gives to an Englishman a peculiar appearance. In view of his brawny shoulders, his thick and muscular neck, and broad chest, we rightly divine the ready workman, the daring seaman, the indefatigable mechanic, the soldier who is ready to die at his post but who bears up with difficulty against forced marches and hunger. His blond or reddish hair, his white skin and grey eyes, bespeak the mists of his country; the barely marked nape of his neck, and the oval form of his cranium, indicate that Finn blood flows in his veins; his maxillary power, and the size of his teeth, evidence a preference for an animal diet. He has the high forehead of the thinker, but not the long eyes of the artist.

"The insular position of England, its excellent situation upon the Atlantic, its numerous and magnificent seaport towns, its watercourses and the facilities for conducting its internal navigation, all suggest a large maritime commerce and the habits which accompany it. But neither the soil, the climate, nor the geographical position, can account for the aptitudes imported by different races.

"The Englishman is two-fold – Celt and German – and it is only a superficial examination which can confound them.

"The Celt, whom in the absence of precise notions of an earlier population we have come to consider as indigenous, resembles the Neo-Latin races, and, above all, the French. He rarely exists collectively, except in Ireland, and some mountainous districts of Wales and Scotland. His cranium and features indicate artistic aptitudes. He prefers Christianity in the Anglican Catholic form. Like the old Gauls, he delights in wine, laughter, gaming, dancing, conversation, raillery, and fighting. He is spirited and fond of joking, frank and hospitable; but his versatility renders him incapable of steadily pursuing an enterprise to the end, of careful reflection, or of thought for the future. Through his powerlessness to combine his powers and act collectively, he has become a prey to enemies, who were superior to him neither in number, courage, nor even in intelligence. Old and joyous England and Ireland became subject to the Dane, the Saxon, and the Norman: they lost their proverbial gaiety, their bards, their democratic tendency, and their civilization.

"The physical and moral differences between the modern conquerors of England were but slight. They all came from the coasts of the Baltic Sea, and all possessed the elementary characteristics of the German and Scandinavian, and the aptitudes which they inherited from the old Sea Kings. They had, moreover, strength, which bade them regard conquest as a right, and take what they desired; pride, which bade them hold up their head even against the storm; individual initiative, which demanded, above all things, personal liberty; a tenacity, that nothing discouraged; an intelligence, capable of every subtlety; a general sensuality, which converted the bodily necessities into a means of enjoyment; a lack of sentiment, which pre-supposed a want of aptitude for art; and, lastly, a temperament which was calm and robust under all circumstances.

"This type, which is still found among all branches of society, not excepting the aristocracy, has been modified by its combination with the Celtic element, but it still remains predominant. The Saxon, as a rule, absorbs or destroys the other races; we may say, he drinks in their vitality, but is unable to assimilate himself to their temperament.

"We must, therefore, expect to find the customs of England proper, more Scandinavian than Celtic. The pleasures of olden time have fallen off; the merry gossips of those days find no place but in literature; raillery, when it comes from Saxon lips, is armed with sharp teeth, and tears away the morsel it attacks.

"When intelligence is averted from the ideal, and constantly directed towards the positive matters of life, it acquires the habit of considering in all things the question of profit and loss; it becomes averse to waste, which destroys property unprofitably, and loves order, without which, material prosperity is impossible; it guides the organic forces to productive industry, agriculture, and commerce, where they are fostered and matured; and last of all, to speculation, which anticipates the greater part of the fruits of commerce, agriculture, and manufacture. The Saxon finds everywhere the means of speculating, aided in his manœuvres by the intricacy of his commercial laws. As a consequence of his phlegmatic temperament, he gives way neither to the snares of enthusiasm, nor to the deceptions of discouragement. He reasons aright, both for the present and the future. In dealing craftily with his antagonist, he is well able to guard himself against the weaknesses of feeling. His face rarely betrays his convictions, and his features are devoid of the mobility which would prove disadvantageous.

"Thus it is that the Englishman joins subtlety to will; hence his practical power. Being strong and able, he acquires a confidence in himself which easily degenerates into pride, and saves him from smallness of character. He is neither obsequious, nor prone to flattery; he casts on one side the refinements of politeness, which he regards as humiliating in one who employs them; he keeps his word, and considers that he would be dishonoured in breaking it; but he makes the best of all his advantages. For him, life is a struggle for triumph, without regard for those who are unable to contend, and who succumb in the attempt. He asks no pity, and gives but little; he cannot be called cruel, for cruelty is a form of weakness; but he does not hesitate to oppress an enemy, when to do so would be productive of material advantage. In attaching to an Englishman the characteristic of individual initiative, which is met with among all the branches of the Germanic tree, we rightly expect to find him fond of liberty, without which his powers would have no vent.

"But this liberty would soon lead him to destruction, did he not join to it the spirit of propriety, and temper it with the love of order, which he acquires in his industrial and commercial pursuits.

"… His arts are wanting neither in talent, observation, delicacy, nor humour; they represent men and things with the most scrupulous accuracy; but they lack feeling, warmth, and ideality; they know not how to bring the passions into play, and are unable to soar above the descriptive. His stage is a failure, as is his music, both in themselves pure creations of feeling; and his architecture is governed by the nature of materials, and the application of his buildings to the needs of life. This rage for practical convenience, which makes the London houses so unsightly, has also been instrumental in simplifying his language to amphibology, and curtailing the accent to such an extent as to create

discord. When harmony in the means of expressing thought is wanting, the art of talking well is no longer exercised in conversation, but becomes concentrated in discourse. There is scarcely an intermediate between the latter form of speech, and incorrect conversation among individuals. The result of this is, that the Englishman, on almost every occasion, expresses himself in speeches, which are listened to and commented upon with an imperturbable patience, but which have the grave fault of imparting to social relations a tone of pedantry and stiffness. As soon as that exists, there is no longer any room for fun and humour. Following out the spirit of formality, many things become no longer permissible, or cannot be dealt with except by reference to strict rules. Propriety, therefore, includes, over and above pure politeness, a number of conventionalities which in themselves constitute nothing less than a social tyranny. An act, which, everywhere else, would be regarded as perfectly natural, easily becomes food for scandal; and in society, by far the greater number of those one meets abstain from action, speech, or gesticulation. An icy reserve is the tone generally assumed.

"In such society as this, indiscretion and flippancy are almost out of the question. But, although the English scorn a lie, they cannot speak the whole truth: they find it necessary to reserve a portion, and frequently the most important part. The result is a peculiar form of hypocrisy which bears the name of cant, and which is really the bane of English society. Owing to this, social life is enclosed in a circle of intolerance which imparts to it a painful uniformity. Each person is obliged to do as every one else, to such an extent, that in the land of liberty, the spirit is oppressed and dejected to a degree suggestive of suicide. Hence it is that so many English, in order to escape spleen, are forced to leave their country.

"The Englishwoman is tall, fair, and strongly built. Her skin is of dazzling freshness; her features are small and elegantly formed; the oval of her face is marked, but it is somewhat heavy toward the lower portion; her hair is fine, silky, and charming; and her long and graceful neck imparts to the movements of her head a character of grace and pride.

"So far, all about her is essentially feminine; but upon analyzing her bust and limbs, we find that the large bones, peculiar to her race, interfere with the delicacy of her form, enlarge her extremities, and lessen the elegance of her postures and the harmony of her movements.

"Woman moves about two centres, which are the head and the heart. The latter deals with bodily grace, roundness and delicacy of form, inspiration in feeling, devotion in love, sympathy, a manifold and undefinable seductiveness, a sort of divine radiance, which is grace, tenderness, and all that is charming. The former supplies intelligence, spirit, animation, and consistency of action.

"If all we see in an Italian or Spanish woman tells of the supremacy of heart, which Lord Byron loved so much, all in the Englishwoman reveals mental superiority. Her physical and mental powers are well balanced.

"There are few mental occupations in which a daughter of Great Britain cannot engage. She acquires knowledge with facility; she writes with elegance, and would be capable at a stretch of improvising a speech; she is witty and even brilliant; capable of dealing with abstract sciences; she can contend with the other sex in sagacity and depth; yet her conversation does not captivate. She lacks a thousand feminine instincts, and this lack is revealed in her toilette, the posture she assumes, and in her actions and movements. She rarely possesses musical taste. Her language and song do not captivate the ear; her appreciation of colour, form, and perfume, are at fault. She loves what is striking, and instead of attaining harmony, revels in discord.

"No aristocracy, can, with reference to ability, be compared with that of England. Having ensured the influence of wealth by seizing the land, and substituting in its possession the son for the father, by virtue of the right of primogeniture, it has given the legislative power to the proprietors of the soil, through the medium of a House of Peers, whose prerogatives and domains pass to the eldest son, and of a House of Commons, the right to elect whose members is centred chiefly in the tenants of large proprietors. Where the nobility enjoy such privileges, royalty necessarily assumes a dependent position, and becomes merely an instrument. Positions of influence in the administration,

the army, the magistracy, and the church, fall of right to families of distinction, who dispose of all the strength of the country, and apply it for the benefit of their own caste. Taxation is organized in such a manner as to weigh chiefly upon the lower classes, while the produce falls to the advantage of the privileged class as emoluments.

".. Before the British aristocracy could attain the importance it now possesses, many conquests were necessary, to which the substance of Spain, Portugal, Holland, and of a hundred and thirty millions of Indians, has fallen a prey. The attainment of this object, has, moreover, forced fifteen millions of English people to exist upon a daily stipend, when there is any stipend at all; and, to aid it, the cannon has opened the frontiers of China to the opium trade, and to the products of manufactures which must either sell or succumb. The only material compensation for all these evils, is, that immense power is given to wealth. The cultivation of luxury, in every form, has increased tenfold the number of objects to be provided. The houses are crowded with a number of articles of furniture, the use of which is a science in itself; the tables are loaded with an infinite variety of dishes, fruits, plate, and glass; stuffs of a thousand different shades are offered to the caprice of fashion, to be used either in adorning the person, or in the decoration of apartments; but for all that, the house is neither more beautiful nor more wholesome as an abode, the table is not more hospitable or more joyous, nor is the dress more elegant or warm; comfort stifles what is merely beautiful, which wealthy men always associate with a large outlay.

"Among the English aristocracy we must expect, neither the exquisite elegance of the Latin aristocracy, nor the appreciation of art, which, in Italy, and even in France, gives birth to so many marvels.

"Wealth has been able to accumulate in the galleries of private persons, pictures and statues, the work of other nations, but has been quite unable to raise up a school of architecture, of painting, or of sculpture; or even to assign a single division to music. Workers and statesmen abound in England; but the condition of artists is bad in the extreme. A great poet emerges from the ranks of the nobility, and employs his talent in scourging the aristocracy, and laying bare the customs of his country. Eminent writers assign a philosophic value to the romance of gentle blood, and paint in the blackest colours the mercantile and feudal genius.

15. – ENGLISHMAN.

“The men of iron, who have transformed England into a sort of freehold, seem to think themselves altogether different from the rest of humanity; they pass through the midst of other populations without being influenced by the contact, or modifying the etiquette which rules their excesses at table and in drinking, and which governs field sports and courtship. A word or gesture is sufficient to mark its author as of low breeding, and to jar upon the nerves of the nobility, which are susceptible of still greater irritation, when writers of ability venture to speak of lords as of simple mortals; but this scandal has been obviated in the *fashionable* novel, in which, amid a halo of ennui, aristocratic decorum shines forth.

"All this is productive of a meditated coldness and repulsive pride, which renders expansion and joviality impossible. Moral oppression and ennui permeate their whole life, and in the end render existence insupportable. These rich and powerful men become the victims of *spleen*.

"Those who find no relief in political struggles, seek in foreign countries change and diversion; the more robust share their time between the table, their horses, and their dogs; they drink to a frightful extent; they unearth the fox, and follow him on horseback, clearing every object although at the risk of their neck, or else they travel a hundred leagues to see a thorough-bred horse run, and to risk upon him what would make the fortune of ten plebeians.

"Such a life as this can be led only in the country. It must therefore be noticed that the English nobility pass nine months out of the year at their country seats, in the exercise of the gorgeous hospitality which is met with in all large oligarchies, and cultivating there the comforts of ease to a degree bordering on fanaticism.

"Beneath the shade of feudality, exists a class of farmers, manufacturers, merchants, capitalists, and speculators, which consoles itself for the humiliations it experiences by those which, in its turn, it imposes on the lower classes. This middle class, oppressed by that above, and menaced by that below it, presents a singular mixture of timidity and resolution. Its existence, ever precarious, makes it easily susceptible of alarm, ready to yield to the terms of the powerful, or to assume any character. Its enthusiasm and admiration are inexhaustible, when it foresees, in the conduct of its superiors, some gain to itself; but the resistance it offers is most powerfully adroit when public affairs tend to do it harm. Danger hardly ever takes it by surprise, as its signs are seen from afar and anticipated.

"One would almost expect to find Israelitish traits of character in people who make the Bible their book of books; who, while undergoing extortion, still retain the feeling of dignity, who are passionately fond of money and whatever conduces to its possession; who risk that they may gain, and compensate one chance of loss by three chances of profit; who respect the letter of the law more than its intention, and who employ commercial uprightness as a clever means of making a fortune.

"In the middle class, the British aristocracy finds a means of keeping under the proletarian class, true representatives of the old Celts. These unfortunate men are reproached, with drunkenness, to which they fly as a means of forgetting their misfortunes; with brutality, which exhibits itself in blows, injuries, prize fights, and cock-fighting; with coarse sensuality, which feeds upon meat and beer; with selfishness, which extends even to the glasses of drinkers; and lastly, with stronger criminal desires than are met with among other civilized nations.

"But in spite of these vices, the sad fruit of misery, wretchedness, and ignorance, they possess substantial virtues. The English workman has in his heart an innate feeling of generosity. He is gentle to the weak, and rude to the strong. Goodness charms him, and whatever is generous is sure to meet with his support. Although blinded by self-interest to the point of being altogether without a notion of justice, he can hardly be accused of avarice, since he gives cheerfully. His friendship is firm, although by no means demonstrative; he keeps his word, and despises an untruth. Reverses redouble instead of causing him to abate his efforts; he never despairs of what he undertakes, since he is ready to sacrifice all for success, even his life. He has none of the sordid vanities which stain the intermediate classes. For his country, which is to him less a mother than a step-mother, he entertains an inexhaustible affection. To her he devotes his whole existence; he is rewarded by his own admiration of her, and deludes himself so far as to call her 'Jolly Old England.'"

Transplanted into the New World, the Englishman has already assumed a type varying somewhat from that we have described – the *Yankees*, as the Indians call them, that is to say, the *silent men* (Ya-no-ki), have lost in North America the general character and physiognomy which they possessed in the mother-country. A new type, moral and physical, approaching more to that of the Southern Red Indians, has been formed among the inhabitants of North America, which type is exaggerated towards the West, where men are rougher and coarser than in the North.

Latin Family

The *Latin family* originated in Italy, whence it extended its conquests over a large portion of Europe, Asia, and Africa, thus forming the Roman empire. At the present time the Latin languages are spoken only in certain portions of this vast empire, namely, in Italy, Spain, France, and some other countries in the south-east of Europe.

The people who belong to the Latin family are, in general, of a middle stature, with black hair and eyes, and a complexion susceptible of turning brown under the sun's action; but they present many variations. They speak numerous dialects, which frequently become confounded one with another.

Among the people who form the Latin family are separately classed: the *French*, the *Spaniards*, the *Italians*, and the *Moldo-Walachians*.

French.– The Franks proceeded from the mixture of the Gauls with the ancient inhabitants of the land, that is, the people who in olden times were indifferently called *Aquitanians* or *Iberians*, and of whom a few are still to be found in the Basque inhabitants of the lower regions of the Pyrenees, recognized at once by their language, which is that of the old Iberians.

But who were these Gauls, who, by combination with the national blood of the Iberians, formed the Franks?

The Gauls were a branch of the *Celts* (or *Gaels*), an ancient race of men, who coming from Asia, at an early period overran and occupied a portion of Western Europe, more particularly that portion which now forms Belgium, France as far as the Garonne, and a part of Switzerland. Later on, the Celts or *Gaels* extended their conquests as far even as the British Isles. It was in the twelfth or tenth century before Christ that they invaded Gaul, and subdued the indigenous Iberian population.

Of their Asiatic origin the Celts preserved no more than a few dogmas of Eastern worship, the organization of a priestly sect, and a language, which, through its close connection with the sacred language of the Indian Brahmins, reveals the kinship which united these people with those of Asia.

The Celts were a nomadic people, and lived essentially by hunting and pasturage. The men were very tall: their height being, it has been asserted, from six to seven feet. Many tribes dyed their skin with a colour extracted from the leaf of the woad. Others tattooed themselves. Many adorned their arms or breasts with heavy chains of gold, or clothed themselves in tissues of bright colours, analogous to the Scotch tartan. Later on they gave themselves up to greater luxury. Above their tunic they wore the *saya*, a short cloak, striped with purple bands and embroidered with gold or silver. Among the poorer classes this *saya* was replaced by the skin of some animal, or by a cloak of coarse and dark-coloured wool. Others wore the *simar*, which is analogous to the modern blouse or the *caraco* of the Normandy peasants. The second article of dress worn by the Gaelic men, was a tight and narrow form of trouser, the *braya*. The women wore an ample puckered tunic with an apron. Some restricted their dress to a leathern bag.

Their weapons consisted of stone knives, axes furnished with sharp flint or shell points, clubs, and spears hardened in the fire. Celtic stone hatchets are common in the West of France.

The Celts were warlike and bold. They marched against the enemy to the sound of the *karnux*, a sort of trumpet, the top of which represented a wild beast crowned with flowers. As soon as the signal was given, the front rank threw itself stark naked and impetuously into the struggle.

Leading a wandering form of life, the Celts constructed no fixed habitations. They moved from one pasturage to another in covered waggons, erecting simple cabins, which they abandoned after a few days. They sometimes took shelter in caves, sleeping upon a little straw, or the skins of animals spread upon the earth. More frequently, however, they ate and slept under the open sky. Fond of tales and recitations, they appear to have been inquisitive and garrulous. Their habits were peaceful.

A branch of the Celtic family, the *Cymris*, who, like their predecessors, originally came from Asia, overran the fertile plains which extend from the moorlands at Bordeaux to the mouth of the

Rhine, their course being arrested toward the west only by the ocean, toward the east by the Vosges, and toward the south-east by the mountains of Auvergne and the last ridges of the Pyrenees and the Cevennes. The *Cymris*, or Belgians, brought with them the simplicity of the north, and having built towns, called upon the Gaels to join them.

These two groups, distinct in themselves although of the same race, lived apart in some countries, while in others they held supremacy. The Irish and the Highlanders of Scotland were *Gaels*. The *Gaelic* element also predominated in Eastern France. The inhabitants of Wales, Belgium, and Brittany belonged to the Cymrian branch; but the Romans confounded these two races under the general name of *Britons* in Great Britain, and *Gauls* in Gaul.

We will briefly review the physical types, manners, and customs of the Gauls.

At the time when Julius Cæsar invaded and conquered the Gauls, they were distinguished as the northern, north-eastern, western, and southern Gauls. The first were remarkable for the abundance and length of their hair; hence their name of *long-haired Gauls*. Those of the south and south-east were known as the *braya-wearing Gauls*.

The Gauls used artificial means of giving to their hair a bright red colour. Some allowed it to fall around their shoulders; others tied it in a tuft above the head. Some wore only thick mustachios, others retained the whole beard.

When arming for battle, the Gauls donned the *saya*. They used arrows, slings, one-edged swords in iron or copper, and a sort of halberd, which inflicted terrible wounds. A metal casque, ornamented with the horns of the elk, buffalo, or stag, covered the head of the common soldier, that of the rich warrior being adorned with flowing plumes, while figures of birds or wild beasts were wrought upon the crest. The buckler was covered with hideous figures. Beneath a breast-plate of wrought-iron the warrior wore a coat of mail, the produce of Gallic industry. He further adorned himself with necklaces; and the scarves of the chiefs glittered with gold, silver, or coral. The standard consisted of a wild boar, formed of metal or bronze, and fixed at the end of a staff.

The Gauls dwelt in spacious circular habitations, built of rough stones, cemented together with clay, or composed of stakes and hurdles, filled up with earth within and without. The roof, which was ample and solid, was composed of strong planks cut into the form of tiles, and of stubble or chopped straw kneaded with clay.

The wealthy Gaul, besides his town residence, possessed a country house. His wooden tables were very low, and in them excavations were made which answered the purpose of plates and dishes. The guests sat upon trusses of hay or straw, upon hassocks formed of rushes, or forms with wooden backs. They slept in a kind of press, formed of planks, similar to those which are met with in some cottages of Brittany and Savoy. They had earthen vessels, of delicate grey or black pottery, more or less ornamented, and brazen vases. They used horns as drinking-vessels.

The Gauls ate little bread, but a great deal of roast or boiled meat. As a rule, they tore with the teeth pieces which they held in their hands. The poor drank beer, or other less costly beverages; the rich, aromatic wines.

The beauty of the Gallic women was proverbial. The elegance of their figure, the purity of their features, and the whiteness of their skins, were universally admired. To captivate these fierce men they made abundant use of coquetry. In order to heighten the freshness of their complexions, they bathed themselves with the foam of beer, or chalk dissolved in vinegar. They dyed their eyebrows with soot, or a liquid extracted from a fish called *orphi*. Their cheeks they coloured with vermilion, and dressed their hair with lime in order to make it blond, and covering it with network, let it fall behind, or else turned it up crestwise. They wore as many as four tunics, one above the other, veiled their head with part of their cloak, and wore a mitre or Phrygian head-dress.

Any ordinary person who died was interred in a manner suitable to their sex and condition, with arrow-heads, hatchets, flint knives, necklaces, rings, bracelets, articles of pottery, &c. The grave was marked by an unhewn stone, which was surrounded with herbs, moss, or flowers. These tombstones

were raised up in the plains, by the way-side, and amid the deep shade of the forests. They were guarded by a statue of Tentates, one of whose cheeks was painted white, the other black.

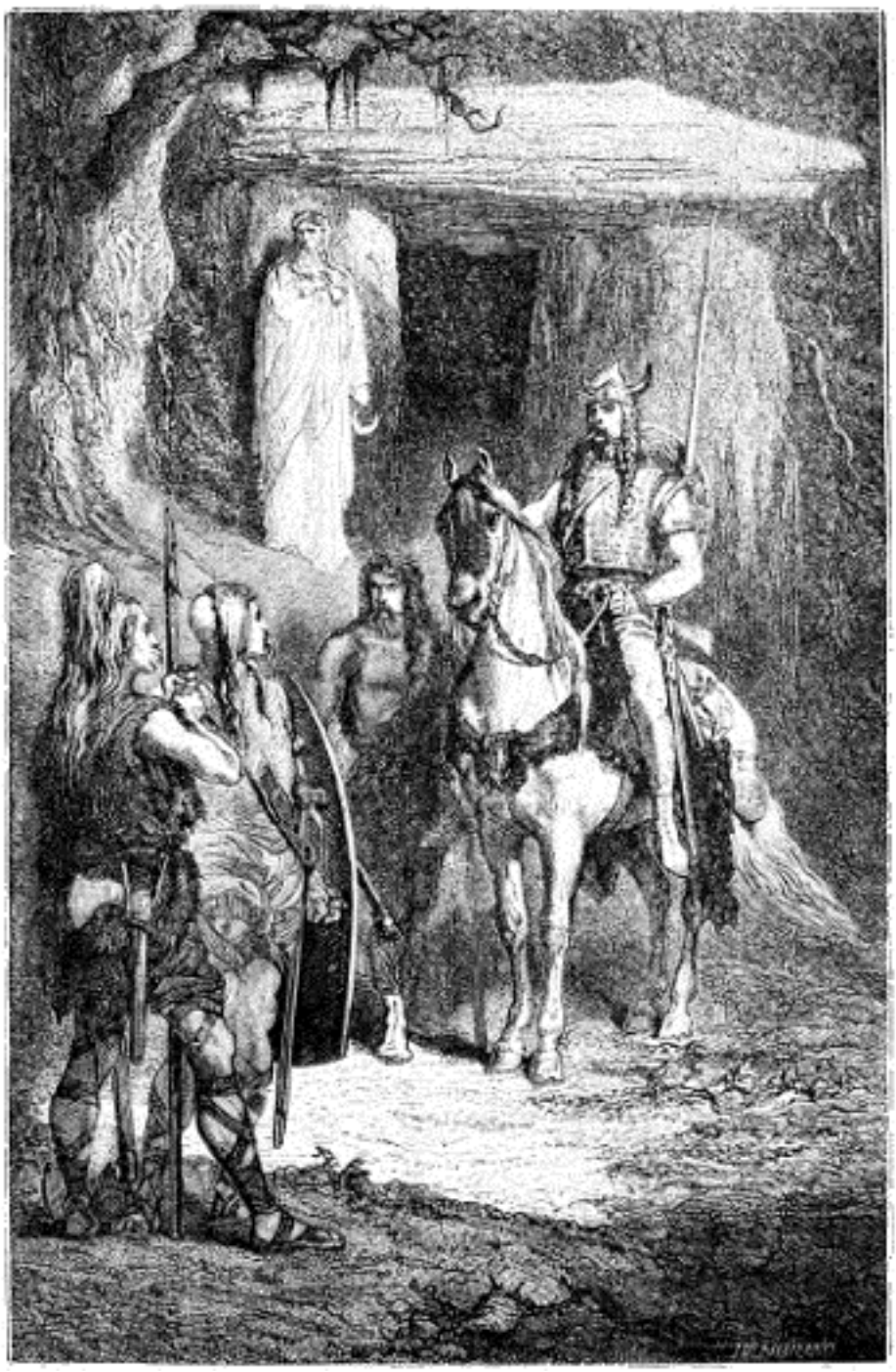
When a chief died, his body was burnt. In order to do this, the body was placed upon a pile of resinous wood, with his weapons of war and of the chase, his charger and dogs, and sometimes even, his slaves. While the flames devoured the body, the bystanders uttered loud cries, and the warriors clashed their shields. The half-calcined bones were enclosed in an urn of coarse earth, rudely ornamented with a few engravings or figures in bas relief. This urn was then deposited beneath a tumulus covered with turf. In southern Gaul it was placed beneath a funeral column.

In order to render complete the idea which we should wish to convey of the outward appearance of the Gauls, we must say a few words about the Druids.

The Druids were the priests of the Gauls, a clergy powerful by reason of their political duties and judicial functions. The Druids led a solitary life in the depth of oak forests and in secluded caves. They wore a distinctive dress, their robes reaching down to the ground. During religious ceremonies they covered their shoulders with a species of white surplice, and upon their pontifical dress was displayed a crescent which had reference to the last phase of the moon. Their feet were furnished with pentagonal wooden sandals; they allowed their hair to grow long, and shaved off their beards. In their hand they carried a sort of white wand, and suspended from their neck an amulet of oval shape set in gold.

We said the Franks proceeded from the mixture of the Gauls with the Iberian natives of the country, joined later on to the Romans, the Greeks, and more recently still to the Alanians, the Goths, the Burgundians, and the Suevians. Having spoken of the Gauls, we shall now proceed to describe the Franks.

The Frank was tall in height, with a very white skin, blue sparkling eyes, and a powerful voice. His face was shaven, save upon the upper lip, which earned a heavy mustachio. His hair, of a beautiful blond colour, was cut behind, and long in front. His dress was so short as not to cover his knees, and fitted tightly, showing plainly the form of the body. He wore a shoulder-belt, ornamented with nails, and plates of silver or inlaid metal. From his girdle hung an iron knife, an axe with short handle and heavy keen iron head (battle-axe), a very sharp ponderous sword, and a pike of medium length, the stout point of which was armed with several barbs or sharp teeth, turned back as in a fish-hook. Before going to battle, the Frank dyed his hair red. The hair itself was frequently held together by a golden net, or a copper circlet; at other times he dressed himself with the spoils of wild beasts.



16. – DRUIDS, GAULS, AND FRANKS.

We are able to extract from historical recitals an exact idea of the Frankish woman. She was powerful, and wore a long robe of dark colour, or bordered with purple. Her arms were left uncovered, and her head was wreathed with flowering broom. Her looks, sometimes fierce, bespoke masculine vigour and a character which did not shrink from sanguinary conflict.

The Celtic and Iberian languages gradually disappeared among the Franks, being replaced by Latin dialects.

The Gauls and Franks, who were subdued by the Romans, received into their blood the Latin element, which rapidly increased. Restrained for a while by the invasions of tribes from the north and east, by Asiatic hordes of Mongolian race, among which we may name the Huns; the Latin element again assumed the ascendant at the commencement of the sixteenth century; men and manners,

language and art, bore witness more and more to Latin influence: the fair hair and white skin of the Frank alternating with the black locks and brown skin of the Latin people. Thus it is that the French lost the athletic frame and vigorous limbs of the Gaul, gaining in their stead the suppleness and agility of southern nations. Thus also the French language became gradually formed, modified from Latin dialects.

The existence of a single written language renders it difficult to mark the characteristic distinctions among the French of the present day. We may however, distinguish the *French properly so called*, who inhabit the lower district of the Loire, and whose dialects are most akin to the written language; the *Walloons*, in the north, whose pronunciation somewhat approaches that of Teutonic nations; and the *Romanians*, in the south, where the dialects become confused with those of the Spaniards and Italians. The French of the interior are those who most resemble the Celts; those of the south possess the vivacity of the ancient Iberians or Basques; and those of the north have suffered still more from Teutonic influence, the effect of which is more especially appreciable in Normandy.

Owing to the diversity of his origin, and the different races of men which have been moulded into his type, not omitting also the effect attributed to the great geological variety of the soil of France, where samples of all parts of the earth are to be found, the Frenchman, considered organically, possesses no peculiar physiognomy, which nevertheless does not prevent the complete identification of his French nationality.

From a physical point of view, and setting aside certain extremes, it may be said that the Frenchman is characterised, not so much by special features, as by the mobility and expression of these features. He is neither large nor small, yet his body is in all respects well proportioned; and although he may not be capable of developing great muscular action, he is fully qualified to contend successfully against fatigue and long journeys. Agile and nervous, as prompt in attack as in parrying a blow, full of expedient, supple, and cheerful, skilful both physically and morally, this is the character we shall easily recognise in our typical soldier of the next page.

Considered intellectually, the Frenchman is distinguished by a readiness and activity of conception which is truly unsurpassed. His comprehension is quick and sound. A halo of feeling surrounds this intellectual activity. Add to this a very fair amount of reason, solid judgment, and a veritable passion for order and method, and you have the French character.

To this combination of various qualities must be referred the respect which the French nation entertain for science and art, the admirable order which is found in their museums, and the excellent preservation of their historical monuments. This also goes to explain their excellent organization for public instruction, both in art and science, the forbearing and kindly tone of their philosophy, which above all things seeks the practical rules which govern human action, their excellent judicial system and admirable civil code, which has been copied more or less by all the nations of the New or Old Worlds.

Although the Frenchman respects science, loves the arts, and takes an interest in the productions of thought, it must be admitted that he is loth to take any personal part in them. He is glad to make use of the practical applications of science, and gratefully acknowledges the service they render him; but he shuns the idea of studying the sciences as such, and the very name of *savant* conveys to his mind a tiresome person. The sciences, which at the end of the last century brought so much honour to France, now languish. Scientific careers are avoided, and in the country of Lavoisier, Laplace, and Cuvier, science is visibly on the decline.

To make science palatable to French readers, the edge of the cup must be coated with honey, and the preceptor must clearly comprehend what dose of the sweetened beverage he may administer, so as not to overtax the powers or present humour of his patient.

We may say the same of the liberal arts. The Frenchman takes delight in artistic works, in fine monuments and buildings, costly statuary, magnificent pictures, engravings, and all the productions of high art; but he does nothing whatever to encourage them. France is at the present day at the head

of the fine arts, and her school of painting is without a rival; and yet her artists, whether they be painters or sculptors, must seek elsewhere an outlet for their talents.

In France, the people are content with rendering a formal homage to the merit of their works of art, and leave to the government the task of encouraging and propagating them.

This encouragement consists in an annual exhibition of their paintings and sculptures, entry to this exhibition being obtained only by payment. When it is over, the various works are returned to their authors, and medals of different value assist the public to appreciate the excellence of their productions.

In France, then, the people are, properly speaking, neither studious nor artistic: they merely profess great esteem for the arts and sciences, and render them homage without the least wish to know more of them or an attempt to further their cultivation.

A very excellent quality of the French nation is its sociability. Whilst the English and Germans shut themselves up in their houses with misanthropical concern, the Frenchman prefers to share his dwelling, to inhabit a sort of hive, in which the same roof shelters a large number of individuals of all ages and conditions. He can thus perform and exchange many services, and, while living his own form of existence, enjoy that of others. See how, in French villages, the houses are grouped together or placed back to back, or, in the large towns, those houses where fifty lodgers hardly separated from one another by a scanty partition, have one common domestic, the porter, and you will at one recognize the instinct of sociability, and external affability, which is peculiar to the French nation. The readiness which each manifests to render the little services of life, to aid a wounded person, or assist in extricating his neighbour from embarrassment, are all signs of the same praiseworthy spirit of sociability.

17. – FRENCHMAN.

The delicacy of feeling and thought, the extraordinary taste for order and method, and the love of art, which characterize the French nation, are all to be encountered in their various industrial products. A feeling for art is essentially characteristic of French industry, and gives it that well-known good taste, distinction, and elegance, which are so justly appreciated.

Although he is neither student nor artist, the Frenchman knows therefore perfectly how to call science and art to his aid, demand their co-operation and inspiration, and transfer them with advantage into practice. Thanks to his instinct for order and method, he succeeds in drawing material profit from studious or sentimental subjects.

Having considered the bright side of the French nation, we will now see where they are deficient.

It is a recognized fact, that, among the French, one-third of the men and more than half the women can neither read nor write: this is equivalent to saying, that of the thirty-eight millions of individuals composing the population of France, fifteen millions can neither read nor write.

The French peasant does not read, and for a very good reason. On Sunday he has read to him extracts from the Almanack of Pierre Larrivay, of Matthieu Laensberg, or some other prophet of the same cloth, who foretells what is about to happen on each day of the year; and this is as much as he wants. La Bruyère drew of the French peasant in the time of Louis XIV. a forcible and sinister picture, which in many cases is true even at the present day: in the course of two centuries, the subject has altered but little.[5]

The French artisan reads very little. Works of popular science, which for some years past have happily been edited in France, are not read, as is imagined, by the working classes: those who seek works of this class are persons who have already received a certain amount of instruction, which they desire to increase by extending it to other branches of knowledge; these, for the greater part, include school-children, and persons, belonging to the different liberal professions, or engaged in commerce.

The bourgeois, who has some spare time, devotes a portion of it to reading, but he does not read books. In France, books are objects of luxury, used only by persons of refinement. The crowd, when they see a man go by with a book under his arm, regard him with respectful curiosity. Enter the houses, even those of the most wealthy, and you will meet with everything which is necessary for the comforts of life, every article of furniture which may be called for, but you will seldom or never find a library. Whilst in Germany, England, and Russia, it is thought indispensable, in France a library is almost unknown.

The French bourgeois reads only the papers. Unfortunately, French journals have always been devoted to politics. Literature and art, science and philosophy, nay, even commercial and current affairs, that is, all which go to make up the life and interests of a nation, are excluded with most jealous care from the greater part of the French journals, to make way for political subjects. Thus it is that politics, the most superfluous and barren of subjects, have become among the French the great and only object of consideration.

The press which indulges in *light* literature is much worse. Its articles are founded on old compilations. The bons-mots of the Marquis of Bièvre are borrowed from *Bièvriana*, and laid at the door of M. de Tillancourt; then Mlle. X. des Variétés is made the heroine of an anecdote borrowed from the *Encyclopediana*, and the trick is complete. The paper is sold at a sou, and is not worth a liard.

The papers are the chief means by which the French bourgeois stuff their heads with emptiness.

The weakness of instruction in France becomes still more apparent by comparison with that of other nations. Traverse all Switzerland, and in every house you will find a small library. In Prussia it is a most rare matter to find a person who cannot read; in that country instruction is obligatory. In Austria every one can read. In Norway and Denmark, the lowest of the peasantry can read and write their language with accuracy; while in the extreme north, in Iceland, that country given up to the rigours of eternal cold, which is, as it were, a dead spot in nature, prints are numerous. We need not say that the English and Americans are far in advance of the French as regards instruction. Nay, more, all the Japanese can read and write, as also all the inhabitants of China proper.

Let us hope that this sad condition of things will change, when, in France, gratuitous and obligatory instruction has become the law.

Uninstructed and unambitious of learning, timid artisan and plodding husbandman though he be, the Frenchman has yet one ruling virtue. He is a soldier; he possesses all the qualities necessary for

[5] "We meet with certain wild animals, male and female, scattered over the country, black, livid, and dried up by the sun, attached to the soil which they turn and rummage about with an insuperable obstinacy; they seem to utter articulate sounds, and when they get upon their legs, show a human face. And in fact, these, it seems, are men."

war – bravery, intelligence, quickness of conception, the sentiment of discipline, and even patience when it is called for. If in 1870 a combination of deplorable fatalities forced the French to yield to the dictates of a people, who even yet wonder at their victory, the reputation of the French soldier for bravery and intelligence has in no way suffered by this unforeseen check. The day for revenge upon the barbarians of the north will come sooner or later.

Another peculiarity of the French nation is their spirit of criticism and satire. If, in the days of Beaumarchais, everything in France closed with a song, nothing at the present day is complete without a joke.

There is nothing which the French spirit of satire has not turned to ridicule. In the art of the pencil it has created *la charge*, namely, the caricature of what is beautiful, and the hideous exaggeration of every physical imperfection; on the stage it has introduced *la cascade*, a public parody bringing before the audience in an absurd manner, history, literature, and men of distinction; in the dance, it has given birth to the obscene and nameless thing which is composed of the contortions of fools, and which with strangers passes as a national dance.

The French woman is perfectly gifted in what concerns intelligence; she possesses a ready conception, a lively imagination, and a cheerful disposition. Unfortunately, the burthen of ignorance presses sorely upon her. It is a rare thing for a woman of the people to read, as only those of the higher classes have leisure, during their girlhood, to cultivate their minds. And yet even they must not give themselves up too much to study, nor aspire to honour or distinction. The epithet *bas bleu* (blue stocking) would soon bring them back to the common crowd – an ignorant and frivolous feminine mass. Molière's lines in *Les Femmes Savantes*, which for two centuries have operated so sadly in disseminating ignorance throughout one half of French society, would be with one voice applied to them.

With this ill-advised tirade, persons who think themselves perfectly right, stifle the early inclinations of young girls and women, which would induce them to open their minds to notions of literature, science, and art.

A question was once put forward whether we should permit our young women to share the education which the University affords to young men. We are speaking of the courses which were to have been held by the college of professors, according to the plans proposed by M. Duruy. But this attempt at the intellectual emancipation of young girls was very soon suppressed. Being barely tolerated at Paris, these courses were soon interdicted in the departmental towns, and woman soon returned to the knee of the church, or, in other words, was brought back to ignorance and superstition.

This want of instruction in the French woman is the more to be regretted, since, to an excellent intellectual disposition, she adds the irresistible gifts of grace and physical charms. There is in her face a seduction which cannot be equalled, although we can assign her physiognomy to no determinate type. Her features, frequently irregular, seem to be borrowed from different races; they do not possess that unity which springs from calm and majesty, but are in the highest degree expressive, and marvellously contrived for conveying every shade of feeling. In them we see a smile, though it be shaded by tears; a caress, though they threaten us; and an appeal when yet they command. Amid the irregularity of this physiognomy the soul displays its workings.

As a rule, the French woman is short of stature, but in every proportion of her form combines grace and delicacy. Her extremities and joints are fine and elegant, of perfect model and distinct form, without a suspicion of coarseness. With her, moreover, art is brought wonderfully to assist nature.

There is no place in the world where the secret of dress is so well understood as in France, or where means are so admirably applied to the rectification of natural defects of form or colour. Add to this a continual desire to charm and please, an anxious care to attract and attach the hearts of others through simplicity or coquetry, good will or malice, the wish to radiate everywhere pleasure and life, the noble craving to awake grand or touching thoughts, and you will understand the universal and

charming rule which woman has always held in France, and a great portion of the influence which she perforce retains over men and things.

All these qualities, which distinguish the women of the higher classes in France, are met with also among those of the working classes. Their industrious hands excel in needlework. They make their own clothing, and that of their children; look to the household linen, make their own bonnets, and most effectually cause elegance and taste to thrive in the heart of poverty. The correctness of their judgment, their tact and delicacy, and their rare penetration, are of valuable assistance in commercial matters, where their just appreciation affords most useful aid to their husbands and children. In retail trade especially, do these qualities shine forth – order, sagacity, and patience. Their politeness and presence of mind charm the purchaser, who always finds what he wants, and is always in good humour with himself and the articles he obtains.

The French women excel in household duties and in bringing up their children. These graceful and sweet young girls become mothers whose patience is inexhaustible, and make of their home the most perfect resting-place, and the best refuge from the sufferings and hardships of life.

Hispanians.– Under this name we include the Spaniards and Portuguese.

The Hispanians result from the mixture of the Latins, with the Celts, whom they succeeded in Spain, and with the Teutons, who drove out the Romans.

Washed on three sides by the sea, divided from France on the north by the Pyrenees, and from Africa on the south by a narrow stretch of sea, Spain is crossed by ranges of mountains, which, by their various intersections, form valleys permitting only of difficult communication with each other. The mountains of Spain are one of the principal causes of the richness of this country. They contain a variety of precious metals, and the streamlets which flow from their summits fertilize the valleys and develop into large rivers.

18. – CATTLE-DEALER OF CORDOVA.

The climate of Spain indicates the vicinity of Africa. The air during winter, is cold, dry, and sharp: during the summer it is scorching. The leaves of the trees are stiff and shining, the branches knotty and contorted, the bark dry and rugged. The fruits mingle with their perfume a sharp and acid flavour: the animals are lean and wild.

Nature therefore in Spain is somewhat violent and rude, and this characteristic is peculiar to the people of the country.

The Spaniard, like the African, is in general of moderate height. His skin is brown, and his limbs are muscular, compact, and supple. In a moral sense, passion with him obtains the mastery; indeed it is quite impossible for him to master or dissemble his feelings. He is not afraid to allow their workings to become evident, but, in their display, if they meet with curiosity or admiration, he passes all bounds and becomes a perfect spectacle. A Spaniard always allows his feelings to be plainly perceptible.

This habitual weakness for scenic display which in a people possessing evil instincts would be excessively inconvenient, produces in the Spaniard the best results, since at heart he is full of generosity and nobleness. It endows him with pride, from which spring exalted feelings and good actions; emulation, which prompts him to outdo himself; a moral tone, generosity, dignity, and discretion. Nowhere are better understood than in Spain the regard due to age or sex, and the respect called for by rank or position.

The love of distinction, place, and grade is an inevitable consequence of this state of feeling.

The pride of the Spaniard renders him very tenacious as regards his honour. He brooks not insult, and seeks to requite it with bloodshed. His hand flies to the sword which is to avenge his honour, or the knife which is to settle his disputes (fig. 19).

In Spain arms are carried by all, and their habitual contact – too much neglected in other countries – imparts to each the desire for glory or the hope of playing a leading part in the world.

Such being his disposition, the Spaniard cannot fail to make an excellent soldier. Besides having taste and aptitude for the use of arms, he is vigorous, agile, and patient; and therefore worthy to be named honorably in comparison with the French soldier. It is, however, difficult to preserve discipline among these fiery and independent men. They are not always easy to command in time of regular warfare, and when times become troublesome, they become rapidly converted into guerillas, a term which is almost synonymous with brigand.

19. – NATIVES OF TOLEDO.

The use of arms being familiar to every Spaniard, there is a great temptation to use them, and passion frequently creates an opportunity. Therefore it is that Spain is essentially a land of civil war.

20. – SPANISH PEASANT.

On the most simple question arising, the peasant seizes his gun and rushes to an ambuscade, or joins a band of insurgents.

21. – A MADRID WINE-SHOP.

Political insurrections are an amusement to this impressionable and hasty people. In the twinkling of an eye bands of armed men overrun the country. The great want of discipline among the soldiers and non-commissioned officers, conduces to desertion to these irregular bodies, and the result is that unhappy Spain is continually in a state of local insurrection, the suppression of which invariably leads to bloodshed without producing any permanent settlement.

The passion which a Spaniard evinces in all he does, is not wanting in his religion. His piety is exalted, and the violence to which this piety frequently leads him, has had mournful results. It is this religious fury which accounts for the cruelty of the Spaniards to the Saracens and Jews; and which, later on, lit the faggots of the Inquisition, and produced the most savage intolerance. Spain has burnt, in the name of a God of peace and love, thousands of innocent creatures; and for the honour and good of the Catholic faith, has proscribed, strangled, and tortured.

This passionate exaggeration of Catholicism has proved the ruin of Spain in modern times. It is marvellous to see how this nation, so powerful in the sixteenth century, and which, under Charles V., dictated laws to all Europe, has fallen; until at the present day, it ranks among the states of the lowest class in this part of the world. But it will be seen that the multiplication of convents, both for men and women, has had the effect of rapidly depopulating the country; that the proscription of the Moors, the Jews, and lastly, of the Protestants, has proved destructive of productive industry; that the courts of the Inquisition, and the auto-da-fé, have led to a feeling of sadness and mistrust among the people; that the abuse of religion and its symbols, has produced a bigotry which can be likened only to idolatry; and that the fear of offending an intolerant and self-asserting religion, has arrested all moral progress, and effectually set aside all development of science, which of necessity presupposes free investigation.

This is how progress, activity, and thought, have met with their end, and how material prosperity has become extinguished in that portion of Europe, most marvellously endowed with natural gifts. Thus it is that commerce has become a bye-word in a land, whose geographical position is unrivalled, and which possessed in the New World the most flourishing and powerful colonies; and that literature and science, the two great words which indicate liberty and progress, have fallen away in the home of Michael Cervantes.

How is Spain to recover her former splendour? What remedies must be applied to these crying evils? We reply, religious toleration, and political liberty.

The type of the Spanish woman is so well known, that we need hardly recall it. She is generally brunette, although the blond type occurs much more frequently than is usually supposed. The Spanish woman is almost always small of stature. Who has not observed her large eyes, veiled by thick lashes, her delicate nose, and well-formed nostrils. Her form is always undulating and graceful; her limbs are round and beautifully moulded, and her extremities of incomparable delicacy. She is a charming mixture of vigour, languor, and grace.

Love is the great object of the Spanish woman. She loves with passion but with constancy, and the jealousy she feels is but the legitimate compensation for the attachment she bestows.

The Spanish woman, faithful as a wife, is an excellent mother. Few women can equal her as a nurse, or in the attention and patience which are called for by the care of children. The mother lavishes upon her young family her whole life, and if she fails to instruct them, it is, alas! that she lacks the power to do so; for she is no better educated than the French woman, and, as regards ignorance, is a meet companion for her in every respect.

We have said that, in France, women exercise a very manifest influence upon the course of events. The Spanish woman is not, however, in possession of this useful influence. She commands the attention of those around her only during the short period of her beauty. When, arrived at maturity, her judgment formed by experience, and her views enlarged by observation or practice, she might soothe the passion of her friends, assist them with her counsel, or unite them around her hearth, the Spanish woman retires into obscurity, and the knowledge she has gained is lost to society.

Having thus given a general view of Spanish manners, we will say something with respect to the most characteristic physiognomies of this country.

22. – SPANISH LADY AND DUENNA.

The Moorish type is met with in a marked degree in the province of Valencia. The peasants have swarthy complexions. Their head-dress consists of a handkerchief in bright colours, rolled around the head and rising to a point: strongly reminding the observer of the turban worn by Eastern nations. They sometimes wear, in addition to this, a hat formed of felt and black velvet, with the edges turned up. On fête-days they don a waistcoat of green or blue velvet, with numerous buttons formed of silver or plated copper. In lieu of trowsers, they wear full drawers of white cloth, which reach as far as the knees, and are kept up by a broad belt of silk or brightly striped wool. The hose consist of gaiters, kept in place by means of a broad blue riband wound round the leg. A long piece of woollen material, striped with bright colours, is thrown over the shoulders or wound round the body: this is the cloak.

23. – THE FANDANGO.

The peasants are to be seen to best advantage in the market-place, whither they bring their oranges, grapes, and dates.

The women of Valencia are sometimes of remarkable beauty. Their black hair is rolled into bunches above the temples, and carried to the back of the head, where it forms an enormous chignon, through which passes a long needle of silver-gilt.

In some of the preceding cuts we have given the costumes of the inhabitants of Valencia, Xeres, Cordova, Toledo, and Madrid, as also types of Spanish physiognomy.

In Spain, dancing is a national feature. The dance scarcely varies in different provinces, but generally reflects the character of the people, who accompany it with songs and national melodies. They can hardly have enough of singing and dancing the Fandango (fig. 23), and the Bolero (fig. 24).

Portugal abuts on Spain, and its people merit some portion of our consideration.

The Portuguese women are frequently pretty, and sometimes actually beautiful. They have abundant hair, their eyes are earnest, soft, and penetrating, and their teeth excellent. Their feet are rather large, but their hands are very delicate. Their forms are well set, and strongly, though somewhat sturdily built; their joints are small, their complexion sallow, their movements are confident. Their well shaped heads are well placed, and the modest ease with which they wear the short jupon and broad felt hat, imparts to these articles of dress a certain elegance.

The inhabitants of Ponte de Lima are of small stature, and possess fine vigorous forms. The country people are worthy of special notice, they make brave and steady soldiers, who are easily amenable to discipline, and robust and intelligent workmen.

24. – THE BOLERO.

There is nothing very noteworthy about the dress of the peasantry, except as regards that of the women. The petticoat is plaited, short, and sometimes rolled up, so as to expose to view their legs, which are usually bare. The bodice, which is furnished with two or three silver buttons, displays the form. Being separated from the petticoat, it permits the chemise to puff out around the body, while the sleeves of that garment are wide and usually worn turned up. The head-dress consists of a large black felt hat, frequently adorned with bows of ribbon, and almost always furnished with a white kerchief, the folds of which fall down over the neck and shoulders. Long earrings, and even necklaces and chains of gold, complete the picturesque costume in which yellow, red, and bright green, predominate.

25. – FISH-VENDORS AT OPORTO.

The streets of Oporto are much enlivened by the appearance of the peasants in their various brilliant dresses, who there vend oranges, vegetables, cheese, or flowers.

Fig. 25 represents the costume of fishmongers at Oporto.

Italians. No part of Europe can be compared with Italy, for softness of climate, clearness of the sky, fertility of the soil, and pureness of the atmosphere. The soil, which is very undulating, is watered by numerous streams, and permits largely of cultivation; while the mountains conceal precious metals, and beautiful marbles. No country is better protected by nature.

On the north arises a broad barrier of stupendous mountains, while the remaining sides are protected by the sea. Along the coast are vast ports, with good harbours; and lastly, this portion of Europe alone has the advantage of offering ready access to both Asia and Africa.

The fertility of the soil, the mild temperature, and the large variety of natural productions which furnish good food, all indicate that Italy should possess a fine, vigorous, and intelligent population. And, indeed, the Italians possess these qualities.

We shall first examine rather more closely, the origin of this people, and the differences they present in various parts of the peninsula.

The Latin family which gave its name to the human group with which we are now concerned, had Italy for its home. In Italy, therefore, we should expect to meet with it. But we should be deceived were we to expect to find the pure Latin type among the modern Italians. The barbarian invasions in the north, and the contact with Greeks and Africans in the south, have wrought much alteration in the primitive type of the inhabitants of Italy. Except in Rome, and the Roman Campagna, the true type of the primitive Latin population is hardly to be found. The Grecian type exists in the south, and upon the Eastern slope of the Apennines, while in the north, the great majority of faces are Gallic. In Tuscany and the neighbouring regions are found the descendants of the ancient Etruscans.

What most interests us is the primitive Latin population. This is met with, as we have said, in and around Rome, and in order to find it we must go there.

The features of the early Latin people can be imagined without difficulty, by reference to busts of the first Roman emperors. We may thence arrive at the following characteristic features, as probably those of the ancient Italian races. The head is large, the forehead of no great height, the vertex (summit of the cranium) flattened, the temporal region protruding, and the face proportionally short. The nose, which is divided from the forehead by a marked depression, is aquiline; the lower jaw is broad, and the chin prominent.

26. – ROMAN PEASANT GIRL.

The modern population of Rome, without absolutely reproducing these features, still retain their beautifully pure characteristic lines.

27. – ROMAN PEASANTS.

In fig. 27, which represents a group of peasant men and women of Rome, we easily recognize these celebrated types of countenance, so familiar to every artist. The distinguishing marks will be easily seen in the Roman peasants, who, quitting their native country, seek their livelihood in France as models.

28. – YOUNG GIRL OF THE TRANSTEVERA.

As one of these types taken from nature, we would call the reader's attention to fig. 28, which represents a young Roman girl from the quarter on the banks of the Tiber called Transtevera, and also to fig. 29, which is a faithful portrait of peasants from around Rome.

It would be a fruitless task, were we, in studying the modern Romans, to seek among them traces, more or less eradicated, of the old Roman blood.

In a population which has been so degraded, oppressed, and polluted as this, by ages of slavery and obscurity, we should find nought but disturbance and chaos. We can make no reference to family life in this land of convents and celibacy, nor speak of intellectual faculties in a country where we see a jealous tyranny narrowing the minds of the inhabitants, and an authority that is seated in the blackest darkness, moulding body and mind in ignorance of morality and education. We should need the greatest power of penetration to find, in the effeminate and degenerate population of Modern Rome, the genius of the ancient conquerors of the world.

There are, however, reasons for hoping, that Rome, being now released from Papal authority, and having, since the year 1871, become the Capital of Italy and the residence of King Victor-Emmanuel, will gradually cease to feel the preponderance of the sacerdotal element.

Young Romans playing the favorite Italian game, *la mora*, with its usual accompaniment of gesticulations and shouts, is a very common street scene. The two persons playing this game raise their closed fists in the air, and then, in letting them fall, open as many fingers as they may think proper. At the same time they call out some number. The winner is he, who, by chance, calls out the number represented by the sum of all the fingers exhibited by the two players. If, for example, I call out *five*, and at the same time open two fingers, whilst my adversary displays three, which added to mine make *five*, the number called by me, I am winner. The arms of the two players are raised and lowered at the same time, and the numbers are called simultaneously, with great rapidity and regularity, producing a very singular result and one incomprehensible to a stranger.

La mora is played all over Italy.

But it is not alone in the city of Rome that the characteristic features of the ancient Latin race are to be found; the traveller passing through the suburbs of the capital of the Christian World, Frascati or Tivoli, will still encounter vestiges of the old Latins hidden beneath the sad garments of misery. (Fig. 29.)

29. – STREET AT TIVOLI.

It may be said that Rome at the present day is a vast convent. In it the ecclesiastical population holds an important position and plays an important part. This, it is, which imparts to the Eternal City its austerity, not to say, its public sadness and moral languor. We shall therefore close our series of picturesque views of the inhabitants of Modern Rome, by glancing at the costumes of the principal dignitaries of the ecclesiastical order, their representation in fig. 30 being followed by the reproduction of a well-known picture, representing the *Exaltation of Pio IX*. (fig. 31).

30. – A CARDINAL ENTERING THE VATICAN.

The Latin type, which physically if not morally is met with in a state of purity at Rome, and in the Roman Campagna, has, on the other hand, undergone great modification in the provinces of the North, as well as in those of Southern Italy. Let us first consider the Northern provinces.

Northern Italy, endowed to perfection with natural advantages, washed by two seas, watered by the tributaries of a large river, possessing land of extraordinary fertility, nourishes a race in which the Latin blood has mingled with that of the German and Gaul. In Tuscany and the neighbourhood are, as we have said, the descendants of the old Etruscans, and further north are the offspring of Germanic and Gallic races.

The designs which adorn the Etruscan sarcophagi, originally brought, it is said, from Northern Greece, have preserved the physical form and appearance of these people. They are bulky, and of heavy make.

The men wear no beard, and are clothed with a tunic which in some cases is thrown over the back of the head. Some hold in the left hand a small goblet, and in the right, a bowl. They repose in an easy posture, resting the body on the left side, as do also the women. The women wear a tunic, sometimes fastened below the breast by a broad girdle, which is furnished with a circular clasp, and a peplum which in many cases covers the back of the head. They hold in one hand an apple, or some fruit of the same appearance, and in the other a fan. This is the portrait of the Etruscan which has been handed down to us.

Tuscany, of all Italy, is that portion which most strongly represents the mildness, the order, and the industrious activity of modern Italy. The natural richness of the soil is there enhanced by a capable system of cultivation. The arts peacefully flourish in this land of great painters, sculptors, and architects. The habits of the people, both of the upper and lower classes, are gentle and peaceful. There is here a state of general prosperity added to a fair amount of education. The poor man here, does not, as in other countries, foster a complaining and hostile feeling against the rich; all entertain a consciousness of their own dignity; all are affable and polite. The general good feeling is manifested in word and deed, and the religious tone is moderate and tolerant. Women are loved and respected, and this respect corresponds in religion with the worship of the Virgin.

31. – EXALTATION OF POPE PIUS IX.

At Florence and in Tuscany we meet that Italian urbanity, which, by the French, who are unable to understand it, is improperly termed obsequiousness. This attribute of the Italian is very far from

servile; it comes from the heart. A universal kindly feeling welcomes the stranger, who experiences much pleasure among this conciliatory and friendly people, and with difficulty tears himself away from this happy country, where all seem bathed in an atmosphere of art, sentiment, and goodness.

Southern Italy will show us a very different picture from that we have just described. The proximity to Africa has here much altered the physical type of the inhabitants, while the yoke of a long despotism has much lowered the social condition, through the misery and ignorance it has produced. The mixture of African blood has changed the organic type of the Southern Italian to such an extent, as to render him entirely distinct from his northern compatriots; the exciting influence, which the mate has over the senses, imparting to his whole conduct a peculiar exuberance. Hence there is much frivolity and little consistency in his character.

In the town and neighbourhood of Naples we meet a combination of the features we have just considered. Let us betake ourselves for a moment thither, and take a rapid view of the strange population, which from early dawn is to be met in the streets, singing, begging, or going about their day's work.

Fig. 32 shows us a shop of dealers in macaroni in the market-place (*mercatello*), and fig. 33 the indispensable water-carrier.

The most favourable time for examining the great variety of types which unite in the population of Southern Italy, is on the occasion of the public festivals which are so numerous at Naples. This curious mixture may be investigated in the crowds of people who frequent the festival of Piedigrotta, where are to be found examples of every Greek and Latin race.

32. – A MACARONI SHOP AT NAPLES.

Here are to be seen the Procidan women (isle of Procida, near Naples), who still retain the ancient simar, the kerchief which falls loosely around the head, and the classic profiles with straight noses (fig. 34). In Southern Italy, these daughters of ancient Greece still wear the golden diadem and silver girdle of Homer's matrons. The Capuan woman throws around her head a veil similar to that of the sibyls and vestals. The Abruzzan women wear their hair in knots in the manner shown in Greek statues. The men of these parts, moreover, clothe themselves in sheepskins during the winter, and

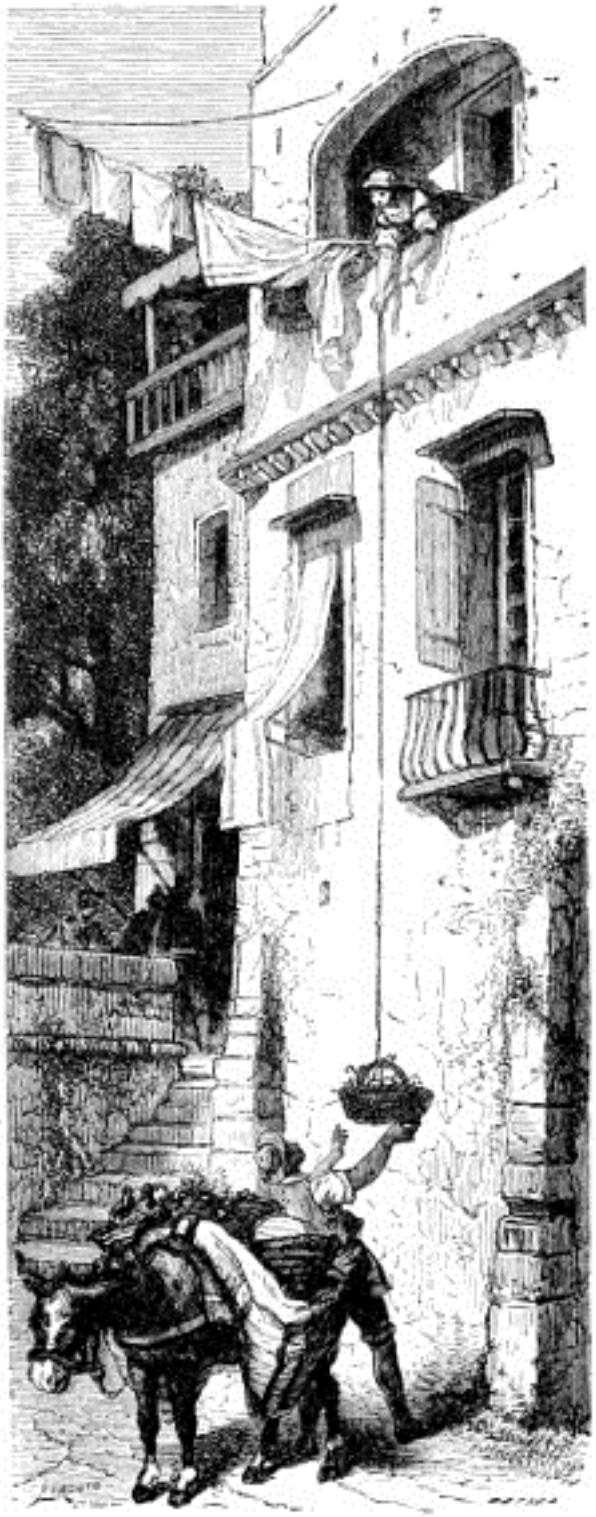
wear sandals, fastened with leathern thongs. The Etruscans, the Greeks, the Romans, and even the Normans, have left their traces in this country, whose population forms such a curious mixture.

33. – NEAPOLITAN ICED-WATER SELLER.

34. – NEAPOLITAN PEASANT WOMAN.

Not less remarkable are, in this beautiful country, the peasantry of the mountains and the sea-coast. The most varying forms and the richest colours are to be met with, from the coarse cloth drawers and shirt of the fisherman, to the brilliant costume of certain of the Abruzzi, from the Phrygian cap of the Neapolitans to the peaked hat of the Calabrians – a slender, tall, and sunburnt people.

In the midst of this motley assemblage of every variety of dress and colour, the graceful *acquajolo* (fig. 36), that is, the stall of the dealer in oranges and iced water, forms a most picturesque object.



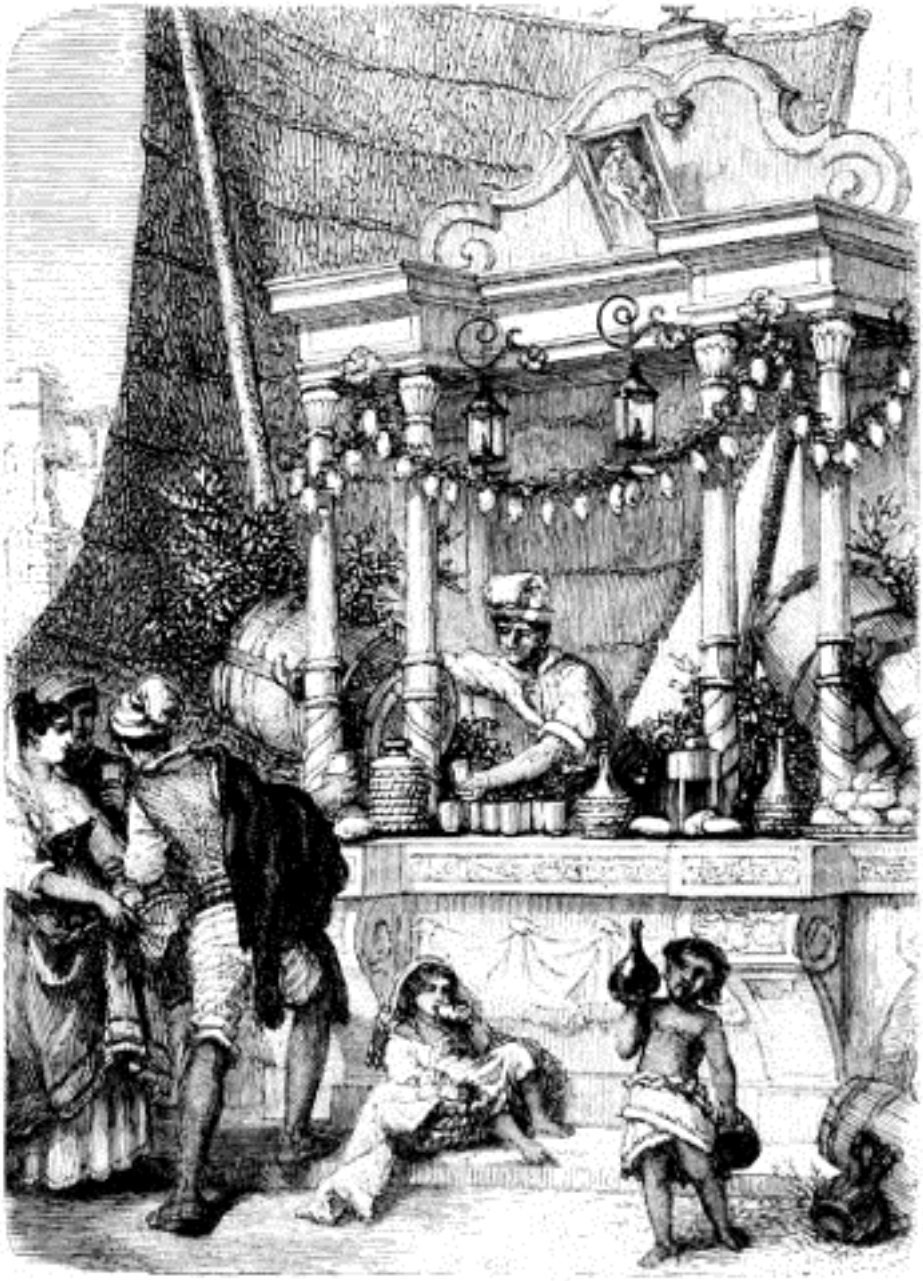
35. – ITINERANT TRADER OF NAPLES.

Walachians.– From the consideration of the types of mankind in Italy, we naturally pass to those of their neighbours, the inhabitants of Walachia and Moldavia.

Under the title, *Walachians* or *Moldo-Walachians*, are comprehended the people of Walachia, Moldavia, and some of the neighbouring provinces.

The Walachians proceed from the fusion of the Roman colonies, established by Trajan, and of some Greek settlements, with the ancient Slavonic inhabitants of these countries. The language of

this people corresponds with their triple origin, for it possesses the characteristics of Latin, Greek, and Slavonic.



36. – AN ACQUAJOLO, AT NAPLES.

Walachia and Moldavia form the ancient *Dacia*. The Walachians, originally subject to the kingdom of Bulgaria and to that of Hungary, formed, in 1290, an independent state, the first prince of which was called *Rodolph the Black*. About 1350 one of their colonies occupied Moldavia under the leadership of a prince named Dragosch. But the Walachian state was never very firmly constituted, and in 1525 the battle of Mohacz reduced it finally under Turkish rule. The Turks did not disturb the internal government of the Walachians, but obliged their prince (*hospodar*) to pay an annual tribute to the Porte, and to maintain Turkish garrisons in all their strongholds. But Walachia, being situated between the Ottoman empire on one side, and Hungary, Poland, and Russia, on the other, became the scene of most of the struggles between its formidable neighbours. It was trampled over by both Christian and Mussulman, and this terrible situation resulted in ruin and exile to its unfortunate

inhabitants. The hospodars who occupied the thrones of Walachia and Moldavia were appointed by the court of Constantinople, who sold this dignity to the highest bidder. The hospodars were then only a species of pacha; their court was formed after the pattern of those of the Byzantine emperors, but they did not possess the military power of the Turkish pachas.

This situation has changed since 1849, when a treaty was concluded between the Porte and Russia. By the terms of this treaty, the dignity of hospodar was maintained during the lifetime of its possessor. New events have happened, and, since the year 1860, the political protection of the Danubian Principalities is shared between Russia, the Porte, Prussia, and Austria. The Prince of Hohenzollern, who now occupies the throne of Moldo-Walachia, is of Prussian birth.

The two principalities of Moldavia and Walachia enjoy their nationality and independence on condition of paying a yearly tribute to the Porte.

None of their forts are now to receive a Turkish garrison.

The prince is assisted by a council formed of the leading boyards, and this council forms a high court of appeal for judicial affairs. In modern times, Couza was the best known prince of Walachia, although political events or popular discontent led to his early fall.

The public safety is attended to by a sort of indigenous police, commanded by the head *spathar*.

37. – WALACHIAN.

The inhabitants of Walachia are remarkable for patience and resignation; without these qualities, it would have fared hard with them during the calamities which have at all times befallen their country. They are men of a mild, religious, and sober temperament. But, since they are unable to enjoy the result of their labour, they do as little work as possible. The milk of their kine, pork, a little maize, and beer of an inferior quality, with a woollen dress, is all they require. On fête days, however, the peasants appear in brilliant costumes, which we represent here (figs. 37, 38, 39).

"The Walachians," says M. Vaillant, "are generally of considerable height, well-made, and robust; they have oblong faces, black hair, thick and well-arched eyebrows, bright eyes, small lips, and white teeth. They are merry, hospitable, sober, active, brave, and fitted to make good soldiers. They profess Christianity according to the rites of the Greek church. This people, which has so long

inhabited countries devastated by warfare, shows at the present time a strong disposition to develop itself."

38. – LADY OF BUCHAREST.

Towns are rare in Walachia, the country being still far in arrear of the surrounding civilization, in consequence of its political subordination to Turkey, and its bad internal organization. The country of the Danube, indeed, has practically but one large town, that is, Bucharest. There are thus, in this land, no centres from whence light could emanate; it is in an incomplete state of civilization, which can be improved only by an internal revolution, or by the collision which, sooner or later, must come, of its powerful adjacent empires.

39. – WALACHIAN WOMAN.

"However," says Malte-Brun, "nature seems to await human industry with open arms; there are few regions upon which she has lavished her gifts as she has here. The finest river in Europe bathes the southern frontier of these provinces, and opens a way into fertile Hungary, and the whole Austrian empire, offering, moreover, a communication between Europe and Asia, by the Black Sea; but this is all in vain, for hardly a single vessel glides over its waves. Its rocks, its shoals, the Turkish garrisons on its banks, and above all, the plague, inspire fear. Other fine rivers flow from the summit of the Carpathian mountains, and fall into the Danube; but they serve only to supply fish during Lent, and, being left to themselves, menace the surrounding country, which, if better regulated, they would fertilize. The Aluta, Jalovitza, and Ardschis, are navigated only by flat-bottomed boats. Immense marshes encumber the low parts of Walachia, and their exhalations produce a continuance of bilious fevers. The most superb forests, in which splendid oaks grow side by side with beeches, pines, and firs, cover not only the mountains, but many of the large islands in the Danube. These, instead of being used in the construction of fleets, merely furnish the wood used in paving the streets or roads; for idleness and ignorance find no means of raising the blocks of granite and marble, of which the Carpathians offer such abundance. The summit of Mount Boutchez attains a height of more than six

thousand feet, and all the mineral wealth of Transylvania seems to take its origin in Upper Walachia. Copper mines have been opened at Baya di Roma, and iron mines in the district of Gersy, one especially in the neighbourhood of Zigarescht, where a bed of rocks presents the phenomenon of an almost continual igneous fermentation.

40. – NOBLE BOSNIAK MUSSULMAN.

"The Aluta and other rivers bring down nuggets of gold, which are collected by the Bohemians, or Ziguans, and which indicate the presence of mines as rich as those of Transylvania; but no one thinks of looking for them. Only the salt quarries are worked, among which that of *Okna Teleago* furnishes 150,000 cwt. per annum. The climate, notwithstanding two months of hard winter and two months of excessive heat, is more favourable to health and agriculture than that of any of the adjacent countries. The pastures, filled with aromatic plants, supply nourishment even to the herds of neighbouring provinces, and could support even more than these. The wool of their sheep has already attained considerable value. It is estimated that Walachia contains two and a half millions of sheep, which are of three-fold variety – the *zigay*, with short and fine wool; the *zaskam*, with long

coarse wool; the *tatare*, which forms a mean between the two foregoing varieties. Horses and oxen are exported. Fields of maize, wheat, and barley; forests of apple, plum, and cherry trees; melons and cabbages, excellent, although enormous, bear witness to the productive nature of the soil. Many of its wines sparkle with a generous fire, and with care might be brought to equal the well-known Hungarian vintages. A thousand other natural advantages are found there, but they are of little avail to a people without energy or enlightenment."

Slavonian Family

This family comprehends the *Russians*, *Finns*, *Bulgarians*, *Servians*, and *Bosniaks*, that is to say, the inhabitants of Slavonia; and the *Magyars*, or *Hungarians*, the *Croats*, the *Tchecks*, the *Poles*, and the *Lithuanians*, that is, the people who inhabit the countries intervening between the Baltic and Black Seas.

Before describing these people individually, we shall give in a general manner the characteristics of the family to which they all belong.

The Slavonian family includes the European peoples who have preserved in the greatest perfection the type of the primitive Aryan race. They are tall, vigorous, and well made, and while in this respect they recall the Caucasian type, they yet possess the most distinct marks of the Mongolian type. The cheek bones are high, the nose is depressed at the root, and turned up towards the extremity, which is almost invariably thick. The oval form of the cranium is very marked; the chest is of considerable capacity, and the shoulders and arms are large, but the lower extremities are in proportion much smaller.

Mr. William Edwards has thus described the organic type of the Slavonians: —

"The form of the head, viewed from the front, represents pretty nearly a square, since the height is about equal to the breadth, while the top is perceptibly flattened, and the direction of the jaw is horizontal. The nose is less long than the space between its basis and the chin: from the nostrils to the root, it is almost straight, that is, there is no decided curve; but if such curve were appreciable, it would be slightly concave, so as to give the tip a tendency to rise; the lower portion is rather broad, and the extremity rounded. The eyes, which are slightly hollow, are exactly in the same line, and if they present any marked characteristic, it is that they are rather small in proportion to the head. The eyebrows, which are scanty, are nearly contiguous at the inner angle, whence they are directed obliquely outwards. The mouth, which is small with thin lips, is much nearer the nose than the chin. A singular characteristic which must be taken in connection with the above, and which is very general, consists in the absence of beard except upon the upper lip."

Конец ознакомительного фрагмента.