

ETHNOLOGY

AND

PHRENOLOGY,

AS AN AID TO

THE HISTORIAN.

BY
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ETHNOLOGY AND PHRENOLOGY

AS AN AID TO THE HISTORIAN.

PART FIRST.

Introduction.

ETHNOLOGY is yet in its infancy. Its facts are altogether insufficient, and its hypotheses, whether as to the origin or relationship of races, are obviously inapplicable. It commenced in error, basing its speculations upon tradition rather than induction, mistaking the fictions of chronology for the facts of history, and endeavouring, as a result, to accommodate existing phenomena to a supposititious Past. It has even now scarcely outgrown this fallacious procedure. It has not yet learned the full evil of gratuitous assumptions. It is not sufficiently Baconian, and still fondles and worships its favourite idols. There are, thus, limits to speculation which forbid untrammelled freedom of thought, and the rising sun of philosophy still shines somewhat dimly through the mists and clouds of antiquated prejudice.

Ethnology cannot stand alone; for its effectual prosecution, the aid of many other departments of learning and science is imperatively required. It demands Anatomy, Physiology, Phrenology, Physiognomy, and, we may add, Photography. These, however, are only its primary and more immediate requisites. It wants, in addition, Geology, Zoology, Botany, and Climatology. It needs not only to have the man correctly described and accurately represented, but it also seeks some knowledge as to the influences of his environment, and how these have acted as a plastic force upon his physical structure and mental endowments. It asks acquaintance with his habitat and its accessories. Nor are these merely scientific appliances sufficient. It asks, in addition, for the aid of learning; not the formal pedantry of classical scholarship, or childish curiosity of olden antiquarianism, but the great lingual facts of an all-embracing Philology, and the still more important monumental data, which are being slowly furnished by modern explorers.

It is too wide a subject, and extends over too vast an area, and has too many subordinate provinces, for any one mind to undertake the whole. We must be fellow-labourers and co-operators in the great work, each furnishing what his opportunities and abilities permit. We must be contented to use each other's eyes, and to be profited by each other's thoughts. The achievement which lies before us is not the work of a day. There are too many errors to be rectified, and too many truths to be evolved, for one generation to accomplish it. We may, at least, lay the foundation. Let us see that we do it securely, not on the shifting sand of hypothesis, but the rock of induction. In a certain sense we have to begin *de novo*, not in the

accumulation of facts, for they have been long growing, but in their proper arrangement, and a right estimate of their relative importance. Let us not deceive ourselves: Ethnology is yet but in its incipient stage. We are only evolving the *method* for its investigation. The great journey lies all before us still untravelled; for the labours of our predecessors eventuated in failure rather than success; and their footprints may be taken as warnings rather than guides. Indeed, one of our first duties should be to investigate the validity of the facts we are supposed to possess. What is their scientific worth—in other words, what was the competency of the observer, and to what extent are we warranted in trusting the data with which he has furnished us? It is not every man who is adapted by nature for ethnological observations, and still fewer are qualified by previous culture. Were the travellers on whom we mostly rely altogether suited or thoroughly prepared for the duties which they have undertaken in this respect? We ask for specially educated naturalists and geologists. Are we to be satisfied with amateur ethnologists? And have we yet had any other? Is man so easily studied that his observer requires no training? We ask, then, what is the worth of our existing data, more especially in reference to distant nations? We fear, very little. Day by day, however, this is being amended; and we may ultimately hope for an approach to precision in a matter so important.

This suspicion as to our knowledge of distant nations assumes, perhaps, its gravest aspect, when it is considered how little we know ethnologically of nations nearer home, and even of our own. How contradictory are the facts, and how opposite the opinions of the recognised authorities, for example, on the subject of race. It does not seem to

be even yet settled whether the people of these islands are preponderantly Celtic or Teutonic. Nor is it yet decided how much of German blood is Slavonic, or to what extent the Frenchman is a Frank, or the Spaniard a Goth. In controversies of such moment, it is still most obvious to an independent observer, (if such can be found,) that the respective champions are consciously, or unconsciously, biassed by their national prejudices and their own racial descent, each claiming for his own division superiority both in quality and number, an assertion as stoutly denied and as clearly disproved by his opponent. Now, if this be so where the theorist is also the observer, how must it fare with remoter nationalities, of whom few specimens have been seen; and these, perhaps, under circumstances by no means the most favourable for accuracy, either of inspection or report? Let us begin, then, by carefully investigating our supposed facts—let us subject them to a searching analysis; and, whenever possible, have them confirmed or explained by renewed observation.

But there is another process of which we must be even yet more careful, and this is the discipline of our own minds. We approach this subject full of preconceived ideas. Our theological and historical studies are so many stumbling-blocks in the way of arriving at an independent conclusion. We begin by making the "origin of man" a matter of faith, and think that, from so promising a premiss, we cannot fail to arrive at a perfectly satisfactory conclusion. Our ethnological views are still dominated by Church authorities and antiquarian traditions, and the consequence is, that Ethnology is still somewhat in the condition of Astronomy prior to Copernicus, and of Geology when it accepted the literal truth of a six-days

creation. We have not yet vindicated for ourselves the unchallenged right to free thought based on independent inquiry, and thus, while professing to be students of Nature, are still subject to the unauthorised dictation of theologians and scholars, who seem to expect that our inquiry, if of value, should terminate in the re-establishment of their foregone conclusions, based, not on existent facts, but written records.× We are expected to conform to established creeds and received ideas, and thus, in place of bending opinions to facts, to make facts accord with opinions. We suppose it need scarcely be said, that till Ethnology has altogether outgrown this imperfect stage of development, it will be utterly valueless as a science, and prove productive indeed of little other than pleasing delusions and baseless hypotheses.

As one among many other instances of our too great respect for mere scholarship, we may mention the rather exaggerated importance awarded to Philology. That the language of a people might be changed by conquest or culture, while the race in its fundamental characteristics remained unaltered, is a fact, of which, till recently, Ethnologists seemed to have no idea. It is the same with religion, philosophy, laws, and customs, in all which the impress of a superior race may be distinctly observable, long after their effect on the physical type has wholly or nearly disappeared, by re-absorption into the numerically predominant mass. Thus, for example, both China and Japan bear obvious traces of a remote Caucasian culture, whose agents, however, have left no trace of their corporeal presence among the purely Mongolic populations who were their zealously obedient disciples. So, nearer home, we may observe that the Celtic language and faith have disappeared

from France, but not the Celtic blood. And even in our own country, it is very doubtful whether the lingual mutations which followed upon the Saxon and Norman conquests were accompanied by a proportionate admixture of the blood of the conquerors. So in America, an almost purely Indian type was found, with language and institutions indubitably of alien parentage. In all these, and many other instances which might be readily named, the aboriginal stock, after submitting to conquest and colonisation, to tuition and amalgamation, has reappeared in the course of ages, probably in renovated vigour, and at a higher stage of development, but with its fundamental characteristics effectually preserved, and therefore with its identity unchanged. It has grown amidst its misfortunes, and become nobler under its adversities, and has ultimately emerged from the severe discipline of its masters, as if fed by their bounty and invigorated by their strength, to run a fresh cycle of progress and amelioration, and perhaps of conquest and colonisation, on the renovated force which they have unwittingly communicated. Nor is this law of submission to occasional invasion applicable only to inferior races. It applies equally to the superior, who, after periods of exhaustive civilisation, require the baptism of material elements; that is, of blood and bone and muscle, for the restoration of their overtaxed energies; just as the inferior races demand an occasional infusion of nerve from the superior, to stir their sluggish natures into action, and start them afresh on the course of progression.

And this introduces that vexed question, the possibility of a permanent change; that is, displacement of race, such, for example, as that of the Indian by the Anglo-Saxon in North America. The very fact that this is still a

vexed question, and that so much can be said on both sides, is perhaps the best proof of the infancy of Ethnology, and should suffice to teach us caution in our processes, and humility in the estimate of our results. This, like many other controversies, is obviously part of a larger whole, the native habitat, not merely of man, but of animals, and even plants, and so lands us in those great subjects, "Centres of Creation," "Origin of Species," and other grave questions that go down to the fundamentals of organic life, and even of planetary and solar existence. Ethnology, in short, as a dilettanti inquiry and elegant speculation, is at an end. It has altogether outgrown its olden limitations, and burst its ancient boundaries, and landed us in a series of inquiries that tax all our energies and all our attainments to carry them out effectually to anything like their legitimate results.

It is not, of course, pretended that in a work like the present, anything approaching to an exhaustive use, even of the ethnological materials already accumulated, has been satisfactorily made. They have, perhaps, been applied with more freedom than before, and have enabled us to contemplate the various nationalities and their fortunes through a medium not previously used to the same extent for this purpose. This is more especially the case, where the aid of Phrenology as an index of racial character and national proclivity has been resorted to. And as this constitutes an important feature in the present volume, a few words on its value to the Naturalist, Ethnologist, and Historian, may not be altogether misplaced.

As a plastic force, and consequently as a determining element of form and power—of physical development and mental proclivity, the nervous system reigns supreme. It

is its comparative absence that leaves the worm in his weakness, and its presence that raises man to his irresistible dominion. It is its imperfection that retains the Negro in his hut, and its strength that exalts the Caucasian to his temple. From the reptile in his ooze to the philosopher in his study, the successive gradations of terrestrial being are measured by its development and culture. Now, of this most important part of our nature, the brain, in its volume, contour, and quality, is the surest index. How unwise, then, of the comparative anatomist to neglect so valuable an aid to his science as that which is furnished by Phrenology! How still more unwise of the ethnologist to ignore its very existence! Do we admire the harmony of creation as evidenced in the co-existence of carnivorous teeth and stomach with the agile form, powerful muscles, and terribly armed paw of the Tiger; and shall we, in such a survey, neglect the equally combative and destructive brain—that motor force by which this fearfully constructed machinery is impelled into motion, and sustained in the effective and pleasurable performance of its murderous functions? And shall we compare the rude skeleton of the Negro with the beautifully balanced structure of the Caucasian—shall we be great on the foot and eloquent on the pelvis, yet be dumb on the brain? Shall we collect crania from all ages and countries, to define and converse of them in anatomical terms that were used before the discovery of the only science which has yet satisfactorily connected mind with organisation? How long is this stupid conservatism to last, which compels us to work with the inefficient instruments of the Past, because it is too proud and too ignorant to acknowledge the vast progress of the Present? Without Phrenology, as its guide in

estimating the relative intellectual rank of the various races of mankind, Ethnology is simply learned child's-play, which is gratified by the collection of a museum of rare curiosities, but neither knows nor desires to use them as reliable data for thought. Let us say the truth: we want more manhood and less pedantry in our Ethnology. We want observers equipped with the latest available instrumentalities, and thinkers fully abreast with the age, whether as regards attainment or competency. And among the attainments by which an ethnologist is to be rendered competent for his labours, we hesitate not to say that Phrenology holds the first rank. It is by this more than aught else, that mental diversities are to be estimated and accounted for. It is by this that the enduring characteristics of nations are to be explained, and through this that the intelligent voyager and traveller can most accurately convey to us the impressions which he derives from a sojourn amidst the rude tribes and undescribed nationalities of distant or imperfectly known countries.

Again, let it not be supposed that we put forward the present work as, by any means, an efficient application of this department of science. In an incipient attempt of this kind, there cannot fail to be many omissions and some errors. Where facts are rapidly accumulating, the conclusions which are necessarily based only on existing data, will be liable to modification from subsequent discoveries. To wait, however, till all these have been made, would be like standing on the bank of a river till it should cease to flow. If we arrest speculation till discovery shall have fulfilled its mission, the work of the thinker must be indefinitely postponed. But even were this possible it is not desirable, for discovery itself is often

directed in its operations by the wants which thought has discovered. Not till a province of inquiry has become subject-matter for reflection, and we begin to make an application of the facts which it has revealed, are we rendered fully conscious of its imperfections. It is when thus manipulated as an instrumentality for deduction, that its shortcomings are made apparent, and the thousandfold eyes and hands of the great army of modern observers are directed to the channels where their labours may prove most useful and instructive.

That such a work, then, as the present is wanted, there can be no doubt. Of the competency of the author for its production, however, the gravest suspicions may be entertained, and by none more than himself. Involved in the manifold distractions of a public and professional career, that leaves only the merest interstices of leisure between onerous duties for the purposes of literature or science, he has, for many years, scarcely enjoyed the opportunities requisite either for the acquisition of recent facts, or the effective elaboration of thought from the data which they supply; and under such circumstances he would certainly never have committed himself to the task which he has here attempted, amidst these manifold disadvantages, but for the circumstance, that no one else seemed willing to undertake it. With facts, and the collectors of facts, Phrenology, at least, was well supplied even a generation since. What we now want in this department is the use, that is, the application of the data already in our possession. Vast realms of easy conquest in this direction have long waited the entry of a bold and fortunate victor. Metaphysics, Legislation, Social Economy, Education, and History are all susceptible of further development from

the important light which Phrenology casts on the elements with which they render us familiar. And it was the perception of this that induced the present endeavour to solve some historical problems, by the aid of racial organisation and national proclivity, as indicated in cranial contour. The attempt, it need scarcely be said, is purely tentative. None are more vividly conscious than the author, that all the imperfections which usually attach to the rude effort of a pioneer, disfigure and enfeeble his present production, which he offers to the public, not as a completed work,

“Round and perfect as a star,”

but rather as a humble contribution to those two most important departments of knowledge, Science and History.

The Place of Man in the Scale of Being.

A WORK on Ethnology would be imperfect without some remarks, not only on the diversity of Races, but also on the place of the Species, and the moral and physical relationship of man to other types of being—to other forms of organic life. And this seems the more necessary at present, as the old controversy on this subject has been recently revived, and the vexed question of man's place in the Animate Scale brought once more rather prominently before the public by the discovery of the Gorilla, and the important bearing of this fact on the theory of Development. And here, let us observe, it is to be feared that in this, as well as many other subjects of controversy which have at various periods occupied the attention of men of science, a spirit most hostile to free discussion, and therefore, in reality, most antagonistic to the truth, has been allowed to intrude itself into the argument. The reality or fallacy of Development is a subject, with which theologians as such, have nothing to do. It belongs to the domain of nature and fact, in connection with which doctrine is an absurd impertinence. It is a question that must, and eventually will, be decided on its own merits, without reference to the prejudices and predilections of sect or party, and on which dogmatism of any kind, but more

especially from Churchmen, is as ridiculous as the authoritative teaching of Ptolemaic Astronomy by Mediæval Rome. Whether for the cause of science or religion, we cannot too strongly reprobate the injudicious interference of a meddling bigotry with any province of Natural Philosophy, the progress of which demands unfettered liberty of thought and action in the process of investigation, a liberty which has never been even temporarily curtailed, but to the utter and shameful discomfiture eventually of those unwise dignitaries, who fancied they were serving faith by enchaining reason. Without, then, in the present state of the controversy, presuming even to give an opinion on those two ingenious hypotheses, the Theory of Development and the Origin of Species, we may at least be permitted to indicate the position of man in the organic scale as tested by his cerebral structure and general nervous organisation.

And here we must, though at the risk of being thought unduly presumptuous, make a few observations on the application of Comparative Anatomy to this subject, our object being to show its insufficiency without the help of Phrenology. It cannot have escaped the notice even of ordinary readers, that for some time past a rather unseemly warmth, eventuating almost in something like personality, has attached to the controversy respecting the degree of relationship existing between Man and the Anthropoid Apes. And names justly revered as attaching to the giant pioneers of discovery, have appeared with all the weight of authority, which naturally accompanies their well-worn reputation, on opposite sides, each with strong assertion affirming a fact, the contrary of that maintained by the other; the one declaring that there is a perceptible difference between

the brain of Man and that of the Gorilla, and the other as roundly asserting that, *anatomically*, they are identical. When Titans are at war it is not for pigmies to interfere, who, indeed, would only be ground to dust as a just reward for their thoughtless temerity in mingling amidst so dread a strife. We will not, therefore, hazard even an opinion as to which of these great authorities may be in error, but would suggest that the very existence of the controversy under its present phase, is of itself calculated to suggest a doubt as to the sufficiency of some of the instrumentalities employed in the process of investigation. This almost demonstrated insufficiency we believe to arise in large part from the inadequacy of existing anatomical terms and distinctions, when either Individual, Racial, or, as in this instance, even Special diversities of cerebral development have either to be examined or described. If, in place of rigidly confining themselves to the use of anatomical terms, and so limiting their minds to anatomical ideas, these distinguished men had only condescended to contemplate the brain of the Beast and the brain of the Man through a Phrenological medium, the subject-matter of their difference would at once have shrunk into very minor proportions. If in place of talking and thinking only of the Corpus Callosum and the Great Commissure, they would *also* have spoken and reflected on Causality and Comparison, Benevolence and Veneration, they would both have seen at a glance, that the difference between Man and the Gorilla was not only an unquestionable fact, but that its significance and importance could scarcely be over-estimated. Comparative Anatomy has done much. It has revealed an order and beauty, a far-seeing wisdom and a power of adaptation in the organic realm of which we had

previously no conception. But its sphere must be enlarged. It must accept facts which are now rejected, and advance to the application of truths which are now unwisely resisted. A beginning in the right direction has already been made by Professor Owen, in his division of the Mammalia according to Cerebral Development; but as this is only carried to the strict limits of existing anatomical terminology, it is insufficient for a clear and satisfactory definition of Special diversity, as manifested in the mental endowments, that is, in the instincts, habits, and proclivities of the various Classes, Orders, and Genera of sentient being. To achieve this we must enter minutely into cerebral organisation as contemplated through a phrenological medium—a great work yet awaiting its full accomplishment at the hands of some heir of scientific immortality.

In all the earlier works on Natural History, Man was simply regarded as the *Genus Homo*, and, in fact, was generally described as merely a distinct Species. This error, for such it undoubtedly was, arose from an overweening estimate of the importance of the ruder portions of the corporeal structure, to the neglect of the nervous system and its higher product, as manifested in mental capacity. Resemblances and diversities in the locomotive, respiratory, and alimentary functions were forcibly dwelt upon, while the immense difference phrenologically observable in the cerebral was practically ignored. This was perhaps almost unavoidable previous to the discoveries of Gall, and was, moreover, in strict accordance with the grossly materialistic spirit of the eighteenth century, which loved to dethrone the superior and enthrone the inferior. Gradually, however, have these mistakes in arrangement been corrected. Cuvier placed man in a distinct Order—the Bimana; and, as we have said,

Professor Owen accords him his rightful supremacy in the Archencephala, on the strength of his Cerebral Development alone—a most important movement in the right direction. But we may still ask, Is this sufficient? Does man differ from the ape and the lion only as the latter differ from the sloth and the bat? We may go still further, and ask, Does he differ from the quadrumanous and quadrupedal Mammalia only as the latter differ from the Reptilia. Is it sufficient to make him simply a distinct Class? If we regard only his anatomical proclivities of structure, as at present taught authoritatively in the schools, we shall, of course, say, Yes. But if we contemplate him morally and phrenologically, we shall answer, No. The difference is greater than can be signified by mere diversity of Class. When we see the entire Animal Kingdom living on the plane of unassisted Nature unclothed and, save in a few exceptional instances, unhoused, both Herbivora and Carnivora, taking their food quite unprepared,—when we see them, the creatures of instinct and impulse, utterly devoid of moral sentiment, and consequently of conscious responsibility, altogether incapable of rising to the level of abstract thought, and therefore on the plane of simple fact and limited personal experience, ignorant of first principles, and wholly deficient in imagination, in very truth, merely organic and sentient machines,—when we compare such beings with Man, who has subdued the earth to his purposes, who has covered the land with his cities, and bridged the sea with his ships, who lives under an abiding sense of moral responsibility, and in the resplendent hope of an endless immortality, who ascends as by a law of his higher nature from fact to principle, and has thus grandly interpreted the sublimer verities of that universe amidst which

he is physically so insignificant a dweller, and who, despite his magnificent realisations in the religious, social, literary, and artistic spheres, has, nevertheless, an ideal of unattainable excellence within, at once the guide and the prophecy of never-ending progress hereafter, both individually and collectively—when we compare these two radically distinct, and we might say contrasted Orders of Being, it becomes at once obvious that we must separate Man from the inferior creatures by something wider than the demarcation of a Class, we must boldly advance to the grander lines of a Kingdom, and fearlessly assert that Man is separated from the Animals, as they from the Vegetables, and the latter from the Minerals. This is at present rank scientific heterodoxy. We know it, and are quite contented to wait till it becomes respectable scientific orthodoxy.

To any such arrangement as that proposed above, we can readily conceive naturalists and anatomists raising what they may conceive insuperable objections. To the former, man is simply the highest type of the Mammalia. To the latter, he is only a large brained and beautifully constituted animal; and both will stoutly assert that whatever there may be in his mind, there is nothing in his structure to warrant so wide a separation. And here it is that we come to the insufficiency of their tests, and the inaptitude of their instrumentalities. Man *is* widely different from the animals—nay, the various races of men are widely different from each other, both in their external life and their internal consciousness. Here, then, are the effects; but where are their proportionate causes? At this point both Natural History and Anatomy admittedly fail. The specialities on which they dwell, and which their technicalities are adequate to define, do not here suffice. But Phrenology

steps in and supplies the deficiency; and in the enlarged volume of the human brain, and in the magnificent development of the central and anterior lobes, more especially of the higher races, finds the organic conditions necessary to such an exalted manifestation of intelligence and moral sentiment, and which, indeed, speaking racially, necessarily results from such an expansion of the cerebral hemispheres. It will be said that Anatomy admits this expansion. It does; but until it also acknowledges in detail the various mental functions which a more enlightened Cerebral Physiology has discovered and defined, as attaching to the several parts of this expansion, it will still remain incapable of satisfactorily explaining the kind and degree of man's inherent superiority to the lower creation.

As example is more instructive than precept, we will take the much-disputed Gorilla, among the highest, if not the very highest of the Anthropoid Apes, and consequently at the head of the animal range for Cerebral development; and, in a few remarks, illustrate what we mean by man's inherent superiority to the brute. This colossal ape has a chest of sixty-two inches in circumference; and it is said that his roar can be heard at the distance of three miles. He can break off young trees six inches in diameter, and bend the barrel of a gun by the unaided muscular force of his powerful arms. He has thus the body of a giant, and yet his brain is less than half that of man, being from twenty-eight to thirty-two cubic inches, while that of a Negro is seventy-five, and that of a Caucasian ninety-two, the latter occasionally reaching 114 inches. Yet this inferiority of volume but faintly indicates the real inferiority of grade attaching to this true brute brain. On examining the cranium, we find in the projection of the supraorbital

and occipital ridges and in the central crests, the most unmistakeable evidence of the entire preponderance of the osseous and muscular portions of the organisation over the nervous. Thus the temperament is coarse, and suited only to a low animal nature. And the Cerebral structure is in perfect accord with this. Its strength lies wholly in the basis. There is a powerful Cerebellum, with large and preponderant Combativeness, Destructiveness, and Secretiveness, all conducing to that combination of animal strength, courage, and cunning, by which this formidable ape is so distinguished. The affections are also well developed, giving birth to those family sympathies by which he is characterised. Neither are the Perceptive Faculties at all deficient. But we have now, alas! exhausted our catalogue of vigorous endowment. The remainder of this low Cerebral organisation, contemplated from the human stand-point, is simply indicative of idiotic imbecility. Conscientiousness is germinal, Veneration deficient, and Benevolence absent, to such a degree, that the entire Coronal Region is invisible over the supraorbital ridges, when the cranium is beheld in a horizontal line. The Gorilla is morally irresponsible. Corresponding indications are also afforded by the Intellectual Region. Here, mere Perception so thoroughly preponderates over Reflection, that Causality and Comparison are on a par with Conscientiousness and Benevolence, the forehead sloping back, idiotically again, from the eyes, and compressing the organs of thought into a space, little other than that which they occupy in the superior genera of quadrupeds. He obviously ascends from effects to causes with a step so feeble, that a few links will utterly exhaust his capacity for further progression in this direction. His reasoning powers, in

short, like those of all animals, are limited to the supply of his personal wants and the care of his personal safety, and even in this are largely aided by the promptings of instinct and the pressing urgencies of immediate desire. As an artificer, he is inferior to the Bee and less gifted than the Beaver. As the wild and frugiverous denizen of the tropical forest, he has doubtless but few wants in the way either of food or shelter, beyond what nature spontaneously provides. And the utter absence of all Ideality is demonstrative that his wishes never transcend the range of corporeal requirement. He has no standard of excellence within surpassing his limited experience without. Hence, he is utterly incapable of social or collective progress; and like all other brute creatures, the only improvement of which he is normally susceptible, is through the mundane and slowly operating law of organic development. Such is the Gorilla, the king of the Quadrumana, whose true position as an Order in the Animate Scale, is that of a transitional link from the Quadrupedal to the Bipedal type of Viviparous Organisms.

We would, then, divide the Visible Universe, as thus far known, into four Kingdoms in place of three: the Mineral, Vegetable, Animal, and Intellectual—Man being an initial type of the latter. This idea, though opposed to all established Zoological systems, is in strict accordance with common sense, and, we may add, with the deeper religious convictions of mankind as embodied in the faiths of all ages and countries. It satisfies the intuitive feelings of the individual, and worthily comports with the traditional creeds of the race. It is in accordance with the great and world-wide fact of Man's demonstrated superiority to the Brute; and it strictly agrees with the higher revelations of

Cerebral Physiology as enlarged by the profounder discoveries of Phrenology. It is an idea which must grow, though perhaps rather slowly. It has already some advocates. In France, M. Terres, and in this country, Luke Burke, the well-known Ethnologist, and editor of *The Future*, have both propounded it. For its hearty reception, however, we require a spiritual age capable of appreciating the value of mental manifestations as well as merely physical characteristics. Such is coming, and with its advent, Man will have readily and universally accorded to him his rightful place in the Animate Scale,—that which we have assigned him, as the germ or initial type of a New Kingdom in Nature.

Antiquity of Man.

A WORK like the present would be altogether imperfect without a few remarks on the Antiquity of Man—on the period during which he has been a dweller on the earth, and a lordly denizen amidst its manifold types of organic existence. And here, again, we must claim for ourselves unfettered freedom of dissertation. There must be no foregone conclusions, no preconceived ideas, no idols of any order to interfere with the evidence of facts, or the free action of thought on the data which they afford. The Antiquity of Man, in short, like his place in the Animate Scale, must not be an article of faith, but a scientific conclusion, based on testimony independent of theological tuition. Without this, our remarks were a mockery, and the pretence of free discussion a delusion and a snare. To render our opinions of any value every suspicion of bias must be removed, and the question fairly argued upon its own merits, without regard to any other consideration than the discovery of ethnological truth. In the treatment of such a subject, we cannot be guided wholly or even principally by written records and their supposed interpretation, but must, in addition, examine the evidence afforded by languages, monuments, and geologic deposits.

In gazing down the vista of the Past, we may be said

to have the light of history for about four thousand years, growing, however, decidedly faint and uncertain through the earliest millennium. We are thus landed in the existence of Egypt, Assyria, India, and perhaps China, as the then predominant centres of power and civilisation; and at this point commence our farther ascent by the aid of monuments, Archæology being now no longer a mere aid to history, but, in a sense, history itself. It is not too much to say that we thus light up, though somewhat dimly, another millennium, and find ourselves in the presence of Egyptian civilisation in the Thebaid, where pictorial representations assure us of the then cotemporaneous existence of both the Negro and Caucasian races of mankind, together with many intermediate and other varieties. These diversities of type are also accompanied with unmistakable evidence of fully proportionate difference in manners, costume, and religion. The earth had thus its well defined nations five thousand years ago, as it has now. Some were civilised, some were barbarous, and some were savage; some were black, some were brown, and some were fair. These nations, therefore, must have had a history, now unfortunately lost; for such facts imply prolonged antecedents. To evolve even their moral Specialities would be the work of at least two millenniums. But what shall we say to the contrast presented by their physical characteristics? Who shall admeasure the gulph of time which separates the high-featured Iranian from the woolly-haired and thick-lipped African? and both are seen in immediate juxtaposition on the tombs and in the temples of the Theban Pharaohs. Even from that remote Egyptian stand-point, there is obviously a preceding period of Ethnic emergence and development, whose successive centuries no plumb-line

of ours can accurately admeasure. There was an antiquity beyond that of Egypt, which even then defied calculation.

But was Egypt, and were these oriental monarchies the primal seat of civilisation? Do their monuments indicate that in them we have arrived at the beginning? Rather the reverse. They were obviously colonial extensions from a prior, yet still civilised centre. The men who built Nineveh and founded Thebes were *hewers* of stone. They brought the arts with them already developed. They were the pupils and successors of older masters, whose apprenticelike attempts must have been made in other lands. The Cyclopean Architecture of Greece and Italy, in style at least, antedates the Pyramids; and when we consider its geographical proximity, could scarcely have been posterior to them. Whether we should go to the East or the West to seek "the cradle of mankind," this, at least, appears to be certain, that Assyria and Egypt were not primeval. There were races and nations, and perhaps even grandly colossal and civilised empires, before them, now floated on the ever-moving stream of time, beyond even the mists of tradition, yet perhaps, some day, to undergo a resurrection by the aid of an enlightened Archæology, and take their place, with hieroglyphical Misraim, amidst the admitted verities of a rigidly investigated Past.

We have now, then, transcended existing Monumental History, yet still mankind loom out upon us, if only as the barbarous progenitors of the primeval builders. Indeed, we have reason to believe that Monumental History is, after all, but a leaf from later Caucasian annals, with which Negro and Mongol, as such—that is, in their independent habitats, have little to do. We know that Egyptian Archi-

ecture was designed by Caucasian brains; and we are, perhaps, justified in making a similar assertion as to the Cyclopean. Thus, then, true Mongolic and Negroid history—that is, the annals of the Mongolic and Negroid eras, when these now inferior races were not only numerically and geographically, but also morally predominant,—lies altogether beyond the Monumental period, a mighty province, yet to be accounted for. And still Mankind are in existence, thus landing us certainly in alluvial and probably in tertiary deposits. The question at this stage has long ceased to be Historical. It is now no longer merely Archæological; it is rapidly becoming Geological. And what says Geology to our limited Chronological calculations? Why, as we know, in its vast periods of duration, it laughs them to utter scorn. Having thus brought the Antiquity of Man to the bar of Geology, we may safely leave the interpretation of “drifts” and the evidence of “bone-caverns” in the hands of the experienced professors of that interesting branch of Inductive Science. In our future remarks, then, let us never forget that the Antiquity of Man is neither an Historical or Archæological problem, but a question awaiting the decision of a tribunal, before which the only admissible evidence must be derived from records inscribed by the hand of Nature on the stratified tablets of the globe.

General Survey.

PREVIOUS to entering upon the minuter shades of national character in the more advanced sections of this work, it will be well to take a general survey of the ground of our operations, by a review of the various races in their grander divisions, as the mind being thus familiarised with the outlines of the subject, will not afterwards so readily experience confusion amidst its details. We have already spoken of the importance of Phrenology to the Naturalist; but it is assuredly of equal, if not greater value to the Ethnologist. To the former, it shows the springs of physical action; to the latter, it reveals the source of mental proclivity. To the former, it casts a light on instinct and hereditary predisposition; to the latter, it unfolds the origin of mental endowment and deficiency. To the one, it is the key of appetite—to the other, of thought. By it the first may better understand the ravenous ferocity of the Wolf as compared with the pacific habits of the Sheep; and equally by its aid, the second may comprehend the difference in mental attributes between the Negro on the Congo and the Englishman on the Thames. Ethnology without Phrenology is, indeed, the pillar without its capital—the arch without its keystone—a labyrinth without its clue. The ultimate value of all dissertations on Cranial Contour

is the information which they afford as to the mental qualities indicated by each well-defined type of head. To this all other facts are accessory and subordinate. For this our researches are made. To this all our conclusions tend. We study the osteology of various races that we may know their humanity—that we may discover in what measure and degree they are endowed with the higher or the lower attributes of their kind. In so far as we accomplish this, we succeed. In so far as we fall short of it, we fail. And yet those very plain and self-evident truths are still far from having attained to that universality of reception of which they are worthy, and which yet undoubtedly awaits them. Popular and received Ethnology ignores Phrenology. It professes to examine and classify *Crania anatomically*, and carefully eschews Phrenological nomenclature and ideas, a remnant of barbarous prejudice of which the future will be ashamed. When will men learn that the prime value of organisation is as an index of function, and that the highest function we know is the Cerebration of Man as indicated by a Cranium, which an orthodox and respectable ethnologist once thought himself bound to handle as if it were the femur of a Mastodon, without the smallest reference to those details of character and tendency which Phrenology, from such data, can alone satisfactorily reveal. The days of such antiquated prejudice and stereotyped absurdity are, however, happily numbered. Slowly, and with much recalcitration, and with partial and jealously guarded admissions, Ethnologists are beginning to confess, that as the osteology of the foot determines the walk, so that of the cranium indicates the thought. This is all we ask. The principle is granted, and the details, to the minutest shade which the Phrenologist could desire,

will follow in due course. Throughout the following pages, then, without further preface or apology, we shall use ethnological and phrenological terms conjointly or separately, as may seem most convenient, employing such as seem to most effectually convey our meaning, without regard or preference to the one class or the other, except as they may serve to more explicitly define the idea which we wish to communicate to the reader.

The aboriginal unity of mankind is an article of faith. Their present diversity is a matter of fact. Whether that diversity implies difference of origin, depends on those yet unsettled questions respecting Species and Varieties to which we have already alluded. Again, to discuss this question with the smallest advantage, there must be the reality and not the mere pretence of freedom. If we start with the secret determination to arrive at a certain conclusion, the semblance of argument had better cease. Those who have decided to settle the dispute by authority in place of investigation, should honestly avow their intention. The truth is, that this question, like every other attaching to science, must be decided by facts, not by quotations; and we must ask what do our data warrant, not what have our masters taught. It is doubtful if we yet apprehend definitively the very terms which must be used in such an inquiry. Do we yet really know what is meant by a Race or a Nation; or have we settled in what sense the word unity is to be used? Politically speaking, a Nation is one thing—ethnically, it is another; and we are almost unavoidably prone to the vicious habit of confounding the two, without due regard to their radical distinction. It is the same with languages, which are by no means identical in the sphere over which they prevail, with that

of the race amidst whom they may have originated, and of whom alone, therefore, they can be profoundly characteristic. Philology is no doubt a most serviceable handmaid to Ethnology, but to be so, must be kept in due subordination. Thus, not only is much of our terminology still vague and unsettled, but the proportionate weight and importance to be accorded to our data, is yet far from being satisfactorily established. And thus the scholar, following his educational proclivities, will attach a value to words which an Anatomist or Phrenologist, with his especial regard for organisation, may think exaggerated; and as yet there are no established principles applicable, by a competent critical tribunal to which they can appeal. Let us again confess the truth: Ethnology is only in the process of emergence; and can only by sufferance, and not by right, yet lay claim to the title of a Science. And thus, then, it is, that we have these interminable discussions respecting the Origin of Man—his unity, his multiplicity, and his relationships.

We have already expressed our opinion that he is the beginning or germ of a New Kingdom. This, of course, implies the unity of a root or stem, hereafter to develop out into many branches, with their dependencies. It implies radical unity and terminal multiplicity, a central identity with a peripheral diversity—mankind being in this but the reflection of the universe itself, which is a sublime unity from the Divine stand-point of causal and creative power, though a most wondrous and complex multiplicity and diversity when contemplated from the circumferential theatre of effects. It also implies that humanity is an organism, having its several parts and varied functions—its different members and their special duties. In proportion as it is germinal, these must be indistinct; and to estimate

their future from their past or present, we should know the stage of development to which the type has arrived—whether it be still embryonic or infantile, or already mature and adult. Thus contemplated, existing races and nations contain the imperfect germs, the faint promises of forthcoming Classes and Orders and Genera of the Intellectual Kingdom; and if so, then their place and function in the world cannot be arbitrary or accidental, but must result from a law of harmony and proportion that will everywhere ultimately vindicate its supremacy, and to which all apparent disturbances, are but eddies in the general current, and all seeming exceptions, but unripe results in process of fulfilment. And if this be so, then each distinct type of mankind must have its own habitat, where it may be invaded but cannot be destroyed, and whence sections of it may emigrate, but from which it cannot be wholly and permanently removed. War and commerce, conquest and colonisation, contemplated from such a stand-point, sink from their unduly magnified importance into the simple phenomena of mundane circulation, by which partially effete races are invigorated, and general health and growth are promoted, but by which no lawful member of the human family can be permanently displaced, and none absolutely extinguished.

Dependent upon this view, and involved as an unavoidable sequence in its acceptance, is also another idea of considerable importance in all Ethnological speculations, namely, the cyclical repetition, in each distinct family, of the forms existent among its neighbours, not as unvaried duplicates but as profound analogues, based on the law of correspondences. This law, as yet so imperfectly appreciated even by the most advanced minds, is nevertheless

clearly observable throughout the entire Flora and Fauna of the inferior Kingdoms, and will therefore doubtless be reproduced amidst the intelligences of the superior. This implies, first, comparing Kingdom with Kingdom, that all the manifold Classes, Orders, and Genera of the older and ruder, shall be reproduced, or rather represented, in the later and more complex; and next, comparing Class with Class, that the Orders in the one will have a manifestly correspondential relationship to those of all the others, according to their several degrees in the hierarchies of natural rank. And so on in the descending scale, till we come to Genera and Species, the mere varieties under the latter, when permanent and well established, being not variable accidents, but the orderly results of an all-pervading law, flowing down from the central life and will into these its remotest extremities, and these eventuating in that fitness and beauty, which render this living Universe, one grand and harmonious whole.

Beheld from this plane—that is, contemplated as a collective moral and physical organism, there cannot be a doubt that humanity is yet merely embryonic, the indistinct and shadowy prophecy of a sublime futurity, of which inferior Kingdoms are the weak analogue, yet the assured promise. It is very doubtful if the roll-call of its grander Races be yet completed, while that of its Nations is most assuredly deficient. There are, indeed, large spaces of the habitable globe, where man cannot yet be said to have taken root; such are Australia, and many parts of America; indeed, wherever he is still a mere hunting savage. In all these the inferior race must doubtless be displaced by the superior, who will, however, by Ethnic law, operating through soil, climate, and other Telluric conditions, gradu-

ally assume the physical and mental type characteristic of, and, in a sense, native to, the region in which they have settled. Thus it is that the genuine Yankee, in whatever he differs from his Anglo-Saxon ancestor, does so by a slow, yet very perceptible approximation to the Indian organisation. This, or extinction, is indeed the unavoidable fate of all colonial populations, widely separated by geographical and climatic intervals from their mother country. This permanency of type, however, must not be understood as implying immutability in relation to the law of progress. Growth is the condition of life. Humanity, as a whole, is but a mighty organ of the Earth on which it exists, and with which it must advance, so that the Cosmic condition of the Globe shall be reflected in the proportionate development of its several parts; these, however, retaining their due relationship of rank and place, the head never discharging the duties of the stomach, nor the feet interchanging function with the hands, but all advancing, if not *pari passu* together, at least in their due time and order, according to the established and harmonious sequences of evolution, in the organisation to which they belong.

Not only, then, do we thus obtain evidence of the merely embryonic condition of humanity from the vast spaces devoted to Savageism—and we might perhaps add, Nomadism also—but the internal condition of its more settled nations is similarly indicative of Ethnic immaturity. A nation like the grander whole of which it forms a part, is a living organism, having when mature, due specialisation of function, with appropriate instrumentalities for its effective discharge. In other words, Society is a hierarchy, composed of manifold kinds and grades of intelligence and capability, holding profound relationship to each other,

and adapted when complete, for the most harmonious interaction, like the several parts and functions of a healthy physical organism. But it must be at once obvious that many nations are not thus specialised, and that the most are so in a very imperfect degree. Thus the greater part of the black population throughout Central Africa have not yet advanced beyond the tribal stage, each village having its petty chief, owing but little allegiance to any distant superior, the king, his counsellors, and subjects being nearly on the same dead level of educational intelligence, of artistic capability, and industrial ingenuity. They are still, in short, settled savages, having yet scarcely reached the stage of barbarism. Only towards the coast, or near the Sahara, have they, in Ashantee and Dahomey, in Bornou and Soudan, yet crystallised into the rude semblance of nations. Now, contrast the social, political, and intellectual condition of one of these African states with that of Britain and France—with their trades, professions, ranks, and almost infinite gradations of culture and capability, and we shall become at once conscious that the former is nearly incipient where the latter are comparatively mature. But the rapid progress which the most civilised nations of modern Europe have made and are still making in the process of specialisation, shows how really immature they still are—how much they have yet to accomplish in this direction, and what vast improvements undoubtedly await them, even in the immediately impending future. Mankind, then, being thus immature, our survey of them must, from the very nature of its subject-matter, be comparatively fragmentary and unfinished. We can scarcely hope to present a perfect picture of that which is itself so rudimentary and incomplete, of which many important organs

are yet wanting, and to which many normal functions are still unknown.

THE RACES OF MANKIND.

WE have said that Ethnology has not yet succeeded in satisfactorily defining the meaning of the term Race. The best proof of this is, that ethnologists cannot agree respecting the number of these grander divisions of mankind, some enumerating three, others five, and some as many as thirteen; while the category under which whole nations are to be placed is still matter of dispute, the controversy throughout, demonstrating both in its existence and its conduct, an utter want of all scientific precision in the terms employed, and, of course, a corresponding vagueness of idea on the part of the controversialists in their use. This, it need scarcely be said, is a rather unsatisfactory state of things, yet, nevertheless, absolutely unavoidable in the present imperfect stage of the science. And here, again, we would by no means be understood to speak with an air of authority, in stating it as our opinion, that, at least in the Old World, there are only three well-marked divisions, the Negro, the Mongol, and the Caucasian, under one or other of which all minor sub-divisions and varieties may, at least, for the purpose of description and dissertation, be conveniently arranged.

Contemplated through the medium of Comparative Anatomy, a Negro is but the embryonic, and a Mongol the infantile form of the Caucasian or perfect man. Their differ-

ences, structural and mental, according to this view, only mark successive stages of growth, and, in reality, melt almost imperceptibly into each other. That these three grand divisions have also their respective geographical sites and centres cannot, however, be doubted. The Caucasian is in the West, the Mongol in the East, and the Negro in the South of the Old World. In other words, the first is European, the second Asiatic, and the third African in his present habitat, if we may be permitted to use these geographical terms with somewhat less than rigid scientific precision. There are ethnologists, however, who, with some show of reason, adopt another and perhaps yet more generalised view of racial relationships. These consider the Negro as the Tropical and the Mongol as the Arctic type of man, the Caucasian being the favoured son of the Temperate Zone. We incline to accept their two first definitions as embracing the *natural*, or uncultured man, North and South, but we regard the Caucasian as in a sense a cultivated variety of these wild stocks, that is, as man subjected to the action of intellect and the restraint of principle. Whatever may have been the cause of their present diversity, this, however, is certain, that their order of precedence is such as we have already defined—the adult Caucasian, the childish Mongol, and the embryonic Negro. We will commence with the latter, reserving our remarks on the aborigines of the New World till we come to speak of the European colonists of America.

THE NEGRO.

THE radical defect of the Negro is want of due nervous development. His brain is less in proportion to his body

than that of any other grand division of humanity, and as a result, the involuntary and animal functions altogether preponderate. His flat foot, his long heel, his imperfect pelvis, his powerful stomach, his prognathous jaw, his enormous mouth, and his pug nose, are in perfect correspondence with his imperfectly developed brain, in which correspondently, Passion and Affection rule Principle and Faculty, the basilar and posterior developments being predominant over the coronal and anterior. Except in a few unfavourable instances, however, he does not exist on the continent in his lowest form; for it is the Oceanic Negro who is the almost irreclaimable savage, while the African is the improvable barbarian type of his race. The former is useless even as a slave, while the latter is eminently valuable, because he has been broken to work and obedience, and has that hereditary aptitude for sustained toil, of which the utter savage is so generally devoid. Hence, despite his present degradation, he obviously belongs to the redeemable families of humanity. He is the labourer of the Tropics, and is not going to perish out, like a wild Indian, because his buffalo grounds have been enclosed by the white faces. He has his place on the earth which none can take from him, and what we have to attempt is, not his extirpation, but improvement. Hence, a study of his character and capabilities is of the utmost importance. From Temperament he is slow, but from Organisation he is persistent, his Lymphatic nature being sustained by a considerable amount of Firmness and Self-esteem. He is not skilful, his mechanical ingenuity being that of a child; nor is he capable of delicate manipulation, for which his entire organisation is too coarse. His Perceptive Faculties are stronger than his Reflective or Imaginative, and he dwells

in the Real rather than the Ideal. He never rises from a fact to a principle, or re-creates beauty from the faultless beau ideal of artistic conception. He has but little reverence for the Past, and no very brilliant anticipations of the Future, being, from the overwhelming strength of his sensuous nature, swallowed up in the Present. It is not that the basilar region of his brain, with its Alimentiveness and Amativeness, is so inordinately powerful, but that the counterpoising elements are so pitifully weak, that the poor child cannot help giving way to his passing appetites. He is, nevertheless, simple and affectionate; and as he cannot very effectually guide himself from within, seems naturally prone to fall under guidance from without. Perhaps his servitude may hereafter be converted into discipleship, of which we may hope that it is, even at present, a rude form. His strong Philoprogenitiveness and Adhesiveness speak well for his future domesticities; while his large Love of Approbation shows that an influence somewhat finer than the cowhide may hereafter be used to stimulate him to exertion. As his elevated Veneration would indicate, he is by no means devoid of the religious sentiment, and creeds in passing through his mind, become impressed with the infantile simplicity of the mould in which they have thus been recast. Altogether, he is an interesting and promising, but utterly helpless child. We must teach him everything—which he is able to learn; and in the simpler processes of mental activity, like all juveniles, he cannot fail to prove an apt scholar. Some one, perhaps the Arab, has already taught him how to keep cattle, raise corn, and cultivate cotton. We can teach him much more, and it will be our interest to do so. Tropical Africa must not remain for ever a commercial desert. Its products

would enrich the world, and as a market, its demand might stimulate the industry of all Europe. In that day, it will be found that the Negro is the obedient hand, and the Caucasian, whether European or Asiatic, is the guiding head in Central Africa. The Negro will yet make a new chapter in the world's history—the Tropical chapter—of which the first lines have yet been scarcely written; nevertheless, a chapter full of hope, when the downtrodden shall be lifted up, and the captive shall be set free. To such a consummation many influences are contributing, and above all, Christianity, which were devoid of its Divine power, did it fail eventually to strike his terrible fetters from the limbs of the swarthy bondsman of the South.

Slavery and the slave trade, in connection with the European colonies of America, is a sad chapter in the history of modern civilisation. Perhaps its providential purport has yet to be revealed. America, whether North or South, had to receive an Old World population—that is, to be colonised. The worker of its Tropics is the Negro, as the master of its Temperate Zone is the Caucasian. As a slave alone could the Negro have passed in sufficient numbers to ensure the efficiency of this process. Without thus stooping to the condition of bondage, he could not in ruder ages have taken possession of his inheritance. Even for America it was a terrible necessity. But it doubtless has ulterior bearings upon Africa. In the future civilisation of this mighty continent, will the transatlantic descendants of its exported captives be only idle spectators? We think not. Liberia is but the fair promise of a still fairer future. From those Temperate regions where the Negro is not a necessity, and where the Caucasian is numerically preponderant, racial antipathy em-

bodying itself in social customs, will apparently ensure his ultimate expulsion. In such a forced migration, the land of his fathers will be the home of his adoption. And in thus returning, he comes laden with the intellectual wealth, the highly developed civilisation, of his masters. He brings Africa the rich dower of her future prosperity, and lays the foundation of that greatness which the coming millenniums are to witness.

But it will be said, Africa never can be industrious or prosperous under a *purely* Negro population. Perhaps not. Who will ensure that it is to remain pure? Has the population of any rude country with an inferior race remained pure when once involved in the vortex of civilisation? Were not Egypt and Carthage, Greece and Italy colonised? Was not our own country subjected to a similar discipline? It is because Central and Southern Africa lie so far out of the highway of events, that they are ethnologically and socially in their present condition. Let the returning transatlantic emigrant but open up the country, and make it in any measure habitable and profitable, and the European and Asiatic will not be absent from its marts or strangers to its ports. What in remote ages was done for Abyssinia may yet be accomplished for the whole of Nigritia, and the *black* man raised, partly by culture, and in part by intermarriage, to an approximately Caucasian type of organisation. This is his destiny. The Negro complexion may be tropical, but the Negro structure is barbaric, and will disappear as the centuries of civilisation roll onwards. What Africa and all tropical countries want is the Negro constitution as a basis, on which any amount of Caucasian superstructure may be reared, by subsequent development and intermixture.

And now, perhaps, it will be said, Why, if this superior destiny awaits the Negro in the future, was he so hopelessly immutable in the past? We reply, his history is a case of arrested development, arising from unaltered circumstances. He is still the woolly-headed, animal-faced African represented on the tombs of the Pharaohs, because his environment is identical with that of his ancestors. Change the influences, and in process of time you change their subject-matter. Give this indolent savage new wants and you stimulate him to fresh exertion for their supply. Give him more enlarged ideas, and they will ultimately eventuate in a grander course of action. With his bodily necessities easily supplied, and cut off by geographical isolation from the intellectual culture and social refinement of more advanced races, he has stagnated on in contented immobility through countless ages of well-fed animalism, constituting in that far-off corner of the Old World the great rearguard of the human army. But the days of this isolation are ended. European enterprise, which has long opened the coasts, is now penetrating to the interior of the great southern continent, and the Negro in the innermost recesses of its dense forests and terrible jungles must stand face to face with the Caucasian. The hour of his destiny has struck—he must march onwards or perish. His condition as a freeman and his history as a slave combine to indicate that he will do the former. As we have said, he is a *worker*. This is sufficient; the salvation of such is simply a question of time and circumstance.

The Past and the Present, History and Ethnology, however, combine to show that Africa is not to be simply an appanage of Europe. The constitutional gulph between the man of the extreme North and South is too wide to be

effectually bridged without an intermediate, which Asia will supply. To her this is no new mission. Egypt was her daughter and Carthage her foster-child. Her Hindoos civilised Abyssinia, and her Arabs have long held Barbary and the Sahara as time-honoured dependencies. The Koran and the Crescent are the ruling influences of the North, and even unaided by European energy and enlightenment, would gradually transform the Fetishism of the wilderness into the Unitarianism of the Mosque. To this Asiatic proclivity, however, Western civilisation will give definitive purpose, and will endow it with an efficiency that it could not otherwise possess. It has long been observed that even the Spanish blood mingles more kindly than the Anglo-Saxon with that of the Negro. It does so from its previous Asiatic and African admixture, and in part also from its southern temperature. The Arab is, however, pre-eminently **THE** man for African colonisation, and only awaits the course of events to fulfil his appointed mission, that to which he has been prone and on which he has laboured from before the time of the Shepherd Kings.

Africa, as we have said, with her speciality of race and climate, will constitute a new chapter in the history of humanity. We have seen the spontaneous luxuriance of tropical vegetation, but we know nothing of the productiveness of a tropical climate under free labour, directed by intelligence. Our only tentative has been with slavery. Africa has yet to reveal her wealth, both climatic and industrial. She has yet also to reveal the gorgeous splendour of Negro civilisation, under which a highly sensuous race, habituated to the floral hues and sunset tints of their richly vitalised zone, will mirror these impressions in their religious ritual, their costume, and their architecture. Even the

sterile coldness of the cloudy North, can afford now to laugh at the mean appurtenances of an African prince with his "barbaric gold," but wait till his throne be engirdled by all the resources of mental culture, and the finest taste and purest art shall be the handmaids of his luxury. What the Southern or Romanesque nations of Europe are to the Northern or Teutonic, that, though in a more intense degree, will the Negroid races of the Tropics be to the colder and more rational inhabitants of the Temperate Zone. Man will then know to what *external* life can be raised, and with what truly regal vestments ceremonial can be clothed. Of this, Egypt was a faint echo, Babylon a shadowy promise, and the court of the Western Caliphs and the Great Mogul a dim presentment. It is in Africa alone that this southern proclivity to sensuous impressions can effectually culminate—it is there that the ages wait for its fulfilment.

It is quite possible, nay, it is inevitable, that the matured and fully developed Tropical man will furnish us with a cast of Literature, and a style of Art previously unknown. Placed in an environment so different from that of his northern brethren, accustomed to nature at fever heat, with the most powerful impressions acting on his vividly susceptible organisation, he cannot but reflect somewhat of the intensity by which he is surrounded. We talk of summer suns and shady groves, of matin glories and vesper splendours, but what are these weak instalments of Nature's moderation when compared with the fervour and force of those to which he will be subjected from his infancy! Race and circumstance must alike contribute to a speciality which will enlarge the intellectual range, and add to the mental resources of humanity. The

Indo-Germanic nations may have fathomed the profoundest depths of thought, and attempted the solution of the subtlest problems in Metaphysics, they may remain for ever the greatest mathematicians and masters of exact science, but passion in its fiercest struggles, and emotion in its deepest and most agonising, in its brightest and most joyous aspect, has yet probably to be experienced and embodied by finely organised men dwelling under an equatorial sun, who, in the attempted utterance of their experience, will add another page to the tragic in Poetry and the sublime in Oratory. Nor will Art fully know how the canvass can speak, or what light and shadow and colour can accomplish, till the easel has been placed south of the Sahara, and the pencil is held by a hand familiar from childhood with the burning days and resplendent nights of a Central African meridian.

We have spoken of the Caucasian as the cultivated form of humanity, and the Negroid and Mongolic types as those of the southern and northern man of nature respectively. In any approximation to such a theory, it has generally been taken for granted that the Mongolic is the only paternal stock of the Caucasian. But is this quite so certain as it is usually supposed? Has not the Negro also attained, under favourable circumstances, that is, as he has approached the Temperate Zone and been subjected to the influences of civilisation, to the fully developed type? Are not the Berbers and Tuaricks purely African races? And whence came the dark-skinned and fiery Iberians, those Kabyles of the northern shore of the Mediterranean? And lastly, what is the origin of the Shemitic tribes, whose lingual relationship to the Berbers all comparative philologists admit? These are problems yet

awaiting solution, on which dogmatism would be absurd; and we merely propound these queries as suggestive, both to the student of languages and the ethnologist,—remarking, in conclusion, that the hypothesis of a southern origin of some Caucasian tribes would solve many difficulties which beset the theory of an identity of racial origin through only the Mongolic channel of descent. Should it eventually be determined that the Negroid type has thus proved susceptible of Caucasianisation in the Past, its destiny for the Future would be more assured; and we might even venture to define its special proclivities from the ascertained certainties of fact, that is, from the known capacity and genius of the higher races already named. Of this, however, more hereafter.

THE MONGOL.

ISOLATION seems by no means favourable to human development; when utter, as in the case of the Negro, it leaves the man on the merely animal plane, in which alimentation and reproduction become not only the principal, but the all-absorbing purpose of existence; when partial, as in the case of the Mongol, whether as a Nomad on his Steppes or as a Chinese in his remote East, it still leaves him rude, barbarous, and physically unfinished. The Caucasian, it will be observed, lies in the track of Empire. He is placed on the highway of events. He occupies both the geographical and moral centre of the world. He is, in very truth, the pivotal man, the historical Atlas, the great actor in possession of the stage from time immemorial. There is, doubtless, cause and effect interacting and

interchanging here; but if we admit the influence of circumstances on national and racial type, most assuredly this prolonged discipline of events cannot have been without its effect upon Caucasian organisation. The Mongol, as we have said, is the natural or aboriginal man of the North. He is what human nature becomes, when left solely to Ichthyophagous and Nomadic habits in an Arctic or Temperate latitude. The bracing air of his chilly clime necessitates vigorous respiration, and consequently he has broad shoulders and an expanded chest; and this, by a law which physiologists have not yet sufficiently insisted on, equally necessitates a large or expanded brain. As, however, the action of this cerebral mass has been principally in the animal direction—that is, in connection with corporeal wants and sensational gratifications, its most powerful development is correspondingly in the Basilar region. This, of course, gives energy, the basis, we may remark, of all heroism of action. Let us not, then, despise this rude quarry, whence we were hewn; for, beyond question, whatever may be the origin of the Arabian, or Shemitic Caucasians, the Teuton and his congeners of Indo-Germanic descent have a very large admixture of this Mongolic element in their system, if it be not the rude or wild stock whence they originated. To return, however, to our Mongolic Man. As in the case of all merely animal energy, this power is eminently impulsive, and consequently variable. Racially, it has sometimes slumbered for centuries or millenniums, and then burst forth with an irrepressible power, that has shaken the world as with a moral earthquake, to again subside like an exhausted flood within its olden limits. It is with no weak-brained Negro we have to do here, whose very passions are childish, and

whose most terrible ebullition is "a storm in a tea-cup." We have still a man on the merely animal plane, or, at best, in slowest process of emergence from it; but he is on this plane decidedly powerful—perhaps the most powerful specimen of humanity, having the largest circumferential measurement yet known. Lymphatic in his temperament, he can rest for long periods; but passionate in his organisation, he must occasionally rise like a beast from his lair—if only for destruction. The Caucasian, with his high Benevolence, lofty Veneration, and exalted Conscientiousness, is horror-stricken at the simply destructive raids of a Mongolic horde. His moral nature is shocked by their wanton cruelty, and his intellect is astounded at the insensate folly of their suicidal policy. But the Phrenological Ethnologist, who knows the tremendous *width* of their animal basis, and has estimated the Combativeness and Destructiveness which constitute it, is in no way surprised. To him, the ferocity of an Attila or the slaughters of a Tamerlane are simply manifestations of racial proclivity, which, however lamentable, were, considering their agents, perfectly natural. They are the instincts of the animal man, shown without the restraints of conventionality, and magnified in these unhappy cases from individual to imperial dimensions. Attila was but a Hun, and Tamerlane a Tartar, each after his kind.

We have said that the Mongol is the natural man of the northern Temperate Zone; by this, we mean that he is just such a being as would grow up under the conditions to which he is subjected as a barbarous nomad. Like the Negro, he tends to the Lymphatic temperament, simply from want of sufficient cerebral activity to develop its opposite, the Nervous. His flat face, with its little snub

nose embedded between the puffy cheeks, is simply the result, and therefore the indication of his flat and undeveloped mind. His soft Perceptive Faculties, so round and infantile in their development, agree perfectly with those oblique little eyes; and both are in strict accordance with the remainder of that physiognomy in which nothing is distinctly pronounced, except the powerful animal mouth. He looks on nature with a shepherd's not an artist's eye. His Reflective Faculties do not readily rise to the level of abstract thought; his whole being tending indeed to the concrete. His principal defect, however, is in the Coronal region, which wants elevation. The central line of development, which is so strongly marked in the perfect Caucasian type, is here the seat of especial weakness. As a result, his native religion, like that of the Negro, is a complex Fetishism, his Shamans being magicians rather than priests. For theological and philosophic ideas he is wholly dependent upon higher races. The Hindoos have made him a Buddhist. Perhaps the people of Europe may yet make him a Christian. For such purposes, he is clay in the hands of the potter. To conclude this rather ungracious paragraph, he is one of the *physical* races, and as such, must, in matters moral and intellectual, be an uninquiring and submissive pupil of the more advanced types of his species.

In strict accordance with the foregoing delineation, Mongolia is powerful, not by the force of individual genius, but by numerical, that is, material strength. It is her millions that alone give China any weight in the world. In truth, her knell was struck from the moment a European keel entered her jealously guarded ports. The decay of her faith and the destruction of her government were then

merely questions of time. It is not simply that she is unable to resist military aggression; she is equally incompetent to oppose intellectual change and religious reform. To the *active* forces of Europe she simply presents the *vis inertia* of four hundred millions of formalists,—a barrier of snow to a summer's sun. The China of history is doomed, but the China of prophecy is yet to be born. Here is her power. With Japan, Cochin-China, and other Mongolian states, we have nearly the half of humanity yet to be accounted for. As mere tools in the hands of ambitious master-spirits of our own race, they loom largely amidst the possibilities of the Future. Will no Peter the Great arise on the eastern seaboard of the old continent, capable of inaugurating a system that shall gradually convert these stagnant millions into at least the efficient instruments of a vigorous despotism? Here lies our impending danger. The problem of Russia has to be resolved on a larger scale; and Caucasian civilisation must again hold its own, while barbarian force is being disciplined into culture. These five hundred millions of large-headed, broad-chested, hard-working, and for practical purposes, intelligent men, have not been reserved to our day with no ulterior purpose. The Negro has taken his part in peopling the West; the Mongol must also take his part in peopling the East. The Indian Archipelago, Australia, and the western seaboard of America have already felt his presence, not as a fulfilment, but only as a promise of his ulterior destiny.

We have said that the Negro will make a new chapter in the history of humanity; we may repeat this of the Mongol, with the addition, that in his case it will only be the repetition of what has already occurred in remote and prehistoric ages. The ruder individualities of nearly every

nation in Europe demonstrate the presence of a large amount of the Mongolic element, the remnant, probably, of an underlying basis on which the conquering and invading Caucasian was superinduced;—if not, then equally the remnant of a conquering Mongolic race, like that of the Huns on the Danube, or that of the Tartars in Muscovy; in either case, the result of an admixture which has broadened the basis yet invigorated both the cerebral and corporeal structure of the European, by giving him a stronger animal foundation than he would otherwise have possessed. Now, a similar commingling of the human elements obviously impends in the future. The steppes of Asia will be to the railroad era of *internal* communication what the prairies and forests of America have been and are to the maritime ages of the Past and Present—namely, the ready recipients of Europe's superabundant population. In this Eastern movement of humanity—of which, more hereafter—the mere Nomad may largely perish, but the settled and agricultural Mongol will defy extirpation. He may, and will be conquered, not only martially and politically, but also religiously and socially. His Caucasian master will be lord, and he will be serf to all practical intents and purposes. But he will exist; and eventually his blood must re-appear, perhaps in conjunction with that of his conqueror. From this union a new and more powerfully organized race will probably arise, who, in some vast epicycle of the Future, may perhaps repeat those terrible invasions from the far Orient, of which later Classic and Mediæval history is so full, and of which even the remotest tradition hears stupendous echoes, as of reverberating thunder-peals slowly dying in the sublime distance of an almost mythic past.

The venerable civilization of China is a profoundly interesting subject. Is it Mongolic or Caucasian in origin? Is it native or imported? Is there such a thing as Mongolic civilization; and if so, have we here its fair presentment? These questions go deeply down into the possibilities of man under his ruder aspects. They involve the great problem of the capabilities of races, whose definitive solution awaits the revelation of farther data than any at present in our possession. Even speculation on this subject is at present, perhaps, premature. A few remarks, however, based on racial type may not be altogether misplaced. The Mongolic head, then, is not one calculated for the *origination* of ideas, the *creative* faculties (in the poet's corner) being especially wanting. The entire organization is essentially practical, and this on the merely imitative and tuitional plane. Its function is routine; and its highest capacity that of correct repetition. It is great upon precedents, and wise by example. It speaks and acts not by inspiration, but authority. Its entire culture is traditional and therefore stationary—except, as in the case of Buddhism, by the reception of ideas from without. The racial indication then is, that the elements and fundamentals of Chinese civilization have been imported; that they have been communicated at some remote period by more gifted races, although, by long possession, they may now be stamped with at least the superficial appearance of Mongolic speciality.

Japan is only an insular and oceanic China, with more racial admixture, and therefore more mental and physical vigour in its people. The Britain of the extreme East, it bears a weird and mystic resemblance to our own island home, and probably from the same Ethnological cause—

namely, that it has been an immemorial recipient of the more daring and adventurous spirits of the neighbouring continent, who have been compelled to settle down and face each other out in this comparatively confined, yet invigorating theatre. As a result, the individual man is more robust, while the collective life, social and political, displays far more vigour and capacity for improvement; existence is not so stereotyped; and here, if anywhere, the civilization of the Orient may meet that of the Occident without extinction.

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We are, then, the cotemporaries of a mighty experiment, the spectators of a stupendous revolution. Old and immutable Mongolia is about to be broken up. Its time-honoured respectabilities and imitative refinements, without any inherent strength and utterly devoid of all true vitality, have in their extreme decrepitude, bowed down with age and weakened by corruption, to meet and do battle with the nascent and aggressive civilization of Europe. Christendom is about to assert its regal prerogatives in the sacred land of the Celestials. The destiny of China and her dependencies is obviously to be baptized with European fire. The hour of Caucasian supremacy draweth nigh, and with it opens a new epoch, the glorious future of an improved humanity.

The intimate interaction between the East and West, now obviously impending, has been happily delayed, till the latter has something to communicate as a compensation for the profound disturbance of religious, political, and social arrangements in the former, which their closer union implies. Young Europe, with her vigorous life, must for a time take possession of Asia. Anglo-India is but the beginning of this great movement. In it, moreover, Caucasian rules

Caucasian. China presents the fresh element of a diverse race, more recipient because less provided with ideas; and when once subdued, more easily moulded, because more infantile in mental constitution. Of the stupendous development of material resources, which must rapidly follow on the introduction of our railways, steamboats, and machinery among the busy, active, and thoroughly commercial Celestials, it is impossible to form even a remotely approximative calculation. We only know that it must revolutionize the labour markets, and change the industrial aspect of the world. Let it never be forgotten, that machinery is but the instrument, and consequently, that MAN is, after all, the prime producer. And China, with her four hundred millions, somewhat superabounds in this really invaluable commodity, at present existing to a large extent as raw material, to be used hereafter by the scientifically directed skill of Europe. Nor is the moral aspect of the question without its equally portentous lights and shadows. Our religion, literature, and philosophy, cast in such moulds, will take new forms, not, let us repeat, from the *originality*, but the *speciality*, of the Mongolic mind. Ideas developed in the well-arched and superiorly expanded cranium of a high-blooded Caucasian, may, in a modified form, be received by the flat-brained, broad-based, round-browed Mongol, but they will infallibly be debased and animalised in the process. Our religion will degenerate into a superstition, and our learning and philosophy sink eventually into a contemptible and stereotyped pedantry. These adult children will still be only imitative pupils to us, as they were in former ages to the Hindoos. And as they received Budhism from India and Metaphysics from Iran, they will doubtless accept Christianity and Natural Philo-

sophy from Europe—to embalm them as mummies, to preserve them as fossils for a future age. At whatever stage in their submissive pupilage we leave them, in that they will remain, till our next visit, at some immeasurably remote epoch, when a fresh epicycle of human destiny is about to recommence its mystic revolution.

THE CAUCASIAN.

WE have now to contemplate the world's master, the organic lord of terrestrial creation, Humanity's highest representative and noblest embodiment. All history is but a reproduction of Caucasian annals. The Negro has never been awakened to historic consciousness; and the dull uniformity of Mongolic existence has been varied only by those ferocious inroads, in which physical force, like a rushing flood or a falling avalanche, has, for a time, overwhelmed intellectual power by material momentum. The drama of authentic history has had but one race as its principal performers. The utmost that can be said of the others is, that they were occasional accessories.

The determining element of the Caucasian is quality. He has attained to the maximum of known nervous development; and as a result of this, possesses a structure more elegant and elastic, and a mental constitution more intense and active than that of any of his congeners. Thus, it is not by mere volume of brain, in which he is equalled, if not surpassed by the Mongol, that his racial superiority consists. It is in high Temperament, combined with this cerebral volume, giving beauty of proportion to his cranial contour, that he surpasses all other divisions of his kind.

It is this which gives that statuesque elevation and classical regularity to his features, by which, when fully developed, he is always distinguished. It is this which gives the high-caste arching to his instep, and its consequent elasticity to his tread. It is this which gives that dignity to his bearing and that intellectual majesty to his countenance, by which he is contradistinguished from his more terrestrial brethren. Latest in appearance on the earth, he may be regarded as, organically, but in the incipient stage of his emergence. Except in a few carefully preserved castes, or, at most, a few highly favoured nations, he is not yet fully born. And even among these it is only the strongly marked and noblest individualities that rise to the ideal standard of the race. The masses are everywhere but feeble and imperfect approximations to a physical structure and mental constitution, for whose general realization we must be content to wait, not only for many millenniums, but probably for another geological epoch.

The origin of the Caucasian race is still a question involved in considerable difficulty. That it is a later development out of, and upon the earlier and ruder stocks, can scarcely admit of a doubt. That it is in its grander features the result of a generic proclivity, and is consequently the bourn to which all other and inferior types tend, is also obvious. And that under its present form, it may be regarded as the intellectual, as contradistinguished from the merely animal families of the race, is equally manifest. But the questions, what were the detailed processes of emergence, and where was its geographical centre, still remain unanswered. Moreover, with the exception of Arabia, the Caucasian is everywhere so far artificially civilized, as to be no longer even approximately

in a state of nature, and consequently, whether an aborigine or not, is no longer in his primeval condition. But, say the advocates of the Semitic theory, in the fiery son of the desert, with his nomadic habits, yet vigorous intellect, his simplicity of life, yet ardour of feeling, we have all the elements requisite for a worthy paternity of the true Caucasian. Here, in very truth, are the "shepherd kings," not merely of Egypt, but of humanity. Here, amidst the Abrahamic schicks of a primeval race, may we find the high-souled progenitors of earth's noblest nations, and the venerable roots of their most ancient dynasties. Hence, as from the well-head of the central race, has flowed the unwavering faith and high-toned spirituality of the most exalted religions which have blessed humanity. Hence, as from their unfailing fount, have come the exhaustless energy and daring enterprize, which century after century have been subduing the nations, not to destroy, but to re-create them, both morally and physically.

Nevertheless, were this the place in which to speculate with that perfect freedom, under which intuition occasionally supersedes deduction, and suppositional hypothesis sometimes takes the place of demonstrated theory, we should be inclined to repeat, that in the Semitic tribes, the Southern, and therefore aboriginally Negroid type, has emerged into Caucasianization; while, conversely, in the Indo-Germanic nations it is the Northern, and therefore Mongolic man who has attained to this approximative perfection. Hence, the former is distinguished by altitude, and the latter by breadth of cranium. In the first it is the central, and in the second the lateral developments that generally preponderate. The former shows the latent elements of the aboriginal savage, in the ferocity of his fiery

zeal, that enduring bequest of his fervent equatorial ancestor. The latter, in the strength and grossness of his alimentive appetites, which still bear traces of that gluttonous capacity by which the Arctic Mongol is so pre-eminently distinguished. The predominance of the Moral nature in the Arabian, and the Intellectual in the Indo-European, in virtue of which the former is the revealing prophet of Faith, and the latter the rationalistic sage of Philosophy, is also not without its significance in this connection. While even in their Intellectual constitution, the preponderance of (central) Comparison with its supersensuous insight and spiritual intuition, its apt illustrations and beautiful apologies, in the first, and of (lateral) Causality, with its cautious reasoning and careful deductions, its fact-supported demonstrations and logical conclusions, in the second, is also strongly corroborative of that diversity of origin to which we have alluded.

The highest in type, the noblest in endowment, and the most distinguished in fortune, the Caucasian, with a refined and active temperament, a beautifully balanced and vigorous frame, and a head whose facial and cranial contour are alike indicative of exalted intelligence and elevated sentiment, is, as we have said, undeniably the born chief-tain, the hereditary noble of his kind. On his high, proud features, surmounted by a lofty and expanded brow, Nature has stamped her impress of innate superiority. And what, let us ask, has been his destiny? We reply in one word, Leadership. Throughout the entire period of authentic history he has been in possession of the theological, political, and intellectual sceptre of the world. To his devout aspirations we owe every form of exalted Faith in the spirituality of God and the immortality of man which has ever

prevailed. To his profound meditations we are indebted for all those varied schools of Philosophy, whose very failure in solving the problem of existence have left wrecks of such gigantic grandeur, as to show that here, at least, Titans struggled for the truth. To his idealism, Poetry owes its birth; from his creative genius, Art derives its existence; and by his mental resources the laws of Nature were discovered, and the fair temple of Science erected on the adamantine pavement of experimental fact. By his courage and policy, the great empires of antiquity were built up; and to his innate sense of justice, do we owe those codes, which from Menu to Theodosius have been the mystic bonds by which civilized society has cohered, and the rights of man have obtained authoritative recognition. From India to Britain—from the Ganges to the Thames, the earth is strewed with the memorials or the evidences of his greatness. In the Past he had no equal; in the Present he has no rival; and on his energy and ability, on his intelligence and genius, the Future seems dependent for its progress.

Were we to confine our attention, then, to these three grander divisions alone, how much light might be thrown on the profounder causes of that diversity of condition which they now exhibit! How forcibly has the ill-developed brain of the Negro, with its resultant moral and intellectual deficiencies, re-acted on his fortunes! Devoid of the finer susceptibilities, and wanting in all the grander energies of his race, native incapacity has disqualified him in every age for effective self-helpfulness. Cast thus upon the tender mercies of his more vigorously constituted brethren, he has found in them severe taskmasters and stern oppressors, rather than enlightened teachers and loving

kinsmen. Too weak and inefficient for the vindication of his own rights, he has had, during a long era of selfishness and rivalry, to submit to the law of the strongest, and is only now, in the milder light of Christianity, beginning to attract that sympathy and receive that protection which this religion of Love accords even to the lowliest sons and daughters of our common Sire. His destiny is written on his brow—savagism at home and serfdom abroad, till the age of redemption by Love shall strike his fetters from the slave and open the house of bondage to the captive. And in the rude structure of the Mongol—in the basilar brain and sensual face, with their concomitant moral and intellectual feebleness, do we not see the productive forces of an inherent barbarism, tending to the extremes of brutal ferocity in action, and stagnant immutability in rest? Look on the flat, coarse, Tartar face, and peruse the terrible hieroglyph of that pyramidal cranium, and there, as in a magic scroll from the hands of Nature, read the slaughters of Attila, and the skull-piles of Tamerlane. Contemplate the baby face and rotund figure of a Chinese mandarin, and from it gather the concentrated meanness of a hundred generations of uninquiring submission to irresponsible power and irrational custom. Is there hope for such by their own assistance? Are they not precisely where we might expect to find them in the scale of being? So far from looking to such for aid in the great cause of human progress, are we not rather justified in rejoicing that the barbaric hordes of the Eastern Steppes are now happily chained, and that the rude nomads of Mongolia would be but food for the cannon of European armies, should they madly attempt a descent on Caucasian civilization, after the manner of their remote kinsmen of former days.

Surely the historian of the far Orient who should ignore what Ethnological Phrenology can teach him respecting the innate defects and aptitudes of this great family of man, would be like an individual attempting to decipher some secret writing, while foolishly rejecting the aid of a master-key for its solution. Nigritia, with its swarthy savageism, is but the individual Negro expanded to the magnitude of a continent, and revealing his attributes amidst the manifold circumstances and under the diversified eventualities of collective existence. So Mongolia is but the Mongol enlarged to imperial dimensions; and while luxuriating in the wealth of accumulated resources on the one hand, or straitened by the necessities of nomadic or ichthyophagous existence on the other, displaying everywhere, under all the protean mutations of contrasted fortune, the same strongly marked character, one that never rises to the true Caucasian level in either thought or action, exhibiting throughout a phase of being which, whether at the court of Peking or on the shores of the Arctic Sea, is most obviously second to another and nobler type to which we will now return.

The Caucasian is not only the most civilized, the most intellectually and morally developed, but also the most diversified of his kind. A polytheistic Hindoo and a monotheistic Jew, a subtle Greek and a stern Roman, an artistic Italian and a metaphysical German, an ingenious Frenchman and a practical Anglo-Saxon, he has evolved every phase of belief, every school of philosophy, literature, and science, every style of art, and every form of policy, which as an example is worthy of imitation, and as a model is deserving of reproduction. Scorning alike the dead level of Negro brutality, and the dull uniformity of Mongolian

barbarism, he has wrought his multiform endowments into the most varied manifestations, and given birth to life under every diversity of aspect. Hence, his history is rich beyond compare with that of other races, revealing to us an exhaustless wealth of ideas, and a never-failing originality of mind. The reverential Theosophy of the East, and the logically developed Philosophy of the West—the splendour of Oriental monarchies—the gloomy grandeur of Egyptian life—the intensified intelligence of Classic and the romantic chivalry of Mediæval ages, together with the scientific, literary, and practical developments of modern times—are all due to his vigour of thought and his greatness of conception. To his genius, under its manifold phases of expansion and activity, do we owe all that makes the past illustrious and the present hopeful. How truly great, how magnificently gifted, then, must be this universal man, who has stamped the impress of his ennobled being so indelibly on the annals of his race—and who, in finest adaptation to, and most beautiful correspondence with, the requirements and circumstances of various climes and successive epochs, has, in all positions and under the most contrasted fortunes, successfully vindicated his claim to the moral, intellectual, and political leadership of Humanity! That brow must, indeed, be innately regal, on which a crown of such splendid glory has rested undimmed during so many successive centuries! That hand must, indeed, be royal, from which the sceptre has not once departed during the storms and tempests, the earthquakes and the lava-floods, of more than five thousand years!

The Wants of History.

HISTORY is one of the noblest departments of literature. It is the biography of the Universal Man. Through it, the Present becomes the conscious inheritor of the Past. It annihilates time, and makes the former generations re-live in the memory of their descendants. Beyond most other tasks of the man of letters, it demands practical wisdom. No mere pedant, indeed, ever yet prevailed to effectually accomplish it; and some of its ablest chapters have been composed by brains weary with the consultations of the cabinet, or were written by hands hardened on the hilt of a sword. Yet withal, there is something rather unsatisfactory in our annalistic volumes, more especially in those which relate to early periods. There is much indeed in history that wants profounder investigation. We have been too facile in our interpretation of the Past. We have accepted statements in reference to remoter ages, without examining their inherent probability on the one hand, or their accordance with existing monuments on the other. The vast importance of the latter is a discovery of yesterday. Assyria and Egypt have yielded up their secrets only to the present generation; while the grass-covered mounds of the Mississippi are still a sealed volume. Let us confess it: we stand but as little children, feebly spelling out this mighty volume

of a prehistoric and even pretraditional Past, the very alphabet of which is not yet thoroughly our own.

And have we yet philosophically investigated Mythology? Are we free to trace the succession of faiths and the generational sequence of national and racial creeds, independently of established opinions? And yet without this we miss some most important links in the chain of historical evidence; for the religions of men are among their most enduring bequests. What is popular Mythology, indeed, but the pedantry of school-boys! And yet there are in it all the elements of a grandly inductive science, which will yet arrange the moral strata of belief with as much certitude and precision as Geology has done those of the physical globe, and probably with a somewhat similar result, in the extension of time imperatively required for the regular evolution of admitted phenomena.

Do we yet know how much light may be thrown on the origin, the transmission, and the movements of civilization, by an inquiry into the processes and results of the Fine and Mechanical Arts, in various ages and in different countries? Even with our present very imperfect knowledge, do they not often afford us most valuable hints, and sometimes invalidate the graver statements of historians as well as the accredited tales of tradition? Was the war-chariot of ancient Britain, for instance, a possibility in a land of painted savages? Could the shield of Achilles have been made in aught but a thoroughly civilized and artistic country? Were the small-boned, fine-headed, nervous men of the Bronze era really uncultured barbarians? What is the ethnic and historical connection between the regularly stratified Cyclopean architecture of Greece

and the similarly stratified erections of the Peruvian Incas, between the Teocallis of Mexico and the Pyramid of Egypt? Have manners and customs been yet duly investigated; or have they yet yielded up the long lost annals of which they are the domestic custodian? Who taught the women of Central Africa to bruize their corn in a vessel of precisely the same shape and by a process exactly similar to that which we see represented on the Pharaonic monuments of the Thebaid? Were the Egyptians, then, after all, African aborigines? or did they teach these rude children of the Tropics the simpler elements of agricultural existence?

The mine of Language is scarcely opened. Comparative Philology is the work of our cotemporaries, by whom and the immediately preceding generation, the investigation of language has been raised to the rank of an inductive science. And are we to suppose that this recently discovered vein has yet yielded up more than its surface wealth? And yet, how vast is the treasure already revealed to the astonished and delighted explorers! We have arranged and classified all the languages of civilized man from before the dawn of history. We have discovered the most intimate relationship where none before was suspected. Like magicians armed with some unhoped-for spell, we have invoked the venerable shades of the Aryan patriarchs, and beheld them ploughing and sowing, reaping and cattle tending; nay, we have seen them as husbands and fathers amidst their primitive domestic circle in those far-off ages, when as yet Greek had no existence and Sanscrit was but an impending birth. And still more, we have found that these stupendous tongues are, after all, but conglomerates, constituted from the worn fragments of a previous

degeneracy and decay, and we can analyse them down to their very elements, and thus be present at their foundation, and watch the earliest processes of their growth. And what is thus revealed to us? Why, after all, simply one lingual cycle, a march from the primitive simplicity of a pre-Aryan tongue up to the magnificent synthetic complexity that culminated in Sanscrit, and from thence decay and dialectical regeneration, till in the languages of Western Europe, and more especially in English, we again approach the grammatical simplicity of pre-Aryan times. And does history, as hitherto written, know aught of these things? And being composed in ignorance must it not be re-written in the knowledge of them? But Comparative Philology has yet vastly more to reveal. What is the relationship of the Turanian tongues to the Indo-European? and what is the connection between the Negroid languages of Central and the Berber dialects of Northern Africa, and that of both to Arabic and the Semitic languages of Western Asia? And what is the ethnic indication of grammatical and what is the racial value of etymological similarity in the languages of geographically or chronologically separated nations? And yet, till these problems are settled, where is primeval history!

And have we yet critically investigated the codes of mankind, their succession and descent. What, for instance, is the relationship between that of Moses and that of Menu, the great lawgivers of the Semitic and Aryan races respectively? Is it filial or collateral, or are they absolutely independent? And what traces do they yield of previous stratification of a similar character, handed down from a preceding period? And what do they say of the actual life of those distant ages, of the relationship of man to man

in those far-off times? Are there not already glimmerings of whole cycles of long lost historic time, which, by a judicious use of these enduring materials, may yet be partially, if not wholly recovered? Nor must we be contented with vague probabilities and haphazard conjectures; for true history, we must again repeat, is a branch of inductive science, susceptible of rigid demonstration from admitted premises, that is, from well-established or actually existent facts.

The truth is, all races worth knowing write their own history, not always on paper or parchment, or even on marble or granite, for they sometimes carve it out on the very surface of the planet. Supposing England to remain for twenty thousand years an uncultured wilderness, would the wintry winds and summer rains of all those many millenniums obliterate the track of her railways? The most lasting record of a campaign is not always put between the covers of a book. The earthworks of this present American war may outlast its literary chronicles, as those of former races have outlasted theirs, if they ever had any. We belong to a lettered generation; and in our overweening estimate of the importance of written documents, are apt to undervalue the grander pages of monumental history, that mighty lifework of earth's elder, if not more heroic generations. To such an extent has this absurd conceit proceeded, that we have long limited human existence to the contracted period assigned to it by ancient scholarship, acquiescing supinely in dicta directly opposed to architectural, lingual, and ethnic evidence still extant. But the days of such folly are numbered. And among other rectifications, it is admitted that we cannot yet go back to the "beginning," which, indeed, with every

discovery, antiquarian and geologic, seems to remove only farther and yet farther down the dark vista of forgotten centuries.

But quite subsequent to the remote periods alluded to in the foregoing observations, we must confess to a certain dissatisfaction in perusing the pages of history. There is an almost puerile readiness in accepting improbabilities, which argues little for the discretion of the narrators. Look, for example, at the invasion of Xerxes, and the incredible multitudes he is said to have led into Europe. Can any man familiar with the difficulties of a modern commissariat, believe in the possible transport of so vast a host so great a distance? And what shall we say to the conquest of the Roman Empire, with its disciplined legions, by a few tribes of wandering barbarians! Is not the whole story stamped with the impress of a monkish chronicler? That the Goths did come down and did prove victorious, we know by existing evidence, quite independent of written history; but that they came out of swamps and forests, and that they were mobs rather than armies, is an absurdity, discountenanced by the entire tenor of human experience. In the record of an event, much depends on the standpoint of the narrator; and to this, till very recently, historians have often shown themselves unwisely indifferent. Even the comparatively modern Danish invasions present a very diverse aspect when plainly told in the Saxon annals of England, and when gloriously blazoned in the national history of the brave Scandinavians.

History, indeed, is yet at the empirical stage. It narrates a succession of accidents, not an intimately correlated series of phenomena. It does not believe that events are governed by law. It does not know that races and

nations are subject, like the heavenly bodies, to eclipses and occultations, which may some day be pre-calculated—that imperial power comes in upon the flood, reaches high-water mark, and again as inevitably subsides upon the ebb. Above all, it is ignorant of the principle of cyclical repetition—that events return like the seasons, at their appointed time, and with their corresponding results. We do not blame historians for this. The public mind is not yet ripe for so vast an expansion of their province as is here sketched. History, like everything else, has its own cycles, its appropriate law of development, its normal sequences of growth, its natural and healthful periods of budding, blooming, and fruitage; and it is neither possible or desirable that these should be altered. We will then bring these rather ungracious remarks to a conclusion, by a few observations on its deficiencies in connection with that department of inquiry to which this work is more especially devoted.

History has been too much the chronicle of courts and the biography of princes. It has magnified the few and disowned the many. Unwisely seeking the motor forces of great events amidst monarchs and their satellites, it has confounded passing occasions with producing causes. Minute to a fault in its portraiture of any distinguished leader, and wearisomely elaborate on all the accessories, accidental or essential, attaching to him and his position, it has often failed in the still more important task of delineating his followers. Engrossed by the individual, it has forgotten the stock whence he sprang, and the type of which he was but an illustrious example. Overawed by the majestic grandeur of some political colossus, it scarcely ventures to survey the quarry whence he was hewn, or the

model on which he was formed. Pre-occupied with the surface, it has failed to descend to the foundation of things. Lost amidst the complication of events, it has dwelt on the achievements of diplomacy or the fortunes of a campaign, to the neglect of those racial proclivities whence governments have their being and states derive their existence. Wrapt in admiration at the literature, art, science, and general civilization of a people, it has sought the origin of these grand and ennobling characteristics in external aids and fortuitous circumstances, while overlooking the paramount influence of inherent capability and native endowment. Happily, both for writers and readers, this lamentable misapplication of literary ingenuity is obviously on the wane. And we already see the dawn of a better day, in which man and not men, peoples and not princes, causes and not occasions, will provide subject-matter for narration, and wherein the grand concatenations of an epoch and not the petty incidents of a day will constitute the text for dissertation.

PART SECOND.

ASIA AND AFRICA.

General Remarks.

ASIA has many, and we might say, paramount claims upon our attention. Even when contemplated through a purely material medium, it is the largest and, beyond compare, the most populous division of the globe. Embracing that of Egypt, its civilization is the most ancient upon record. Its colossal empires, with their mighty capitals, loom out upon the remotest historical past—the mountain tops, which there grandly close our horizon in. It was then the garden of the world—the fair seat, not merely of political power, but also of literature and art, of philosophy and religion. Its several races were, in succession, the masters of their kind—the acknowledged prophets, priests, and kings of men. Nor was this supremacy a merely passing phenomenon. The civilized West, to our own day, bears everywhere indubitable traces of the Asian apostleship to which it has been subjected. The faith of Europe—and with this, how much of its life and thought—is cast in a directly Asian mould. Thus, the spirit has

survived the body, and the mind of the Orient rules where its sword is despised. Historically speaking, the roots of all our grander ideas run eastwards. The glory of the primeval ages, the splendour of the earth's fair morning lighted up the cedar-crowned heights and palm-covered vales of this "holy land." Its various races, therefore, cannot fail to afford prolific and instructive subject-matter for remark. They were among the earliest inheritors of culture. They wrought at the foundations. They nurtured the germs of knowledge. They rocked the cradle of civilization. They were patriarchs and hierophants—the spiritual pastors and masters of all succeeding generations.

These remarks, however, apply only to the Iranian, and not the Turanian—to the Caucasian, and not the Mongolic divisions of this great continent. The former vindicated for themselves, during many millenniums, an uncontested claim to our profoundest reverence, and must ever live in the grateful remembrance of the latest posterity as the pioneers of progress in almost every department of culture; while the latter, where not still sunk in their primeval barbarism, have been little other than apt recipients of ideas from without. More especially is this the case in connection with religion and philosophy, in which they have ever been but the children and pupils of a superior race; their only claim to invention being in the purely mechanical and practical sphere. Now, History is not so much a record of duration as a picture of the events which transpire in it. It does not narrate the annals of death, but the incidents of life. We must, therefore, hasten over the stagnant immobility of Mongolic multitudes to arrive at the more interesting retrospection afforded by the fortunes of the Caucasian.

We have already spoken of the Mongol as the Northern Man on his natural plane; if so, he must be regarded as the primitive type, and in a sense, the aborigine of the North. Yet, profounder ethnic researches are rendering even this doubtful. The human remains in the earliest sepulchral mounds both of Northern Europe and Asia, no doubt indicate the presence of a Mongolic form; but the still older evidence afforded by some of our bone caverns, seems rather in favour of a Negroid type, somewhat akin to that of Australia, as having preceded it. And this is precisely what we should expect from the relative position of these races in the scale of being. We have also undoubted evidence in their present existence, that Oceanic Negro tribes of a very degraded variety were the primitive possessors of the islands of the Indian Archipelago; while in some portions even of Southern India itself, lingering evidence still remains of their former presence. This Negroid era, if it ever was a mundane fact, and not a mere ethnological speculation, was, however, not only pre-historic, but, as we have already remarked, also pre-monumental; and testimony in its favour must be sought rather among geological data from the hands of Nature, than in the works of man, however archaic. But the wide, if not all-pervading presence of Mongolic tribes throughout the greater part of Europe and Asia, is something more than a speculation, it is a demonstrable fact. And although Caucasian extensions have, in historically remote times, somewhat diminished the range of Mongolic supremacy, we perhaps do not exaggerate in asserting that three-fourths of the great Eastern Continent are even now possessed by the flat faces, and that taking the world throughout, they still represent the larger moiety of its human inhabitants.

The Mongolians of Asia.

CHINA.

CHINA was imperial when history commences. The great problem to be settled in relation to it, is not whether, as a seat of power and civilization, it be only older or younger than Egypt or Assyria, but whether it be merely an echo of some primeval form of Caucasian culture, communicated in pre-historic ages to a few docile Mongolic tribes, or a veritable remnant, in all its grander outlines, of primitive Mongolic life, as developed independently of extraneous aid from a higher race. If the latter, then its antiquity can scarcely be over-estimated; and it may be studied in its principles, if not in its details, with the most intense interest, as a mighty fragment from the wreck of a pre-Caucasian Past, revealing to us, in these latter ages, the general form and semblance of those primitive generations of humanity who lived in the physical infancy of the race. And here, perhaps, it will be well to recur to principles already enunciated respecting the essentially mundano-organic character of well-marked national types. If the collective nationalities of the earth be simply its nervous element made manifest, then so important a ganglionic centre as China cannot be in any sense an accident, but

an imperative necessity. It is indeed, at once, the heart and brain of Mongolic life—the grandest form which that type of existence has yet assumed. In it Mongolic man has enlarged to his greatest collective development, and attained to his profoundest national wisdom. The conclusion, then, to which we must arrive is, that China is an essentially Mongolic production, in which the infantile type of flat-faced, broad-headed, beardless humanity has grown to its noblest proportions and assumed its maturest aspect.

Admitting all this, however, the question still remains, was this accomplished independently of Caucasian aid, immediate or remote, and in pre or post Caucasian ages? For the satisfactory determination of these problems we want something more than mere speculation; we require facts which, in a reliable form, are yet scarcely forthcoming. In pre-historic monuments, China seems to be eminently deficient, in consequence apparently of an inherited Turanian proclivity to fragile edifices, not only of tented form, but almost of tent-like materials. Nor does there appear to be anything very reliable in the form of its early history, which, like that of all ancient nations, is eminently mythical and poetic. Indeed, the facts which we require in this instance necessarily go beyond history, and transcend even the remotest and faintest tradition. In this difficulty, we are perhaps justified in falling back so far on Comparative Philology, as to allude to its important discovery, that Chinese is, beyond question, the most primitive of all the languages of civilized man; that it represents the monosyllabic or radical stage of development, and thus in character at least, if not in chronological sequence, antedates both the Indo-European

and Semitic families, and also the major part even of the otherwise allied but agglutinative Turanian tongues, more especially those of Western Asia and Europe. Chinese civilization must therefore have attained to such development as to arrest and fossilize Turanian speech when at this, its preliminary stage of growth—that is, we may presume, previous to its contact with any of the higher forms of Caucasian life. Now what degree of antiquity this may indicate, it would yet perhaps be premature to say, but beyond question it carries us back to a very remote period. It is also presumptive evidence of the essentially Mongolic character of early Chinese culture, and is gradually leading us to the important ethnic conclusion, that we have here a morally fossilized remnant of pre-Caucasian man. Let us not, however, with our present imperfect means of information, be tempted to lay too much stress on such a conclusion so feebly supported, which perhaps impending discoveries may soon demonstrate to be utterly fallacious.

While lingual indications, however, thus point to the essentially Mongolic and primeval character of Chinese civilization, all ethnic and phrenological facts support the probability of occasional help from without at later periods, consisting in the acquisition of ideas, and perhaps of processes, from Caucasian sources—the great Budhistic conversion under Aryan tuition, being but the cyclical repetition of previous Caucasian advents, civil and religious. This being admitted, however, it must be confessed that the Chinese have, nevertheless, stamped their racial and national character very distinctly upon all the elements of their civilization, on their religion and politics, their arts and manufactures, their manners and customs, which have

a speciality, in itself almost sufficient to warrant them as of Mongolic parentage. Their religion, where not directly imported, as in that of Fo, is, among the ignorant, a gross superstition, and among the learned, a philosophic atheism, in strict accordance with the low moral development of the race. Their government is a once patriarchal and now puerile despotism, in the last stage of decrepitude and corruption—a family rule, adapted to a tribe of full-grown children, rather than an imperial sway suitable for the requirements of matured men. Their fine art is the result of mechanical repetitions and ingenious contrivances, rather than the grand embodiment of a creative idealism. Their drawing is ludicrously incorrect, and their statuary simply monstrous and grotesque; while their architecture, devoid alike of grace and solidity, impresses the beholder with no sense either of beauty or power, and culminates very properly in a Porcelain Tower, rather than a Parthenon, a York Minster, or a St. Peter's; for *these* are the works of men, while *it* is the product of children. As might be expected from the essentially infantile character of their mental constitution, it is in toys like their wonderful ivory balls that their operative genius attains the most nearly to perfection. Even in mechanics, it is in practice not principle that they excel, achieving their results by the traditional processes of a skilful hand, rather than the wise adaptation of effective tools and appropriate instruments. Of the vast engines and complex machinery of modern Europe they have no conception; nor would probably ten thousand additional years of their own unaided civilization have eventuated in their discovery. This arises from the phrenological fact, that in consequence of the Mongolic organization of their pyramidal crania, they cannot bring

the higher Reflective and Imaginative (creative) Faculties to bear with due force upon the almost instinctive mechanical activity of their Animal Constructiveness, which consequently works with something like the blind yet persistent assiduity manifested by an ant or a bee; the brain being large and the basis broad however, giving great effective power through the lateral organs of Combativeness, Destructiveness, and Constructiveness; and these being also sustained and invigorated by the desires arising from fully proportionate Acquisitiveness, and still farther impelled by the fears originating in a predominant Cautiousness, they have untiring industry, and on their inferior plane, almost exhaustless energy. It is possible, indeed, that hereafter, under the expanding influence of European ideas and the exalting inspiration of their racial resurrection, they may become true master-spirits in the practical sphere of commerce, manufactures, and material accumulation, when the Anglo-Saxon, in his turn, shall also have attained to a yet higher mission than the shipping of cotton bales and the weaving of calicoes. The men who discovered printing and the mariner's compass will doubtless, at some future time, come again to the front, and endow the world with yet higher instrumentalities and still more effective mechanical inventions. We must remember that China, as the representative of the extreme East, and more especially of the great eastern or Mongolic race, is now under an eclipse, and has long lain in the death-swoon that precedes transmigration. Wait till she revives, till the slumber and the lethargy of her bewildered senses and entranced energies shall have passed away, and she awakes to the invigorating consciousness of a new life and the grand futurity of another era of Turanian leadership!

Largely from racial proclivity, but in fact, also, from this being reinforced by the sedative tendencies of Asia's long age of subsidence and prostration, everything in connection with the Chinese has been almost immemorially stereotyped and traditional, so that even their manners, customs, and costume, like their mechanical trades and manufacturing processes, have long been regulated in their minutest detail by the most stringent rules and the most oppressive routine. It seems that nothing is left to the spontaneity of the individual, who is consequently reduced to the respectable but wearisome position of a social machine, that only wants to be properly wound up, to afterwards strike the hours with the commendably undeviating regularity of a parish time-piece, that at least never errs by perverted intention. The Chinaman is doubtless by nature a precisian, and his organic tendencies have been most carefully cultured and assiduously reinforced by education. Indeed he is always at school, and knows of no escape from the restrictive bondage of tuition. His whole life is a task and his entire existence a lesson. Even his political superiors are preceptors rather than statesmen; and the laws which he obeys, the regulations of an academy rather than the code of an empire. Everything, indeed, indicates a race still at the point of acquiescent childhood, when unquestioning obedience is the cardinal virtue, and self-action being still at the rudimental stage, has not yet superseded the necessity for precept or the desirability of example, even in the simplest transactions and under the minutest incidents of ordinary life.

Yet, with all this infantile littleness of procedure, he has managed to rear up and preserve, comparatively intact, a colossal empire, unequalled, we have reason to believe,

in either ancient or modern times, for the numerical force and density of its population. In historical duration it is absolutely unique, and laughs to utter scorn the pretended antiquity of our most ancient governments and our most venerable institutions. It was old when we think Rome was founded, and had entered on its senile decrepitude, ere our modern nationalities were inaugurated. It has seen in and seen out the everchanging phases of Western civilization, like the unconcerned spectator of a succession of dissolving views. It beheld the decline of Thebes and the rise of Memphis, the splendour of Babylon and the captivity of Judah, the culture of Athens and the learning of Alexandria, without once sinking into barbarism. Nay, it has joined this Oriental lore and Classic refinement to the rise of Christianity, the prevalence of Feudalism, the revival of Learning and the magnificent march of modern Discovery, while its literary activity, its social life, its manufacturing industry, and its political existence, have flowed on in one unbroken current, which although occasionally ruffled on the surface by Tartar invasions and Mantchou conquests, has never ceased to bear onwards, in its profounder depths, the mental wealth and long inherited culture of well nigh two hundred generations, a proof at once of the strength and the weakness, the endurance and the immobility, of a Mongolic population.

The Chinaman's forte, like that of all immature natures, is in receptivity. He is great at standing still. His *vis inertiae* transcends all calculation. It is his supreme delight to ride immoveably at anchor during the storms of centuries, letting others appropriate the glory, provided they will also undertake the dangers of innovation. He likes the beaten paths, and never feels secure but when following the wise

precepts and venerable examples bequeathed to him by his ancestral predecessors. He clings to precedent by instinct, and obeys precept with the filial piety of a well-taught child. With him, antiquity invariably confers sanctity. His Gods are the great and good of former generations. The men of old are his only heroes. He sees no glory in the present. He ever stands a conscious pigmy in the spiritual presence of a race of Titanic forerunners. His highest aspiration is not for progression but restoration. Like all Orientals, his Paradise is of the past. He is obviously derivative not primal; and lives not on inspiration, but instruction; not on the wellsprings of thought from within, but on the echoes of wisdom from without. Everywhere his infantile Mongolic organization demonstrates its presence, and, we may add, vindicates its claims to a predominant receptivity of character.

The history of such a people is necessarily very little other than the meaningless record of a vast stagnation. The peculiarity of their annals is, that they narrate only isolation and immutability. The great drama of human destiny has been played without them. They have stood indolently aloof from all its more tragic scenes. Only, through their wild representatives, the Nomadic hordes and their terrible chieftains, have they ever infringed with victorious force on the confines of Caucasian civilization. These shepherd tribes, being in their natural state, have retained their destructive Mongolic energy, which the tamed Chinaman has lost, without acquiring, in its place, the enlightened and disciplined military and maritime enterprize of the European. These specialities, however, are not perhaps wholly due to racial proclivity, but in some measure also to geographical position co-operating with it. To this also must be attributed

the marked fact in the history of China, that all its more momentous interactions have been only with racially allied, that is, Mongolic tribes and nationalities. It has been conquered, but only by warriors of its own family. It has occasionally been a victor, but only over the ruder or weaker members of its own household. Its occasional wars with the Aryan tribes of India, have never eventuated in permanent occupation of extensive territory on either side. For thousands of years it has been the imperial centre of Mongolia, but of Mongolia only. This cycle of its destiny however, is drawing to a close. The terrible European has marched with his armed legions to Peking. His missionaries have disturbed the time-honoured faith of Fo; and their wayward disciples, the dreaded Taipings, are shaking the imperial throne to its foundations. The western merchant is established on the coast, and his ideas are penetrating, with his wares, into the far interior. The reign of immutability is at an end. The Celestial Empire is becoming involved in the vortex of mutation. It must undergo the fearful ordeal of revolution, and perhaps, ultimately, of conquest, at the hands, not of cognate Mongols, but of a racially alien foe. It is an old Phœnix, that has long eluded its destiny, but is now about to undergo the baptism of fire. European intellect supplies the torch; but what mind shall accurately predict the result of the conflagration!

The fate which now impends over Mongolia is a racial inevitability. Receptive, but not radiative, enlightened, yet not original, the countless millions of Eastern Asia have always been appropriate subject-matter for the operation of a higher race. Their resistance to extraneous agency must always be feeble, but is especially so in an age of collapse like the present, when any impetus they might once have

derived from foreign sources has long been exhausted, and the corruption which precedes disorganization, has been preying like a subtle yet fatal disease upon their vitals. Chinese force was probably effete previous to the Mantchou conquest; and the barbarian invaders could bring little more than rude physical vigour and primitive simplicity to the rescue. They had no purer religion, no profounder philosophy, no higher science, and no fresher and more expansive literature, with which to renovate the exhausted moral constitution of the venerable empire, of which they had become the undisputed but incompetent masters. Their only instrumentality was the sword. For ideas, they were dependent upon their subjects, to whom in all matters purely intellectual, they were willing if not apt pupils. They could give no new life, and consequently no enduring support, to Mongolic institutions. They were merely absorbed into the expiring mass, to partake of its weakness and perish ultimately amidst its infirmities. All true regeneration is essentially moral, and originates, we have reason to believe, primarily with the nobler race. Thus Europe, after the effeteness of the Roman Empire, eventually underwent a resurrection, due to the combined influence of a Semitic Christianity and of Gothic blood, both derived from the highest Ethnic sources. Thus, then, it is something far more important, because far more deep and lasting than mere military conquest and foreign occupation, which awaits China and the entire Mongolian East. It is an invasion of ideas which impends—nay, which has already commenced. Christianity and science follow in the rear of our armies and in the track of our commerce. We revolutionize with the pen more effectually than with the sword;

for our arts remain even where our arms have been expelled. China, then, is about to enter upon the epicycle of her Budhistic conversion, or rather that of her first Iranian tuition. The Western Caucasian, in the day-spring of his resilient energies, stands face to face with the aged and exhausted Turanian, burthened with four thousand years of increasing decreptitude and corruption. We foreknow the result. Mongolia, as she is, perishes, to undergo a glorious resurrection after her baptism by the progressive West. She must die in her antiquity to re-arise in her juvenility; she must expire in her weakness that she may live again in her strength. Europe will be her master intellectually, perhaps also for a season her ruler politically; and then will come the severest trial to which Caucasiandom has been yet subjected. A quiet, industrious, commercial, manufacturing people, like the Chinese, cannot fail to prove an irresistible temptation to the dynastic ambition of Western conquerors; and some daring adventurer will eventually found a throne in the farther East, immeasurably transcending that of the Great Mogul for wealth, population, and power. Then will Mongolia, like a second Russia, loom out upon an astonished world with all the reflected light of European civilization, her countless millions the apt instruments of an enlightened despotism, wielding her vast resources with the power, because with the intelligence, of a superior race. Her discipline can scarcely be completed without some such process, wanting which, she would probably be disorganized by internal commotion, acting under the almost morbid stimulation of European ideas, down to the rude basis of a primitive Mongolic barbarism, every province having its petty chief,

ruling with all the stupendous prerogatives of Eastern royalty, over a morally debased and hopelessly retrogressive population.

JAPAN.

JAPAN is, Ethnically, an insular China, the basis of the population being essentially Mongolic. From a variety of causes, however, the type is physically more vigorous, and mentally more robust. The modern Chinese, it must be remembered, are a conquered people, living under the depressing consciousness, not only of political submission to an alien dynasty whom they hate, but in some measure, also, of social and civic inferiority to a barbaric military horde, established in their midst, whom they despise. And as a result of this, the true spirit of the nation is scarcely seen except in its rebels, pirates, and other outlaws, who in bidding defiance to Mantchou supremacy, not unfrequently, from their exceptional position, also outrage all the higher usages and better feelings of society. But it is quite otherwise in Japan, whose insular position has protected it from invasion, while at the same time favouring a freer development of individual life, and consequently conducing to a more manly, and perhaps even matured, phase of national character. Japan, in short, is not yet effete. It has its own government and its own institutions, the foreigner not yet making it afraid. It is perhaps the purest example of Mongolic civilization in existence, and we must admit that it is the noblest. When we read of its industrious and orderly population, its well tilled fields, its green lanes and leafy woods, so like our own, and its mighty cities where abject poverty is nevertheless unknown, it is with something like a pang of regret, with a feeling of foreboding,

rather than of triumph, that we know the terrible floodgates of mutation have been opened upon all this time-honoured method and venerable quietude, that the disturbers of the world have entered this house of peace, and that the days of simple Japanese civilization are inevitably numbered.

There is a mystic Ethnic relationship between Europe and Asia, not yet quite satisfactorily evolved—a law of correspondence in the disposition of their respective races, worthy of far profounder attention than it has yet received. Thus, for example, we find the obviously allied Celtic and Semitic tribes, located in the South and West, the Teutonic and Tartarean in the centre, and the Sclavonic and Mongolic in the farther East of each Continent. Nay, we can carry this even into minuter subdivisions. Thus, for example, fiery, high-spirited, zealous, bigoted, and religious Spain, is the moral analogue of Arabia, similarly characterized by poetry and devotion, by chivalry and fanaticism. So, commercial yet devout Britain is the analogue of Syria, with its trading Phoenicians and monotheistic Israelites. While papal Italy, so long the Paradise of Priests, finds her counterpart in Brahminical India, also a southern peninsula, and similarly the sacred seat of sacerdotal power and doctrinal authority. And are not the Himalayan mountains an enlarged edition of the Alps, and is not Thibet an oriental Switzerland, now honoured by the residence of his Holiness the Grand Lama at Lassa, a sort of long exiled Pope, residing at an eastern Avignon? And in this connection, can we forget the obvious correlation of polished Persia and polite France, whose languages are the courtly dialect of the East and West respectively, and whose richly endowed natives, by their tact, refinement, and taste, have everywhere won for themselves the undisputed mastery of

etiquette and manners, and an almost equally assured supremacy in the still profounder department of diplomacy?

The Chinese and Japanese have a peculiar interest for the Ethnologist, as highly cultured examples of the Mongolic type. Among them it must have attained to its maximum of known development. They have had ample time and opportunity for the effective manifestation of all their innate capabilities. The continuous civilization of at least four thousand years, is an advantage which few even of the most favoured races have enjoyed, and the question recurs, In what has it eventuated? The moral aspect of its results we have already described, let us now look at the physical. And the first thing which strikes us here is, the purity and, we might almost say, the intensity of the type. Throughout all classes, from the Emperor to the meanest of his subjects, the Mongolic character is strikingly apparent, both in the Phrenological development and the Physiognomical expression. Neither prolonged culture nor superior social position has sufficed to Caucasianize them. Like the undisturbed Negroid races of Africa, all ranks are constituted on the typical form, the difference in intensity being not so much a matter of social position as of tribal relationship. Thus the Japanese, as might be expected from their greater energy and superior intelligence, are less intensely Mongolic than the Chinese, in consequence, probably, of their insular position preserving them from those recurrent Nomadic inroads to which the continental Chinese have been unfortunately subjected, and in part, perhaps, from an early admixture, in prehistoric ages, with some superior maritime people, whose individualities, though long absorbed into the normal type of the numerically predominant race, have nevertheless

raised and invigorated it in the process. As already remarked, the Chinese were also probably mingled with the Tao Tsze and other semi-Caucasianized aborigines, whose scattered remnants are still found as well-bearded mountaineers in some of the western provinces of China, that Geographically, and so perhaps Ethnically, constitute a prolongation and expansion of the great Himalayan chain of India. Still, so obviously normal is the type, that for all practical purposes we may regard it as pure and undisturbed. And if so, then what are the tendencies of its higher development—in what direction is its principal growth? Whither has the Mongolic man been marching in his process of emergence from the merely animal plane of physical existence? Obviously, we reply, towards the intellectual as contradistinguished from the moral sphere. As he rises from the material plane, his movement is towards thought and knowledge, not moral principle and devotion. Hence, he is cunning rather than wise, and when even able, seldom really great. At his maximum, he works through propensity guided by intellect, but never truly enlightened and exalted by the nobler motives. Hence, the lamentable fact, that after his prolonged culture he still remains a sly, sensual, self-indulgent semi-barbarian, to whom the grandeur and generosity of true chivalry are unknown, and who, with all the showy pretence of a ceremonious politeness, is never in his soul a gentleman. Hence he is formally courteous, yet never really magnanimous, his manners being a lesson acquired from without, and not an expression of feeling welling up from within. Of true honour he has not even the elements, and affords to the astutest of European diplomatists the unfavourable impression, that he is a despicable trickster who can never be

trusted, and with whom treaties must be made under the mouths of cannon rather than in the security of the cabinet.

And this moral inferiority is as strongly marked in his organization as in his character. Thus the Chinese have often considerable breadth and expansion in the anterior lobe, showing a decided tendency to outgrow the merely pyramidal form of the uncultured Ichthyophagous and Nomadic stocks, while the central lobe still retains marked traces of its primitive inferiority. This is precisely the sequence which we might expect in a type distinguished by *breadth* of cerebral development, and consequently by the strength of the lateral rather than the central organs. When treating in detail of the Negroid or African narrow-headed tribes we shall find indications of a sequence the reverse of this, and from a comparison of these contrasted crania of the natural man, shall perhaps be able to deduce some important inferences as to the original stock of the two great families which now compose the superior or Caucasian race.

SEMI-MONGOLIA.

COCHIN-CHINA, Siam, and Burmah, are altogether uninteresting in themselves, and are only of Ethnic value, as indicating a gradual approach to the primitive type of the Semi-Mongolic aborigines of Hindostan. They show us, especially the last, what manner of material the early invaders of India found prepared to their hand, as hewers of wood and drawers of water, when they settled south of the Himalaya. The dread hour of moral and perhaps organic mutation has also arrived for these feeble dwellers in the farther East. The European is on their seaboard, and his ideas must rapidly revolutionize their

institutions, while his blood, perhaps, modifies their type. They are the wax and he is the providential seal to stamp them with the impress of a higher form of existence. His earlier processes may be rude, and his instrumentalities coercive, but he will leave a priceless legacy for the ages, a germ that must grow while the millenniums revolve.

THE NOMADS.

WE have said that the natural condition of the Mongol is that of a Nomad. Here he is at home. To attain this he requires no tuition from a superior race. He is on his proper level, the tented barbarian of the pastured wilderness, with no other arts than those to which his unassisted organization might well give birth. And as a result of this he is more manly and courageous, individually more robust, and collectively more enterprising, than his semi-civilized congeners of the city. He is essentially a child of Nature, and requires the baptism of the morning dew and the summer rain, and even the bracing influence of the wintry storm, to maintain his energies at their normal tension. Hence, all the great and world-renowned conquests of the Mongolic peoples, have been achieved by the Nomadic hordes and under the tented chieftains of the Northern Steppes.

Iran and Turan, Aryan and Tartar, Caucasian and Mongol, Gods and Titans, thus by the successive steps of this great divarication do we mount up to the fountain-head, not merely of history and tradition, but of myth and legend, which all have reference, immediate or remote, to that primal war of races, the internecine conflict, not yet ended, between the high-caste nervous man of mind and the low-caste lymphatic man of matter;—a war, of whose

earlier battles we have the dying echoes in the superhuman tales of the Titans ;—a war, of which the bloody expeditions of Attila and the terrible conquests of Ghengis Khan were but mighty episodes, and of which the Anglo-Indian absorption of the empire of the Great Mogul, and the more recent Anglo-French occupation of Peking, are but grand continuations ;—a war, which Assyria waged in the greatness of her strength, and which Russia carries on in the might of her power—under whose remoter oscillations, propagated from the steppes of Mantchouria to the forests of Germany, Rome sank from the Mistress of the World to a Teutonic dependency, and beneath whose ferocious conquests, ending in a barbarising supremacy of the inferior race, the whole Caucasian East now suffers in the moral and intellectual collapse of centuries ;—a war, which has placed a Turk on the throne of Constantinople, and made a Tartar the Shah of Persia, which has surmounted the towers of the Kremlin with the symbol of the Crescent, and whose higher tidewaves have more than once engirdled the walls of Vienna and threatened the independence of the Teutons, even amidst the forests of their time-honoured fatherland ;—a conflict, in good sooth, yet to be decided, but of whose termination, a prophecy to be read of all gifted eyes, is seen in the displacement of Shamanism by Budhism, of native Mongolian Fetishism by the higher Iranian Theosophy. The spiritual war is, in a sense, already ended, and the material has, with such haste as it may, simply to follow in the path of its mystic predecessor.

Racial conflicts transcend all records in their stupendous antiquity. They are unavoidably recurrent. They have been and they will be, the dreams of peacemakers to the contrary notwithstanding. They are absolutely necessary,

for they are an important part of the vital circulation of this living planet. Humanity could not progress without them. They are required for the healthy discharge of its functions, for the reinvigoration of its wasted energies, and the restoration of its lost equilibrium. They are not the ebullitions of chaos, but the manifestations of law. To declare that they are altogether and essentially evil, is to complain of the ebb and flow of the ocean, of the succession of the seasons, and the occurrence of the storm and the earthquake. Superior races must colonize inferior to give them nerve, and inferior races must occasionally conquer superior to restore them the bone and muscle, the strength and stature wasted amidst the wearing excitement of a previous era of civilization and progress. The Gothic invasion of the decadent Roman Empire, was simply an Ethnic phenomenon in strictest accordance with the principles here enunciated. It was a providential necessity that the refined, yet effete humanity of the Classic South, should be rebaptized with the masculine vigour of the Barbarian North. Now, the Mongolic and Tartarean inroads were simply the same thing upon a larger scale and with more terrible accompaniments—more terrible because of the wider gulph which separated the conquerors and the conquered, the former being more rude and the latter more effete than under the great Teutonic migration of the West.

Whether from Telluric and Climatic influences or from an admixture of races, the Mongolic type becomes less intense as we move westwards. This is seen equally among the settled Siamese and Burmese of the South and the roaming Nomads of the North, so that the latter may be divided into Mongols proper and those whom we know as Tartars, or more strictly Tatars. And it is observable that in their

various invasions, the atrocities of the former have generally exceeded those of the latter. Ghengis Khan and Tamerlane led the first, Togrul Bek and Othman the second. We have already pointed out their Ethnic correlative to the great European types, that of the Mongol to the Slavon and that of the Tartar to the Goth. The history of Caucasian Asia for the last thousand years is simply a narrative of their savage inroads and barbarous rule. They have ravaged Persia, and as Moguls have possessed India, while as Turks they have not only conquered Syria, Asia Minor, and Egypt, but a considerable portion of South-Eastern Europe.

The Turkoman tribes are obviously a very favourable specimen of Tartarean Man. To their enterprize and courage history bears ample testimony. Under the Seljuks they became the nominal defenders, but real possessors, of the declining power of the Eastern Kaliphs. While, as Osmanlies, they have succeeded to the magnificent capital and more than the wide dependencies of the Lower Empire. But though great as soldiers, they have never shone in literature, art, or science. Conquering the realms, they have not inherited the genius of the Greek or the learning of the Saracen; and thus, despite the success of their arms and the extent of their sway over some of the most renowned seats of ancient civilization, they have still remained a rude tribe of brave but semi-barbarous warriors, encamped rather than settled on the ruins of a culture they had ruthlessly destroyed but could never rival. The Turk, in short, is a Tartar still. At his best but a hero on the battlefield, he sinks in peace to the gross sensuality of an indolent voluptuary, who knows of no enjoyments but those of sense, and who is too stupid and inert for an

efficient discharge of even the simplest tasks of political government. The destiny of such a race is sealed. They are to hew down; having discharged their mission of destruction, they must pass away, and would long since indeed have perished, but for the petty jealousies of the rival Christian Powers that are their natural enemies. They have existed for more than a century on pure sufferance, and when they either expire in their corruption, or are conquered in their weakness, will leave no memento of their reign but the terrible echo of their victories. Such is the normal fate of the material man when placed for a season in military supremacy over a superior race. He baptizes them with his strength and dies in the process, the inevitable destiny which always awaits the Turanian conquerors of Iran.

The same law has been manifested in Hungary, where Hunn and Magyar have alike disappeared, leaving scarcely a trace of their conquering footsteps in the Ethnic type of the existent population. And a similar remark applies to Finland, where the Gothic blood has also long predominated, despite the Mongolic character of the language. It is, in truth, this great law of national indestructibility, which underlies that hopeful phenomenon of resurrection, which constitutes so marked a feature in modern European history. Italy is rising because the Italian is emerging, and Turkey is falling because the Greek is returning. The present generation will probably witness an extension of the same racial movement to the whole of Caucasian Asia, which, after its long submission to Turanian bondage, will come forth renewed like a Phoenix from the fire, and either with or without European assistance, hurl back its barbarian invaders to their native wilds. For this, let it be distinctly understood, is the day of Iranian resurrection, not for one

people only, but for the entire Intellectual Family of mankind. Of this great mundane revolution the present rapid increase in wealth, population, and resources of Europe and her colonies, together with their progress in literature, science, and art, is a part; the positive phase of the movement, the flooding of the Caucasian tide. While conversely, the confusion and decay of China, the expulsion of the Moguls by the British in India, and the conquest of Siberia and the gradual absorption of Tartary by Russia, is another, showing the ebb of Turanian power, and the universal lapsing of the ruder races into their normal position of inferiority—their late military supremacy over the eastern part of Caucasiandom being due to the collapse which followed on the subsidence of ancient civilization, a period of positive power for the superior race, extending at least from the rise of Egypt to the decline of Rome, and leaving as its bequest an age of weakness and exhaustion, of which Mongolic ferocity was not slow to avail itself.

THE FUTURE OF MONGOLIA.

THE immediate future of Mongolia is obviously submission to Caucasian rule. The resurgence of the superior race will not limit itself to liberation from the unworthy dominancy of the inferior. The rebound will infallibly lead to counter conquest and colonization. It always has done so, and most probably under some form or other always will do so; for we must again remark, that historical phenomena are the result of law, and are subject to cyclical and periodic recurrence. In this grand reaction, then, not only will South-Eastern Europe and South-Western Asia be freed from the oppressive and barbarizing yoke of Turkish power, but the Asian steppes must be

colonized, and the settled Mongolic peoples subdued by Caucasian and, we may add, European power. There are Ethnic laws, indeed, which seem to indicate some of the minuter features of this mundane movement. The Sclavonic race represented by Russia, will doubtless prove supreme in Mongolia proper, while the Teutonic peoples, represented perhaps by Germany, will colonize Tartaria. The Burmese, Siamese, and Cochinchinese, together with large portions of the coast of China and the whole of Japan, will probably be left to the more maritime nations of Western Europe, the racial tendency, however, as contradistinguished from geographical and other opportunities, being ever to the predominance of a Sclavonic over a Mongolic population, as a result of their profounder Ethnic correlationship. Some of these movements are already at the incipient stage, while others loom out only on the prophetic futurity of scientific precalculation.

We hear much of railway intercommunication and the electric telegraph as wonderful discoveries for *us*, nor can their importance even to the maritime nations of the world be over-estimated. The iron road is the precursor of a new age, the lightning messenger is the herald of an unprecedented time. Such stupendous developments in the material sphere prefigure moral advents of fully proportionate magnitude, reserved for the fulness of time in that latter day, whose matin splendour is already mantling, not as of old in the morning Orient, but according to the mystic words of ancient Seervision, in the evening Occident. But if they be thus important to us dwellers upon the coastlands of the world, how unspeakably significant of coming change are they to those rude races, who have hitherto enjoyed unmolested security amidst the trackless

interior of vast continents! These are now about to be opened up. Where the civilizing ship of commerce could never penetrate, the firebreath of the steam-horse will soon be seen, and his presence is the knell of primitive barbarism. He is already on the prairies of America; in a generation his snort will be heard on the steppes of Asia; and in less than a century the interior of Africa will be familiar with the train and its accessories. This will be a new age for humanity; and it is the age, be it remembered, of Caucasian supremacy. These iron ways will bear the legions of Christendom to easy and assured victory, and they will carry her civilized and industrious colonists to their new Tartarean homes in the fertile pasture-lands of the Eastern Nomads. We think the colonization of America a wondrous feat, both for extent and rapidity; it will probably be equalled in the former and surpassed in the latter by the approaching colonization of Asia, when not one or two nations only, but all Central and Eastern Europe will take part in the great Oriental emigration.

Empire has been marching westwards for fully five thousand years. It moved long ages since from the Euphrates to the Tiber. It is now settling down upon the Thames, preparatory to its great Occidental culmination. From the mundane stand-point, this is but one great tidal movement, a grand oscillation by which wealth, population, power, and culture are returning to their primal source, the high Ethnic centre of the Caucasian West, the opposite pole to the low Ethnic centre of the Mongolic East. Having thus reached the extreme North-West in the British Isles, it will afterwards return eastwards, reproducing in its course the great epicycle of Cyclopean, Egyptian, Assyrian, and Aryan civilization, ultimately elevating even

the Mongolic tribes, both physically and morally, to a standard of excellence they have never previously attained. Nor must it be supposed that the Eastern movement will end in merely raising the Mongolic populations to a higher social, intellectual, and even organic level on their own ground. It will obviously use them, as the Western movement has used the Negro, for the purpose of increased colonial extension under Caucasian leadership. Already the Chinaman constitutes an important and useful element in the industrial arrangements of the Indian Archipelago. And his pioneers have appeared in rather inconvenient numbers both in California and Australia. It is a most mistaken idea that the Celestials are geographically fixtures. They have, on the contrary, obviously retained so much of the Nomadic habits of their pastoral ancestors as to be still decidedly inclined to emigration, but, as might be expected from their organically infantile character, under the protecting wing of a superior race. If the Negro be the unskilled labourer of the Tropics, the Mongol would seem to be the providentially appointed artizan. As material races they are naturally the workers, while we, as the intellectual branch, are as naturally their directors. A future of numerical strength and geographical expansion then, under Caucasian leadership, obviously awaits the more civilized divisions of the Mongolic family, whose appearance on the mundane stage in this capacity, is doubtless indicative of humanity having advanced to another stage of development, that in which the spontaneous work of the rational will supercede the enforced labour of the animal man. In connection with this important movement, it is also an Ethnic fact, worthy of some attention, that the Chinaman and the Anglo-Saxon have appeared simultaneously as

emigrants and settlers amidst the great eastern waters of the world; the two extremes of the Orient and the Occident thus meeting face to face in these latter ages of human history, not perhaps exactly as either rivals or friends, but rather as Caucasian master and Mongolic servant. Nor should we omit the strange grammatical similarity of their languages, the Celestial being at the monosyllabic and uninflectional stage of lingual infancy, while the Saxon conversely is at that advanced grade of development in which Sanscrit and Classic complexity have given place to a matured simplicity, in which the very elements of speech are again distinctly visible.

THE MALAYS AND POLYNESIANS.

ERE concluding our remarks on the Turanian or Physical race of the North, we must cursorily glance at a lingually allied, although in some measure organically different type: the Malays and their insular congeners, both of the Indian Ocean and the Pacific. The Malay, as both his language and structure indicate, is largely Mongolic—rests, in short, on a Mongolic basis. Yet there are specialities attaching to him, both mentally and corporeally, which a pure Turanian descent could not satisfactorily explain. He is more active and enterprising, more subtle and excitable, more feline and less ursine than we should expect in a pure Mongol, and correspondently he is more gracefully built, with less breadth of face and more altitude of cranium. If we do not raise him, as many Ethnologists have done, into a distinct race, we must admit that he is of mixed

blood, a permanent cross, but between what stocks? We reply, all three. At the southermost point of Asia, attached as a peninsula to the Turanian realm of the farther East, yet extending far into the Indian Ocean, the aborigines of whose innumerable isles are, as we know, low caste Negroes of the rudest type, Malaya is at the geographical point of junction between the great northern and southern race; but it is also at no great distance from India, nor at an immeasurable remove from Arabia, while its harbours would prove of old, as they do now, an irresistible attraction to the more enterprizing mariners and merchants of either of the Caucasianized races inhabiting these neighbouring countries. From the Malayan type and character, however, we incline to a decided preponderance of Indian blood, and this, too, from the southern rather than the northern, and more properly Aryan, portion of the great Eastern Peninsula.

The Malay has not been moralized by his Caucasian elements; and he has only been intellectualized so far as to render him an astute thief and an accomplished swindler. His invention is too often devoted to lies, and his courage to murder. He has the cruelty of the Mongol without his strength, and the policy of the Caucasian without his honour. He is brave yet not chivalrous, and able yet utterly unprincipled. He has the gross sensuality of the material without the taste of the intellectual man. Suspicious himself and untrusted by others, he is at once the tiger and the serpent of the East. Everything about him indicates that he is descended from the inferior elements of other types; not from the robust and manly Nomad of the North, but the effete semi-barbarian of the South; not from the affectionate and docile Negro of the African Continent,

but the cannibal savage of the isles; not from the cultured Brahmin or gallant Rajpoot, but the low caste Lascar, and perhaps the outcast Pariah. Such is the Malay of the Peninsula, a southern Turanian, modified by low Caucasian influences, which have acuminated his faculties without exalting his sentiments. In the islands of the Archipelago, the coast type is more nearly Indian, with a purely Negroid element occasionally in the jungles and mountains of the centre, the latter, as already observed, being the primitive type of these tropical regions, and we may add, of a large portion of Polynesia, on which, however, a later Malayan immigration has been obviously induced. In Madagascar we also have Malayan influences, undoubtedly mingled with and invigorated by Arabian blood; the organic basis, however, as might be supposed from geographical position, being rather African than Asiatic. We have here, then, the southern Oceanic variety of the Mongolic man, who also looms out upon us under a somewhat maritime character in the far north, among the Ichthyophagi of the Arctic Seas. These, however, are rather fishermen than sailors. The mariner of Mongolia is the Malay, who, as a result of his seafaring proclivities, has extended his family of languages over a wider latitude than any other earth-dweller except the Anglo-Saxon, his heir-apparent throughout the wide-spread domain of the islanded Pacific.

And why, then, with such extensive possessions and such enviable opportunities has not this eastern seaman reared up an Oriental Tyre, an Asian Carthage, a Mongolic Venice, or a Malayan Britain? Had he not the industry of China and the wealth of India to stimulate his maritime energy and repay his commercial enterprize? What prevented his being the carrier of the East, the merchant

prince of the Orient? Why has he descended from the inspiring possibilities of so grand a career to the contemptible pursuits of a petty pirate, living on the occasional plunder of that very commerce, whose golden dower might once have been his own? Let the statesman and the political economist reply each according to his craft, our answer is, "Look at his organization, and in its imperfections read the cause of his failure." Let us not, however, be too hard upon this daring voyager. He has largely dominated and, in many instances, expelled or absorbed the ruder Negro. He has exalted the type of the Eastern Seas, and thus, as a pioneer, prepared the way for a higher race than his own, and opened the path to a career on which, nevertheless, Nature had forbidden him to enter. He constitutes a step onwards; and Providence is now obviously about to take another, by the introduction of the European, under whose higher leadership, the isles and peninsulas of the farther East will gradually fulfil the glorious possibilities inherent in their position.

We have now contemplated the Turanian race in all their varieties of manifestation and in all their grades of development, as the barbarous Nomads of the northern wilderness and the settled agriculturists of civilized empires. We have seen them as simple shepherds on their native plains, and as lordly possessors of the time-honoured seats of ancient Caucasian culture and refinement. We have traced them in all their grades of lingual advancement, from the monosyllabic Chinese and the Tungusic hordes, the latter devoid of the very elements of grammar, up to the Finns, who have fifteen cases in their declension, and the Turks, who have refinements in conjugation that laugh

the voices, moods, and tenses of Greek and Sanscrit to utter scorn. We have seen them shut out from disturbance, yet with perfect freedom for normal growth, on the vast yet morally isolated expanses of the Eastern Continent, and beheld them as mariners in possession of the ocean from Madagascar to the American coast of the Pacific. And, lastly, we have observed them under every degree of latitude from the Frigid to the Torrid Zone, and therefore under the variously evocative influences of every kind of climate, from the Arctic to the Equatorial regions of the earth, invigorated by the snows of the North and refined by the suns of the South. There has been surely nothing wanted in their physical environment to the effective development of their moral being, if we except geographical relationship to the great current of mundane events. Nor can it be said that they were defective in numerical strength; for in this as well as in extent of territory they have always far transcended the superior race. And, lastly, judging by monuments, tradition, and history, it would appear that they were first in possession of the stage, that they had countless ages of opportunity ere the Caucasian appeared as their rival. And yet, with all these advantages, what have they accomplished? Where is the religion they have founded, the philosophy they have discovered, the science they have elaborated, the art they have practised, or the literature they have originated? Where is the profound wisdom which they have bequeathed in their thoughts, or the ennobling heroism of which they have left an example in their actions? When we would praise them, it is as apt scholars and obedient children, by saying not what they have taught, but what they have acquired—not by enumerating the blessings they have

conferred, but by stating the benefits they have received. As leaders, they have everywhere and under all the manifold phases of thought and action proved a miserable failure; and our only hope of them is, that as docile pupils they may hereafter, as heretofore, prove easily receptive of our doctrines and readily acquiescent in our practices.

And why is this so? Why has this numerous and extensively diffused family of mankind everywhere demonstrated its essentially immature and generally infantile character? A phenomenon so permanent cannot be exceptional, or in any sense accidental; it must have resulted from a law. The Mongol, in short, cannot have occupied his inferior moral and intellectual position solely or largely from unfavourable circumstances without, but principally, if not wholly, from deficiencies within. These deficiencies Ethnology recognises and Phrenology explains. They are organic. They consist primarily in a coarse and imperfectly developed nervous system, accompanied necessarily by a rude physical structure, and eventuating in a mental constitution unsuited to the nobler forms of individual culture and the higher phases of collective civilization. The Mongol is ethnically of a low type; he is phrenologically of an inferior character. His fortune and his structure are correspondent. His manifestations are in perfect accordance with his organization. He is what Ethnology would expect and what Phrenology would define, not only as possible but inevitable. Here, then, at least, is an instance in which these sciences appear to reveal principles that underlie all those conditions which political economists deem essential to the well-being of a state, and all those events on which historians dilate as conducive to the prosperity and greatness, or the decay and destruction of nations.

The Caucasians of Asia.

HAVING reviewed the inferior, let us now contemplate the superior race of the great Eastern Continent. In all existing historical records, and even in very many venerable traditions, Asia is regarded as the undoubted birthplace of mankind, and the cradle of civilization. And it is quite certain that its South-Western portion presents us with both the higher types of mankind, and this, too, on sites where they have been located from before the period of authentic history. And the Ethnic relationship of these two higher races to other quarters of the world is equally undoubted; that is, the Aryans are connected lingually and constitutionally with Europe, while the Semitic tribes find their congeners in Africa. The advocates of Asian centrality will, of course, regard these outlying divisions of the great Caucasian stock as mere colonial extensions respectively of Aryan and Semitic nationality. The current of Ethnic evidence, however, thus far, rather tends to show that the former are more immediately of European origin, although anything approaching to dogmatism on this point would, in the present state of our information, be little other than unfounded presumption.

On the relative antiquity of the Asiatic and European Caucasian, Ethnology is yet scarcely competent to decide; on their relative rank in the scale of being it may have something to suggest. And here let us bear in mind those laws of tidal oscillation to which we have already alluded, in virtue of which the East and West have been alternately the seats of imperial power and intellectual culture. And in reference to these oscillations it is impossible to say how many there may have been. History traces only the Western movement from Babylon to London; perhaps monuments may be said to indicate a previous flow eastwards; but beyond this all is as yet mere conjecture and hypothesis. Now it will be readily understood, that during the period either division of the northern portion of the old continent has been the seat of power, its races have displayed peculiar energy. We still speak with awe of Roman will, and regard the gubernatorial faculty of the Conscript Fathers as something almost preternatural. But in their day, those stern Assyrians, "the nation of a fierce countenance," excited precisely similar sentiments in all who were subject to their sway. And thus, perhaps, it is that modern Europe looms out so heroically and intellectually upon effete Asia, now in the decrepitude of her senile exhaustion. We are being borne to predestined victory upon the floodtide of mundane events. Hence, we are at present great by circumstance. Like favoured flowers, we are blossoming under the most congenial and evocative influences. Now, if possible, the effect of such accessories should be carefully distinguished from the results of inherent capacity, and direct racial proclivity, if, indeed, we have yet the requisite data for arriving at a decision, uninfluenced by passing circumstances.

In treating of the various branches of the Caucasian stock, can we be sure that they are of the same race, or that any one, as at present existing, is the primitive type? The nearest approach to this we probably find in the men of the Bronze era. They were small and delicately formed, and of a highly nervous temperament. Their bones have the finish, and their crania the ivory texture and polish of the highest blood. They were not distinguished by volume of brain, but by exquisite beauty of contour. For a life of action they were rather deficient in basilar development; and we may assert, without fear of contradiction, that they were slenderly built, and distinguished by grace and agility rather than strength. We find the nearest existing approach to this among the middle castes of India, not probably of either pure Aryan descent on the one hand, or of low Semi-Mongolic blood on the other, but the lineal successors of India's primal Caucasian masters. We see it also among the Copts, and it is distinctly observable in some of the Egyptian mummies that are free of all Negroid taint. Recent researches have also revealed it as the primitive Caucasian type even of Northern Europe. This then may be considered as the oldest, if not the most widely diffused form of Caucasian man yet discovered. This type is neither distinctly Aryan or Semitic; it is finer and, as we have said, probably older than either. There is every indication, indeed, of Ethnic maturity, if not of approaching effeteness, in the structure of all the sepulchral specimens yet exhumed, as well as in most of the correlated individualities still existing. They are all rather wiredrawn, and show that bone and muscle have long been subordinated to nervous development. Were they the men of the golden age—the prophet-patriarchs of earth's early intellectual

generations, the paradisaical dwellers in a land of peace—till those fiends, the Mongols, came to disturb and dispossess them? However this may be, they seem to have bequeathed their type as a basis to some of the most ancient seats of civilization, to India, Assyria, and Egypt, where we afterwards find it mingled with later though ruder elements. Next in order of appearance on the Asian theatre were probably the Semitic tribes, whose especial point of emergence seems to have been the great Arabian peninsula, although their roots extend widely through correlated tribes, along the whole extent of Northern Africa, and by way of the Abyssinians, far into the interior. They are more robust, having a more effective development of the fibrous element, yet tending, under long continued civilization, as among the Saracens, to a somewhat similar delicacy and refinement of structure. And lastly, we have the Aryans, undoubtedly of Northern and probably of European origin. Taller and stronger, of larger bone and more powerful muscle than either of the preceding, they have now, more especially in India, been nearly re-absorbed by the earlier Caucasians, or more correctly, perhaps, have sunk to the same standard of Ethnic effete-ness, and from the same cause, that is, prolonged subjection to the exhausting influences of a corrupt civilization.

These three distinct races doubtless represent three successive periods in Caucasian development, of which the last only is strictly speaking historical; the second being chiefly monumental, as in the case of the Egyptian and Assyrian monarchies, with the exception of those invaluable fragments of Semitic literature preserved in the Hebrew Bible; while the first is almost premonumental, or, at least, preinscriptional. As the early Caucasians of the

Bronze era appear to have thus antedated the other types, are we justified in regarding them as the Cyclopean builders of Greece and Italy, as the founders of the Druidical Monuments of Britain and France, and as, perhaps, the fathers of those early colonists to the new world, whose stupendous earth-works on the Ohio, whose pyramidal temples in Mexico, and whose Cyclopean erections in Peru, indicate so close a relationship to the primeval and monumental phases of old-world civilization? Alas, how vague and unsatisfactory are here our speculations, how little do we really *know*, and how much, therefore, is necessarily left to baseless conjecture and unfounded assumption! And yet the type assures us that they must have enjoyed prolonged periods of comparative culture and refinement, probably quite as long as the entire historic existence of the Aryan race, during which the germs of art were developed, and the strong foundations of faith and philosophy were laid, on which subsequent generations and later races have built in comfort and security, while according an almost religious reverence to their remote and mythical benefactors.

THE ARYAN.

WHENCE came the Aryan? Certainly out of the far and cold North-West. This much we know from that primal and sacred storehouse of Sanscrit literature, the Vedic hymns, whose allusions are obviously to a climate found nowhere south of the Himalaya. From the uplands

of Asia then, or the plains of Europe? In either case, from the neighbourhood of the old Northern Turanian stock, which we have already pointed out as the probable source of this great Caucasian family. And here we must allude to a peculiarity which attaches especially to the Asiatic branch of the Indo-Germanic nations, namely, the greater strength of the devotional element in their nature, as compared with that of their European brethren, and by which, but for the metaphysical subtlety of their intellect, they would seem to be allied morally, though not lingually, to the Semitic tribes, which so strangely intervene geographically between them and their western kinsmen. Have they been racially mingled as invaders or subjects with Arabian blood at some remote prehistoric period? Was the Mohammedan conquest of Persia and India, the first invading outburst eastwards of the fiery horsemen of the Desert?

It is very obvious that when we have proved the Aryan an Indo-European, we are yet far from having defined all his specialities, and, above all, far from having satisfactorily accounted for their existence. How comes it that a man with so many of the lingual and other characteristics of the West should be found so far to the East? How came the Syrian and the Assyrian, to say nothing of the wandering Arab, between him and his European relatives? Have they rushed out like a lava-flood from Arabia and Africa, or has he come in as a conqueror from Europe? Are the Circassian and Georgian mountaineers some tribes which he left in his way eastwards, or are they a brave remnant of the primeval people of Western Asia, whom the invading sons of Shem have driven from the plains of Syria into these mountain fastnesses?

HINDOSTAN.

OF all existing peoples of the higher race, the Hindoos have, during the longest period, preserved the unbroken current of their religion, laws, language, and customs. Subdued politically, but not conquered theologically or socially, they have retained the creed and code, the literature and manners of far remote ages, almost intact to our own times; and present us with the interesting spectacle of a morally fossilized remnant of a long defunct era. Immemorially divided into castes, the native population of India, though possessing many features in common, are far from presenting that homogeneity of appearance and character which might be expected from their long continued co-existence in one nationality. They are rather like allied and geographically commingled, but yet socially separated tribes, isolated from, though not openly hostile to each other.

Of refined and delicate structure, with a highly nervous temperament, a rather small but beautifully formed head, and well-chiselled features, indicative of gentleness rather than energy, the true Hindoo is manifestly the product of a long existent but decadent civilization. He bears the stamp of its culture, but suffers somewhat from the decrepitude consequent on its exhaustion. An illustrious example of the great oriental branch of the Aryan stock, he presents the grand characteristic by which they are distinguished from their western brethren in considerable force, the predominance of the moral over the intellectual nature, and manifests this more especially in the magnificent development of his Veneration. Hence, his whole life is a series of religious acts; and the gods and their services are never absent from his mind. His rivers are sacred, his mountains

are holy, his heroes are incarnations, and his sages are prophets. To his reverential gaze the divinity of nature is revealed, not as a myth but a reality. The worshipful is the alone aspect under which he can contentedly contemplate the scheme of universal being. Thus persons, places, things and institutions are alike the objects of his reverence. To him, the universe is a living temple; and its movements, from the rising sun to the whispering zephyr, the action of an ever-present and all-pervasive deity. Existing corporeally in time yet dwelling spiritually in eternity, he lives amidst the sublime and awful visions of an expectant immortality, regarding death practically but as the rending of a veil which keeps celestial realities from sight. With such sentiments more or less pervading the masses, it is no wonder that the devout few not unfrequently emerge into saintship, and convert life, not theoretically but practically, into a pilgrimage on earth. The Yogee, whose uplifted hands have stiffened in the attitude of prayer, or the devout widow who mounts the funereal pile beside her deceased lord, are but the culminating points of Hindoo life—the legitimate and logical conclusions of its grandly based theosophic premises.

And why is India so contra-distinguished from Burmah or Cochin-China? Why has its Buddhism supplanted the Shamanic worship of all the more civilized Mongolic tribes, and penetrated with irresistible force into the very heart of immoveable China? And why is it, that in the subtlety of its antique thought, and the nobility of its more heroic age of action, we are enabled to recognize so many of the grander features of our own higher life? Why, in short, when moving from East to West, is the Ganges the first point where we come in contact with a mental consti-

tution so superior to that of the farther Orient, that we are enabled to say, here is the beginning of a humanity akin to our own—here is the dawn of that day, which eventually ripened into the glory of Greece and the grandeur of Rome, and which, in its increasing splendour, is producing the light and the power of modern civilization? Why, we repeat, is this so? and the answer is, that India has a population in structure and temperament so allied to the nobler peoples of Europe—so essentially and generically one with them, that Comparative Philologists and Ethnologists have agreed to designate them by the one embracing term, Indo-European, to signify their relationship and their unity. Whoso, then, shall write the history of Hindostan and neglect to specify the influence of race upon its destiny, will simply be dealing with secondary and occasional instead of primary and producing causes. The nervo-fibrous temperament of the great Aryan race, with its activity and susceptibility—the ivory cranium, with its expanded frontal and elevated coronal region, in these and similar data, far more than in the accidents of war and the diplomacy of courts, are the real causes of India's ancient influence over neighbouring countries, and even over distant regions, to be sought, if we would grapple with fact, and see not the figments of a heated fancy, but the stern and enduring realities of nature. When, indeed, will annalists learn that the chronicles of nations are but a part of the Natural History of that wonderful being, MAN, whose habitudes of thought and action, with all their wondrous eventualities, are but the result of forces deeply seated in his mental and physical constitution! It is time that in this matter we should ascend from accidents to laws, from casualties to principles; and instead of groping darkly in the

inextricable labyrinth of effects, grandly rise to the higher sphere of causes, and see creeds, codes, philosophies, and institutions, not in the edicts of princes or the tuitions of schools, but in the capacity of races and the adaptation of peoples.

India, however, deserves a far more minute Ethnological investigation than it has yet received. In its diversified races and manifold castes there are the obvious debris of many Ethnic eras. There are, first, the intellectual Aryans proper of the North, and the sensuous Tamul races of the South; the former with their refined philosophy, and the latter with their gorgeous ceremonial. It is impossible to suppose them of the same race. Their identity of descent would be as inconceivable ethnically, as we know it would be false historically. Then there are the narrow-headed and rather feebly-brained Ceylonese; and, lastly, the aborigines of the mountains. But these are only the grander divisions. Each of these is again subdivisible, the more civilized into castes, and the ruder into tribes. While both geographically and lingually the Indo-Gangetic dwellers are separated into nations, having many well-marked moral and physical specialities to distinguish them from their more immediate as well as remoter neighbours. India, in short, is a great Ethnic realm, a study in itself, that would well repay the life-labour of a zealous and competent observer.

Of the Aryans we have already spoken. The question is, Whom did they find as their immediate predecessors? Obviously, we reply, a Caucasianized people, both North and South. India was no longer a Semi-Mongolic Burmah when they marched through its mountain passes. There had been a previous era of Caucasian culture and civiliza-

tion, and their triumphant entry, and subsequently slow yet steady diffusion over much of the Peninsula, was itself but part of an Ethnic cycle. They came in as the vigorous northern conquerors of a long refined and physically effete people, who were then what they are now—the wiredrawn product of a mentally exciting and corporeally exhausting civilization, prolonged over many millenniums. The type of this early race was, as we have previously remarked, probably akin to that of the men of the Bronze era in Europe, to whom, perhaps, they bore the same Ethnic and even lingual relationship, which the existing Aryan of the East does to the modern Caucasian of the West.

We have not yet, however, arrived at the Ethnic basis of India, which, as already observed, we regard as semi-Mongolic, the relationship being to the southern division of the Turanian family, some of whose languages probably still linger in the trans-Himalayan and sub-Himalayan dialects, and in the neighbouring Taic tongues of Burmah and Siam. This Mongolic element extended into the Deccan, and even to Ceylon; and its lingual bequest is still perceptible in the Tamulic languages of the South. But there is also another Ethnic speciality attaching to Southern India; and this is the obvious traces which it presents of an early and perhaps aboriginal Negroid type. This is seen in the Melanic complexion of Gujerat and the Malabar coast; and it occasionally crops out even in the features of exceptional individuals throughout the Deccan. It is this element which has given their sensuous character to the Tamul race, who, though largely a Mongolic population by lingual descent, are ethnically a compound of the three grand divisions of humanity; the Caucasian blood

having, however, long since vindicated its supremacy over the other two, despite their priority of possession.

On these venerable races, now alike effete, comparatively modern events have introduced a superincumbent layer of alien conquerors. The Asian Mussulman has descended like another Aryan over the mountains, while the European Christian has entered by the seaboard; and each has in turn become the political master of the country. Both of these have doubtless contributed something towards the Ethnic regeneration of the Hindoo population. The fact, that the former succeeded eventually in rearing up the magnificent empire of the Great Mogul, is a proof of his superior military prowess and political capacity. But, unfortunately, he was himself only the decaying representative of a later Eastern movement, whose fortunes everywhere demonstrate its insufficiency for the real requirements of a progressive humanity. He no doubt brought in a very superior faith; but he was only furnished with a very inferior philosophy, and a comparatively insignificant literature. The mere echo of Saracenic apostleship, itself but a part of the retrogressive tendency which followed on the collapse of Classic civilization, he had none of the elements of a really new life to communicate to his morally and physically decadent subjects. He was but an Asiatic; and Asia had long been incapable of true self-regeneration. Still, he was a breaker of the clods. His terrible sword was the providential ploughshare destined to upturn this venerable soil, and prepare it in due season for the more ready reception of European ideas. It is to the man of the West that Asia, as a whole, must look for her recovery. It is his blood that will renew her wasted strength; and his institutions that will rebuild her ruined nationalities; and his

thoughts that will furnish the first germs of another and a yet grander cycle of development in religion, philosophy, and literature. India is the heart of Asia—the mystic centre of Eastern circulation; and it is not without ulterior design, that the Anglo-Saxon, the most vigorous type of the Western Caucasian, has become, in these latter days, the supreme ruler of the Indian Peninsula.

The great social and Ethnic speciality of Hindostan, however, is caste, the permanent segregation of her population into hereditary divisions. But although this is now peculiar to India, history informs us that it was once shared in common with most of the early Caucasian nations, such as the Egyptians and Assyrians, who all seem to have gravitated more or less towards a similar fixity of institutions. It cannot, then, be an accident, but must be the result of a law; and if so, will re-appear whenever the conditions favourable to its manifestation are present. It is simply the complex social organization of a highly civilized community, finally stereotyped. It is the fossilized remains of a once living and growing structure, reduced to a permanent and unalterable form. It is the blooming and elastic beauty of youth converted into the rigidity and ossification of age. Perhaps, contemplated from the highest plane, it is the final result of a prolonged age of edification. All civilized communities contain its germ, and show a decided tendency to its reproduction. It is the conservative element under its most powerful aspect of manifestation, and is exhibited in greater strength by the Caucasian than either the Mongolian or Negroid races. The East has ever been its stronghold, but it is not unknown in Europe, and has been advancing with rapid strides in America. The hereditary nobility of the one, and the racial repugnance

to the Negro of the other, show the two-fold form of its origination. In periods of prolonged quiescence it is spontaneously developed by all old communities; but it grows with marvellous rapidity under the favourable conditions of conquest by a superior race, and attains under it to a degree of aggravation not otherwise possible. It has appeared in India under both these evocative influences; that is, under Aryan conquest, which raised the Brahmin and Rajpoot to sacerdotal and military supremacy over the mingled races previously in possession; and it has, during the many intervening centuries of stagnation, attained to a degree of inveteracy perhaps never known even in the worst days of Egyptian or Assyrian despotism.

A question of grave moment, indeed, here suggests itself: Is the Caucasian, as we now know him, in any measure a product of this system, that is, were the first specimens of this exalted type, the long-descended sacerdotal and military chieftains of primeval man, in whom increased activity of the brain and nervous system, arising from their pivotal and commanding position, gradually elevated the cranium, developed the features, and refined the structure? In speculating on this subject, we should remember that humanity has its alternate periods of edification or synthesis and dilapidation or analysis, and that we have only been familiar with the latter, under which elevated rank is regarded rather as an excuse for indulgence, than as an exalted and ennobling motive for self-denial. But it is quite otherwise under the former, of which we still see a faded and decadent remnant in India, where the higher the caste the greater are the dietetic and other restrictions imposed. Let us then conceive this organic tendency reinforced by the most ennobling educational influences, and the result

transmitted hereditarily, with ever accumulating force, during many milleniums, and it will not be difficult to conceive of the gradual evolution of a higher type, which, once originated, would from inherent mental and physical superiority soon diffuse itself in the struggle for existence, at the expense of less vigorously constituted organisms.

India has been often cited as an illustration of the fundamental truth of Phrenology, that volume of brain is an index of power; for as the average Hindoo head is nearly a third smaller than that of the British, this is supposed to furnish a satisfactory explanation of the fact, that one hundred thousand of the latter hold one hundred millions of the former in political subjection. But not to mention that this is rather an extreme and one-sided statement, the truth being that it is the British Empire as a whole, and not the mere army of occupation which really holds Hindostan as a dependency, we should remember that China presents us with an analagous phenomenon, as between two varieties of a large-headed Turanian race, for there the warriors of a rude Nomadic horde from the Northern Steppes, hold more than three hundred millions of civilized men, in facile and disgraceful subordination to their semi-barbarous rule. The easy conquest of India was no doubt in part due to Ethnic causes and conditions, the superior and stronger type subduing and governing the inferior and weaker. But to be thoroughly understood, it must be regarded as portion of a larger cycle, the mundane supremacy of Europe, in this her hour of returning greatness and resurrection. Of this it is the earnest and first-fruits, to be followed in due course by other and fully proportionate Asian conquests and reductions, by the now invigorated and resistlessly dominant nations of the West.

IRAN.

THE Persian of history is the Aryan unbound, loosed from the shackles of caste, and perhaps also, nationally purer in blood. His more exalted Solar creed is indicative of the Ethnic fact, that the higher race had not, from numerical inferiority, to use debasing accommodations to the moral and intellectual incapacity of their subjects, as was obviously the case in India. He must also have found a higher Mongolic basis in the Tartar tribes as aborigines, than his correlative did east of the Indus. He has also been more frequently subjected to invigorating interaction with the Semitic nations both in war and peace. He is, in addition, farther north-west, and so nearer to his primal cold and invigorating Ethnic home. The result of all this is, that he is taller and stronger and fairer than the Aryan of the South; and although still eminently distinguished by delicacy of structure and grace of form, he has also more masculine vigour, and presents, both in volume of brain and its result, mental endowment, a far nearer approach to the European standard. The conqueror and inheritor of Assyrian civilization, he looms out through history in truly imperial dimensions, having withal the good fortune to obtain immortal Greeks in part for the eloquent annalists of his triumphs, his invasions, and his overthrow. In perfect correspondence with his superior organization, he has manifested a wonderful tenacity of national life. Subdued by the Greek, he revived in the Parthian, and conquered and converted by the Arab, he has re-appeared as still a Persian, though a heretical Mussulman. His direst misadventure, indeed, was neither his conquest by the Greek or the Saracen, for these high races had each something to

communicate; it was his unfortunate reduction by the unintellectual Turkoman. From this terrible baptism of merely material force he has not yet quite recovered, although obviously in the process of emergence. He suffered in common with the whole of Western Asia and Eastern Europe, under the hour of collapse for Iran and victory for Turan, and will doubtless share in the great day of resurrection now dawning on the Caucasian Orient.

As in the case of all Asiatic Caucasians, the glory of the Persian is of the past. He once ruled an empire which extended from the Indus to the Nile. It was the great day of Iranic, as contradistinguished from Aramaic supremacy. It was the era of Aryan power, when all the correlated races of that noble and intellectual type, from the Caucasus to the Himalayah, embracing both Kurd and Afghan, united under Persian leadership to subdue and rule the Semitic race who had preceded them in imperial domination. The early history of South-Western Asia consists in this great racial struggle for supremacy; and we probably obtain but the long-reverberated echoes of its closing scenes. The Aryan must have been both in Iran and India long ere Nineveh and Babylon were founded, and there must have been fierce struggles on the border lands of the Euphrates before history commences. The reduction of Babylon by Darius did not inaugurate, and we may safely conclude that the conquest of Persia by the Arabs will not terminate this contest, which, like all racial conflicts, has repeating cycles that smile at the narrow limits of accepted chronology.

The glory of Iranian intellect antedates the Grecian conquest. Its splendour waned under the terrible eclipse of Arbela, to partially revive beneath the fostering patronage

of the heroic Sassanidæ. The spring of Aryan genius, however, was then passed; and the utmost that could be achieved was a temporary and almost enforced revival. It was as Aryans rather than Persians, and when speaking their magnificent Zend, a worthy sister of the Sanscrit, that under the elder Zoroaster they attained to an eloquence and wisdom, on which all subsequent generations looked back with a reverence so profound as to destroy even the hope of rivalry. Less fortunate than their Brahminical brethren, however, the works of the Iranian sages have mostly perished; and a literature which was once co-extensive with that of India, is now embraced in a single sacred volume, of which, much is, if not comparatively modern, at least long posterior to the grandest age of Iranian theosophy.

The Aryan, whether of India or Iran, was a product of the Past. Tradition points to his rise; but History only records his wane. The very changes in his language have been one long decay. In India he has sunk from Sanscrit to Pracrit, and from this to Bengalee; while in Iran he has trodden a similar downward course from Zend to Pelhevi, and from it to modern Persian. In this, however, he has only shared the lingual decadence of the whole Indo-European race, during the powerfully disintegrative and analytical era of the last two, and we might perhaps even say three thousand years. There cannot be a doubt, however, that a great future awaits this son of the Caucasian East. The genius which originated the poetry of the Vedic hymns, and developed the subtle logic and refined philosophy of later Indian culture, only slumbers, to awaken with renewed strength from its prolonged repose. Nor will the Zendic literature and Zoroastrian faith of early Persia want its

grand epicycle in the mighty ages of impending time. Again will a regenerated Hindostan diffuse its higher faith over the Mongolic East; and once more will a chivalrous Iran rear her imperial standard in resistless power upon the plains of Western Asia. But to accomplish this, they must receive now, as of old, the fire-baptism of European thought, and the blood-baptism of European immigration. They must be renovated and regenerated by intercommunion with their fountain-head. They could never achieve this of themselves, or in moral isolation from mundane movements. They will be borne to predestined greatness, on the eastern tide of events, yet scarcely at the flood, and will reinherit their former glory as one of the vast inevitabilities of Asian resurgence and restoration; when Europe, having once more shone forth in primeval splendour, and renewed the earth with her intellectual light and spiritual power, will, of necessity, subside into comparative inaction and repose, and leave the throne of humanity, at least for a season, in the undisputed possession of her Eastern sister.

THE SEMITIC TRIBES.

THE ARAB.

IN one region only does the Caucasian seem to be unmistakably indigenous. In one locality alone is he presented to us with habits so simple, yet traditions so ancient, as to indicate that here at least he may be regarded as truly autochthonous. The more eastern Aryan occupies the pastures of Persia and the plains of India avowedly as an invader. But

the central Arab, the iron-framed, nervo-fibrous, unconquerable yet irreclaimable Ishmaelite of the desert, whence came he? Who possessed his sand-drifted and pathless retreat before him? Where are the graves, and what are the monuments of its pre-Arabian occupants? And where, moreover, in the physical type or in the moral characteristics of the race do we find the slightest traces, the remotest evidence of intermixture? Where in form and feature, in manners and traditions, do we discover the faintest stamp of alien blood? What the primeval forests of Central Africa are to the Negro, and the immemorially uncultured steppes of Northern Asia are to the Mongol, that the arid but healthful plains of Arabia are, apparently, to the intense and highly-developed Sons of Shem—the cradle of the race, their point of emergence into all the magnificent specialities of their exalted type.

We have already spoken of the Negro and the Mongol as respectively the Southern and Northern Man of Nature. In the extremes of their contrasted habitats we find the corresponding extremes of racial type. On the low, moist coastline of the Tropics, with its feverish temperature and miasmatic atmosphere, fit only for the luxuriant, Flora and Saurian Fauna of former geological epochs, we find the most prognathous jaws, the flattest noses, and the rudest forms of the African aborigines. So, on the corresponding coastline of the Arctic Seas, amidst their wintry snows and summer mists, eaters of the seal and hunters of the bear, we find the short, thick-set, flat-faced, but large-headed Esquimaux, the few and feeble remains of those rude Ichthyophagi, who were once apparently the sole possessors of North-Western Europe. On the dryer uplands of Central Africa, the more forbidding features of the

Negroid type are considerably modified, and a preparation is made for transition to the semi-Caucasian form, presented by the Caffre on the South, and the Felattah on the North, till at length, in the Berber and Tooarick you obtain the African Arab, the nervo-fibrous, high-featured aborigine of the Sahara. So, advancing proportionately southwards from the Arctic Circle to the comparatively temperate regions of Mantchouria, Mongolia, Independent Tartary, and Turkistan, you find the taller stature and more seemly face, and even approximately florid complexion, on which, as a vigorous and substantial basis, the xanthous Fin, and perhaps even nobler Goth, may, under favourable influences, have been reared as a fair superstructure. Now, it is at a medium point between the Berber on the South, and the Tartar on the North, and, we may add, between the Teuton on the West, and the Aryan on the East, that we find the great central Arabian race, situated amidst their arid plains, at the very heart's-core of Caucasiandom, where the pure-bred man and thorough-bred horse, each the perfection of his species, have, it would seem, simultaneously emerged into manifestation.

Of this high, if not central type of the Caucasian family, the Arab of the Desert, represented perhaps most effectually by the Bedoween, is the wild or native stock; the Jew, Phœnician, Syrian, Assyrian, and Saracen being its cultivated varieties. Nevertheless, despite his rudeness, we may readily detect in this simple Nomad of the Eastern wilderness, all the grander elements of his exalted lineage. High in feature, angular in outline, wiry, agile and enduring, cleanly grown, firmly knit, distinguished by activity rather than strength, and by strength rather than stature, his small extremities, arched instep, moderate abdomen,

and expanded chest, proclaim him at once, by mere corporeal and external indications, a son of the royal race, a scion, however lowly, of the ruling house. The anatomist informs us that his muscles are more distinctly marked, his joints better articulated, and even his viscera better disposed and proportioned than in any other race. These, however, are but the corresponding effects of a cause, on which they depend as a necessary result; we mean, the more effective development of his nervous system. And, accordingly, when we ascend to this, we find a brain superior in contour and, above all, finer in texture than among any other primitive and purely Nomadic people. We have here, indeed, what are usually considered as the *effects* of civilization, at the fountain-head and amidst the rudest stock of the racial type. The brow is keen and prominent, and the eye well but deeply set; the forehead, though retreating, is lofty; but, above all, the coronal region is magnificently elevated and finely arched, the central developments throughout preponderating over the lateral. The basilar region, though strong, is entirely dominated by the two former, and in combination with the temperament, is indicative rather of passional excitability than grovelling sensuality. The force is moral rather than intellectual; and the character, in its higher manifestations, that of a devotee rather than a philosopher. Such a race can never be fully evoked, save by religious enthusiasm, and will most readily mount to the topmost pinnacle of political power, as the armed apostles of a militant creed.

Such, then, is the Arab. Unlettered, but not uncultured—having few books, but many poems—ignorant of science, yet deeply versed in Nature, this morally and intellectually gifted child of the desert is still virtually at

the oral and traditional, that is, primeval stage of mental development. It is perhaps well that the fountain-head of the race should be thus preserved in his original freshness, in his primal freedom from the restrictive trammels of too systematic an education. In his own especial sphere of theosophy, at least, he needs not to descend into forms, having that within whereof unnumbered creeds could be fashioned for ever. He is the God-commissioned prophet of humanity; and Judaism, Christianity, and the faith of Islam are but the crystalized products of his heavenward aspirations. They are the excelsior yearnings of his soul, made tangible and presentable for the use of less spiritually gifted varieties than his own. They are a portion of his royal largess, an earnest of the liberality and an evidence of the boundless wealth of faith, that could richly endow a world from the inexhaustible plenitude of its wondrous opulence, that fears no want, and knows no deficiency, however expansive its beneficence or all-embracing its philanthropy. We think not what we owe the glorious patriarchs of the Semitic race. The Jewish Tabernacle, the Christian Cathedral, and the Mohammedan Mosque, were all contained in Abraham's tent; they were the heaven-sent angels entertained, perchance unawares, by that model schiek, the prophet, priest, and king, the sacred seer and sacerdotal chieftain of his warlike yet worshipping household, a primeval saint, of whom the most venerable hierarchies are but a feeble expansion, and the mightiest of Popes and Grand Muftis but a faint echo.

Arabs in the Desert, Chaldeans on the Euphrates, Syrians at Damascus, Phœnicians at Tyre, Israelites at Jerusalem, Saracens at Bagdad, and, we may add, Moors at Cordova, the Semitic tribes, though wild and unsubduable

by the softening influences of civilization in the remoter fastnesses of their native habitat, have, nevertheless, shown considerable aptitude both for literature and science, when subjected to culture at the great urban centres of intellectual activity and refinement. Everywhere merchants, and always religious enthusiasts, they have also occasionally approved themselves as scholars and philosophers, physical and metaphysical, of no mean order. More robust, but less subtle in their mental constitution than the Hindoos—more prone to emotion and less qualified for speculation—active, enterprising, energetic, chivalrous, and devout, they furnish a providential link between the dreamily meditative theosophy of the farther East, and the almost rude practicality of the extreme West. By commerce they united India with Britain in ages which we now term pre-historic. By conquest they joined Spain with Persia in one vast empire under the early Caliphs. And by proselytism, as Nazarenes, they laid the foundation of that Christendom which now holds the fortunes of the world in its imperial grasp.

Immoveable in their own opinions by a force from without, never confiding securely in the religious leadership of other races—as Jews, capable, when subdued, of manifesting unshaken fidelity to their paternal creed, under the severest, the most prolonged, and most trying persecution upon record, and yet, when endowed with political supremacy, prone as Saracens to propagate their peculiar opinions by the power of the sword, they seem fashioned by nature for their special mission, as the world-wide preachers of an exalted and especially spiritualized Monotheism. Pre-eminently developed in the venerative portion of the moral nature, they shrink with horror alike

from the grosser idolatry of the Turanian, and the speculative pantheism of the Indo-Germanic nations, and take secure refuge from the grovelling debasement of the one, and the metaphysical subtleties of the other, in the grander intuitions of a centralizing faith, revealing to their seers the dominating and consolatory truth of a Divine Unity and Personality in the Creator and Controller of the Universe. The doctrine of oneness in the Godhead has been theoretically held as a fundamental religious tenet perhaps by all other Caucasian races, but, in consequence of the predominance of the lateral over the central organs, we find them continually falling back practically into hero-worship and idolatry, their popular creed thus assuming the aspect, if not formally admitting the principle of polytheism. Only among the Semitic tribes has this grand esoteric doctrine grown up almost spontaneously, and become naturalized as an exoteric dogma, really received and practically acted on, not only by the philosophically trained and thoroughly educated few, but the otherwise ignorant and traditionally reared many.

Ethnologists have hitherto taken far too contracted a view of the Semitic race, both as to their extent and mission. Perceiving that the theological was their dominant idea, the diffusion of Monotheism has been regarded as almost their sole vocation. But this is a mistake. Undoubtedly, to have expelled all the grosser aspects of idolatry, from the confines of India to the shores of Britain, and from the southern side of the Sahara to the Polar Sea, is a great achievement, of which alone any division of humanity might well be proud. But, in addition to this, they built up Assyrian power and Chaldean lore, in what are now to us the ages of monumental

history. They made Tyre and Sidon the marts of primeval trade, the commercial axis of the ancient world. Through Carthage they subdued and colonized Northern Africa, and contested the empire of civilization, not ignobly, with the seven-throned mistress of the Tiber. And lastly, under the Eastern and Western Caliphs they became the recipients and nurses of learning during that period of collapse which is spoken of by us as the dark ages, but which was to them a glorious era of light and knowledge, of power and conquest, during which they, for the second time in history, culminated in empire, and stood as acknowledged victors and masters amidst a subdued and awe-struck world.

It would be childish to suppose that the mission of such a race is ended. For though Tyre be a place for the drying of fishermen's nets, and Carthage lie in shapeless ruins; though Jerusalem sit as a widow, and Nineveh and Babylon be the abode of bats and owls, the Arab remains unconquered in his desert, and the Jew unconverted in his creed. The elements out of which a hundred Tyres may be rebuilt, and twenty Babylons renewed, are there. Wait till their epicycle revolves. Their past is the best earnest of their future. The world now wants practical philosophers, which they do not supply. It asks for material force, which is not in their gift. It is great in the North and West; and their empire lies in the South and East. They belong to the ages of faith—to the times of the great and patriarchal believers. They are the masters of Asia—the kings of the hither Orient; and will yet be called forth into power and glory, when men shall want immortality preached anew, and God again made manifest as the just Judge and unerring Father of the Universe.

THE JEW.

OF this primitive, yet richly endowed race, the Jew is, beyond question, the highest of the cultivated varieties. He is, moreover, that one through whom the grander mission of the family, as the fountain of theosophy, has been most effectually discharged. He thus stands before the world, in the light of history, as their representative man. His prophets have been their spokesmen, and his poets their bards, in the estimation of the most civilized nations, from the dawn of authentic history. The great and, we may say, sublime task of moral as contra-distinguished from military apostleship, has especially devolved on him. He has proved the Providentially appointed channel, through which Semitic ideas have indoctrinated the West, and his faith is to us, therefore, the well-head of belief. His seers are our teachers, and his books our oracles. A people who have exercised such an influence upon the world, so widely spread, and yet so durable—who have stamped the impress of their own peculiar creed so indelibly upon nations and races, lingually and structurally so dissimilar to themselves, must assuredly prove worthy of the profoundest study, and cannot fail to reward the most careful investigation.

The Abrahamidæ, or Hebrews, were obviously an Arabian tribe attached to the pastures east-ward of the Jordan. Thus situated, it was quite natural, and indeed almost unavoidable, that their chiefs should hold occasional intercourse, not only with the petty princes of Canaan, but even with the mightier potentates of Syria and Egypt. With the latter, their relationship was of an intimate and even friendly character, implying profound and personal respect

on the part of the ruler of Misraim, for the high-souled chieftain of the Eastern Desert. Eventually, under some unusually severe seasonal vicissitudes, probably of drought, the tribe descended bodily into the valley of the Nile, exchanging the incertitudes and freedom of their upland home in the wilderness, for the well-watered pastures of Goshen, under the protecting sceptre of the Pharaohs. Eventually, by a transition easily understood, and which has been again and again repeated in subsequent ages, they became, in large measure, Fellahs, or cultivators and labourers, in place of shepherds; and as such, were subjected, under a change of dynasty, to considerable oppression. Nevertheless, from this rather distasteful discipline they seem to have emerged, after a few generations of residence, no longer Nomadic barbarians—the tented dwellers of the wilds beyond Jordan, but a civilized people, with all the elements of a strong and vigorous nationality, and fully prepared to take their place as the invading immigrants of Palestine.

Now, in reference to this descent into and exodus from Egypt, some rather grave popular misconceptions have long prevailed, which are, in truth, nothing more than Jewish prejudices fostered by pride of race, and thoughtlessly endorsed by Christian commentators, themselves sadly ignorant of the details of Oriental, and more especially of Arabian life. In the first place, it is supposed that the only persons who went into the Land of Misraim, were the seventy actual and lineal blood descendants of Abraham; whereas these were only the family, and not even the household, that is, domestic servants of Jacob; while his numerous herdsmen and shepherds with their families, who constituted in fact the *tribe*, are altogether omitted, their presence being implied, though not explicitly stated, to the apprehension of

an Oriental reader, familiar with this historical exaltation of ruling and oblivion of inferior families. Now, however much we may suppose the Jacobite Abrahamidæ to have been numerically weakened by the separation of the elder warriors Ishmael and Esau, in two successive generations, it is obvious that a sufficient number remained with Jacob, to require the fertile province of Goshen for their more immediate reception and sustenance. They, indeed, evidently entered Egypt by treaty, not as an individual family of starving shepherds, but a powerful clan, with whom, even the mighty monarch of Memphis thought it politic to make favourable terms. In the mass, then, neither the Jacobite sept who entered Egypt, nor the Mosaic Israelites who emerged from it, were bodily descendants of Abraham, but of his clansmen, the brave Bedowens of the Eastern Desert. In addition to this, there was apparently a considerable admixture of race by intermarriage. The tale of Hagar is an illustration of this; and shows, moreover, that it commenced previous to their permanent removal to "the house of bondage." Joseph's wife was also a daughter of the high priest of On (Heliopolis). And, in short, till political differences sprang up between the shepherd chiefs and their imperial protectors, (probably in consequence of their attachment to the old dynasty,) the social sympathies of the two peoples seem to have been by no means averse to intermarital union. Is it to this we must attribute the Jewish love of form and ritual—of creed and code, so opposed to the spiritual freedom of the true, that is, desert-reared Arab; and in virtue of which it may be truly said, they entered Egypt the sons of Abraham, but emerged from it the children of Moses?

We have dwelt thus long on the question of Jewish

origin, because it seemed important to show that the Hebrew community, which has exercised so profound and lasting an influence over the destinies of mankind, was, in all its grander characteristics of lineage and constitution, mainly, and we may add, essentially Arabian. No doubt, the Mosaic system owed much to Egyptian learning, just as Christianity was also largely indebted to Greek culture; but the elemental, that is, racial basis in both of these exalted faiths, was the high Arabian blood, originally of the desert, without which the far-famed lore of Misraim, would have eventuated in the most grovelling superstition, and the subtlety of Hellenic philosophy, have terminated in the most miserably pedantic trifling. We may, no doubt, easily detect the wisdom of Hermes in the one and the teachings of Plato in the other; but the depth and earnestness of their devotion, and the high toned spirituality of their aspirations, were all essentially and fundamentally Semitic.

As it is more immediately through the Jew and his commercial neighbour, the Phœnician, that Western Asia has reacted upon Europe, a few remarks here on the relationship between these two great geographical divisions may not be altogether misplaced. The first fact which must strike an attentive observer, familiar with history, is the marked resemblance in many points of character between the populations placed on the West of the two Continents, beginning from which, indeed, we may trace a similar resemblance still farther East. Fundamentally, this seems to arise from a profound correlationship between the corresponding members of each grand division, as if it were an organic whole, having members and subdivisions similar to that of the other. And in tracing out this affinity between the several racial groups, Occidental and Oriental,

not only the analogical relationship, but the actual blood and lingual kinship of the Semitic to the Celtic race, becomes unmistakeably manifest. As a result apparently of this relationship, there has been marked moral interaction between these two groups, throughout the period of authentic history, if not from before the dawn of tradition. Thus, the Phœnicians traded to and civilized the West, and the Jews (as Christians) visited and converted it. While at a later period, the Arabs conquered Spain, and the Crusaders subdued Judea. Nor has the special interest of Europe in the "Holy Land" yet ceased, with which, indeed, the sympathies of Christendom are so bound up, that they can scarcely fail, ultimately, to eventuate in a political result, which, indeed, appears imminent rather than remote.

The Jew is, as we have said, essentially a civilized Arab, a cultivated variety of the Nomadic Caucasian. His cranium, of larger proportions, is still of the Semitic type, and his form, more especially among the high-caste Sephardim, though more massive and less agile, is still obviously from the nervo-fibrous root of the Desert. Were we called on to define the dominant Jewish characteristic in one word, we would say, persistence. Through good and through evil fortune, as a servant in Egypt, as a master in Jerusalem, and an exile in London, we find from the pictorial records on the tombs of the Pharaohs, that his physical type has remained unaltered. This, however, is but the symbol and accompaniment of his spiritual immutability, of that fixity of faith and practice, which has enabled him to defy alike the crushing despotism of barbarous, and the seductive philosophy of civilized nations, amidst whom he still exists as the unalterable and invincible Ishmaelite of the city.

Stern, stubborn, gloomy, and vindictive—irascible, exacting, and unrelenting—prejudiced, bigoted, and fanatical, the Abrahamidæ of former and persecuting ages, must have presented anything but a favourable character to an alien observer. Isolated by their peculiar faith from all other communities, the connection of the Israelites with their neighbours seems, almost from the first dawn of their existence as a petty tribe, up to the period of their emergence into a great nationality, and down through all their subsequent misfortunes, to have been one of mutual antipathy and ceaseless hostility. Overwhelmed by the resistless power, first of the Oriental and then of the Occidental empires—carried captive by the first and retained in exile and dispersion by the second, adversity has merely served • to confirm and exhibit their immoveable devotion to the pure and exalted creed of their monotheistic forefathers. Equipped with learning by the Egyptians, with mysticism by the Babylonians, and with philosophy by the Greeks, they yet continued, under all this diversified training, unalterably faithful to the fundamental tenets of their own theology; and now see the principles once professed in solitary grandeur by the faithful Abraham, made the cornerstone of empires, and received as doctrines of salvation by the foremost families of mankind. Well may the Jew be proud of his stability. His stedfast faith has proved a providential lever for the movement of a world. Babylon temporarily triumphed, and Rome achieved a lasting victory over the mountain tribes of Palestine by the ruder instrumentalities of temporal warfare, but both have been in turn subdued by the sword of the Spirit, and now profess unqualified submission to that unitary God, who called the devout patriarch from Ur of the Chaldees, and made the

aged schiek both literally and figuratively the father of many nations. Everywhere the Jew has been, religiously speaking, the salt of the earth. Through his example and tuition, the morally defective though poetically beautiful classical Pantheon, has given place in the West to the faith of the Cross. Calvary has subdued Olympus; and the fervent songs of Zion have supplanted the faultlessly harmonious, but coldly expressed hymns to Apollo. While in the East, Tsabeism and Zoroastrianism have given place to the Crescent. Nay, far beyond the limits of these ancient and historical forms of Heathenism, the Druid of Britain and the Shaman of Tartary have yielded up their empire to that Monotheistic creed which, once professed at Jerusalem, and almost confined to Palestine, has now, with the exception of India (where, however, it has long been politically dominant,) embraced the whole of the Caucasian, and many neighbouring races; and is, through their instrumentality as colonists and conquerors, obviously preparing at no distant period, to subdue the entire remainder of the world. The Jew has thus effected the greatest Credal revolution upon record; and through it, has done more to influence the present condition and future destinies of mankind than any other member of the human family. A being who has been subjected to such peculiar training, and who has subsequently accomplished such extraordinary results, must assuredly be worthy of the profoundest study, and cannot fail to repay whatever labour and attention are bestowed upon the investigation and illustration of his character and organization. A few additional remarks, then, on so important a subject will be thought scarcely needless or intrusive.

Devout, yet not æsthetic; poetical, yet not literary;

polemical, yet not metaphysical; an accurate observer of nature, yet not devoted to science, the Jew concentrated all his available energies on the one grand object of rightly worshipping and duly glorifying God. His bards were seers, his teachers were prophets. Believing in a Deity "unsearchable and past finding out," he looked with contemptuous indifference on the achievements of Phydias and the masterpieces of Praxiteles. Wanting but one temple for the national worship of his Spiritual Father, "who dwelleth not in houses made with hands," he got it built by the assistance and from the designs of his Tyrian neighbours, troubling not his soul with the farther practice of the craft, or the profounder principles of their art. A rigid Monotheism never has proved favourable to æsthetic culture. It did not do so under Moses, and it has not done so under Mahomet. Even Christianity has proved less artistically evocative than the faith of Olympus, and Protestantism, which is its purest and most Jewish form, nearly extinguished church architecture for two centuries, and reduced painting from a handmaid at the altar to an upholsterer's servitor in the drawing-room. Neither does an especial exaltation of the moral appear yet to have proved compatible with the freest expansion of the intellectual nature. The ancient Jew is an instance of the former, the classical Greek of the latter; and, as is well known, they were perfect antipodes. The Israelites, however, excelled in music—nay, are perhaps to this day, pre-eminently the vocalists of the world. But this is because music is a part of the service of the temple—a portion of that worship to which they were so zealously attached, and to whose effective maintenance, the genius and resources of the nation were devoted, almost uninter-

ruptedly, for centuries. For the same reason they excelled in the sister art of sacred poetry; and in the Song of Miriam, the Psalms of David, and many parts of Isaiah and some of the minor prophets, we see to what a sublime altitude of thought and feeling wrapt and all-absorbing devotion can raise the mind of an earnest and enthusiastic worshipper. The Jew may well forgive Greece her Homer and Æschylus, and Rome her Virgil and Horace. These are the delight of a few highly-cultured and artificially trained scholars, while his Psalmists and Prophets are the consolation of millions, and while read and quoted as divinely inspired productions from the altar—while embodied in the litanies, and chanted as the anthems, of public and authorised worship—are, at the same time, the comfort of the solitary and the support of the expiring saint. Yes, this is the speciality of Jewish literature, that it is so noble in utterance, so exalted in sentiment, so worthily expressive of the profoundest yet purest adoration, that all modern civilized nations have, as by common consent, employed it as the acknowledged vehicle of their temple service.

Religiously, then, the Jew is the master of the world. Christendom is his spiritual province, and the realm of Islam his moral appanage. He has converted all the nobler nations of the earth, and has seen the fires of Idolatry die out, and the altars of Polytheism overthrown, to make way for the higher and purer worship of the Hebrew Jehovah. His creed has dominated and his prophets have triumphed in the great mundane conflict of faith, and he now stands as the acknowledged victor upon a field, which embraces all that is exalted in the present, or hopeful for the future of humanity. Through him the

Semitic races have culminated. In him they have fulfilled their higher destiny. And to him, therefore, the Ethnologist and Phrenologist will appeal, as an illustrious instance of racial proclivity, eventuating in its appropriate results, despite, apparently, the most adverse circumstances, and producing its legitimate consequences, not amidst the accidents of a day, but through all the manifold events, and under the various phases of civilization, which have characterized the successive eras of the world during four millenniums.

THE ASSYRIAN.

It would seem that all great races have their day for imperial supremacy. The Aryan culminated in Persia, and the Semitic tribes emerged into political greatness under Assyria. The proclivity of this morally exalted type, to occasional and perhaps periodic leadership, was again shown in the Saracenic empire of the Caliphs. And the Future will doubtless see the revival of this tendency in the coming ages of Asia's impending resurrection. Perhaps we should not greatly exaggerate, were we to style the Semitic peoples pre-eminently THE imperial race of Asia—the naturally crowned head and sceptred hand of the Eastern World, destined hereafter as heretofore to rear up mighty Babylons and wondrous Ninevehs, and hold time-honoured worship in sacred Jerusalems and holy Meccas, while humanity is a dweller on the Earth's varied surface. In correspondence with this, we find that the countries which they have immemorially occupied, constitute the most important monumental site in the East, the traces of their existence being thickly piled upon its soil, in the shape of

ruined cities and other indications of ancient though now extinct civilization, which everywhere meet the eye of the traveller from the Euphrates to the Mediterranean.

Of this great family, the Assyrians were the most northern as the Arabs are the most southern branch of the Asian stem. To fully understand their mission in reference to civilization, however, we must remember that Northern Africa is also their appanage, and that consequently we owe not only Assyrian but also Egyptian and Carthaginian culture to their innate capabilities. The mere statement of these facts is sufficient to show that a very inadequate estimate has yet been formed of the benefits which they have conferred upon mankind. They also indicate several cycles of power and civilization. That of Egypt, for instance, preceded that of Assyria; and perhaps each of these regions may be again historically subdivided, the Nilotic into that of the Pyramidal or pre-hieroglyphical era, while its later or inscriptional age may again be regarded as Theban and Memphian. So in Assyria, the Babylonian and Ninevite or Euphratian and Tigrine centres, must, in their grander phases of development, have been successive, and this, too, with much longer intervals than history has recorded. Let us remember that our whole existing system of ancient Chronology is essentially vicious,—that it is based upon the childish traditions of later ages, too ignorant to conceive of the lapse of time imperatively required for the gradual evolution of that vast concatenation of events whereof we have scarcely preserved even the faintest echoes. We have in this, as in many other things, been contented with assumption where we should have sought for demonstration. It cannot be too often repeated, that History and Chronology are branches of inductive science,

in which nothing must be taken for granted that is at all susceptible of investigation and proof, and that, in the present imperfect state of our knowledge, more especially of the monumental era of civilization, the humility and hesitancy of conscious ignorance would better become us than the vaunted certitude of a pretentious pedantry, that, at best, only repeats the lesson it has learned at school from teachers no wiser than itself.

We have said that the Semitic is an especially imperial type. The Assyrian, indeed, may be defined as an Eastern Roman, cast in an Asian mould. There is the same iron and unbending will, the same unyielding determination and fixity of purpose, which ultimately rendered the Conscript Fathers the undisputed masters of the world. Even in the physiognomy there is a marked resemblance, implying fundamental similarity of character. While the strongly pronounced fibrous temperament, so significant of mental and physical endurance, attaches alike to the angular soldier of the Tiber and the muscular warrior of the Euphrates. It is obvious that the Assyrian achieved empire during the Ethnic vigour of his type, and hence, perhaps, the grandeur and endurance and, we may add, recurrent character of his rule. No doubt the Nimroud Sculptures are a little exaggerated and overdrawn in reference to muscular development, but the fact that they err on this side is a proof that the structural tendency of the race was to strength rather than elegance, a speciality which still characterizes the Chaldean peasant, and which has attached, probably, to all nations during the normal period of their supremacy, and is seen as distinctly now in the Anglo-Saxon as in his imperial predecessors of former ages.

The Assyrian was not only the imperial, but also, as a Chaldean, the intellectual representative of his race. Did his more frequent contact with the Aryan contribute to this? Did his manifold military conflicts with Iran lead to no intermixture of blood and no indoctrination of ideas, in virtue of which the Indo-European became more devout and the son of Shem more scientific? Was there no blending of the two distinctly marked characters on the line of the border land? This interblending of races and its effects is a subject worthy of far more attention than it has yet received, and lies at the basis, indeed, of many Ethnic problems yet awaiting solution. However intellectual the Assyrian might have been, he yet failed not to show his Semitic, or at least, Oriental proclivities, in giving his knowledge a decidedly moral and religious aspect. Just as the metaphysical speculations of the Aryan ever tended to theosophy, so the science of the Babylonian always verged on mysticism. He mingled Astrology with Astronomy, and practised Chemistry as an Alchymist. To him Nature was ever the wonderful, if not also the worshipful. Hence, he never conceived of the dissociation of Philosophy from Religion. With him, as with all the reverential generations of earlier ages, the sage and priest were one. He could not have imagined a literature and science in antagonism to religion. He knew of no subtle distinctions between faith and knowledge, demanding rival altars and opposing hierarchies for their effective cultivation. To him the moral and intellectual nature of man ever constituted a sublime and harmonious unity, devoted in rapt adoration to the worship and service of the Supreme Governor of the Universe.

THE SARACEN.

MANY of these racial characteristics were again developed under the Saracens, who impressed the stamp of mysticism upon whatever fragments of science they acquired from the Greeks, and who thus recast knowledge in the Astrological and Alchymical moulds of a remoter antiquity. Less fibrous, but more nervous, than their Assyrian predecessors, they were an imperial manifestation of the Southern as contradistinguished from the Northern branch of the Semitic race. Hence the higher intensity of their enthusiasm, and the greater rapidity of their conquests. The empire of the Caliphs was an essentially Arabian phenomenon, due to a volcanic eruption of the fiery horsemen of the desert. Emerging thus from the very roots of the race, it bore the stamp of their predominant religiosity of character, in the fact that it was a vast theocracy, founded by a prophet, whose successors were hierophants, and whose generals were Abdallahs. Occurring during a period of general Asian collapse, it was scarcely normal in its growth, and was too meteoric for endurance. Its intellectual light was almost wholly reflected, and even its religious revelations were scarcely primal, and it may be regarded rather as a promise than a fulfilment of the grander proclivities of the Semitic type.

The past of this great race is the best earnest of its future. The Arab, the Jew, the Phœnician, the Syrian, the Assyrian, and the Saracen, have carved their records indelibly on monumental, traditional, and written history. Humanity cannot forget, and destiny will not overlook them. Their impending resurrection will be the greatest fact in Asian restoration. And we may confidently assume

that whatever the form of their institutions, the spirit will be essentially theocratic. Is this the great fact which so often looms out in Hebrew prophecy? And are the Jews, when gathered from their long dispersion, to become the central stem of their father's house, the imperial representatives of the Semitic family? And is the mystic Salem of Pontifical Melchisedec, the holy Zion of heroic David, and the sacred Jerusalem of the crucified Redeemer, to arise like a second Rome upon the ruins of her hierarchial into the splendour of her imperial destiny? Is this desolate widow to sit as a queen among the nations, and she who was laid waste and carried captive, to be enthroned in the power, and crowned with the glory of a combined religious and political supremacy? If the cycles of the past are the mirror of the future, we say, YES. For somewhere within the monumental area of the hither East a greater than Babylon, and a more wonderful than Nineveh, will assuredly arise. And one among the Eastern tribes will be chosen, more determined than the Assyrian, more fervent than the Saracen, and more wise and enlightened than either, to be the providential depository of imperial power in the returning ages of Semitic greatness. But the Assyrian is gone, and the Phœnician has perished, and the very Saracen has lapsed into the barbarous and tented Arab of the wilderness. Where, then, shall we seek for a *cultured* brow worthy of this resplendent crown, for a *civilized* arm capable of swaying this mighty sceptre, save in the long-despised and wandering Israelite, the Arab of civilization, the tented dweller in the cities of the Gentiles, the outcast and the exiled Jew, who will bring to his task the profound wisdom which prolonged suffering alone can give; and who, gathered from amidst all nations, and trained under every

phasis of culture, will unite the devotion of Asia to the knowledge of Europe, the progression and enlightenment of the latter to the reverence and stability of the former, and thus constitute, morally and intellectually, a racial centre for Semitic humanity, on which, to the furthest limits of its wide geographical extension, it may harmoniously crystalize into the forms and requirements of the most advanced civilization, a rival to the West and a model to the East while the ages roll onwards.

THE PHŒNICIANS.

- WE have hitherto contemplated the Semitic peoples as warriors and prophets, as the Assyrian lords of empire and the Jewish apostles of faith; we must now regard them under another aspect, as the merchant-princes and master-manufacturers of the world. To the feudal mind there seems to be an inherent antagonism in these two contrasted missions; and yet we know that from the earliest ages both have been most effectually discharged by the tribes of Western Asia. Even the wandering Arab ever oscillates between being the robber and the merchant of the Desert.
- The Jew is the shopkeeper and the money-changer of the world. And it is no wonder, therefore, that we find the maritime Phœnician, with his fleets on every coast and his flag in every harbour, known to ancient civilization.

One of the gravest errors of History has been its under-estimate of the achievements and resources of pre-classic ages. We think that everything antique began with the Greeks and ended with the Romans. Our horizon is much too contracted. It excludes some of the greatest events and noblest expanses of time. We must outgrow

these prejudices of the upper form, and learn to see somewhat beyond the covers, even of the largest lexicon. The men of Classic ages were no doubt great, and we cannot well overestimate *our* obligations to them. But they, in turn, were also debtors to others, their heroic predecessors of a yet prior era, whose deeds have to be inferred rather than narrated. Let us clearly understand, that, with the exception of a few mighty fragments, we have lost a whole cycle of ancient literature, so that, saving the Hebrews, all the great and civilized nations of the Semitic race, who were apparently the first people acquainted with letters, have been thrown back into the purely Monumental era. Their great works on philosophy and science, in religion and poetry, the wisdom of their sages and the inspiration of their prophets, have all utterly perished, or if recoverable in part, it must be, not from books, but the cuniform inscriptions of Nineveh and Babylon, which may have, happily, defied the centuries.

In the adventurous mariners of Tyre and Sidon, and of their greater daughter, the imperial Carthage, we see the Oriental type in its nearest approximation to the European. These maritime children of the East, were indeed the commercial, as their neighbours the Israelites were the theological link between Asia and the West. Robust, hardy, energetic, and enterprising, assiduous as traders, ingenious as manufacturers, and yet valiant as warriors, they bridged the pathless seas of early ages, carrying the tin of the Cassiterides to the shores of India, if not of China, and returning laden with the gold of Ophir and the spices of Taprobane. The value of such services at so primitive a period can never be overestimated. Habituating mankind to the use of commodities produced in different

climes, they were, as merchants have ever been, the true pioneers and practical ministrants of civilization. A grand necessity to the primal generations, their mission did not end with their cotemporaries, for who shall say how much of the maritime enterprise and colonial expansion of modern times, may be due to the example, and derived from the spirit of these Asian seamen, the brave predecessors of the Venetian and the Anglo-Saxon, in the supremacy of the ocean?

Geographically related and lingually allied to the Hebrew branch of the Semitic family, they, at least as Carthaginians, if we are to judge by the medallion portraits of Hamilcar and Hannibal, approached much more nearly to the Grecian type in physiognomy than their brethren of Judea, and with this, they perhaps also possessed a certain Hellenic proclivity to the fine arts. A grave question, indeed, here suggests itself as to the true Ethnic relationship of the maritime and commercial population around the coasts of the upper Mediterranean. Is the modern identical with the ancient type, and was this essentially European or Asiatic? Were the Phœnicians, after all, only Hebraized Ionians, or were the Ionians only Hellenized Syrians? Did the maritime Tyrian owe his commercial enterprise to a prehistoric admixture of western blood, and is the extant Jew qualified for European life, by colonial settlements from the West in a pre-Hebraian Canaan? And was the gradual reabsorption of this alien blood into the primitive Arabian type, the primal cause of Western Asia's retrocession into barbarism? And was a Saracenic revival only possible after a second Greek baptism under Alexander and his successors? And is the Jew now wandering in Europe, that he may take back a

needful supply of the world's true heart's-blood, for the Ethnic regeneration of his Semitic brethren? How soon, by a few such simple questions, are we brought to a humiliating consciousness of the limitations of our knowledge and the simply germal condition of Ethnological science.

Amidst much that is doubtful, however, this, at least, appears to be certain, that the first navigators of whom history makes mention, that the early sea-kings of the East, the colonizers of Africa and the civilizers of Spain, were men of high Caucasian mould, and, consequently, we have reason to believe, endowed with all the commanding attributes of the race. Devoted principally to commerce, they were second in art to the Greeks, and probably inferior in learning and science to the Assyrians. But, ere coming definitively to such conclusions, let us remember that we know the Syro-Phœnician family only at its decline. That it communicated letters to the Greeks, and that the neighbouring Ionia preceded Greece proper in the path of culture, may suffice to show us that we as yet know very little of the early annals of Western Asia, which, from Troy to Tyre, appears to have been a most important seat of prehistoric civilization and power, and with this also, an Ethnic site, on which Asian and European blood freely commingled, and where, consequently, many of the nobler traits of each grand division were often happily combined in one distinguished individual. Such, probably, were some of the Jewish prophets, and such, perhaps, were Thales and Anaximander, and in a later day, also Saul of Tarsus on the one hand, and Apollonius Tyanæus on the other, not to mention a higher and holier Presence than either, in whose Greco-Syrian profile, as traditionally

handed down by art, the European as well as the Semitic element is distinctly perceptible.

MODERN ASIA.

THE history of Modern Asia is that of one long decline ; its aspect that of one vast desolation. Morally and physically, it is alike a ruin. Its ancient greatness has utterly departed, leaving but the echo of a sublime and heroic past to shame a debased and imbecile present. Everywhere barbarism has succeeded to civilization, and ignorance has taken the place of enlightenment. Genius has departed from the spiritual, and prosperity is no longer known in the material sphere. The tidal fortunes of the once renowned and glorious Orient are now at the lowest ebb, and the "cradle of civilization" has become a proverb among the nations. Now, what has been the accompaniment of this sad retrocession? Why, everywhere the triumph of the inferior over the superior race, the conquest of the refined and intellectual, though wasted, Caucasian, by the coarse and brutal Mongol, whose barbarous rule has proved one long night of oppression and devastation. The Mogul has sat on the throne of Delhi, while the indolent Turk broods like an incubus over the fairest provinces of the Assyrian and Persian monarchies, maintaining, not order, but only brutal stagnation, where Babylonian lore, Israelitish devotion, Phœnician enterprize, and Ionian genius once made the East illustrious by their presence. What wonder that literature, science, and art should have

utterly disappeared beneath the sway of these barbarous invaders, from whose rule there is no hope, and to whose miserable incompetency the centuries bear melancholy but indisputable testimony! The day-dawn of Asia's impending restoration must come from the Caucasian West. Russia rudely commenced it in Siberia, and Britain has inaugurated it in India. But, for the effectual regeneration of the Orient, the European must rule from the Bosphorus to the Sea of Japan, not in perpetuity, but as a means and a phase of Asian restoration. In accomplishing this he must not only conquer but colonize. The great Occidental movement of humanity is obviously about to culminate in Western Europe, and more especially in the British Isles, after which it will again turn eastwards, repeating on a higher plane, the great prehistoric cycle of invasion and settlement, to which India owed her Aryans, and whence, perhaps, in a measure, even Nineveh derived her vigour, Babylon her wisdom, and Jerusalem her sanctity. For this all things are preparing, to this all things are tending. It is the great arterial movement of humanity, and, we have reason to believe, has ever synchronized with an age of positive power, spiritualized faith, and comparatively rapid progression. Then will the Knowledge of the West unite with the Faith of the East—then will Science harmonize with Religion in that great marriage, whose epithalamium has been prophetically sung by the sacred seers of every creed, and of all ages and nations.

The Caucasians of Africa.

WE have been rather unjust to Africa in our ordinary Ethnic speculations, in which we generally conceive of the great southern continent as decidedly a low Ethnic realm—in short, mere Negroland. But this is a grave mistake, and applies, at most, only to that portion south of the Sahara. North of this there is a race of vigorous Caucasians, of whom even Europe need scarcely be ashamed, and who, although now sunk in apparently irremediable barbarism, were once in possession of wealth, power, civilization, and mental culture, that made them the rivals of the greatest nations of the world. We have already spoken of Africa as intimately connected with Asia. It is so Ethnically, through the Semitic tribes that, with Arabia as their centre, diffuse themselves on either hand, from the borders of Persia to the Atlantic seaboard of Morocco. Perhaps nothing more clearly shows the profound sympathy which unites the South and East of the old world, than the existent rudeness of the Barbary States. With Europe as their opposite neighbour, in the highest state of known, yet rapidly progressive prosperity and civilization for centuries, they have yet managed to practically defy all her mildly ameliorating influences. Neither

won by her example, or overawed by her power, they have despised her culture and rejected her faith, and are obviously waiting for the initiative of Asia, their appropriate moral and Ethnic centre, whose movements they have always followed, and whose colonies they have joyfully received.

Independently of Oriental influence, the decadence of Northern Africa is altogether inexplicable. Sharing in the refinement both of classic and preclassic civilization, endowed with the learning of Egypt and the commerce of Carthage, it has neither been overrun by the Mongol or swamped by the Negro. True, it has been subdued, but then its conquerors were Romans, Vandals, and Arabs, who brought the best blood of Europe and Asia to the rescue. Its decline is obviously due to moral causes. It is the *spirit* which is wanting. Religiously, it is an outstanding province of the failing faith of Islam. Socially and intellectually, it is a colonial extension of Western Asia, and partakes of the mental paralysis of that Ethnically high but temporarily declining region. Thus Barbary is spiritually a desert, because the wells whence it was watered have ceased to flow. Phœnicia cannot colonize, and Arabia can no longer teach it, and in this extremity, therefore, Europe is beginning, at length, to take it kindly, though rather forcibly, by the hand, repeating the cycles of Roman, and perhaps pre-Roman invasion, and returning the compliment of Moorish incursions and conquests during the hour of her own mediæval weakness.

It is obvious that some very important historical chapters in connection with Northern Africa are altogether lost. What were its aborigines, and when was it Caucasianized? Was historical Egypt its first essay in

civilization, and by what combination of favourable circumstances and influences did Carthage so far transcend her Asian parent, both in population and territory? To what extent were the Moorish conquests in Spain and the Punic wars of Rome cyclical repetitions of prehistoric events, and what is their bearing as prophetic adumbrations on the fortunes of the future? Will a wiser than Egypt and a greater than Carthage arise hereafter on the southern seaboard of the Mediterranean, and challenge the admiration and respect of mankind in the far-off centuries of coming time? And what of Nubia and Abyssinia? Whence came their type, and what were their deeds when as yet no chronicler existed to narrate them? And what of the Ethnic relationship of these great border lands to the vast Negroidal centre of the Southern Continent? Have they yet suffered very perceptibly from the reaction of the inferior race, as the European and Asiatic Caucasians have from that of the Mongol? And is this a dread cycle yet to come, when Negroland shall awaken from its immemorial torpor, and find its swarthy and sluggish millions mobilized into the invading armies of civilization? Ethnically a stage lower than Eastern Asia, has Negroidal Africa to offer the world a repeating cycle of Tartarean conquests and Mongolic invasions, when the highly cultured and effete generations of coming time, shall again require the terrible baptism of material force to renew their wasted energies and restore their exhausted strength?

And the historical civilization of Africa which we know to have been imported, was it always ethnically alien, and is the present barbarism of its ancient sites simply an inevitable result of the reabsorption of the immigrant into the primitive and numerically predominant type? Are

the Moor and the Berber inherently barbarian races, partaking of the form but unendowed with the fully developed brain of the higher castes of Caucasian organization, and so, unavoidably sinking back into something like primeval rudeness, when left for centuries to their own unaided resources? Are they competent to the arts or qualified for the duties of civilized life? Can they endure its restraints, yet undertake its labours? It must be obvious that these queries involve much of Asia as well as Africa, and carry us back, indeed, to the great question of the highest Ethnic centre, the noblest Ethnic realm of the world, the primal home of Caucasian man, and therefore the permanent head of the habitable globe, ruling by the indefeasible right of the strongest moral and intellectual nature. From a variety of data we are inclined to seek this in Western Europe, whose more especial Ethno-Geographical dependency is North America. While second to it, is undoubtedly Western Asia, answering, as we have already observed, nation for nation and race for race, and whose more especial Ethno-Geographical dependency is, in like manner, Northern Africa.

EGYPT.

EGYPT, from time immemorial, has been synonymous with mystery. The land of Misraim was old and sacred when history commences. The Delta of the Ganges is still a nest of alligators and a den of tigers, while that of the Nile waved with corn-fields, and blossomed with gardens ere Homer sung of Troy, or Abraham visited Pharaoh. The temples of Thebes and the pyramids of Memphis are to us antedeluvian. They represent an era which has

lapsed from memory, and of which literature has lost all authentic account. Nothing, indeed, is more remarkable than the strange silence or childish and self-contradictory traditions of the early Classic historians, on the entire subject of monumental civilization. Assyria, Egypt, and Etruria, what do we know of them from written records? There must have been a gulph, it would seem, fully equal to that of our own dark ages, which divided the earlier from the later culture of antiquity, a prolonged period of conflict and barbarism, during which the higher forms of civilization were submerged and all its more important and authentic records unhappily perished. We do not, perhaps, greatly err in saying there must have been many such gulphs, which can now be bridged, if at all, only by the aid of monumental evidence, to the vast extent and incalculable importance of which we are, as yet, but imperfectly awakened.

It is very doubtful whether we can at all realize the profounder spirit of those grandly monumental generations that so far preceded us in the march of civilization. They lived in the great ages of edification, moral and physical. Almost immediately succeeding the Cyclopean builders of primeval time, they hewed the rocks into form, and Titanically piled the mountains into temples. They stamped their souls upon their work, which hence took the colossal and enduring character of its authors, who, strong in their patriarchal faith, and immutable in their institutions, nobly thought and built for eternity. We, on the contrary, live amidst perpetual mutation, and know of stability only by name. Our entire existence is ephemeral. We renew our ideas like our garments, and remodel our institutions as we change our vesture. And, in strict accordance with this,

our buildings are weak and evanescent, not resting in the sublime repose of gigantic masses, lifted once and for ever into place, but tottering like miserable piles of agglutinated pebbles, held in shape by mere force of cement, and which, in a few centuries of neglect, would tumble back into undistinguishable chaos. Instability is the price we pay for rapid progression. Analysis and disintegration are the processes through which we are renewing our entire life-environment, and advancing, with rapid strides, into another era of the world's history; while, on the contrary, hopeless stagnation was the fate which ultimately awaited on their grand though stereotyped and fossilized immutability.

Of the monumental empires of antiquity, Egypt was the most ancient and renowned, while it is still immeasurably the richest in architectural and other remains of prehistoric time. Her mighty people having carved their records upon the granite, trusted them in sublime faith to the keeping of the ages. And they have not been disappointed. Beneath the magic wand of modern investigation, the once impenetrable hieroglyphics have yielded up their long-hidden significance; the slumbering witnesses of the Pharaohs have undergone a resurrection; and what Greek and Roman never knew is now the heirloom of cotemporary scholarship. Archæology, still in its infancy, has not yet vindicated its full claims to attention. The historian is almost afraid to trust himself to so unaccustomed a guide, and gazes, with a strange mixture of awe and doubt, adown the vast vistas of forgotten life, now so strangely revealed to his ken. Popular theology, too, is somewhat averse to any disturbance of its accepted chronology, and would fain take the monumental dynasties of Misraim, as it once did those of Manetho, for the pitiable

myths of a mistaken heathenism. But these are only the passing and perishing phases of the scepticism of ignorance. Of the immense antiquity of Egyptian civilization no competent judge has now the smallest doubt. Hovering between five and six thousand years, the indications are that we shall ultimately be forced into the admission of a seventh, or even some yet older millennium, as the only sufficient admeasurement of its existence. But there is one important fact in connection with the Nilotic investigations, to whose significance even professed Archæologists seem to be strangely indifferent, and this is the non-hieroglyphical character of the Pyramids. Could they have been erected, then, by the hieroglyphical and inscriptional generations? and if not, what an almost fathomless abyss is here again opened for prehistoric speculation.

Whatever be the age of Egypt, however, it is certain that some other and older centre preceded it. There is nothing germinal in the land of the Nile. Not here but elsewhere must we look for the true "cradle of civilization." And this fact, if once fully established, is at the same time, a disproof of the claims of the historical East, that is, of Assyria and Aryan India. And does not this essentially colonial and derivative character of early Asio-African civilization go far to explain many specialities in Eastern life and institutions? Is not this the secret of that strongly-marked conservative spirit which has been exhibited by the Orientals in all ages, as if conscious of not being on vigorously growing ground? Asian existence has ever been one vast tradition, the handing along, with much labour, of something alien and derivative, not inherent and primal. Even the Caucasian of the Orient is the slave of routine, the child of example, always crushing the spon

taniety and therefore the growth, of the individual, under the iron pressure of a system. Trusting to his tuitions more than his aspirations, his master aim has ever been to preserve the old rather than originate the new. Like the Mongol, he worships the past while despising the present and despairing of the future. Now, in all these peculiarities of Eastern life, Egypt ever stood pre-eminent. Not only her ideas but her arts, in their minutest details, were effectually and hopelessly stereotyped. The prince and the peasant, the architect and the sculptor, were equally enthralled, alike bound by the unyielding fetters of an all-pervasive sacerdotal rule, that hoped for no improvement, and was fearful only of change, that rested on stability, and regarded mutation as synonymous with retrogression, and while dwelling with religious awe on the products of ancestral wisdom, regarded the achievements of cotemporary genius with contempt, and possibly repressed them by persecution. Independently of all Ethnic sources of thought, we might come to the conclusion that Egypt and her congeners were the satellites of a greater primary, the pupils of a higher master, the children of an older parent, and that parent, if now existent, if not geologically lost in some Atlantian or other catastrophe, is, we have no hesitation in saying, Europe. Here again we are knowingly guilty of heresy, and calmly appeal from the prejudices of the present to the unbiased award of the future.

We have made some rather invidious remarks on this great country, and it was necessary that they should be said, because they involve one phase of the truth in relation to the entire area of time and place to which it belongs. But there is also another, its nobler side, which must not

be overlooked. Egyptian wisdom was something more than a name; it was the veil of a great fact, the far resounding echo of a vast reality. The builders of Thebes were, beyond question, the foremost men of all this world in their day. Their works testify of them. Eloquent in their silence and royal in their ruin, they speak of a grand and commanding race, whose lofty thoughts and heroic purposes are mirrored in their colossal and indestructible edifices. These are the handwriting which they have left on the walls of time. After this fashion did they inscribe themselves on the tablets of destiny, leaving a memorial which the centuries have respected.

What manner of men, then, were these arch-builders, these Titanic pilers of elemental force, these lordly founders of the Pyramids, these mighty hierophants of the hundred-templed city of the Nile? Our reply is, they were high caste Caucasians, predominantly of the Semitic family, although largely mingled with that primitive type, already alluded to in our remarks on India. Geographically and lingually, ancient Egypt was decidedly Semitic, with, probably from the earliest period, a mixture of the Ethiopian, Berber, and Arabian varieties of this venerable stock. The Ethiopian furnishing the Ethnic basis of bone and muscle, on which the more nervous tribes of the desert, ever and anon, by conquest or pacific immigration, induced the elements of their own higher temperament. But while the basis was thus Semitic; and, we may say, essentially African, there are also many Ethnic and historical indications of an early alien colonization. We know how the civilized Persian, the classic Greek and Roman, the barbarous Mameluke and Turk, have successively ruled in a later day. Throughout the entire period of authentic history

Egypt has been a dependent province, and principally of Indo-European empires and races. Are we not, then, justified in assuming the probability, nay, certainty, of a corresponding cycle of events, in ages of which even tradition has presumed no record, save, perhaps, in the tales of the mythical Atlantis? Combined with this is the type of the Copt, and the numerically predominant type of the Mummy, obviously allied to the primitive Caucasians of North-Western Europe and to many of the extant castes of modern India. Were these prehistoric Indo-European conquerors and colonists the builders of the noninscriptional Pyramids? And was it their almost Cyclopean spirit, transmitted with racial modifications to their successors, that eventuated in the massive grandeur and colossal majesty by which the temple architecture of Egypt is so especially distinguished? Do not let historical formalists be too suddenly startled by these rather wide assumptions, based, as they will doubtless think, on somewhat slender premises, for in hinting at this primeval colonization of the land of Misraim we simply imply that Egypt, like Syria and the whole of the upper Mediterranean, was subjected at a very early period to that intercolonial action and reaction, of which we have already spoken in our remarks on the Phœnicians, and in virtue of which the western coast of Asia and the northern shore of Africa, have been again and again rendered semi-European in their institutions, if not in their Ethnic characteristics and language.

Caucasian blood, then, we regard as one of the conditions of Egyptian greatness, as an element without which the Nile would have been as undistinguished as the Niger, and in whose absence the Memphian palace would never have superseded the Negro hut. But what, then, were

the causes of Egyptian decline? We reply, in part the exhaustion of this type. Let us explain this. Egypt is not a true Ethnic centre. It has ever been a border colony, the debateable ground of successive Semitic and Indo-European conquerors, and has never been great save by the elements which they have introduced, and those of the latter, at least, have ever shown a marked tendency to die out. In a certain sense, it is altogether an artificial country, like Holland, which Man rather than Nature has rendered habitable. Uncultured, it would still be divided between the swamp and the desert. Why, then, was it chosen at so early a period for the site of civilization and empire? We reply, from its geographical position—from the same combination of causes which conduced to its second era of greatness under the Greek successors of Alexander. It is the maritime nexus of the East and West—the great highway from Europe to the farther Orient, and will yet rise again to importance, when the era of Mediterranean greatness shall have returned.

CARTHAGE.

CARTHAGE is the last example of a great empire and a civilized race utterly destroyed. Political Rome, no doubt, fell under the Goths; but historical Rome survives in her own deathless annals; and literary Rome lives in her immortal works and her enduring language; while legal Rome still exists in the codes of Christendom, and spiritual Rome is yet royally extant in the time-honoured Papacy. Nay, material Rome is still a veritable site of civilization, which not only priests but even artists find comfortably habitable, so that, if withal a dwelling of foxes and wolves,

of owls and bats, it is so morally and figuratively, not literally. But it has been otherwise with Carthage. Her greatness has utterly departed. Not only her literature, but her very language has perished. Her history is narrated only by her foes. Her edicts have lapsed into silence; and her once world-wide glories are shrouded in everlasting eclipse. She is truly no more, not even a far-off colony remaining to lisp the accents of their mother tongue, and whisper to the passing stranger some few faint echoes of their traditional greatness. But for Roman history she might be a myth, enumerated with that of the lost Atlantis. And if this has been so, comparatively speaking, in our own day—if such things could be in the full blaze of Classic civilization, amidst Greek philosophy and under Roman jurisprudence, what must have been the more terrible desolations of ruder ages, when primeval civilization sank again and again under the pressure of surrounding barbarism, leaving now a Cyclopean ruin in Greece, then an uninscribed Pyramid on the Nile, and anon a gigantic earthwork on the Ohio, to attest that here cultured man erst had being, but that surrounding rudeness came in like a flood and overwhelmed him and his heroic records! Verily, a strange fact, that the conquest of one civilized people by another, should have eventuated in an intensity of extinction unparalleled during the historical period, which has, nevertheless, seen so many sad inroads of Hunn and Magyar, Turk and Tartar, on the seats of ancient culture and refinement. But Rome was a fierce aggressor, and Carthage was her feared and therefore hated rival.

As a colony, the city of Dido was the greatest success that antiquity could boast. It was more wealthy, more

populous, and more powerful than any similar extension of either Greek or Roman power. To produce such a result many favourable causes must have co-operated. In the first place, it was the colony of a commercial people; and we know from the example of modern Britain, that commercial communities are generally the most successful in their colonial enterprizes. But the entire history of Carthage demonstrates that her greatness was not due solely to her alien and immigrant population, who ever remained in a numerical minority, and merely furnished the master-minds of her policy, the generals of her army, the admirals of her fleet, and not seldom the leaders of her various factions. Immediately beneath these was the great mass of her commercial and industrial population, obviously composed of a Moorish basis, suffused and intellectualized in varying degrees by Phœnician blood. Now, it must be at once obvious, that Carthage could never have attained to her imperial greatness but for the actual amalgamation and effective co-operation of these various Ethnic elements; nor could this amalgamation have been accomplished but through a fundamental racial relationship between the rulers and their subjects. The truth is, her Phœnician settlers, speaking a dialect of the Hebrew, found a Semitic people, in the Moors, Kabyles, Berbers, and immigrant Arabs of Northern Africa, with whom, after a few generations, they constituted one people, just as the Anglo-Norman nobility of England united with their Saxon subjects, both constituting but tribal diversities of the great Gothic or Teutonic race. Thus, ethnically speaking, we may regard Carthage as a western and commercial Assyria, and her contest with Rome as a revival and continuation of the great conflict between the Semitic and

Aryan divisions of the Caucasian race; recommenced, we may remark, in the Moorish invasion of Spain, the empire of the Western Caliphs showing the Semitic tendency to culminate occasionally in the Occident as well as the Orient.

BARBARY.

As already remarked, in no part of the world once civilized within the historical period, has retrogression been more decided than in Northern Africa. This dread eclipse, however, was not sudden in its advent. The overthrow of Carthage was not the immediate destruction of Mauritanian, Numidian, and Cyrenaic civilization, which maintained its existence for many subsequent centuries under Roman domination, and, indeed, far into the Christian era, supplying the Schools with some of their ablest philosophers, and the Church with many of its most learned and eloquent fathers. The higher intellect of Africa was, however, probably always of alien descent. We know that it was so in the case of Aristippus and Carneades, of Tertullian, Cyprian, Lactantius, and Augustin, all of whom were either of Greek or Roman origin, although of Africano-colonial birth. The truth is, the Moor proper is powerful but coarse, the Ethnic result probably of his being on our southern frontier, the physically vigorous borderer on Negroland. Does he bear the same relationship to the pure Arab and the cultured Syrian, that the massive but sluggish Teuton once did to the susceptible and excitable Celt and the refined and tasteful Græco-Italian of Classic ages, a brother Caucasian, but withal of the material rather than the spiritual type? And if so, is he not a great force

in reserve for the future—a Titan worker in the glorious day of Semitic resurrection, when, having reached the intellectual plane, he will thereon be a bearer of burdens and a vanquisher of difficulties, as heretofore on the lower sphere of merely corporeal strength and endurance?

NUBIA AND ABYSSINIA.

As Barbary is the border land between Central Africa and Europe, so Nubia and Abyssinia are in a similar manner the border territory between it and Asia, and present also a co-ordinate exaltation of type, which here, likewise, is approximately if not thoroughly Caucasian. Some warm-hearted and zealous friends of the oppressed African have occasionally spoken of a Phydian Jove in ebony; and certainly, if ever their bold figure of speech is to be realized in fact, it must apparently be in Nubia, where we occasionally meet with Caucasian features of the noblest type set in material of the darkest hue. These, however, are exceptional instances; for both here, and farther south, the expression of the countenance is rather heavy, as if the higher mind were still slumbering beneath a superincumbent mass of sensuous matter, and bodily functions transcended mental emotions in their influence over the individual. Like Barbary, the Nilotic countries are waiting for their resurrection trumpet-blast from Asia. Like it, they were the seat of an ancient and prehistoric civilization; and like it, they will doubtless be yet restored to more than their pristine power and splendour, when their true Ethnic and spiritual centre is prepared to lead them onwards in the path of culture and civilization.

Lingually of the Amharic division of the Semitic

family, the Abyssinians probably link the great monumental race of Western Asia and Northern Africa to the Galla and other tribes yet imperfectly known in the interior. Farther south than the Moors, and having no vast Sahara to separate them by a broad line of geographical demarcation from the low Ethnic expanses of Negroland, they have been more open to the slow leakage of immigration and the occasional inroads of partial conquest, than their racial kinsmen on the shores of the Mediterranean. And as a result, they are darker in the complexion, and perhaps even somewhat more mingled in type. Like the Moors also, they appear during the whole historical period to have presented the inherently barbarous phase of Caucasian development, never rising to the true level of literary and scientific culture, and so never vindicating for themselves a clear title to the epithet of a civilized people. As Ethiopians, however, they loom out somewhat largely on eastern and primeval tradition; and the great problem to be settled in reference to them, in common with all the ancient dwellers on the upper Nile, is their connection with Egyptian civilization. We have already spoken of the land of Misraim as not being a true Ethnic centre, but essentially a colonial border land, where alien races successively struggled for supremacy, and ultimately exhausted themselves, and expired in the process of a suicidal conquest and settlement. But it is obviously quite otherwise with Ethiopia; and the question is whether this must not be considered as the true Ethnic root of the old Egyptian population, who, on this hypothesis, descended from the uplands of the interior by the river-route of their native land, till they reached Northern Nubia, where, mingling with both correlated and alien, that is, Semitic and Indo-

European Caucasians, they ultimately, under the leadership of these more civilized immigrants, emerged into the Egyptians of history.

Altogether, the Caucasians of Africa are obviously on a lower plane, both morally and intellectually, than their kinsmen of Europe and Asia. Incapable of spontaneous progress, they seem, however, if we may judge by the Egyptians and Carthagenians, to make apt and docile pupils under efficient masters. They did so in the Past, and there is no reason why we should doubt their effective repetition of ancestral example in the Future. Ethnically and lingually allied to Asia, their relationship of position renders them also very directly amenable to the civilizing influences of Southern Europe. They are a Mediterranean and Erythrean people, and have doubtless a glorious destiny in reserve for those impending ages, when these ancient highways of commerce will again be thronged with the navies of the world; and the costly products of the East shall be exchanged for the ingenious fabrics of the West, by the time-honoured route which raised Tyre to wealth and Venice to power, and made Alexandria for ages the maritime if not also the intellectual axis of the ancient world. Then will a second Egypt, and another Carthage, and a grander Ethiopia than her of old, arise on the northern and eastern seaboard of the great Southern Continent, under whose tuition and leadership, assisted, perchance, by the light of Europe and the devotion of Asia, the immemorally debased children of Nigritia will at last take their place in the scale of comparatively cultured peoples; and, as we have before observed, add the fervour and intensity of tropical life and thought to the poetry and painting, the literature and art of the civilized world.

PART THIRD.

EUROPE AND AMERICA.

General Remarks.

WE have now to enter on the intellectual garden of the world—the seat, during many past millenniums, of its noblest and most advanced forms of civilization, the glory of the Present and the only reliable hope of the Future. Of the existing superiority of Europe and her colonies to every other portion of the world, there cannot be a doubt. It is, however, quite possible that this may be a merely temporary and passing phenomenon, to be succeeded, as it seems to have been preceded, by another of a totally opposite character, we mean the political predominance and mental superiority of Asia. We have already spoken of the great tidal oscillations of civilization, and pointed out that when culture is located in or moving towards the East, there is an accompanying era of synthesis and edification, during which authority is enthroned and the moral dominates the intellectual nature. While conversely, when the West is becoming the seat of power, and empire with its accessories is marching towards the Occident, there is a

corresponding era of analysis and disintegration, during which, authority is diminished, and the intellectual dominates the moral nature of man. It was in virtue of this that the theosophy of India and Persia became the philosophy of Greece—the saints of the Orient being transformed into the sages of the Occident; while, in the still farther march from Hellas to Britain, even the *a priori* philosophy of the former was transformed into the *a posteriori* science of the latter,—it being in strict accordance with these principles that Persia should produce a Zoroaster, Greece a Plato, and England a Bacon, the Experimental Philosophy being the intellectual terminus of the movement, through which the human mind has been brought down from the empyrean of spiritual faith to the earthly plane of material fact. It is this which lies at the root of the great divarication of Judaism into Mohammedanism and Christianity, the former being Hebrew theology adapted to the Orient and the latter to the Occident. Nay, the Reformation itself is a part of the same tendency, being a result of the critical, analytical, and disintegrative spirit of the North-West, applied in all its destructive force to the authoritative tutitions and traditional ceremonial of the ancient Church, herself both morally and geographically at the half-way house between Jerusalem and London. We may thus see that this is the great day of European supremacy—the hour of culmination to the star of the West, for which the long ages have been preparing, and to whose sublime advent, the intelligence of Greece and the policy of Rome, the conquests of Alexander and the victories of Cæsar were but a providential preparation, the preliminary acts of the Divine Drama of human destiny.

This, as we have said, should teach us caution in

estimating the inherent powers of the European from present, that is, historical appearances; for, if the foregoing views be correct, then our authentic records merely trace the great humanitarian movement on its western march; and what we know as Classic civilization, would be simply the result of its first impingement on the south-east of Europe, while our later and Christian civilization may likewise be regarded as, in a similar manner, the result of its still farther and continuous advance towards the Occident. And, of course, under such favourable influences, the European mind could not fail to exhibit its peculiar powers to the utmost advantage, and, we may add, in the greatest possible strength. To say, then, that Europe is now in every way superior to Asia is not sufficient; for we might have made a similar assertion in reference to Asia during the period of her moral and military supremacy. The truth is, that the endowments of the two grand divisions of the Caucasian family are not only diverse, but in a sense contrasted. In the Asiatic the moral, in the European the intellectual elements constitute the predominating forces of the higher nature. The former is analogical and illustrative, the latter logical and deductive in his mental constitution. In the first, Imagination acts in combination with the sentiments, in the second, with the faculties. The speech of the former embodies his feelings, that of the latter expresses his convictions. The opinions of an Oriental are based on intuition, those of an Occidental on investigation; the first are inspirations, while the last are conclusions. Hence, religion is the appointed mission of the former, while science is the more especial province of the latter. The Asiatic seeks wisdom, the European desires knowledge; the first develops the interior, the

second the exterior life. The innate proclivity of one is to the spiritual, and that of the other to the material phase of universal being. The solitudes of the former are respecting eternal veracities, while the cares of the latter have regard to temporal interests and realities. They are thus the opposite poles of the mental sphere—the contrasted developments of our common humanity; and what we want for the perfection of our race, is an unrestrained interchange of their several gifts—an interpenetration and interspheration of their respective powers and influences, so that the Oriental may be intellectually enlightened with Western knowledge, and invigorated in his effective energies by European liberty of thought and action; while conversely, yet simultaneously, the Occidental may be morally exalted by Eastern sentiment, and spiritualized by Asiatic devotion. Already in the evolution of the providentially arranged plan of human destiny, the latter portion of this great scheme has been partially accomplished; for Europe has received her faith from the Orient, and glories not in a primal and native but communicated and derivative creed. While in our own day the germs of European literature, science, and art are being slowly diffused, like the dawning radiance of an approaching morn, over the long-benighted regions of the East, giving luminous promise at no distant period of the fully matured glories of a second day, when this venerable abode of ancient civilization shall be again the seat of intellectual culture and refinement.

These contrasted characteristics of the Eastern and Western Caucasian are most accurately reflected in their organization, the European head being distinguished by powerful anterior and strong lateral developments, together with a sufficiency of basilar force, to ensure practical

energy and efficiency in the sphere of action; while the model Asiatic head is especially characterized by the strength and elevation of the central organs, more particularly those situated in the coronal region. It is, therefore, no wonder that the former is predominantly critical, exegetical, and rationalistic in his tendencies; while conversely it is equally natural that the latter should be reverential and devout, taking assertions upon trust and accepting traditions upon authority, being troubled with no inconvenient doubts as to either the wisdom or the veracity of antiquity. Hence, the European is prone to the extreme of scepticism, and the Asiatic to an excess of credulity; the institutions of the former tending to political liberty, and those of the latter to an unlimited despotism.

In treating of Asia we have already spoken of its earlier forms of civilization as secondary and derivative, and pointed out that this applies monumentally to India, Mesopotamia, and Egypt, all of which obviously obtained their arts from an older, that is, previously civilized centre. And this centre has hitherto been sought in vain within the limits of Asia or Northern Africa, neither of which, adjudged archæologically, would seem to have been the primal point of emergence for civilization. But in the Druidical remains of the West and the Cyclopean edifices of the South of Europe, we find the monumental sequences requisite for filling up the otherwise impassable gulph which separates the Pyramids of Egypt from the mere earthworks of nonarchitectural eras and races. To conceive of these European fragments, however, as antedating the ruins of Asia's oldest monarchies, requires such a revolution in established and traditional opinions, that it is not likely so grave an innovation on accepted historical proprieties will

be readily admitted by the generation to whom it is proposed. And yet this idea as to Europe being the real cradle of civilization, perfectly agrees with all existing evidence as to the present inherent superiority of her Ethnic types, and is in strict accordance with all that is known through authentic history, as to the relative capacity of the East and West for unaided and self-sustained progress. Let us not, however, be precipitate in arriving at such momentous conclusions, but rather wait in patience for the slow yet sure discovery of further evidence, which perhaps may eventually suffice to warrant a decision. Not, then, to detain the reader too long amidst preliminary observations, we will proceed at once to a survey of the various European nationalities, ancient and modern, amidst whose diversified characteristics we shall doubtless find ample material for an illustration of the principles sought to be established in the present work.

Classic Civilization.

PROBABLY no well-developed and distinctly characterized phase of civilization was ever strictly confined to only one nation. The various forms of culture by which mankind have been disciplined were doubtless successive, and attached, in a measure, to the sequence of the ages. For, amidst our attention to the minuter details of racial diversity, we must not forget the fundamental and essential oneness of humanity, nor overlook the fact that its progress is the growth and development of a great type of moral and physical being. And thus, perhaps, it is, that all the great historical forms of civilization ultimately embraced an allied family of nations, such as the agricultural Mongolians of Eastern Asia, the Aryans of India and Persia, and the Semitic communities of the hither East;—the same phenomenon being manifested on a still larger scale in modern times, where we have the Christian or European phase of culture gradually expanding itself over the entire West of the Old World; and then, after bridging the Atlantic, extending itself into the New or American Continent. And so, in Southern Europe we find those two distinctly marked, yet allied nations of antiquity, the Greeks and Romans. Of the Indo-European family, and lingually

related in a more especial manner to the Aryan branch, they were obviously the remains of that great synthetic era, when the Caucasian languages had attained to their maximum of inflectional development. An important part of the great Mediterranean system of civilization, they constituted a geographical and chronological link, and with it a morally transitional stage, between the great monumental empires of early ages and the thoroughly literary and scientific culture of modern times. Politically free and socially monogomatic, they present us with all the more important and distinctive features of European life, in a state of forward and effective if not full development.

In strict accordance with orthodox history, we are accustomed to regard Classic civilization as but a farther development of elements, transmitted primarily from the East. Never having conceived of Europe as a true Ethnic centre, we regard its early culture as being equally, with its first population, of a wholly derivative character. And as a result, perhaps, of our contentment with this contracted idea, we have been satisfied with the assignment of a very limited duration for its civilization. It may be said that we *know* only of Greeks and Romans, for the faint echoes of Etruscans and Pelasgians which occasionally reach us through classic authors, scarcely disturb our historic repose on the childish traditions which compose the only prehistoric data they have transmitted to us. A profounder archæology, however, is beginning to derange these comfortable dreams, and suggest the grand possibility of a pre-classic cycle of Cyclopean civilization, which history has forgotten to chronicle, and that had passed from the memories of men, indeed, long before Herodotus composed his annals, or Pindar sang the genealogies of heroes and demigods. Yet

Mycenæ and Tiryns tell their own tale, and show the possibility, that an enduring and widespread phase of power and culture, with Greece and Italy as its centre, but with Spain, Asia Minor, and Northern Africa, as its remoter outposts, arose and flourished in Mediterranean countries, ere the Nile saw its pyramids, or the Euphrates beheld the hanging gardens of Babylon; an historical problem having, it need scarcely be said, most important practical bearings on Ethnological science, for if this Cyclopean civilization were a fact, then is a new light cast on the organic and inherent superiority of the men of Classic times, as the lineal descendants and successors of Earth's primal race of intellect, the Ethnic heirs of the masters of primeval mind. The limitations of this work, however, will not permit of prolonged dissertations on doubtful subjects, so we will at once pass on to the later historical period, commencing with

THE GREEK.

FIRST, both in order of time and in intellectual rank, among the nations of Europe, we find those glorious sons of genius, the children of Hellas. Imbued at an early period with the germs of philosophy, literature, and art, they seem to have developed these under conditions so favourable as to permit of a distinctive and ennobling speciality, in virtue of which Hellenic culture assumed, under many aspects, a decided and acknowledged superiority to every other. Second only to that of the Aryan race in theosophy, and to that of the Egyptians in learning, it far transcended both in the faultless beauty of its art and the matchless excellence of its literature, while to its

development of political and social life, antiquity has furnished no parallel. The priority of this magnificent phase of European civilization, may doubtless be attributed in great part to geographical position; but neither this nor climate will account for its inherent and essential superiority. This must be sought for, among other favourable conditions, in the quality of its subject-matter, that is, in race. To whatever combination of influences we may be disposed to attribute it, the fact is certain, that the Greek type was, both in structure and temperament, one of the finest that ever existed. There have been nations of mental constitution more grandly massive and robust, as the ancient Romans, and others more exalted, as the Semitic tribes, but none in which the intellectual faculties were so harmoniously balanced and so fully developed.

This supremacy of intellect constituted the distinctive peculiarity and provided for the especial mission of the Hellenic family. They were the lords of light, the masters of thought, the high priests of knowledge, and the worshippers of reason. A hierarchy of genius, they converted mythology into poetry, and regarded their gods rather as apt subject-matter for art than as appropriate objects for veneration. To them philosophy was religion and æsthetic culture the highest form of devotion. Of faith as implying uninquiring submission to authority and undoubting reliance upon power, they had no conception. Their popular gods were poetic figments, of whom even the vulgar stood scarcely in awe; their real deities were principles, to which the wisest rendered the profoundest obedience. Sensuous though not sensual, this world, with its bright sunshine and fair prospects, so clearly defined in the light of day, was a vivid reality; while the next, with its supernal splendours

and inexpressible glories, its transcendent joys and unutterable beatitudes, was a vague myth of some ill-defined elysium, where shadowy ghosts wandered in imperfect oblivion of their happier life above. Their saints were sages and lawgivers, and their prophets were poets and philosophers. Their grand hierophant was Homer, and one of their most pious acts of worship, the dignified performance of a tragedy of Æschylus. Their morality consisted in a search for truth, and if they ever practised self-denial, it was because an occasionally empty stomach and subdued passions rather conduce to the invigoration of intelligence. Regarding woman as a beautiful model for the statuary, they sympathized but imperfectly with her devoted affection, and altogether failed to comprehend her profound susceptibility. Of a chivalrous regard for her honour they had no conception, and preferred the conversation and society of their educated and accomplished *Heterai* to that of the most reverend matrons and most exemplary virgins.

At an early period they entered upon the disuse of kings, regarding royalty but as an expensive encumbrance to the state, preferring liberty, even with occasional license, to authority reinforced by despotism. Of all people yet existent, they were perhaps most qualified for a pure democracy, as from mental constitution they were prone to submit only to an aristocracy of intellect. With them the distinctive characteristics of European life first came into forcible and historic manifestation. And in many points, these, its first exemplars, remain still unsurpassed by their latest copyists. No epic has yet equalled the *Iliad*; and in Shakespeare alone have we a rival to Æschylus and Sophocles. We seek in vain among our

professors of moral philosophy for the intuitive depth, the coercive logic, and the refined spirituality of Plato. Nor have all our popular assemblies or dignified senates, yet produced the commanding and resistless eloquence, with which Demosthenes ruled the Athenian populace. Our statuaries are successful only as they are Classic; and our architects still admit the Parthenon to be a model of unapproachable excellence. Perfection was the characteristic of every intellectual production of the Greeks. They, beyond all others, could transfuse the divinity of an idea into the reality of a work. There is a faultless taste and finished completeness in their literature and art, to which our highest efforts only approximate. After more than twenty centuries they are still our masters; and will yet probably afford invaluable hints to our latest posterity.

Too versatile for Roman persistence in either policy or war; and too flexible for that stern and unrelenting, yet high-principled integrity which rendered the Conscript Fathers the legislators of the world,—they were not formed for political but intellectual supremacy. The true Greek culminated not in the conquests of Alexander, but in the Attic wit, the Corinthian elegance, and the Academic philosophy which had preceded them. The Macedonian was morally an alien element, which oppressed while it consolidated. Nevertheless, even in the sudden and overwhelming rush with which Alexander's conquests were effected—in the unexampled rapidity of that victorious march from the Hellespont to Egypt, and from thence to Babylon and the Indus, have we not, on the largest scale, unmistakeable evidence of the resistlessly expansive power of genius, flashing like the lightning from West to East,

and crumbling time-honoured empires like children's toys in its destructive path?

Such, then, were the sons of Hellas—a national incarnation of intellect, the grand avahter of genius, the light-bringers of the world. And now, what in correspondence with this was their racial type—with what manner of organization did they front a world over which they were destined to exercise so subtle and yet so lasting an influence? Let their archaic sculpture give the first response. Here we have their beau ideal of humanity by the earliest artists, and when, if the race was not in its primitive purity, there were at least vivid traditional conceptions of what it had once been. Here, at all events, we have the primal inspiration of art, based, as it must have been, upon the national type. The massive, regular, and powerfully formed, yet elevated and magnificently developed features, at once assure us that we have here a purely Caucasian tribe, neither brutalized by Mongolian intermixture, nor wire-drawn and effete by the overculture and morbid excitement of a vicious and effeminizing civilization. The head, when viewed in profile, is seen to be projected forward in its whole mass, giving the anterior lobe a preponderance, which seems to *us* exaggerated and unnatural, so far does it transcend existent and recent models of cranial structure. As an accompaniment of this, the brow has a prominence, and we might say, harmonious finish, indicative of a degree and acuteness of perceptive power, to which our most favourably organized individualities but remotely approximate. Any apparent defect in general contour arises from this almost undue predominance of the anterior lobe, which leaves the coronal region without proportionate power, more especially in that posterior portion

which is the seat of the governing principles, Firmness, Conscientiousness, and Caution. Even the domestic affections have but a moderate development, and obviously exercise a sway inferior to that of the intellect, although the passions are by no means deficient. This type may be defined as the organization of genius, when urged into action by powerful impulses, yet imperfectly controlled by the moral sentiments, and but slightly influenced by the sympathies, arising from attachment and relationship. Its gifts are pre-eminently intellectual, its defects essentially moral. It need scarcely be remarked, that this was the generic character of the Hellenic race, all whose literary and artistic endowments, could not hide from the more morally exalted Roman their inherent want of principle, and that unsteadiness of purpose and laxity of morals which are its necessary consequents. Let not the Stoics, and a few other exceptional philosophers, be quoted in opposition to this; we are speaking not of a selected few, but of the rank and file of the Grecian people as they were, even in the brightest days of their heathen splendour, and as they continued to the end of the later empire by the capture of Constantinople. In the Minerva and Phydian Jove, as well as in the actual busts of Æschylus, Sophocles, Socrates, Plato, and Epicurus, there is a much higher moral development than that above described. But these were exceptional gods and exceptional men, and can therefore scarcely be considered as exactly typical of race. They all, however, unite in confirming our impression of the magnificent intellectual endowments of the Hellenic family. We obtain evidence of a similar character also from ancient crania, which are generally of average size, but of harmonious form and beautiful proportions, with a fineness of texture eminently

indicative of the nervous temperament, with its delicacy of perception and intense activity of thought and feeling.

The forehead was not only prominent and lofty, but remarkably square, its breadth being especially observable in the region of Ideality. Unique as was the development of the brow, it did not, as is usually the case in modern examples of extraordinary perceptive power, throw the superior reflective faculties into the shade, and produce what is commonly known as a receding forehead. Causality and Comparison were fully proportionate to Size and Form, to Number and Order. With a wondrous facility in the acquisition of knowledge, there was in the masterminds of the race an equal aptitude for abstract thought and grand generalizations. That such a people should have produced distinguished writers in various schools of moral philosophy, is in strict accordance with the laws of cerebral development. Platonism was the natural outbirth of the more spiritual order of minds among them. While the logical acumen and exhaustive analysis of the Aristotelian method were equally in accordance with another class of intellects, of whom our Baconian experimentalists are the modern though partial and imperfect representatives.

Nor is it surprising, that with such acute perceptions and exquisite sensibility to the sensuous impressions derived from nature, they should have excelled in Poetry and Art. As, in virtue of their vigorous powers of thought, they generalized almost too rapidly from their limited range of facts; so, by their vivid imagination they idealized every object coming within the range of their observation. And how clearly was the external universe mirrored within the souls of these gifted sons of song! Is there anything in the entire range of modern poetry comparable to the

descriptive power of Homer? Hector and Achilles are no faint water-colour sketches of impossible heroes, or Salvator Rosa-like exaggerations of brutal ferocity, but living warriors—the distinctly individualized chieftains of a by-gone but strongly characterized age. His battle-scenes live and move before the reader, who almost hears the shouts and sees the dust of conflict. In truth, he does not *paint*; for his figures have nothing of the shadowy semblance which ever attaches to the creations of the canvas; he *carves* them in marble with the sublime force, yet exquisite finish of the finest statuary.

And then, look at the mythology of Greece, as we now know intimately connected with that of the Aryan conquerors of India; but how transcendently beautiful are the conceptions of Hellenic genius when compared with the grotesque imaginings of the Hindoos! It would almost seem as if the gods of Olympus had been framed especially for the purposes of art—as if poets had designed what sculptors were afterwards to execute, by mutual agreement between those two grand divisions of the great hierarchy of intellect. How is the genius of this wondrous people mirrored in that galaxy of divinities, each of whom, when profoundly analysed, will be found morally but the representative of a certain phase of Grecian character, and physically but an embodiment of a special type of Greek organization. Perhaps we shall not greatly err in saying, that resplendent as was Hellenic genius in every other department of intellectual activity, it culminated in sculpture. In this it most nearly approached perfection; and is here, after two millenniums, the most thoroughly unrivalled. And is not this precisely what might be expected from the unequalled Size and Form, and from the genera-

harmony and balance of mental power, by which the Greeks were distinguished? And is not their architecture so clear, finished, and faultless, the very reflection of such a mental constitution as we have been just describing? Is not its very completeness symbolical of a mind habituated to well-defined ideas, which it effectually grasps, while yet ignorant of those lofty aspirations that ascend heavenwards to the unlimited vastitudes of the infinite and eternal, and of which a Gothic cathedral is so befitting and so magnificent an expression? The Parthenon is thought manifested in marble; York Minster is faith reflected in stone; one is the product of intellect and the other is the offspring of the moral sentiments; the first is an idea, the last is a prayer; artists designed the former, but saints must have conceived the latter.

After the foregoing observations we shall not perhaps be thought to exaggerate, when we affirm that Art and Nature unite in bearing testimony to the fact, that Greek organization was in perfect accordance with Greek character, and that this congruity was not an accident, but the result of those laws of cerebral development and function, of which Phrenology, as far as understood, is the approximate embodiment and explanation. Now, with nations even more than with individuals, character is Destiny. With whatsoever powers you work, through these you succeed; in whatsoever you are deficient, through these you fail. So their capacity is the admeasurement of their fortune; their powers are the limitation of their deeds; their ability is the determining element of their greatness. Accordingly, the Greek, brilliant and impetuous, accomplished empire at a dash—in one generation and under one conqueror. Exhausted Asia succumbed at once to the

overwhelming rush of her daring invaders, who found themselves, in twelve years, undisputed lords of the greatest empire and the fairest provinces in the world. There is no page in Roman history comparable with this; its only parallel being in the story of the fortunate Corsican, who, leading a nation similarly organized, achieved results, if not equal in importance, yet somewhat proportionate in rapidity. Slow growths are generally the most enduring. The Greek Empire was too sudden in its rise to possess the elements of permanence. Its disruption, on the death of Alexander, was a natural consequence of the manner of its origination, and of the character of the people by whose prowess it had been founded. The demise of Cæsar did not dissolve the empire of Rome, because its antecedents were different and its elements diverse.

THE ROMAN.

ETHNICALLY speaking, Southern Italy and Greece Proper seem to have constituted the racial, and with it, the moral and geographical centre of the Classic peoples, who were, in fact, the dominant population of the north-eastern shore of the Mediterranean, embracing, in addition, Sicily, Macedonia, Thrace, and Asia Minor, with colonial and racially allied extensions northwards to the Lower Danube, and around much of the Euxine, and southwards to the borders of Palestine, if not of Egypt. As Ionians, they approached to the character of Asiatics, while as Romans they were essentially European. Touching, through Syria, on the great Semitic tribes of the East, they, through the Cis and Trans-Alpine Gauls, came in direct contact with the Celtic nations of the farther west. Does this medium position afford

us any insight into their true Ethnic status and relationship? Were they also essentially a medium race between the Semitic and Celtic type of humanity; or shall we say, in their European area, a Southern form of the latter? Were they the connecting link between the two dominant races of Europe and Asia—the stage through which the transition is made from the nervo-fibrous man of the Orient, with his commanding moral sentiments, to the fibro-nervous man of the Occident, with his preponderating intellectual faculties? We have already spoken of the relationship observable between the stern Assyrian and the severe Roman; and before concluding, we shall probably discover some additional indications of correlation between the several nations extending, at least, from the Euphrates to the Pillars of Hercules.

Having contemplated the Greek, let us now, then, survey the Italian branch of the great Classic family, more especially as manifested through the Latin branch—in the imperial Roman. Italy, like Greece, was the seat of a prehistoric civilization. There cannot be a greater mistake, indeed, than to regard historical and political Rome as the first emergence of Italy into power and refinement. At the very least, three distinctly marked phases, which probably constituted three successive, if not, long separated eras of culture, had preceded it, namely, the Cyclopean, Etrurian, and Magna-Græcian, each of which has written its own history indelibly in its monuments. Let us confess it, the Classic race seems to be essentially and thoroughly civilized. We have no authentic records of its utter barbarism. Its culture antedates history. It is constituted for mental activity, and is prone to it as by a resistless instinct of its higher nature. We have spoken of its relationship,

both from geographical position and Ethnic type, to the Celtic and Semitic tribes, but lingually it is more nearly allied to the Aryan race; for although many of the vocables of Greek and Latin are Celtic, their grammatical structure is so nearly akin to that of Zend and Sanscrit, as to constitute them, beyond all question, integral members of the same exalted family. Do all these data indicate the conquest of a Celto-Semitic people by Indo-Teutonic invaders: perhaps in Greece the Heraclidæ, in Italy the Latins? Granting this fact, to which we shall again have occasion to allude at greater length, both structure and character would indicate that the Teutonic, if not the Semitic element was stronger in the Roman than the Greek, giving him greater weight and solidity, but less brilliancy and intelligence than his more lively and gifted kinsman of Hellas, more persistence, integrity, and self-reliance, but less wit, imagination, and taste than those who, beyond question, were the Poets and Artists of the world.

We may safely dismiss the early history of Rome as altogether mythical. One thing only is apparent, we have not the *beginning* of its annals. The plumb-line of History, even when extended to the faintest tenuity of tradition, carries us only to the dawn of its merely *political* existence. But the entire character of its institutions, and the tenor of its later fortunes, may suffice to show us that it is essentially a *sacred* city—the Benares and Lassa, the Mecca and Jerusalem of the West. And what we know as its early annals is only the record of its political greatness, founded upon the ruins of its previous sacerdotal supremacy. It has always been the residence of a high priest. In the days of its greatest worldliness, the emperor was still the Pontifex Maximus. It has never nominally lacked the Pontificate;

and on ceasing to be the residence of the "Grand Lama," became the abode of the "Vicar of Christ." In accordance with the troubled and mutable character of the West, it has had its oscillations; and is now apparently about to commence a political epicycle by the temporal dethronement of its sacerdotal chief, who, however, may comfort himself amidst his misfortunes, by the assurance of a spiritual successor in the holy city of "Rama," and on the time-honoured throne of Jupiter, when the ages shall have rung out the knell of Victor Emmanuel and his passing temporalities.

It is somewhat more difficult to go down to the foundations of anything than the superficial are apt to imagine; and so, as our limits are somewhat circumscribed, we will leave prehistoric Rome for the comparatively modern and political city of the "*dominos rerum*," those sternly persistent and unrelenting Romans, beneath whose enduring supremacy the world seems to have fallen as of Divine appointment, and who in very truth ruled, if ever men did, by the right of the strongest. Slow was the growth of their fated power. Neither in ease nor in haste was the great empire of the West built up from its small beginnings amidst the Seven Hills, till the earth covered beneath the shadow of its power. Its growth was that of the oak, rocked in the tempest and cradled by the storm. The Roman was pre-eminently a man; with him valour was virtue and virtue was manhood. He was that noblest of conquerors, who is not only great in the hour of victory, but still greater in that of defeat. Cannæ was worth a hundred successes, as an indication of racial capacity and endurance. And then, his sonorous and majestic language echoing to the measured tramp of victorious legions,

marching on a day of triumph to the capital, laden with the spoils of conquered kings and subjected nations; it grew upon the breath of senates, and seems expressly framed for military command and imperial edicts. None but a sovereign people could use such a medium for their daily tongue. It rose with Rome, and very properly fell with her, leaving but its broken fragments as the heir-loom of weaker generations.

Arms not arts was the mission of the Roman. The former were his own, the latter he imported. His active powers found befitting occupation in war; his intellectual faculties were appropriately exercised in legislation. His national epic is a bald and rather tame imitation, but his codes are the admiration of the world. He should never have condescended to anything less than history, and this the record of his own eternal city. In Stoicism the Greeks furnished precept and the Romans example, the latter practising what the former professed. Brave men in truth were those Conscript Fathers. None other could have ruled that "fierce democracy," by whose indomitable energy they were borne upwards and onwards through the long centuries, till they attained to the virtual supremacy of human affairs. And the women,—can we forget the Roman matrons—the Cornelias and Portias, worthy to be the daughters, wives, and mothers of those high-souled and unyielding republicans? Truly, a great race of free and valiant men, of virtuous and dignified women, alone worthy to be the depositories of imperial power under the culminating phasis of ancient civilization, and who yet ultimately fell victims to the terrible temptations and unavoidable corruptions of their position.

It is obvious that we have here, not an intellectually

endowed but a morally exalted people—beings whose force was not in their faculties but their principles. The Roman mind was solid not subtle, strong not refined, and could grasp a fact far better than it could invent a fiction. It dealt with realities after a masculine fashion; and did not need to build castles in the air as a pleasant retreat from the onerous duties or plain substantialities by which it was surrounded. It could discuss a law and frame a decree, when feebly insufficient for a metaphysical quibble; and ruled half the world with judgment and decision, while imperfectly appreciating the merits of a statue or the beauties of a poem. The elder Cato's dislike of philosophy and contempt for the Greeks, was a national inspiration. He felt that this foreign culture was the spirit of evil disguised as an angel of light—refined corruption veiled as superior intelligence. The power of the Roman resided in his indomitable will, his unwavering self-reliance, and his unswerving sense of justice. Hence, his achievements were great rather than brilliant, and the result of racial vigour and national proclivity rather than individual genius. He conquered the world by degrees, marching to his magnificent destiny with a sublime deliberation, that never condescended to undignified haste in ensuring its fulfilment. He believed in the gods, and he had confidence in himself. He was essentially a man of action, his business being to subdue and govern mankind. To the accomplishment of this important task he brought many invaluable prerequisites. He not only understood how to make laws, but he also knew how to obey them. He could not only conquer but civilize; and has left an enduring response to every libel on his iron-handed rule in the remains of those stupendous roads, bridges, and aqueducts, which show that

his sway, though stern, was beneficent. He was the greatest political and municipal organizer upon record; and desired nothing more ardently than to reproduce a miniature Rome in every province. Beneath his outwardly hard and apparently unsympathetic nature, there was a wonderful power of assimilation. He regularly adopted the gods of conquered countries as his own; and protected ancient religions and respected venerable usages, if not from kindly feeling at least from far-seeing policy. He persecuted no creed but the Christian, as if from a prophetic feeling that this alone was dangerous to his heathen constitution of things.

The Roman fell at last like other giants, beneath a burthen self-imposed; the military weight of the provinces crushing the municipal institutions of the city, and introducing an emperor where before the consul had sufficed. In fact, the race that built the Roman power had ceased to exist previous to its extinction. The Italian provincial had largely supplanted the true citizen ere Cæsar destroyed the remaining liberties of his country. And when Alaric and his barbarians plundered the Eternal City, he triumphed, not over the dignified patricians and robust plebeians who had conquered Carthage and subdued Jugurtha, but over foreign senators and purchased slaves—the base inheritors of a power they could never have originated, and were therefore incapable of retaining. The true Roman was used up in the discharge of his mighty mission, and left but few descendants for Goth or Vandal to defeat and enslave. This change of race, which extended more or less to all Italy, is an important element in the problem of Roman decadence, and deserving of far more attention than it has yet received. From every war, along the whole

line of her vast territories, slaves were obtained for the market of the capital. From Britain to Parthia, and from Germany to Mauritania, every nation had contributed its quota of captives to supplement the ever-wasting population of the Cis-Alpine provinces. And in addition to these occasional floods of foreign serfdom, there was a regular trade, in virtue of which provincial bondsmen were being continually transferred on the simple principle of supply and demand, to the high-priced metropolitan market. Nor was this the only source of alien blood. Barbarians, especially in the latter days of the empire, were frequently admitted to the Senate, and not excluded even from the purple. While freemen of all grades and of every nation hastened to the great centre of power, wealth, and intelligence, attracted by those manifold motives which still induce our rural population to crowd into the great cities of modern times. Thus, if the ancient Roman were not destroyed, he was at least submerged, *swamped* by this provincial inundation. And while this process of substitution went on so vigorously in the civil departments of life, it was carried out still more effectually in the military sphere, the rank and file of the legions being almost wholly composed of foreign recruits, who, as a matter of necessity, often rose by courage and ability to important commands. Thus the Roman, and we may add, Italian population eventually consisted of an "omnium gatherum" from all the civilized and most of the barbarous peoples of antiquity—a huge and unwieldy mass of human debris, hastily and imperfectly agglomerated into the semblance but not the reality of a great nation.

Of the effects of this and the subsequent invasion of the Goths, we shall have to speak hereafter in treating of

the modern Italians. Our business here is not with those who lost, but those who made, the last great empire of ancient civilization. The Roman organization, like the Roman mind, was powerful rather than harmonious, and more distinguished by vigour than refinement. The brain was above the average in volume, and especially developed in the region of Cautiousness, Conscientiousness, Firmness, and Self-esteem, which decidedly preponderated over Hope, Veneration, and Benevolence. The domestic affections were well-developed; and as the basilar region was large, the passions possessed considerable power, although in most instances subjected to restraint by the controlling influence of the moral sentiments. Appius Claudius, however, and some of the Cæsars show whither this tended under circumstances conducive to indulgence. Nor are the Julias and Messalinas of the empire devoid of interest in this regard, as indicative of racial proclivity, when social corruption had weakened the nobler incentives to virtue. The forehead was broad and massive, but rather low, the head sloping down from Firmness, which was its apex. The Perceptive powers were vigorously but not harmoniously developed, indicative of accurate observation for practical purposes, rather than an artistic eye for the beauties of nature. The Reflective faculties preponderated over Wonder and Ideality, showing a tendency to thought rather than imagination, and an aptitude for the exercise of good sense and sound judgment in the management of actual affairs, together with a considerable amount of logical acumen, rather than refined taste, or a capacity for acquiring the more brilliant accomplishments.

The temperament was intensely fibrous, and must have effectually reinvigorated the tendencies arising from

organization. Indeed, the stern endurance, unswerving fixity of purpose, and dauntless moral courage of the ancient Roman, were due almost as much to the former as the latter. He was a man of iron mould, both in body and mind, and in the path of duty unsusceptible of the softer emotions and inaccessible to the gentler feelings. Patriotism was his master passion, and obedience to the law his highest virtue. He preferred precedent to principle, and was governed by authority rather than reason. And how accurately is all this mirrored in those high, proud, angular features, constituting that stern, expressive, and commanding countenance! And how forcibly is it indicated to the ethnological and physiological eye, in that compact and muscular frame, with the broad and powerful chest, surmounted by a head and neck so eminently indicative of energy and self-reliance—of the power that marches slowly but invincibly to its purpose, that accomplishes its most important objects with the greatest deliberation, and is not in haste even for the conquest of a world.

Rome, indeed, needed no Sibylline books. Her destiny was written in that surest of all prophecies, the cerebral organisation of her people. They were born for the imperial supremacy of ancient civilization, and were heirs by nature of the imperial wealth and political power of all their predecessors. Neither poets nor prophets, they were not vocationed to the altar either of intellect or faith. It was their mission to be the lords of human affairs, to subdue with the outstretched arm and rule with the strong right hand, and so gather to a focus, all the vast resources of heathen antiquity, preparatory to the final disappearance of Pagan and the rise of Christian culture. Rome was the culminating point of Heathendom,—the completion of its vast and

heroic cycle,—the end of one and the beginning of another great era in human destiny. She was the point of transition between ancient and modern times, which are mysteriously connected by the grand Pontifical link that her sacerdotal supremacy alone provides. Let it not be forgotten, that under her leadership and supremacy humanity left heathenism behind. It is all Polytheism before, but all Christianity and the faith of Islam after her, those two grand and enduring legacies which the Classic races have bequeathed, as in part the result of their political and intellectual leadership, to man.

A race in every way so distinguished as the Classic, who, as Greeks, have shaped the literature, art, and philosophy of the civilized world, and who, as Romans, have fashioned its government and laws, are, however, deserving of a far profounder investigation than has been yet accorded to them; and at the risk of wearying the reader, we will make yet a few more remarks on these, the last and greatest of the pre-Christian peoples of antiquity, comparing them, as we proceed, with their successors, the dominant nations of modern Europe. Existing two millenniums earlier in the world's history, when the common stock of knowledge was comparatively insignificant, they nevertheless attained to a national greatness, a collective culture, and an individual excellence which we yet contemplate with admiration and almost with awe. They are still our masters. With the exception of that world phenomenon Shakspeare, modern Europe has produced no intellect of the first order that was not trained immediately in their Schools. With a religion, and consequently a morality, immeasurably inferior to our own, we yet make them the instructors of our youth and the coun-

sellors of our manhood. We are their willing pupils, their obedient disciples, and acknowledge them by deeds, if not words, as our undoubted superiors. The man who does not feel the inherent moral grandeur of the Roman character and the intellectual greatness of the Greek, is simply deficient in the knowledge or susceptibility requisite for arriving at a correct judgment or attaining to ordinary feelings on the subject. They have been enthroned by the consent of the ages; and, as yet, no rival has appeared to overthrow their supremacy and claim the intellectual sceptre of humanity.

Why, then, is this so? What has given these favoured nations so prolonged a tenure of mental power? And we answer, RACE. They were of pure or nearly pure Caucasian blood. Of this, their organization is sufficient evidence. While, from the same data, we cannot help arriving at the conclusion, that there has been a Slavonic or Finnic intermixture with the nations of modern Europe. Look at the flat, broad faces, the irregular and imperfect features, and the ungainly forms, not only of our peasantry, but of many of the classes above them, and you see at once that they are Caucasians only in name. Now, accompanying this, there is a proportionate defect in cranial contour and Phrenological development. The brow lacks prominence, and is especially deficient, as compared with Classic examples, in Form and Colour. Individuality, Eventuality, and Time are rarely in harmony with the other intellectual powers. Veneration is commonly defective; and there is a want of continuity from the posterior and passional to the anterior and intellectual region, along the important line of the central organs. It is seldom that the moral nature is in a state of due equipoise. Everywhere there

is a want of balance, the entire organization being a chaotic compound of excess and deficiency. The phrenologically skilled Ethnologist perceives at once, that he has here to do, not with a high and pure type, but with contrasted and diversely constituted individualities, each usually presenting in itself the conflicting elements of many distinctly characterized races. We are the fragmentary debris of a mighty past, as yet but imperfectly fused; chaos seething and fermenting into creation; the elements rather than the forms of perfected humanity; approximations to, rather than fulfilments of the Divine idea of man. Now, in more or less of correspondence with this rudely organized exterior, there is a brain, whose texture is proportionately coarse, and whose convolutions are similarly defective. And as a necessary result of this, the primal and plastic ideas on which our whole existence rests, and by which it is shaped into as much of beauty and consistency as its inchoate nature will admit, are alien and imported. We have our religion from the Jew, our literature and art from the Greek, and our jurisprudence from the Roman. The massive and glorious languages of old were too nobly harmonious, expressive, and sublime for the common uses of our daily speech. Their rich eloquence would have overpowered our feeble souls. Their Titanic echoes tell too plainly of the mighty race that preceded us, and in whose presence we are painfully conscious of being miserably dwarfed. So we broke them down, as the lower castes of India did the Sanscrit and the modern Persians the Zend, into pitiable fragments, whose minute particles are more convenient for our tiny grasp. We have lost their fine grammatical structure, so cumbrous and oppressive to us, and approximated by a retrogressive movement

towards the monosyllabic arrangements of primitive Mongolianism, whose simplicity of structure is in strict accordance with that infantile stage of development, at which this numerically important division of the human family has been so long arrested. Let not this picture be thought too gloomy; we shall find as we advance, that hopeful lights are beaming amidst its darkest shadows, on which the eye of faith may rest in perfect assurance for the future.

It must not be supposed, indeed, that the Ethnic admixture to which we have thus alluded was altogether an evil; on the contrary, it was perhaps a necessary stage in the onward march of humanity, and has probably saved Europe from Oriental exhaustion, and laid the foundation of a race destined to immeasurably transcend any of the older Indo-European types. In looking at a series of Caucasian crania, extending geographically from India and Persia, through ancient Greece to the Teutonic nations of modern Europe, ending with the English and Lowland Scotch, it is impossible to avoid being struck with the gradual enlargement of cranial capacity. The ordinary adult Hindoo head is not larger than that of a European boy of fourteen, but it is of ivory texture, and most magnificently developed along the line of the central organs. The ancient Greek head is obviously that of the Hindoo in process of transition. The basis is larger, although by no means equal to that of the modern Teuton, but it is beautifully formed, devoid of projecting angularities, and eminently indicative of a refined, active, and susceptible temperament. It is still of pure Caucasian type, but invigorated, and perhaps modified, by a commingling of two or more varieties of Iranian blood; for it cannot have escaped any attentive Ethnological reader of the Iliad, that the

Greeks of the Homeric age were a varied people. The fair Menelaus, and the red-haired, large-limbed, choleric Achilles, and even the huge but stupid Ajax, obviously belong to a type akin to the Gothic; while their light, active, astute, and lively followers, of decidedly inferior stature, and of much darker hair and skin, were as obviously allied to the Celtic branch of the great Indo-European family. Even the Olympian Gods, those archtypes of racial structure, indicate the same admixture; for what are the blue-eyed Minerva and the ox-eyed Juno, but two glorious feminine impersonations, the one of a xanthous or fair, and the other of a melanic or swarthy race. The tall and graceful Apollo, radiant in everlasting youth, with his golden locks flowing over his fair shoulders, is simply a Southern translation of the Scandinavian Balder. While the swift and politic Mercury, light of foot and not overburdened with veracity, is the very incarnation of Gallic diplomacy. The one is a Norwegian Jarl, and the other might have been an ambassador of the Grand Monarque. While in the dignified character of the Father of gods and men, with his Jovian front, we have probably a hierophantic element from the earlier or primal Aryan race previous to their dispersion and decadence.

The Roman head is still larger than the Greek, but less harmonious. Its more especial increment is in the region of the governing principles; Cautiousness, Conscientiousness, Firmness, and Self-esteem being all large, and calculated to exert in combination, a dominant power over the entire system. There is also great force in the basilar region, indicative of an especial aptitude for a life of action. And as from other data already cited, we may conclude that both the Hellenic and Latin peoples were the result of a commingling, at some prehistoric period, of Ethnic

elements still prevalent among the nations of modern Europe, we may legitimately conclude that the latter, will, in process of time, equal the former in harmony and beauty, while far transcending them in vigour of type.

But it is not only in general vigour, but more especially in coronal altitude, that the existent peoples of the West promise to ultimately excel all their more immediate predecessors. Of this we have a magnificent fulfilment in Shakspeare and Bacon, while an obvious approach to it is seen in Dante and Tasso, in Calderon, Cervantes, and Camoens, and we may add among later generations in Goethe and Sir Walter Scott; while modern science furnishes us with similar examples of the same exalted type in Baron Cuvier and Alexander Von Humboldt, in Sir Humphrey Davy and Professor Owen. Are these the goodly earnest, and first-fruits of our partial return, under the hereditarily transmitted effects of Christian discipline co-operating with racial proclivity, to that innate grandeur and spirituality of nature, which perhaps attached in all its majesty, only to those pure and primal generations of the Caucasian family, of whose nobler individualities the Phydian Jove, the Jupiter Serapis, and perhaps the Aryan Budha, were, in all their organic perfection and power, but a faint copy and a far-off echo?

Modern Europe.

HAVING thus contemplated the two great nations of Classical antiquity, we will now proceed to an Ethnic survey of the nations of modern Europe, the great recipients and instrumentalities of existing civilization. We have already spoken of national types as an integral portion of the mundane organism, as necessarily constituent elements in the great scheme of existence, as harmonious parts of the vast whole of sentient and intellectual life. This of course implies the indestructibility of true Ethnic realms and the impossibility of racial supercession, except by the processes of normal growth and development, to which, however, occasional conquest and intermigration are eminently conducive. Such phenomena indeed, however violent and irregular in appearance, are like the storms and earthquakes, the eclipses and occultations of the material sphere, but unavoidable effects of the great machinery of Nature, whose grander calm they in no respect disturb, and whose ultimate intentions they never frustrate. Historians have been too microscopic. Their stand-point is not sufficiently elevated. They are too near the great orchestra for its grander crashes to be fully harmonized. They see the terrible shipwrecks of the tempest and hear the piercing shrieks of the drowning mariners; and over-

whelmed by these more immediate catastrophes, fail to understand that sublimer order, of which this elemental strife is but a healthful and subordinate part. They do not understand that there are baptisms of blood and fire as well as of water, and that the road to salvation sometimes leads through those sterner as well as these softer experiences of being.

It is thus, perhaps, that we have heard such lamentations over the conquest of the Roman Empire by the "Northern Barbarians," which was, nevertheless, a perfectly normal incident in the course of human affairs. The era of Classic civilization was over. It had fulfilled its mission, and as a necessary consequence of the intensity of action which accompanied its higher manifestations, the peoples which had furnished its principal instrumentalities were utterly exhausted, and sank in helpless collapse beneath the unavoidable invasion of a more physically vigorous race. The conquest of the effete Assyrians by the rising Persians was a precisely analagous phenomenon, these immersions of ancient civilization beneath a flood of comparative barbarism, being the venous circulation of the mundane system, quite as necessary in its time and place as the brighter and more cheering arterial, when the intellectual races subdue and colonize the mentally inferior, thus infusing the fire of their own nervous energy into the dull clay of the merely material types of being. These unresting alternations of conquest and migration, are, indeed, only the phenomena of action and reaction on a large scale, the simple play of the positive and negative forces, by which the ultimate health and vigour of the entire system are more effectually secured, and the due balance of its opposing powers more surely maintained.

Ethnically speaking, the fall of the Western Roman Empire was the reduction of nervous Celts by sanguineous Teutons, the needful baptism of a mental by a physical race. Hence, it was not only Italy, but also Spain, Gaul, and Britain, which were overrun by the Gothic invaders. Fundamentally, it was a racial movement, which however of necessity eventuated in grave political results. It was the analogue, on a higher plane, of the Mongolic and Tartarean invasions of Southern Asia and Eastern Europe, and, as we have already remarked, was a part of that great subsidence of the higher races and more civilized centres, which ultimated in placing a Mantchou Prince on the throne of China, and gave a Mogul the possession of India, which handed over Persia and Greece to the Turks, and Western Europe to the Goths, everywhere bone and muscle, as the embodiment of brute force, dominating nerve and sensibility, as the accompanying conditions of intellectuality and refinement. Happily, in accordance with the higher Ethnic character of Europe, even the conquerors, though strictly preserving their true relationship, as a predominantly muscular and material race, were of a comparatively noble type, and brought, not a debasing Mongolic, but an exalted Caucasian structure to the rescue. Nay, they did still more; for the Classic race, as a result doubtless of its close Celtic affinity if not identity, tended, especially in the Hellenic branch, to an almost undue predominance of intellect over the moral sentiments, a predominance which the subsequent admixture of Gothic blood very greatly modified, by introducing an altitude and vigour in the coronal region, we have reason to believe, previously unknown to Western civilization, thus laying the foundation for a subsequent diffusion of Semitic ideas, under the modern or Christian era.

What we know as the Middle or Dark Ages in Europe, was the more immediate result of this baptism of material force; and was analogous to that mental collapse under which Western Asia, from similar causes, is still suffering. While, conversely, the revival of learning, the Reformation, and the resistless and magnificent march of modern civilization, may be regarded from the Ethnic plane as a period of racial resurgence and resurrection, under which the ancient national specialities are reviving; and as a result, the vernacular is, in every instance, superceding the common or imperial language of the Past. And this process will doubtless continue, until one or other of the great nationalities of the West shall thoroughly dominate the remainder; when its people will gradually assume the imperial prerogative of centrality and command, and its language attain to an approximate universality of use and diffusion. To this France was an approach; and of this England is a promise; while Italy, under the Papacy, was its partial, that is, spiritual realization.

Italy.

CIVILIZATION is a process of normal growth and development. It abhors sudden leaps; and demands a long period ere acquiring the power requisite for bridging even a wide geographical gulph, such as an ocean or a desert, and always loses many of its more important features and characteristics in the process. It has never crossed the Sahara; and could only transport the productive section of society to the opposite shore of the Atlantic. It is no wonder, therefore, that in its great north-western march from Mesopotamia to Britain, it should have long lingered around the Mediterranean, which has been from of old its favourite seat. Ethnically speaking, indeed, there is obviously a Mediterranean system of intimately correlated realms, whence especial racial interaction takes place between all the countries situated around its shores. Hence, the relationship of Greece to Egypt, of Rome to Carthage, of France to Algiers, and of Spain to Morocco. Hence, the high-caste Sephardim of Palestine chose Spain as their especial retreat in the hour of exile; and hence, also, their predecessors, the Phœnicians, conquered and colonized it in the days of their power. History tells us of the Classic, and we are cotemporaries of the modern cycle of Mediterranean

culture, while languages, monuments, and traditions imply a Phœnician, Egyptian and Cyclopean era, as having preceded these, the later developments of civilization. All this is in accordance with the geographical fact, that this vast inland sea is part of the great Ethnic highway from East to West, along which, consequently, population, civilization, and power have to travel in their grand migrations, whether on their positive and *quasi* arterial march from Europe to Asia, or on their negative and venous return from Asia to Europe. As already observed, it is this latter movement alone, of which history gives us a narration, in the intellectuality of Greece, the political greatness of Rome, the pontifical power of Italy, the politeness of France, and the commercial prosperity of Britain.

First in order of time among the modern Mediterranean nations, and next, perhaps, to the ancient Romans in some imperial qualifications, are the modern Italians. Of their genius for sacerdotal organization, the Papacy is an embodiment. To them, more than any others, we are indebted for the revival of learning and the restoration of art. Nor ought we to forget what liberty owes to the noble example of their mediæval republics. Strange has been the destiny of this fated peninsula, now the mistress of the world, and then the unresisting prey of ruthless barbarians, yet rising like a phœnix from her ashes, and once more ruling mankind, through a priest with his crosier in place of an emperor with his sword. And, as if still clinging with undying tenacity to the very shadow of empire, throwing out her Opera in these latter days—that gay yet weird reverse of the ceremonial of the Mass, and thus, with dance and music, enchanting the foolish nations, till they once more consent to listen to the siren tones of her seductive

song. A nation that could accomplish all this, must have genius of the highest order. Unrivalled in art, and, except by Britain, unequalled in poetry, Italy has also a magnificent array of illustrious names in learning, science, politics, polemics, and every nameable department of intellectual activity. And in each, her more gifted sons have attained no merely second-rate reputation as men of talent, but with the commanding power of true master-spirits, have nobly vindicated their claim to the first rank in their respective departments.

Yet coterminous with this magnificent display of intellectual power, we find a degree of social corruption and political degeneracy altogether unparalleled in any other European country; so that, as a people, the Italians were no less distinguished by their crimes than their talents, and were as remarkable for their unprincipled profligacy as for their transcendent genius. Their commercial and prosperous republics were the admiration and the envy of the civilized world, while their Machiavellian despotisms were the objects of its most sovereign contempt and profoundest abhorrence. Ecclesiastically the masters of Europe, whose mightiest sovereigns trembled like convicted culprits under the mere threat of a papal interdict, they were politically but an unresisting prize to be contended for by the military desperadoes of any country that could furnish a company of reckless adventurers, ever ready to sell their services to the highest bidder, or as an almost equally good alternative, to make war on their own account on the most wealthy but least martial population in Christendom. For fully five hundred years the Italian was an object of admiration for his abilities, and of pity for his condition. The pioneer of civilization, he had been continually subjected to the devas-

tations of barbarism. And while presiding over the destinies of Europe by the spiritual influence of the Papacy, had never been able to free his own borders from foreign invasion by the power of the sword. A people whose collective character and destiny cover so large an area of human possibility, must have some peculiar endowments, as well, perhaps, as some strongly marked deficiencies. If Ethnology and Phrenology be worth anything, we ought to find here some speciality of organization nowhere else so distinctly developed.

The Italian is, by descent, pre-eminently the child of civilization. No other European can boast so long and uninterrupted a line of cultivated predecessors. Strictly speaking, utter barbarism never prevailed in Italy after the fall of the empire. The elements of olden culture were too strong, too deeply seated, and too widely diffused, to permit of this. A period of terrible confusion there undoubtedly was, but no absolute "night of the middle ages." As evidence of this, it is sufficient to say that the towns of the Empire are the cities of to-day, in which the mechanical arts never ceased to be practised, and where municipal institutions never became thoroughly extinct. The early appearance of hierarchial culture at the centre and of republican organization both in the north and south, may be considered as a result, in large measure, of this preservation of the fundamental elements of civilization. And thus from the ninth century at the very latest, Italy has never ceased to be a civilized, and, till within a few generations, confessedly the most civilized country in Europe. Here, then, is the key to her illustrious yet untoward destiny. She has inherited the strength and the weakness, the vigour and the decay of her magnificent past. She is Greek in

refinement, Roman in ambition, and yet almost Oriental in corruption and decrepitude. She escaped the barbarism but she also lacks the energy of the more thoroughly Teutonized provinces of the ancient Empire. She was not sufficiently baptized with Gothic blood to ensure her racial regeneration, and hence, like her eastern prototype, the great Indian Peninsula; she has been the prey alternately of domestic despots and foreign invaders.

The Italian structure inherited from so many contrasted sources, is, as might be expected, very diverse. Nevertheless, the brain has considerable volume, with a tendency in the inferior specimens to the basilar, and in the superior, to the coronal development. Once, more let us not forget that we have here to do with a people, one part of whom must be the children of Rome's hereditary and purchased bondsmen, while the other are probably of the fairest descent in the world, the lineal heirs of Greek culture, Roman dignity, and Gothic valour. It is doubtless from this latter moiety, that Italy's illustrious names have mostly come. In Thomas Aquinas, we see the astuteness, and perhaps in Raphael the artistic proclivity of the first. In Dante we have the moral altitude and the dreamy idealism of the last. In Petrarch and Tasso the two are combined, and we have Gothic volume of brain with Greek classicality of cranial contour and physiognomical outline. In Michael Angelo the physical robustness of the Goth is engrafted on the moral energy of the Roman. In Machiavelli the gubernatorial qualities of the latter are combined with the astuteness of the Greek and the deeply reflective tendencies of the Teuton. Columbus, Galileo, and Alfieri were almost purely Gothic, as is also that noblest, most chivalrous, and most disinterested of heroes, Garibaldi; while Cavour was

probably Etruscan. In the stern determination and inflexible moral courage of the Venetian Senate during its better days, we see the iron will of the Conscript Fathers, with which, however, previously to and during their decline, a deteriorating Greek element from the lower empire seems to have injuriously mingled.

It was, however, in the edification of the Papacy that all the higher and more intellectual qualities of the Italian character combined for the longest period and with the greatest effect. Here, too, as in a magic mirror, we behold the weird reflection, the spiritual counterpart, the mystic continuation of the great Roman Empire. Who shall sum up the total amount of intellectual force expended in the erection of this stupendous fabric of hierarchial power! What logical acumen in the determination and exposition of doctrine! What diplomatic tact, far-seeing policy, and dauntless moral courage in the gradual assertion and successful vindication of the arrogant claims of the Vicar of Christ! And what a truly Roman persistence, that could maintain such a spiritual supremacy unchanged, except by the process of internal development and sequential growth, through so many centuries of heresy and schism within, of war and revolution without the sacred precincts of the Church! In its entirety, the thing is without parallel in the history of the world. And this, in so far as it was due to human ability, and not to the resistless course of events, was the product of Italian genius.

From what has been said, then, it is very obvious that the modern Italian is not strictly the ancient Roman, either by descent or organization. His blood is too mingled for the first, his temperament too refined for the last. He is the superior of his imperial predecessor in intellect; but

thus far he has shown himself his inferior in decision and energy. Yet, so resistless is the power of mind, that this nation, trodden under foot of all others, has nevertheless proved the mistress and teacher of Europe in theology, literature, art, agriculture, manufactures, and commerce. While, even in war, when France wanted the greatest master that had appeared since the time of Cæsar and Alexander, she was compelled to call on the Græco-Roman Napoleon Buonaparte, Corsican by birth, and Italian by remoter descent, but both from physical structure and mental constitution, obviously a compound of the two mightiest peoples of antiquity. The destiny of Italy, then, is that of contrasted races, with all their opposite qualities, compelled by the force of resistless circumstances to be the inhabitants of a common country. Her high caste, the lineal descendants of Græck, Roman, and Goth, have some of the noblest qualities that ever attached to humanity. From these have come the men who, despite the social corruption and political degradation everywhere around them, have made her so deservedly illustrious. But unfortunately in juxtaposition with these, and constituting, more especially in the South and centre, a very large portion of the lower strata of the social fabric, we find the demoralized and degraded debris of the Roman Empire—not merely its slaves, but the instruments of its vices, the panders to its profligacy, the spawn of its corruption. This is the secret of Italy's resemblance in so many points to the exhausted despotisms of the East. Both are the victims of a morally degraded and effete population lying at their basis, and swamping by mere numerical force, all well-intentioned efforts of the minority for their regeneration. This is the Nemesis of conquest and supremacy, with its

terrible arrear of long delayed punishment, which even-handed justice sooner or later exacts of those who ruthlessly subdue the independence and destroy the nationality of others.

Notwithstanding their unparalleled diversity in race and structure, the Italians unite in one quality, that of temperament. Of this, their harmonious language—the most musical in the world—is the effect and indication. The harsher consonantial combinations are abhorrent to their delicate organization, which seeks relief in the softer liquids and the mellifluous sweetness of vowel sounds. Less definite and expressive than the Greek, and less dignified than the Latin, it is more melodious than either, and seems the very medium for music and poetry, love and art, for gentle affection and intense emotion. It is the language of feeling rather than thought—the product of the heart rather than the head, and is eminently indicative of the susceptibility of those who use it. It is not an instrument for the senate or the camp, for the forum or the bar. It was framed in lady's bower and polished by poet's hand, and bears in its every tone and accent the impress of beauty and the stamp of an artistic idealism. It was never intended for this rough world of stern reality, and seems only at home in the Opera, where, amidst the fairy enchantments of music, song, and dance, it is an appropriate medium of communication. Roman vigour had departed before it was developed; and the robust energy of the Gothic conquerors must have been lost ere they condescended to its utterance. It does not fit the mouths of northern men, and should never be spoken but by elegant and accomplished women, or at farthest by painters in the studio, and musicians in the orchestra. It is Latin with

the manhood taken out of it; the imperial tongue stripped of its majesty and exonerated of its power. By no effort can you detect in it the measured tramp of armed men or the martial clangour of drawn weapons. It has not the voice of battle; and preserves no echo from the din of war and thunder of conflict. You cannot escape the conviction that it was fashioned by a people who preferred elegance and refinement, ease and enjoyment, to the effort and endeavour, the toil and danger, imposed on those who would preserve their liberty from tyrants within or foes without.

Such, we may say, was the Italy of the past. Such is the history of the Western branch of the Classic race in the sad hour of their collapse. After such a fashion did they comport themselves during that long night, which of necessity succeeded the power and splendour of their imperial supremacy. It is among the great privileges of our time to have seen the glorious dawn of a second morning bursting upon this long desolated land. We are the contemporaries of her awakening and the spectators of her resurrection. We have seen this Lazarus come forth from his tomb of a thousand years, and once more stand on the battlefield, and take his place in the senate, and look upwards and onwards with the brightening eye of faith to a far-stretching and illustrious future, where new Etrurias and mightier Romes loom out upon the distant horizon's farther verge, among not only the grand possibilities, but the sublime inevitabilities of impending time. Italy has entered upon the epicycle of her illustrious destiny, the earnest and first-fruit of that returning spiritual age, when the beautiful shall once more dominate the useful, and when, for an effective and powerful manifestation of the

higher proclivities and nobler endowments of humanity, a finer and more sensitively organised race than the Teutonic, will, doubtless, be provided, as the especial agencies and central instrumentalities of civilization. Her future is that of the Classic race, restored from their prolonged exhaustion and reinvigorated by the absorption and assimilation of the alien blood with which they were baptized in the hour of their collapse. Already, in the landing at Marsala, we have a glorious realisation of Roman valour; while, in the self-denying simplicity and heroism of the patriot chieftain, Garibaldi, we see a living example of the moral grandeur and power of a Cincinnatus and the earlier Roman Fathers. Of a people that can produce such men there is no fear. They have outgrown the leadership of Popes and the dominancy of Kaizers, and challenge national independence, not as a favour, dependant on the patronising aid of foreign powers, but as an inalienable right, which, though long in abeyance, they are now prepared to claim with a freeman's voice, and, if need be, to vindicate with a freeman's sword in the great arena of the world.

The resurrection of Italy is not an isolated or accidental phenomenon. It is part of a larger whole, the resurgence of the Romanesque nations, embracing not only the Iberian peninsula, but also modern Greece. And this again is a portion of the same great movement which is manifested in the colonization of Australia, the conquest of India, the revolution in China, and the opening of Japan. It is the morning dawn of that great day of restitution to the South and East, which must succeed the present triumph of the North and West. Humanity in its profounder spirit is becoming weary of this analytical and destructive era, with its democratic revolutions and utilitarian philosophy, and

asks for an inspiring draught from the long-sealed fountains of faith and spiritualism. It wants to revivify its dead, dark science by the light and the life of a returning faith, and, in accomplishing this, is already turning its face eastwards to the rising sun, the morning-land of a re-born world. Hence, then, the advancing resurrection of these Southern and Eastern races is of deep significance, not only as an extension of the area, but also as an index of change in the essential character and tendencies of civilization. We are obviously on the verge of a synthetical and reconstructive age, when the waste places shall be built up, and the old desolations be re-robed in more than their primeval power and pristine splendour.

Spain.

THE country which more immediately followed Italy in the race of civilization, and which, with many features of dissimilarity, has, nevertheless, certain points of resemblance, is Spain. Both are geographically related to the Mediterranean, both had elements of civilisation prior to the rise of Roman power, and each, since the decline and fall of the Classical Colossus, has passed through a period of short-lived splendour, followed, alas! too soon by premature decay. For our present purpose, they have also another speciality in common, which we must not omit—the mingled character of their population, the varied nationalities and races, co-existing socially, if not politically, as the citizens of one confederacy. The difference in this respect is, that the process of fusion is not so far advanced in Spain as in Italy, so that the typical lines of contrast are more distinctly marked, and more geographically separated. The following seems to be the order in which this imperfectly agglomerated mass of human debris was deposited. The Iberian, Celt, Tyro-Phœnician, Greek, Carthago-Phœnician, Roman, Goth, and lastly, the Saracen or Arabo-Moor. The two first constitute the basis of the population, and may be regarded practically as aborigines.

Of the two last, the former is most prevalent in the North, and the latter in the South.

From geographical position, Spain has been, in an especial manner, the racial battlefield between Europe and Africa. Here Roman and Carthaginian, Goth and Saracen have striven for supremacy and possession during the historic period. While probably long anterior to this, the Kabyle crossed the Straits of Gibraltar from the south, as the Gallic Celt entered through the defiles of the Pyrannees on the north. This, indeed, brings us to a subject of some interest, not only to Spain but the Mediterranean coast of Europe generally: namely, the extent to which African blood has been introduced and assimilated, not within, but prior to the age of history and tradition. From the Carthaginian and Moorish invasions, and from the African settlements effected at various periods in Sicily and the islands of the Mediterranean generally, it is obvious there has been quite as strong a tendency on the part of the races of Barbary to move northwards as on that of the population of the opposite coast to colonize southwards. Nor is it to be supposed that, when both were equally barbarous, there could have been any insurmountable obstacles to this racial interchange. This is a question of Ethnic importance, as it might perhaps account for many peculiarities in the Italian, but more especially in the Spanish character, when fully aroused by some powerful emotion, and when consequently its secret depths are laid bare in the terrible disturbance. We allude to that undercurrent of revengeful feeling, amounting to ferocity, and in the Spaniard also that spirit of unrelenting cruelty, by which these southern nations of Christendom are contradistinguished from their more northern neighbours and co-religionists, and which seem to

indicate an element of passional intensity and power, such as the more morally developed races of Europe could scarcely supply. It is a ground-swell of savagism which seems to have set in from the African shore, and, like the Sirocco, bears unmistakable traces of its origin. While we thus speak of an African admixture, let it be clearly understood that we mean a Moorish, not a Negro stock, and this, too, of a remotely-allied Semitic type, and so, perhaps, all the more easy of assimilation with tribes of Iberian blood.

The Syro-Phœnician settlements were probably little more than a few trading towns on the coast, and thus would not materially affect the physical character of the mass of the population. The Carthagenian colonies were of more importance, but the major part of their immigrants would be partially of African origin. The amount of Greek blood was also comparatively insignificant, yet probably not without its transmitted effect even to the present day. The Roman colonies must have proved still more influential, as they were not confined to the coast, but extended largely through the interior, and endured in power and prosperity for many centuries. None who know the dignified tone of the Spanish character, more especially in its better days, or who have heard the majestic march of their sonorous language from a Castilian tongue, can be ignorant of the deep and lasting effect which Roman colonization has produced upon the population of the Iberian Peninsula. It tells of senatorial decrees and imperial edicts, and must have been learned from the mouths of soldiers and statesmen, dealing on almost equal terms with foreign invaders, and, who, whatever their military reverses, were never subdued in spirit, and never lost the respect of their conquerors. There is, indeed, an unyielding persistence in

the Spaniard, as shown in the expulsion of the Moors, together with a colonizing and gubernatorial spirit, in which, with a large allowance for fresh Gothic energy, we may, perhaps, still faintly recognize an heirloom from Roman and Phœnician times.

In numerical force and ethnological influence, however, the Goths must be considered as next to the Celt-Iberians. To them, Spain owes her chivalry. To their active energy and courage, sustained by Roman determination, the expulsion of the Moors was more immediately due; and to their adventurous spirit, reinforced by a Phœnician proclivity to maritime enterprize, we may attribute the rapid colonial expansion of the sixteenth and seventeenth centuries. Whatever is great, generous, and noble in the Spanish character, is largely due to this exalted type of humanity, most of the men of action who once rendered Spain so illustrious, being lineal descendants from the Gothic conquerors.

From religious prejudice and historical ignorance, we long under-estimated the literary and scientific attainments as well as the general civilization of the Spanish Moors. Justice, however, is now being tardily done to the memory of these gallant and accomplished invaders. We know that the Mahommedan court of the western Caliphs, eclipsed that of every cotemporary Christian sovereign in arts and letters, if not in arms; and that to the libraries and universities of Cordova and Granada, Mediæval Europe owes a debt of enlightenment, whose proportions increase as its amount is investigated. In estimating the ethnological effect of the Moorish invasion, we have probably been misled by the name, deeming it simply an immigration from Barbary, whereas, a very large amount of pure

Arabian blood, and this too of high caste, accompanied it. All accounts agree that the Spanish Moors were not barbarians, but "gentlemen," who mingled on equal terms with the knights and nobles to whom, during so many centuries, they were opposed in internecine war. Their character, indeed, was essentially different from that of the Semi-Mongolian Turks, who, arriving in a similar manner as the conquerors of a European and Christian population, have, after the first ebullition of warlike and conquering energy, gradually sunk into apathetic indolence, and have never exerted the smallest appreciable influence on letters and science. The Saracenic blood seems to have given an Oriental intensity, earnestness, and enthusiasm to Spanish devotion; and with the prolonged religious war to which it gave rise, conduced to that undue predominance of the theological idea, which, once the glory, has long been the misfortune of the Iberian population.

It might be supposed that the foregoing was a sufficient enumeration of racial types for any one country, but two others yet remain on which we must bestow a parting glance ere completing our survey, these are the Jews and Gypsies—world-wide wanderers; they came neither as invaders nor colonists, but, entering without the pomp and circumstance of the first or the formality of the second, they have, nevertheless, by successive individual and family migration, accumulated into considerable numerical force. The descendants of the first, compelled by religious persecution to assume an outward conformity to the popular faith, have, in most instances, gradually lost those distinctive peculiarities, by which they would have been kept from intermarriage with other classes of the community, and now constitute only one of the manifold elements

which form the compound national type. They must have strengthened that Oriental and almost Semitic religiosity of sentiment, and in combination with this, that narrowness and bigotry by which the old high-toned but rigidly exclusive Spaniard was long characterized. The second still remain, for the most part, a separate tribe. As a commingling element, their influence would not be easily distinguishable from that of the low-caste Moor, or eastern slaves occasionally introduced by commerce in Phœnician and Roman times. Thus, the Ethnic history of Spain is obviously that of the Iberian race, conquered and colonized at various periods, by manifold and diversified members of the Caucasian family; and after being enriched by their gifts or invigorated by their blood, again emerging into manifestation, probably the greater and grander for every baptism. And in correspondence with this, her political fortunes consist in the temporary predominance of successive races, whose deeds and triumphs constitute her annals. And thus, her several epochs of civilization may be termed respectively, Phœnician, Carthaginian, Roman, Saracenic, and Christian; the latter arising more especially from the restoration of the mingled Gothic and Celt-Iberian races to their former power and pre-eminence.

We have said that the predominating temperament of the Italian is Nervous, so, we may say that of the Spaniard is Fibrous. In the north and centre this is largely mingled with the Sanguineous introduced by the Goth and more remotely by the Celt, while in the south it is modified by an admixture of the Nervous, derived probably from Phœnician, Greek, and Saracenic sources, and shown to especial advantage, in the lithe and agile form of the Andalusian, who, although no doubt a good Catholic, may be regarded as in

reality a Christianized Arab. From the foregoing definition of national temperament, the specialities of structure may almost be deduced. The volume of brain, as is so often observable, is largest in the north, but its quality is finest in the south. Practical energy is at its maximum in the former, and poetic sensibility in the latter. The disproportion in volume and power between the superior and inferior examples of cranial development, is perhaps greater than in any other country in Europe. It is that between master-spirits of the highest type, and a debased and vitiated populace, the sediment of four phases of corrupt civilization, each of which bequeathed its own especial legacy of weakness and depravity. It is said of the great men of Spain that they are such as she alone produces, but of whom she produces too few for her glory. There is a basis of truth in this, but it is an exaggeration, and Spain has no right to appropriate as a speciality, what applies with equal force to every country where there is a mingled Caucasian race, namely, the fact, that extraordinarily gifted individuals will occasionally arise, who unite in themselves the excellencies, usually divided, not only among different persons, but even diversely characterized nations. We have already seen this in Italy, and we shall see it again when we come to speak of England. Of this exalted order, however, were St. Dominic, Ignatius Loyola, Francis Xavier, Cardinal Ximenes, Calderon, Lopes de Vega, Cervantes, Murillo, and the Portuguese Camoens. While such men as Gonsalvo de Cordova, Cortes, and the Portuguese Vasco de Gama, although of an inferior order, perhaps, to the foregoing, still show what the Iberian peninsula could produce in the sphere of action. The Spanish organization is more angular than the Italian, and less indicative of high intellectual

endowments, and the temperament is less refined and susceptible. In the superior type, however, there is more Firmness and Self-esteem, and even a finer development of Veneration. The moral region is remarkably elevated, and the sentiments are noble, the principles exalted, and the general character dignified. The forehead is high, but in ordinary cases rather wanting in breadth; while the physiognomy in correspondence with this, is expressive of force rather than flexibility, of Roman will rather than Greek versatility. The frame is firm, compact, and well-knit, and the carriage eminently indicative of decision and self-respect. Such is the model Castilian; the central type shading off, as we have observed, into the more sanguineous Goth, or the more nervous Saracen. Such were the men whose invincible determination rolled back the tide of Mahommedan conquest through eight hundred years of incessant conflict, and who subsequently made their liberated country the admiration if not the terror of the world.

The Phrenologist will at once perceive that we have here a people distinguished by moral rather than intellectual power, and who, with very elevated principles, will gravitate towards fixed ideas, and, with considerable administrative ability, will, nevertheless, tend to save themselves the labour of thinking down to fundamentals, by a careful observance of well-digested precedents. Above all, the religious impressions of such a race will be deep and lasting, every nobler quality of their nature combining with the devotional sentiment to heighten its fervour and increase its intensity. They may be Roman in the iron immutability of their system as statesmen, but they will be truly Semitic in the fiery character of their zeal, and in the unrelenting fierceness of their fanaticism. That the

Spaniard has been enslaved by religion and enthralled by ceremony, is the result, not so much of actual weakness as of the entire and tyrannical predominance of some inherently excellent qualities, which, in such excess, have led him occasionally into grave errors—more especially under the excitement of circumstances, corroborative rather than corrective of his natural tendencies. Spain, emerging grandly victorious from centuries of conflict with a hostile faith, rushed into the extreme of Christian fanaticism, and submitted to priestly domination and inquisitorial despotism, as a means of completing her triumph over even the social remnants of her infidel foes. Like some excitable patients she survived the disease, but almost perished in the reaction of suddenly returning health. For more than two centuries, Spain has been the victim of an undue predominance of the Ecclesiastical element, which is incompatible with an effective development of modern civilization, whose progress demands a proportionate culture of literature, science, and the useful arts.

No one who has read an account of the conquest of Mexico and Peru, but must perceive that the expeditions of Cortes and Pizzaro were undertaken and carried on in the fiercest spirit of Mahomedan propagandism. There is the same undoubting reliance on the power of the sword—the same reckless disregard of the rights and property, the life and liberty of unbelievers—and the same blank unconsciousness of anything evil in whatever conduced to a diffusion and triumph of the faith. There is the same terrible admixture of pious words with cruel deeds, of heavenly thoughts with earthly atrocities. And although the Portuguese could not carry out their wishes to the same extent in the East Indies, they managed to leave a name

at Goa which will not soon be forgotten. Compare the conduct of these Saracened Celt-Iberians with that of the English, Dutch, or even French, (another Catholic nation,) and the racial influence of a strong Semitic admixture becomes at once perceptible. The Goth and Celt, like all vigorous races, are fond enough of conquest when opportunity offers, but the systematic and cold-blooded cruelties by which the triumph of Spanish arms has been so often disgraced is due, we repeat, to the large admixture of African and Asian elements in the Iberian constitution.

Do these Celt-Iberian and Saracenic facts in connection with Spain indicate that the real and causal difference between the Celtic and Semitic races is in part one of latitude; that the former are the more Northern and the latter the more Southern type of the Nervo-fibrous division of the Caucasian family? From the Gaels of Scotland, down through the Welsh Cymri, the Britons and Gauls of France, to the Celts of Spain, is there not a gradual approach to the Iberian character and organization; and is not this latter a European type of the Semitic family, in truth, an ethnic link by which the Northern Celt is joined to the Southern Moor and Kabyle, and through these to the Jew, the Arab, and the African? If so, then the Iberian holds the same medium geographical relationship between the North and South, which the Classic race do between the East and West of the Celto-Semitic division of humanity. And would this, if established, indicate any profound correlation between the Ethnic basis of the Classic and Iberian races—the former being simply a phase of the latter, with Celtic, Teutonic, and perhaps Slavonic and Phœnician elements favourably commingled and thoroughly fused ere Greek or Roman dawn on the historic

page. The fact, that these grave questions are only now beginning to emerge, may perhaps suffice to show us how merely germinal is the condition of what, with perhaps pardonable partiality, we are pleased to term Ethnological science.

The future of Spain is that of the Atlantic phase of the Romanesque nations. Italy is essentially Mediterranean in site, and consequently in political mission; but the Iberian Peninsula is also washed by the waves of the tidal ocean beyond, and her geographical range is thus much wider. We may estimate her future by her past. She is great by colonial extension. Already, the larger moiety of the New World has adopted her language, and is suffused with her blood. Africa will probably be the next field for her operations, when she will return the Moorish invasion of her own soil with compound interest on the South. When, in the advancing resurrection of Austral Europe, its Mediterranean peoples shall be strong enough to act aggressively and colonially on Northern Africa then will Spain be found ready to undertake her portion of the work, and appropriate her share of the spoil—and, indeed, has already shown a proclivity to follow the Algerian suite of France. In Literature and Art she has yet produced rather an earnest than a fulfilment. Except in the case of Camoens, Cervantes, and Calderon, it is doubtful if the higher Iberian nature has yet spoken fully out. Its strong will and fervent enthusiasm, its lofty aspirations and unwavering faith, its dauntless courage and daring enterprise, have been seen in a Loyola and a St. Dominic, in a Vasco di Gama and a Cortes; but the words which shall be duly proportionate to these mighty deeds are still to come—existing as yet only in the germ, amidst that unequalled

ballad and lyric poetry, in which Spain is richer than any other country in Europe. Ere this can crystalize into form, and the genius which produced it again become eloquently vocal, however, we must wait for the ecclesiastical liberation and political union and regeneration of Spain and Portugal, when another age of greatness, like that of Ferdinand and Isabella, after the union of Castile and Arragon, may show the world that Celto-Iberian energy and genius have not expired, but only slumbered under the tyranny of priests and the despotism of kings.

The Celt.

WE don't do justice to the Celt. We have seen him only in his hour of collapse, when dominated by the muscular Teuton. Like all the nervous and intellectual races, he has succumbed, during the negative and disintegrative era of later civilization, to the physical force of more corporeally developed types, whose mental constitution, in strict correspondence with their vigorous organization, is especially adapted to the practical pursuits of agriculture, commerce, and manufactures, and who are not so much the light-bringers as the wealth-makers of the world. The refined, sensitive, and susceptible man of the extreme West of the Old World, his age of primeval greatness antedates history. We regard the Cyclopean generations as standing out on the farthest verge of traditional and even monumental time, but they were his imitators and pupils, his far-off and progressive successors. As their style antedates the Pyramidal, so does his simpler style antedate theirs. With him we mount up to the well-head of all past and present civilization, and see Architecture in its origin and Art at its beginning. If we would hear the first whispers of monumental history, our pilgrimage must be to the Monoliths and Cromlechs of the West, that in their unhewn

simplicity tell us of the early pioneers and primeval patriarchs of civilization. Of these primitive monuments, ancient Gaul and, more especially, Britain, seem to have been the especial seat; and here, consequently, on the shores of the far West, would we place the emergence of man into culture, and seek that "cradle of civilization" which Oriental tradition claims for the East, but which the still existing and more reliable evidence of monuments places unquestionably in the Occident.

We have already spoken of the profound correlation-ship observable in the geographical arrangement and distribution of the principal European and Asian races, and shown that this is especially observable in the fact that both the Celtic and Semitic family are situated in the west of their respective continents. While the Teutons, as a more physically robust race, ever ready for the material baptism of the more Nervous in their hour of collapse, lie to the north-west of the former as the Tartars do of the latter. These facts of correlation-ship, then, may perhaps help us to some other conclusions on subjects supposed to be still doubtful and debateable: we allude to the relative rank of the Celtic and Semitic family in the Ethnic scale. From the traditions of our faith, and the indications of earlier history, we should probably be inclined to accord undoubted superiority to the latter; and yet their Ethnic surroundings are wholly opposed to this conclusion; for not only are the Tartars immeasurably inferior in all the higher attributes of humanity to the Teutons, but India, bearing the same geographical relationship to the Semitic tribes which Italy does to the Northern Celts, is also proportionately inferior to its western analogue. The truth is, Asia presents an Ethnic reproduction of Europe upon a

lower scale, although on a wider geographical area; and as these great laws do not admit of real but only apparent exceptions, we must come to the conclusion that the Celtic, while ethnically correlated to the Semitic tribes, are inherently and essentially superior to them—their superiority being that of the European over the Asiatic man. To manifest this superiority, however, in all its force, two conditions are required, which, although obviously impending, have not yet arrived. These are, the advent of a spiritual age, and the cessation of the Western movement of humanity by its arrival at the Occidental terminus, and the consequent establishment of an empire in the extreme West, which, looking eastwards by its conquests and colonization, will constitute the turning-point of the mundane tidewave of civilization and power. Of this approaching empire we have already said that Britain is the predestined seat.

By position and correlationship, the Celt is not only superior to the great Western race of Asia, but also to his late conquerors, and largely his present masters, the Teutons of Europe. This, we are aware, is rank ethnological heresy, but we utter it notwithstanding. Such an assertion, however, must be accompanied by explanation, and supported by proof. We have previously said that this is the era of the physical races. It is so from London to Peking; the Saxon, the Frank, the Goth, the Lombard, and the Norman being to Europe what the Tartar and Mongol are in their various divisions to Asia—a providential and needful baptism of the ruder corporeal elements, wherewith the higher types had to be invigorated in the sad hour of their exhaustion and collapse. But the baptism even of conquest is not destruction. Ethnically speaking, it is, as we have

previously observed, only a normal process of reinvigoration and growth. And thus contemplated then, the modern Greek and Italian populations are still Classic, the existing French and English still essentially, because fundamentally and radically, Celtic—the difference between the two last being, that the latter were far more effectually baptized than the former, who, consequently, may, at no distant period, require and receive a second immersion. It need, then, scarcely be observed, that the Celt of whom we speak so hopefully, is not the comparatively isolated fossil of Southern France, or of Northern or Western Britain, but the commingled and expanded man of modern civilization, of whom the Anglo-Saxon is the type, and to whom the Northern Frenchman is an approximation.

It must not be supposed, indeed, that the Gothic invasion of which history speaks, was the first event of its kind, and we may be quite sure that it will not be the last. There is ample evidence that the Belgæ were in Britain before Cæsar; nor was Ariovistus the first German Prince with an eye to conquests and possessions on the Gallic side of the Rhine. The great Ethnic cycles of destiny did not begin to revolve yesterday, and they will not cease their movement to-morrow. Nor, indeed, is the Gothic the only invasion to which the Celts have been subjected. Both fact and tradition, organization and history, speak also of an extensive Iberian colonisation, of which France and Ireland, if not Britain, still bear unmistakable traces. We think the great Spanish Armada stood alone in history, and that these Southern never before attempted the conquest of us Northern men; but this is an error, as perhaps our far-off posterity may some day discover to their cost. Living, as we do, in the day of Northern

power, it is with difficulty we can understand the invading march of Southern armies into higher latitudes; and yet, what is the history of Egypt, Carthage, Rome, and the Caliphate, but a demonstration to its possibility? And, more nearly to our own time, have we not the example of the Low Countries occupied by Spanish garrisons? and are not the cruelties of the Duke of Alva still fresh in our Protestant memories? and does not the population of Antwerp to this day bear obvious Ethnic traces of prolonged Spanish predominance? Again, let us repeat that an absolutely pure, in the sense of an unmingled race is neither possible nor desirable; while, on the other hand, neither is the entire destruction of a real Ethnic realm to be effected by less than cosmic forces, acting through prolonged geological periods, and eventuating in the gradual, though ultimate, evolution of a new type from the organic root of its predecessor.

FRANCE.

CHIEF of the Romanesque nations, and partial heir of Imperial supremacy, as next to Rome in the right line of empire on its north-western march, and so assured, from position, of more than ordinary power and influence, is France. Washed by the Mediterranean and Atlantic, with Spain, Italy, Germany, and Britain surrounding, and almost branching off from her like national dependencies, she is the inevitable centre of Western Europe, and only a racial inaptitude more marked than anything of which history bears record, could prevent her from occasionally assuming Occidental leadership. Ethnically, a resurrection of ancient Gaul, she may be studied with pre-eminent advan-

tage as an illustration of the character and capabilities of the Continental Celt, when subjected to the discipline and development of modern civilization. Conquered and colonized by the Roman, subdued and governed by the Frank, the Gaul has, nevertheless, preserved his specialities of disposition and temperament almost entirely unchanged, and looms out upon Christian Europe the same vain, excitable, impulsive, and yet gifted being which he was in the days of Julius Cæsar, who, with military curtness and precision, has so admirably pourtrayed him in his masterly Commentaries.

We have already remarked, that pure races are not desirable: the reason is, that they ever tend to an excess of their own speciality. It is the comparative purity of the Negro and the Mongol which permits of that dread exaggeration of the lymphatic and osseous elements by which these two great physical types are so strongly characterised. Their tendency being to the material and the animal phase of existence, they become grossly coarse and sensual when left to their own unaided proclivities. So, conversely, the tendency of the Celt being to nervous activity, he becomes, when left for a prolonged period without an invigorating material baptism, too susceptible and irritable, and ends by being morbidly impressionable in mind, and unduly exhausted in body, bone and muscle being gradually minimised till the process of refinement ends in effeteness. This, no doubt, was in part the condition of the British Celt previous to the Belgian, Roman, Saxon, and Scandinavian conquests and colonization. It is, in a large measure, the condition of the French Celt at this day. His Frankish invaders, after twelve hundred years' possession, have been absorbed in the racial type of

the conquered, who finally emerged, at the Revolution, into supreme political power, having been long previously dominant in the social sphere, where manners had assumed the refinement, and morals the profligacy of a polished, but exhausted Celtic, rather than Frankish, community. Hence the later history of France consists of almost purely Celtic annals, and is but the career of a clan, aggrandized into a nation.

Not that Roman possession and Frankish conquest, Norman settlements and German immigration have been without their great and lasting effects. They have exalted, expanded, and invigorated the Frenchman, and made him a very different being from the comparatively isolated Breton of his own country, or the Connaught peasant of ours. But, as we have already observed, it is still a very grave question whether the baptism of material and muscular power was sufficiently deep, as in the case of Britain, to last for this era. There are many and sombrous indications that it was not; and if so, then, at whatever cost of humiliation and suffering, it will have to be repeated. Circulation is the law of Ethnic progress and well-being, and by no possibility can it be indefinitely delayed or ultimately prevented. Seas and mountains, by interposing their difficult and almost impassable barriers may postpone, but cannot finally avert the great day of account for exhausted races, whose weakness invites, and whose territory rewards invasion.

The model Frenchman, then, is still in the main, that is, in feelings, affections, sympathies, and impulses, a Celt, and this, too, of the old rather than the new school, of the pre rather than the post Teutonic era, being in this the racial contrast and antithesis of his neighbour and rival,

the thoroughly fused Anglo-Saxon, in whom Celt and Teuton have been effectually commingled and amalgamated. Hence, the modern Gaul is still, with some intellectual modifications, a being of the past rather than the present—a man of war rather than of work—his passional impulsiveness ever urging him to the former, while somewhat disqualifying him for the latter. Speaking nationally, he still prefers a raid upon his neighbour's grounds to the more effectual cultivation of his own, and inclines to become rich by the rapid and easy process of appropriation and annexation, rather than the slower and more laborious means of industry and accumulation. He is by nature an admirer of the Horatian maxim, *carpe diem*, and can with difficulty postpone the pleasure of to-day for the comfort of to-morrow. He accomplishes his feats by a sudden display of overwhelming energy, rather than the unyielding persistence of repeated and unfailing endeavour. In war, as was long since observed, his soldiers in the first charge are more than men, in the second less than women, and it is the same in matters civil. Acute, clear, vigorous, and discriminating in intellect, but, except under excitement, feeble in purpose, he is brilliant in design, but deficient in execution. He is vain rather than proud; and, with a prodigious strut in prosperity, is wonderfully crest-fallen in adversity. As a warrior, he can conquer rather than retain, and talks more of glory than duty, being occupied, indeed, about the passing shows of triumph far more than the lasting advantages of victory. He cannot live without praise, and, in education, inclines to brilliant accomplishments rather than solid attainments. With considerable secretiveness in the obscurity of small matters, he has, in reality, no depth of character, and lives ever upon the

surface, being voluble of his loves, and communicative of his emotions. He likes display, and is theatrical, not only in his private manners, but in the affairs of State. To be governed he must be impressed, his beau-ideal of a ruler being a grand tragedian who fills the stage and brings down thunders of applause. He has tact rather than judgment, and is nearer to truth in his brighter intuitions than in his more laboured excogitations. He is great in finesse, and was the founder, if he be not the master, of modern diplomacy. He excels in the decorative rather than the useful arts, and yet, with considerable taste, never rises into the creative power of reproducing the faultless models of classic beauty. The reason is, he wants the moral elevation which could conceive of purity, and hence the unseemly intrusion of some low, passional element ever mars his finest efforts and noblest conceptions. There is some fatal want of breadth and solidity in his nature, which seems never to have thoroughly emerged out of the immaturity of youth. He is lively, witty, subtle, ingenious, and penetrating; in short, he is clever, but not wise. He cannot ripen, his mental constitution is not rich enough for that. Hence, he strikes the heavier but more massive Teuton and Anglo-Saxon as something boyish, if not childish, while comparative anatomists tell us his frame is not so fully unfolded, having withal a somewhat feminine tendency in its general aspect and proportions.

The organic source of these peculiarities is easily seen by a Phrenologist. The French brain is only of moderate volume, and by no means calculated to give either individual or national weight of character. The temperament, from its intensity, affords some compensation; but then its excitability is so great as to materially interfere with the

exercise of self-command, and thus the tendencies arising from structure are reinforced and aggravated. There is a powerful development in the basilar region; and the organs in this direction exhibit unusual and disproportionate strength. Amativeness, Combativeness, and Secretiveness, are especially marked, and cannot fail to exercise an undue influence over the character. The general proportion of the Passions to the Affections is much larger than in the Teutonic race, and as a result, domestic life has not attained to the same degree of development as in this more favoured family. The Love of Approbation is inordinately large, and cannot fail to produce a susceptibility to the opinions of others unbefitting masculine maturity. Vanity will predominate over self-respect, for there is not enough of Self-esteem for the latter. The Governing Principles are deficient. There is neither a sufficiency of Caution for the prudential formation of plans, nor the requisite amount of Firmness for their persistent execution. The result of this combination will necessarily be precipitation in the commencement, with vacillation in the effectuation of "enterprizes of great pith and moment." A people so constituted may abound in physical but must be wanting in moral courage, and will be distinguished by an impulsive impetuosity rather than sustained energy; and their general force, while great for a passing occasion, will soon lose its vigour from not being duly sustained by a powerful will. The radical defect is want of supremacy in the Moral Sentiments, whereby the passional impulses, instead of being used as subordinate motor forces, become, under excitement, the predominating element of the nature.

The Intellectual Faculties approximate to, but do not equal, the Grecian type, their power being that of appre-

ciation rather than origination ; while there is, at the same time, a want of that harmonious balance which characterizes the superior Hellenic cranium. Nevertheless, with all its defects, this Intellect is the strong side of the Gallic mind, and by its astuteness, readiness, and taste, often gives its active and showy possessor a temporary superiority over the slower but far more powerful Teuton. The Perceptives are prominent, and cannot fail to give accuracy of observation and quickness of apprehension. Except in a few favourable instances, however, they are unequal in development, and seem more suited for the scientific investigation of natural phenomena than for the higher pursuits of art. They will eminently conduce to delicacy and precision in mechanical manipulation, and as they are usually combined with considerable Constructiveness and Ideality, much ingenuity will be manifested in the finer trades which are devoted to the production of ornaments and the decoration of either persons or buildings. With all this, however, there is, as we have already observed, good taste, rather than creative power, the volume of brain not being sufficient for the latter. Hence a people so constituted may lead the fashion in dress, jewellery, household arrangements, and even manners, and yet never attain to the highest rank in Poetry, Music, or Art ; and while pre-eminently excellent in toys, will fail to endow the world with those great mechanical inventions which change the destiny of nations and inaugurate a new era for humanity.

From the powerful development of Combativeness, combined with Destructiveness and a Love of Approbation, the pomp and circumstance of war will have almost irresistible attractions for them, and accordingly much of their mechanical ingenuity and administrative ability will be

devoted to the improvement of drill, strategy, and the details of military equipment and organisation. Not that even here the very highest genius will be manifested, as the range of faculty amounts rather to a mastery of details than a command of first principles; and thus even in war, their favourite pursuit, such a people will scarcely be supreme, but tend in great emergencies to fall under the native ascendancy, and submit to the more vigorous guidance of minds more powerfully constituted and capable of a larger grasp in the management of vast and comprehensive affairs. And accordingly we find that the marshals of France, under the old regime, were of the Frankish nobility, while in the wars of the Republic it was no Gaul, but a despised and semi-barbarous Corsican, who, by native force of character, and the urgent necessity of events, arose to supreme power, called, as if by universal acclamation, to the exercise of an authority for which no other was competent. Perhaps no more fatal indication of inherent incapacity for self-government was ever shown by any nation than that which has been recurrently manifested by the French in their successive revolutions. Thirty millions of human beings aroused to the utmost pitch of hope and enthusiasm, and exposed to the influence of events eminently calculated to evoke latent ability, could produce no man of their own blood equal to the demands of the time. Dreams of liberty eventuating in reigns of spasmodic terror, produced by feebleness frightened at its own shadow, was the history of the first revolution. Mighty purposes that never advanced beyond eloquent orations was the history of the last. Under such circumstances the Buonapartes were a political necessity, and assumed the purple as by a fiat of destiny.

Public liberty is impossible where there is neither private independence nor individual self-command. He who is not prepared to think and act for himself, will very soon find that others think and act for him. He who cannot stand without leaning, must not complain if, eventually, submission be exacted as a return for protection and support. The slave of his passions is ever ready to become the tool of a tyrant, for he who cannot control himself from within must be restrained by another from without. Vice and corruption are more potent aids to despotism, than all the Prætorian bands ever organised; nor has freedom a greater friend than virtue. Manners and morals have more to do with the welfare of states than either placemen or patriots are willing to admit. It is not enough that we wish for liberty, or that we are even willing to fight or to die for it, we must, in addition, be prepared to live for, if we would enjoy it. Now this is the great defect of the Gaul, he wants freedom without being willing, or perhaps even able, to pay for it. He would unite the political forms of a republic with the private vices of a despotism, not seeming to understand that liberty and license are wide as the poles asunder, that one is the hardly earned privilege of him who is a law unto himself, while the other is the miserable saturnalia of a slave, whose fetters have been loosened for a season. He does not comprehend the golden mean, which by avoiding excess is saved from the evils of reaction, and thus tumbles in pitiable confusion, from anarchy and social disorganisation, into the iron grasp of a military despotism. The fact is, he must have a chief, without whom the clan dissolves into chaos. The nation instinctively feels that it wants, before all things, a strong government, unfortunately so strong, that occasionally the

sceptre has to be exchanged for the sword, which is drawn in the name of law and order.

This unhappy state of things has been greatly aggravated by two important and lamentable events, the one religious and the other political in origin, but both racial in their effects. We allude under the first to the massacre of the Hugonots, and the revocation of the Edict of Nantes, by which the Protestants, who constituted a very important part of the middle and industrious classes, were largely either destroyed or expelled. Now, as Protestantism, as we shall hereafter show, is a Teutonic movement, there is every reason to believe that in a mingled race it would tend to most readily and powerfully influence minds of a Teutonic constitution, whose loss in such numbers, therefore, could not fail to prove injurious both socially and racially. In fact, it left the debased and vitiated remains of the Frankish nobility alone in their weakness, without a shield between them and their exasperated serfs, the outraged, and therefore ferocious Sansculottes—Gauls without chiefs, Celts dissolving into chaos. And now came the Nemesis of this infamous transaction, the natural and providential retribution of this great State crime, or rather series of crimes, for the commencement dates from the persecution of the Albigenses. The court and aristocracy were in turn destroyed by their own fierce democracy, and the guillotine, the noyades, the September massacres, and a forced emigration, completed the terrible parallel to their own cruel persecution of the Protestants. The just award of a Divine vengeance was carried into effect, they were made to drink of the cup of their own abominations to the uttermost dregs, and racially, the nation once more offered up a priceless holocaust of its

best and purest blood. There is nothing in modern history that approaches these extirpations and expatriations, except the expulsion of the Moors from Spain, and even that was by no means so injurious racially, though sufficiently disastrous socially. The Iberian peninsula has not yet recovered from her unwise indulgence of a persecuting orthodoxy, and France is still in the convulsions attendant upon hers. Whether Celtic Gaul will ever be able to establish a free yet stable government, is a problem which the future alone can solve. If not, another conquest and colonization inevitably impend, when a racially victorious immigration will inaugurate the epicycle of Frankish invasion and possession.

In connexion with this it is to be observed that by far the larger moiety of the truly illustrious men, whom France has produced in War, Literature, and Science, have come from the northern provinces, where a strong Germanic admixture suffices for that effective material baptism of the Celt, which we have adverted to, as so necessary for his well-being and ulterior development. In truth, modern Gaul, though pre-eminently the Celtic country of Europe, nevertheless presents a considerable diversity of race, arising doubtless from the contrasted Ethnic elements infused into her various provinces, according to the country and people with whom, from geographical position, they have held the most intimate relationship, and from whom, therefore, they have suffered the most powerful reaction in the way of immigration. Thus on the North, as we have said, there is a Teutonic, while on the South-east there is an Italian, and on the South-west an Iberian infusion, by which the Gallo-Celtic type is obviously modified. And it may be remarked that it was from this Italian stock that Mirabeau,

the civil master-spirit of the Revolution, arose, as subsequently it was an ethnically related Corsican who furnished this great movement with military leadership. Could we trace the ethnic descent, indeed, of eminent men in any country, it would be found that they were seldom of "pure blood," in the sense of belonging only to one type, which seldom produces that energy combined with susceptibility, which must be numbered among the constituent elements and the necessary pre-requisites of greatness.

Thus the evidence of history and biography, and the indications of racial type, alike demonstrate, that as a pure and unmingled race, the old Celts are "used up." They are too exciteable to withstand the temptations of a high-wrought civilization, and have accordingly become wire-drawn and diminutive under its exhausting influence. While as an accompaniment of this decay of virile energy, there is often a proportionately undue development of feminine force, both mental and physical, as if the poles were being reversed, and the negative were assuming an undue predominance over the positive. This may be seen in the prominent position which women have long occupied in every grade and department of society in France from the palace to the cottage. It may also be observed physically, in the more Celtic parts of Ireland, such as the back districts of Connaught, and in the western counties of Wales, particularly in Cardiganshire. It is also occasionally manifested even in the Scottish Highlands, although, from the generally robust character of the Gael, due probably to a large admixture of Norwegian blood, it is not so frequent, or so distinctly marked there. May not this robustness of the Highlander be also largely due to the fact, that the clans, by perpetuating primitive Celtic

life, also preserved the physical type almost uninjured to modern times. But what do the annual subscriptions for the relief of Highland distress, and the cruel ejections by the great landed proprietors teach? That even this gallant race, although still the finest soldiers in the world, are not suited to the requirements of modern civilization, that they are not self-supporting, and cannot compete in industrial power with the Teutonic Lowlander, who is accordingly preferred as an occupant even of their own romantic glens and lonely mountain pasturage. The old British Celt is doomed to absorption; but when mingled with the Teuton he starts in the Anglo-Saxon on a new career of world-wide usefulness, progress, and power, of which, as yet, no prophecy has foretold the termination.

Let it not be supposed from the pertinacity with which we have hitherto dwelt on the influence of race, that we are blind to the force of circumstances, or ignorant of the effect of geographical position. Both are of immense, nay, of almost incalculable importance; but then it should be recollected that they are ever conditioned by the nature of the subject-matter on which they have to operate, that is, by the race exposed to their action. Thus, for example, that Greece led the van of historical European civilization, that Italy followed next, and that Spain and France preceded Germany and England, was obviously due to their order of geographical position, and to the aptitudes afforded by the Mediterranean for maritime and other intercourse. It was a part of that great plan on which the Drama of human destiny has been unfolded by the continuous march of Empire to the North-west, its line terminating in Britain, the predestined seat, therefore, we may presume, of the next great development of imperial power. And yet, had

the Greeks possessed Roman firmness of purpose, and administrative formality of mind, in place of their own rich versatility and discursiveness of intellect, how different would have been their destiny! So, conversely, had the Romans in place of their iron will, and sound practical judgment, been endowed with Greek flexibility and brilliancy, or even with modern Italian suppleness and genius, how different had been the fortunes of the Eternal City and the after fate of the world! So, had Spain obtained a larger infusion of Phœnician and Gothic blood, or been simply devoid of her Saracenic element, how different would have been her conquest and colonization of the New World, and how diverse therefore the condition of Mexico and Peru to that which they now present! It is the same with France; geographical position ensures that she shall be the centre of Western Europe, and exercise a potent influence on Spain, Italy, Germany, and England. But had the Frankish colonization been as numerically powerful as the Saxon, how much more steady would have been her hold of the Italian peninsula, which, often as she has invaded, she has never been able to retain—how much more successful her attempts at colonial extension, and how vastly more stable any government she might have developed dependant on the will of the people. Who does not see, running through the whole tenour of her military history, and more especially in that grandest of its pages, the career of Napoleon I., the influence of a people endowed with Greek brilliancy, rather than Roman persistence. What, indeed, was the fortunate Corsican but the reproduction, with adaptations to a modern stage, of the Macedonian hero. There is the same resistless rapidity of conquest, the same sudden building up of an immense empire in the

course of a single life, so different from the slow growth of Roman or English power, each the laboured product of a vigorous race, rather than the wondrous achievement of one gifted individual. Never was there a graver mistake than that made by the French in the last war, when they compared themselves to the Romans because they were a military power, and the British to the Carthagenians, because they were maritime; whereas the entire history of England shows her to be a naval Rome; and why? Because her people have the same prudential regard towards means and ends in the formation of plans, and the same unshaken self-reliance and unwavering determination in their execution. The iron will of the Conscript Fathers having fluttered for a time over Venice, has finally alighted on the shores of Britain, bringing empire in its train. And although we may not yet have placed the eagle of Rome on our standards, the world will find we have her fortunes for our inheritance.

To a combination, then, of social influence with geographical position, does France owe her position, as the example of manners and the leader of fashion. The latter gave her chronological precedence of the North and West in the march of civilization, and the former provided her with that susceptibility to social impressions, that love of approbation, that regard for appearances, that dwelling upon externals, that combination of taste with frivolity, of refinement with superficiality, which has made her drawing-rooms the model of Europe, and her millinery the envy of the world. She is not Greek in soul, and therefore cannot be Hellenic in art. There is not depth of feeling enough for that. Nay, she is not equal to some of her contemporaries in this exalted province. She has

never produced a sculptor equal in sublimity to Flaxman, or in beauty to Canova; and although her Poussins and Claude occupy a respectable position in painting, she has never approached the tenderness and spirituality of Raphael, the graudeur of Michael Angelo, or even the sensuous glory of Titian. She cannot attain to such transcendant excellence, because it is not racially her mission to be a revealer of the beautiful. The earnestness, intensity, and fervour, we might say the devout religiosity of sentiment, necessary for this are utterly wanting. The visions of her men of genius are not an apocalypse of the celestial, but at the best an effulgence from the terrene. She is great in the small. A model of politeness, a paragon of etiquette, a queen of taste, from whose decision the toilette and the ball-room admit of no appeal, and to whose claims of supremacy in matters so momentous, there is no rival. It is the same with her language, which has become the organ of courts, and the instrument of diplomacy in part, because those who spoke it were the most supple courtiers, and the most polished ambassadors in the world. There is also another cause for this partial supremacy which France has long exercised over Europe. The shadow of Empire fitted across her in its north-western march. After the fall of Rome there was an interregnum in the imperial system of mundane affairs. For a time, indeed, it seemed as if the great occidental movement had ceased, and was about to suffer premature retrocession eastwards. Power and civilization were concentrating themselves around the throne of the Caliphs, and Bagdad threatened to become the germ of a second Babylon, whose shadow should cover the earth. But this was a deception, being only one of those strong eddies to which even the greatest tidal movements

are occasionally subject. The real current continued its course unaltered, and the coronation of Charlemagne was more than an empty form, it was a symbolical prophecy, of which modern Europe has seen the fulfilment. For a time, Germany, under the mediæval Emperors, and then Spain, under Charles V. and Philip II., seemed the destined depositories of this mysterious centrality. But they were mere divergences, the path lay through Paris, and in the power of the Grand Monarque, and in that of both Napoleons, Christendom has been made to feel that France has a destiny to which every nation cannot lay claim. Whether as a monarchy, a republic, or an empire, people find to their astonishment that France is the political pivot of Europe, and that Paris, through all her changes, continues the capital of civilization. For this rule of fashion, this supremacy in manners, this leadership of mutation, this presidency of a revolutionary epoch, no other race, either European or Asiatic, ever possessed such natural qualifications as the Celtic Gauls; and they have, no doubt, been placed where they are by a providential disposition of forces, in part, for the present important crisis in human affairs. While the revolutionary epoch continues, France will be supreme. At the age of recreation her mission terminates in favour of another and a greater.

The Teuton.

TO fully understand the position and vocation of the Teuton, we must contemplate him through the medium of mundane Ethnology. By this alone can we thoroughly comprehend his place in the scale of material and intellectual being. Thus beheld, he is seen to be the very highest of the physical types, the European analogue of the Asian Tartar, and so the providentially appointed baptizer of the Celt, in the hour of the latter's exhaustion and decadence. Although predominantly of the Muscular type, he is yet essentially European, and as such, partakes of that intellectual vigour which attaches to all the races of this favoured continent, and indeed has of late exhibited his mental power in a form of muscular intellectuality, that is, of force, breadth, and endurance, of which the world had seen no previous example. Taking him both mentally and corporeally, he is thus far the earth's most massive and Titanic man, the giant of the race.

With Germany as his geographical centre, he extends northwards into Scandinavia, eastwards he impinges upon Poland and Hungary, southwards he touches upon Italy through the Alps, and westwards he has extended himself over the Rhine into France, while from the vastness of his

conquests and colonization in Britain, this may almost be regarded as his second home. We thus see that his more important Ethnic relationships are to the Classic, Celtic, and Slavonic races, with all of whom he has both actively and passively, as victor and vanquished, maintained frequent interaction. History, however, speaks of him principally in the former capacity, from the circumstance that this is the era of the physical races, as a part of whose general, and we might say mundane, predominance, he has largely subdued and dominated the more nervous Celt and more refined Italian. While equally as a part of the same great movement, which, geographically speaking, consists principally in a migration from the East, he has been himself subjected to an extensive Slavonic inundation, which, over large spaces, has perceptibly modified his organization, and even affected his mental capabilities and constitution. As these historical notices, however, only cover one tidewave of destiny, it must be obvious that they afford us only a fragment of his fortunes. We know nothing of him during the previous era of Celtic predominance, when the Nervous races held sway over the Muscular, and the West, both of Europe and Asia, was the seat of intellectual and political power, and with this, doubtless, a centre of emigrational extension on the part of the then supreme type. Neither do we know anything of him during that later, though still early period, when Southern Europe was the especial seat of Cyclopean civilization, when as yet the Acropolis was a barren rock, and the Palatine supported only a shepherd's hut. And yet, as already remarked, the Homeric poems seem to indicate that a fair-haired, blue-eyed, large-limbed, sanguineous, and probably Gothic type, largely constituted the hereditary chieftainship of Greece at the supposed era

of the Trojan war, implying, of course, Teutonic, or Teutono-Sclavonic conquest and civilization as an antecedent fact. Here again we are compelled, with a profound sense of the very restricted limitations of our historical knowledge, to fall back upon the great Ethnic laws, and presume a cycle of events subsequent to the collapse of Cyclopean culture akin to that which ensued on the decline of Classic civilization, when the Northern dominated and colonized the Southern races. It will thus be seen that we consider the real history of the Teuton is yet to be written, as indeed is that of every other great division of humanity, whether European or Asiatic, what we call history being in truth, for the most part, but a modern fragment from the chronicles of the last grand disintegrative era of conflict, separation and physical supremacy.

GERMANY.

LATEST in history of all the pure Caucasians, tallest in stature, most beautiful in feature, most massive in intellect, and noblest in character, as if the youngest and therefore most favoured child of nature, is the Goth, who, as German, Frank, Saxon, and Scandinavian, has been in reality the world's true master since the decline of the Roman Empire. At the farthest possible remove from the degraded Negro, as if the opposite pole of the Ethnological scheme, his golden locks, blue eyes, and blooming complexion, transparently revealing every emotion of the susceptible soul, ally him to that radiant race, who, if they ever did walk the earth, have long since forsaken it, to dwell in the more congenial mansions of the skies. His advent to power constitutes in itself one of the most

important epochs in the history of humanity. So fair a messenger cannot but have come as the herald of a nobler destiny to our species. He bears upon his lofty brow, and in every lineament of his majestic countenance, the credentials of the highest mission yet accorded to mortality. He is the royal heir of the total past, and is only beginning to enter upon his inheritance. The ages have waited for him as the racial redeemer promised from of old. All other imperial types had their day, under the rule of Heathenism, but he was reserved for Christianity, of which he is the most befitting exponent.

Is there a law of growth in the human family, each racial offshoot showing an increment upon its predecessor, the popular tradition in relation to this matter being the very reverse of the fact? Certain it is that the Teuton is the tallest and strongest of the Indo-Germanic nations, and seems to have borne down the Celt as much by physical force as moral energy. If ever men were "formed in the very prodigality of nature," these were the offspring of her creative bounty. There is a certain breadth and amplitude, the result of complete expansion and fulness of development, that we find to the same extent in no other race. In the ancient Goth, native manhood seems to have attained to its maximum; he was the noblest barbarian upon record, and brought a richness in his blood that Greece and Rome somewhat lacked even in their palmiest days. Fierce in his anger, he was open in his hatred, and generous in his forgiveness. Courage was his inheritance, and he never saw fear except when reflected from the faces of his enemies. As a warrior he knew no superior, and was terrible as the untamed lion of the wilderness; and yet in domestic life, as a husband and a father, the world

never saw his equal for the depth, the tenderness, and the faithfulness of his affection. It would almost seem a pity that so glorious a child of nature should have ever been subjected to the restraints and artificialities of civilization. Never was a fairer offering laid on the altar of progress than when these simple soldiers went down into that den of pollution, the expiring Roman Empire, to destroy and regenerate it, alas, for the most part, at the cost of their own innocence and virtue. Doubtless the world needed him as its civilized master, otherwise the blue-eyed, fair-haired son of the forest had remained to this day the lord of the primitive wilderness.

The especial Phrenological characteristic of the Teuton is a predominance of the coronal and anterior, or moral and intellectual regions over the posterior and basilar, or pas-sional and impulsive portions of the cerebral organization. This, in some individuals, is so strongly marked as to become productive of a dreamy idealism, under which the internal life of thought and feeling entirely preponderates over the external life of action. And, indeed, this is the accusation brought against the Germans as a people by their more lively neighbours the French, who are said to carry out what their profounder friends design, the former furnishing the thought, the latter the deed. If we are to judge, however, from the character and personal appearance of the ancient Germans, as described by Tacitus, or from the energy and adventurous spirit of the old sea-kings of Scandinavia, we must come to the conclusion that this speciality has been induced in later ages, either by the hereditarily transmitted effect of long coerced inaction, or more probably by racial intermixture with an inferior, that is, Slavonic type. At present it appears to be due, in

part, to temperament, but yet more to that peculiar political constitution, which has perpetuated the mediæval arrangement of petty principalities, and so forbidden that vigorous political action which has so effectually conduced to the higher life and general development of some neighbouring nations. The prolonged perpetuation of obsolete institutions is, however, itself an evidence of inertness; it is effect reacting most powerfully in corroboration of its producing cause.

From the great elevation of his moral region and the consequent power of the sentiments, the Teuton is the theologian of the West. The Reformation was his especial work, and is still, for the most part, confined to nations of allied descent. The Latin races of the South, and the Slavonic tribes of the East, bid it defiance. The mission of the great movement was not to them. Its arguments have no applicability to their intellect, its worship no adaptation to their feelings. They do not understand its logical reasoning, nor can they sympathize with its cold ceremonial. Protestantism is the religion of metaphysicians, while Romanism is the faith of artists. The former deals with abstractions, the latter appeals to the senses; one is based on individual opinion, the other rests on the authority of tradition; the first is a product of analysis, and the last of synthesis. As spiritual Rome succeeded temporal Rome, so spiritual Germany succeeded temporal Germany, and the Reformation was but a reassertion of the Goth's aboriginal independence against Cæsarian usurpation. Popery tends to the unity of a spiritual empire, and the authority of a spiritual despotism; its dogmatic tuition would exclude the exercise of reason. Protestantism is favourable to the independence of churches, and the diver-

sity of sects, its reasonings implying the right of private judgment. It is perhaps fortunate for humanity that neither of these great divisions of the Church universal has been able to carry out its theoretical principles into effective manifestation. Rome has never wholly subdued reason, nor have any Protestant churches ventured on the entire disuse of creeds; the former could never thoroughly enslave thought or stifle the voice of intellect, while the latter have ever found it necessary to limit the exercise of opinion by a dogmatic assertion of truth, the reception of which constitutes their test of membership.

The Reflective Faculties of the Teuton are too powerfully developed for uninquiring acquiescence in dogma; his Firmness and Self-Esteem too large for abject submission to authority. He cannot be enslaved by the senses or subdued by emotion. The appeal must be to his judgment, and respect must be had to his consciousness of individual independence. Nevertheless, in theology he is critical rather than creative, the central line of development not being sufficiently elevated or continuous for the latter. Hence his mission is exegetical rather than promulgatory, and he never rises to the lofty plane of olden prophetic inspiration. It is his business to decipher the old, not to announce the new. Strictly speaking, his vocation is to metaphysics rather than theosophy. In the latter, his free speculations tend to Pantheism, and he shows his racial relationship to the Aryan rather than the Semitic branch of the human family. This is an invariable result of the preponderance of the lateral developments, that producing cause of the inveterate Polytheism of the non-Semitic Gentile nations. The unitary element is not sufficiently strong in their own organization, is not so pro-

foundly inherent in their mental constitution, as to permit of their developing, or, as nations, even maintaining the profession of a Monotheistic faith. If we may be allowed such an expression, they are not yet sufficiently Caucasianized for this. While the fact that the Semitic family are so furnishes one of the strongest arguments not only for the superiority of their type, but also for its being the aboriginal stock, of which the others are varieties and deteriorations, produced by admixture with inferior, that is, Mongolic tribes.

Perhaps our estimate of German ability in metaphysics is rather exaggerated. We have overrated them and underrated ourselves. Kant was started by Hume, as the latter was but Locke in his ultimates, while even the last very orthodox philosopher was only a Christianized edition of Hobbes, adapted for general circulation. Let us not, however, indulge in national recrimination on this subject, but honestly confess the truth, that from Spinoza to Hegel European speculation, with its scepticisms and transcendentalisms, its materialism and spiritualism, has only gone over the ground antecedently travelled, at quite as great an altitude, by Brahminical and Budhistic meditation, in ages which laugh even Classic antiquity to utter scorn. Perhaps no greater proof could be afforded on a grand scale of the truth of Phrenology than this fundamental agreement, in both process and result, of the higher philosophy of all the Indo-European nations, whose congruity in thought is but a spiritual reflection of their similarity in organization. Alas! what a mountain in labour, and how mouselike the product. How contemptible, whether in means or result, when compared with a "Thus saith the Lord" of a Jewish Moses or an Arabian Mahomet, at

which the temples of Polytheism were overthrown as by a thunderbolt, and nations were converted and re-born as by a creative fiat.

We have spoken of a defect in the otherwise elevated moral region of the Teutonic family, as compared with the Semitic, from the absence of Veneration in proportion to Conscientiousness, Hope, and some of the other sentiments. A similar and corresponding defect is perceptible in the intellectual region, where Causality generally preponderates over Comparison, which, in conjunction with the moral deficiency, renders the mind analytical and disintegrative rather than synthetical and creative. Hence such a people will be gigantic in the work of demolition, while that of true edification is beyond them. They can pull down, but they cannot build up. They can undermine, but they cannot refund. They are great in deduction, but weak in intuition. They are scholars and philosophers, not sages and prophets. Their mission is temporal and their inspiration sublunar. They do not speak the language of heaven, nor have they the quenchless light of the central sun, and yet withal they are kings of men, for short of this they have every attribute that can ennoble the race and add dignity to humanity. They are the providentially appointed princes of this Protestant era, the Titanic chieftains of these latter ages of experimental philosophy and literary criticism, their intellectual being thus in strict correspondence with their material constitution and mission.

The Teuton, then, may be regarded as a giant, rather imperfect perhaps, but still one of the sons of Anak. He is not so finished as Hindoo or Jew, Greek or Roman, but then the scantling is larger, and, perhaps, with all his past achievements, and they are neither few nor mean, he may

be regarded rather as a promise than a fulfilment. We have spoken of his theology which shakes Europe and of his metaphysics which mystifies it. In addition to these two departments of mental activity, he has a scholarship whose thoroughness and profundity are proverbial, and a general literature which, considering its comparatively recent origin, may well be matter of astonishment to the civilized world. He is, unquestionably, the first musician of all time. His great masters in this delightful art, dwarf all others in comparison, and the names of Handel, Haydn, Mozart, Beethoven, and Mendelsohn, are as much beyond foreign rivalry as those of Raphael, Michael Angelo, Leonardo da Vinci, and Titian. The supremacy is so undoubted that no nation contests it, even Italy, despite her Opera, gracefully yielding the palm, in consideration of those sublime oratorios, whose thunder-tones of prayer and praise are a priceless heritage for the ages. Like a Gothic cathedral, they are the grand and appropriate expression of an exalted religious idea, which, through them, becomes vocal in the universal language of all periods and peoples. They are the harmonious exponent of Christian devotion, and as thoroughly its product as York Minster or the Transfiguration. They are a response from and an appeal to, not only the intellectual but the moral nature, and could never have been produced but by a race highly developed in the latter sphere. It is here that the grand massiveness, the inherent power, the combined altitude, and breadth of the Teutonic nature is most worthily reflected. If Germany cannot boast a *Divina Commedia* or a *Paradise Lost*, she has at least their counterpart in *The Messiah*, *Creation*, and *Elijah*, which are great harmonic epics, and can scarcely fail, in due time, to

be followed by proportionate thought and expression in words. As an art, music existed before them, but the Germans were the first to reduce its principles to scientific precision, in this as in all things else, showing that thoroughness by which they are so especially distinguished.

The literature of Germany is too recent to permit of its being considered as a complete expression of the thought or a correct reflection of the intellect of the race. It is rather an exponent of the sentiments of an age, than the product of a people. It is too partial in reference both to time and place, to be esteemed as an embodiment of the Teutonic mind in its entirety, and may rather be regarded as the creation of Northern and Protestant than of total Germany. Still, even when thus contemplated, what an evidence does it afford of the inherent greatness of the race by whose mental energies it has been evolved! What earnestness and truthfulness are manifested as its underlying spirit! What a depth and grasp of thought, what vigour of conception, and what profound scholarship are already visible in this infant product of a rising people! The older literatures of Europe are almost ashamed and shrink back abashed in the stalwart presence of this princely scion of modern learning. For nearly a century the moral philosophy of Germany has been that of Christendom; while philology and its products, classical and biblical criticism, scarcely exist out of Fatherland. Of the *power* thus displayed, none can doubt, although some may take exception to the forms in which it has been embodied or the direction to which it has tended. This is, in great measure, a matter of taste; and here, perhaps the young giant may be rather deficient. But this is an error which time, experience, and a wider culture cannot fail to correct, while the

producing power, of whose resources and fertility we have such incontrovertible evidence, will doubtless remain. A country that in two generations could produce a Kant, a Fichte, a Goethe, a Schiller, and a Humboldt must surely be prolific of great men. The material is there, always has been there, out of which master-minds could be evolved into manifestation. Whether in a Martin Luther, resisting the arrogant claims of the Roman Pontiff, and demolishing the dogmatic theology of a thousand years, based on the decrees of Councils and bolstered by the bulls of Popes, or in a Königsberg professor, quietly and without noise or ostentation, laying down "The Prolegomena of all Metaphysic," you equally see the thoroughgoing German, who is not to be frightened by precedents or overawed by power, and who is determined, at whatever cost or with whatever result, to search the foundation of the matter, and know if it be of God or the Devil, a truth or a fallacy. It is this obvious presence of a great and praiseworthy purpose, this manful endeavour to do something beyond merely writing a readable book, which has given such force and dignity, and we may add, such influence to the better part of German literature. Now, this also is in strict accordance with that volume of brain, and that predominance of the moral and intellectual over the passional and impulsive nature, already described as characteristic of the Teutonic race. It is the outcome of a noble organization, the impress in letters of a superior type of humanity. Even the very imperfections of this gigantic literature are probably due in part to the cerebral condition of a great and promising race, not yet arrived at the fulness of their appropriate development, or not yet thoroughly amalgamated with a diversely constituted type, the Slavonic, to which, how-

ever, the German possibly owes his sublime transcendentalism and his undoubted philological superiority to the nations of Southern and Western Europe.

At the present moment, then, the Gothic race may be regarded as supreme in human affairs. What then is their outlook for the future? Are they simply adapted for the mission they have hitherto fulfilled, as political destroyers and ecclesiastical disintegrators? Are they merely a providential instrumentality for completing the design involved in this age of analysis and commotion? If so, their grandeur must be culminating and their reign drawing to a close. For signs are not wanting on the spiritual horizon, that a mighty change is approaching, and that a period of synthesis and re-edification awaits humanity at no very distant period. The reply to this must be sought in their organization, and the response of this dread oracle is, that they have not a sufficient centrality of development for the work of great master builders. The lateral organs predominate, and a race so constituted may pull down but cannot build up. The goal of their theology is a speculative Pantheism, and the result of their attempts at ecclesiastical organization, a weltering chaos of conflicting sectarianism. After a thousand years of progressive civilization, they have not yet been able to coalesce into a political whole; and while nominally in possession of Empire, have presented to the world but a feeble confederation of semi-independent principalities. Their philosophy and literature exhibit an analagous spectacle. The former is a Titanic heap of profound yet conflicting speculation, a congeries of ingenious but self-contradictory theories; and the latter, with all its diversity and excellence, has not one great creation, neither epic nor tragic, that can be compared to the master-pieces

of Greece, Italy, or England. The Teuton, then, we hold to be a man for the time, but not for all time,—a gigantic nay, a veritably Divine Thor, whose stupendous hammer, has broken in pieces the most powerful political and spiritual empires the world ever saw, but whose faculty is not that of the Architecton—who is a God-commissioned destroyer of the old and effete, the base and corrupt—a very Abdalla in the work of purification, but not the Demiurgus of a new creation, the plastic spirit of the dawning time. This heavenly work is reserved for another and a greater, to whom we will hereafter direct attention, and who, although largely of Teutonic descent, has yet so many other elements in his constitution as to show that he is the new and compound man of the universal future, the heir of the gone and the master of the coming time.

SCANDINAVIA.

THERE is a melancholy grandeur and sombre sublimity attaching to the fortunes of Scandinavia, that appertain, in an equal degree, to no other division of the Teutonic family. The most northern, her sons were also the rudest and fiercest, and perhaps the bravest and most adventurous of all the Gothic household. How often did their daring Vikings, who began as pirates, end as princes; and to what a height of world-renowned chivalry and power did they ultimately attain as comparatively civilized Normans, when England, France, and Sicily simultaneously experienced the lasting effects of their maritime enterprize and military valour. Perhaps, even in the reported ferocity of their first dreadful outburst over the coasts of Western and Southern Europe, we do them an injustice, for hitherto we

have taken their deeds as narrated by terror-stricken enemies, suffering from the lash of resistless invasion, while the same events, contemplated through their own annals, rather assume the aspect of pioneer movements to systematic conquest and colonization. This at least now seems certain—they were not, as a people, the semi-savage and utterly ruthless sea-robbers and plunderers our ancestors deemed them, for the regions which their warriors desolated as invaders their more industrious citizens subsequently repaired as colonists. And to this hour the provinces of Britain, Ireland, and France, invigorated by their blood, still retain a certain measure of industrial superiority to most others. Nor is this to be wondered at, the truth being that they were pre-eminently the **MEN** of their day; not only the strong-armed and brave-hearted fighters, but, as it would seem, also the cunning-handed and hard-headed workers; and, above all, the strong-willed and stern rulers of that confused and disordered time. They were wanted, those full-blooded, iron-limbed, determined men of the far North, as the temporary and providentially appointed masters of the effete South. They constituted the maritime phase of the great Gothic inundation, and completed that vast racial movement which, commenced on the land by Alaric, was finished by Rollo and his successors on the sea.

Whence came the Scandinavian? Is he an aborigine or immigrant on the northern peninsula? By his traditions, perhaps the latter, but by his organization and ethnic surroundings, undoubtedly the former. Pre-eminently Gothic in structure and language, he constitutes the culminating point of the tall, fair-haired, blue-eyed, and muscular race of Northern and Western Europe. Living on a

peninsula, washed on one side by the Baltic, and on the other by the Atlantic, he partakes, both in mental and physical constitution, of the insular character, and, perhaps, only waits the flooding of the Eastern tide to convert Scandinavia into a Northern Britain. Geographically bordered by the Mongolic Lapp, he has disdained to ethnically mingle with this inferior type. His racial interactions, like those of his Germanic kinsmen, have been with the Celt on the West and the Slavon on the East. By some Ethnologists, indeed, he is regarded as an offshoot of the latter, but this is an opinion supported by theory rather than fact. In the mystic grandeur of his mythology, and the vastitude of his ideas, as seen alike in his heathen Sagas and in the writings of his modern representative man, Swedenborg, we may, however, detect somewhat of that transcendental element by which the great race of Central and Eastern Europe have ever been distinguished, and with which they have inoculated both the Hindoo on the East and the German on the West. While, perhaps, in the energy and daring of his earlier and more heroic ages, we may discover some indications of the nobler Gothic nature, fused and warmed with Celtic fire, now perchance burning somewhat low upon the national altar. Is this, indeed the secret of the present quiescence of Scandinavia? Has her blood become too pure? For fully two thousand years neither Celt nor Slavon has colonized her shores, and their earlier impress has, therefore been long growing faint, and with this, energy and daring have been dying out, and olden renown slowly subsiding into silence. And if this be indeed so, then all history tells us that the needful baptism will, in due time, be repeated, and the collapsing race once more effectually

regenerated by alien elements; while the course of mundane events, to which we have already alluded, assures us that this racial reaction must now set in from the West, that is from Britain, destined, probably, to thus return an ethnic compensation for those Danish and Norwegian colonizations, by which her own exhausted blood was refreshed and invigorated in the hour of their Celto-Saxon decadence.

Europe has heard much from orthodox historians and professional politicians respecting the balance of power, which, however, can never attain to even approximative completeness without a united Scandinavian empire, as a north-western barrier to the encroaching Muscovite. Neither will European literature have completed its modern cycle of development, without an infusion of that Titanic vastitude and sublimity of thought, which is nourished amidst the polar glooms and everlasting glaciers of the North, and which, while sometimes reflecting the brightness of a day when Balder never sets, still oftener shadows back the darkness of a season when Night alone holds sway, and only lights her swarthy court with the Aurora's maddening revelry. In short, the European system wants Scandinavia, not as at present, a comparatively isolated adjunct, but as a vital and integral part of the great organization of Christendom. And if we mistake not, it will be one of the first recipients of that Oriental tidewave of advancing wealth, population, power, and culture, which, as we have already said, culminating in the extreme West, will then flow steadily eastwards, building up the old desolations, and fertilizing the now desert expanses which were once the garden of antiquity.

The Scythian.

A FAR off, in the remotest vista of European history, we perceive the shadowy outline of the Sarmatian looming indistinctly on the North-Eastern horizon. Still more remotely, philology detects, through the Lithuanian branch, a lingual relationship to the Sanscrit, and increasing indications are continually afforded that here, in these northern steppes, and among these imperfectly civilized Hyperboreans, we have the nearest link which joins us to the subtle and refined Aryans of Zoroastrian Persia and Brahminical India. Was it indeed out of these northern wilds of the West, and not from the high table-lands of the East, that the pilgrim fathers of Asia's most cultured race, set forth on their world-renowned career of conquest and colonization? Was this that primitive land where they tended their herds in perennially green pastures, over which the wintry wind blew in chilly gusts, and where they had to defend them, not against the lion or tiger of the south, but the bear and wolf of the north? Was Europe or Asia the birth-place of that Indo-Germanic family of nations, whose fortunes constitute history, and whose culture has given us literature, philosophy, and art, but whose mission has not yet em-

braced that Monotheistic theology, which seems to have been the immemorial heirloom of the Semitic tribes?

However ancient ethnologically, the Slavon is comparatively new historically. Through the fathers of classic history, he looms out more dimly, because more remotely, than the German. Even to the quaint historians of the middle ages, he was a far-off barbarian. His introduction to civilization indeed is due not to the military conquests and colonization of heathen, or to the missionary efforts of Christian Rome, but to the propagandist labours of the Greek Patriarchate. He is a Neophyte of the Eastern not the Western Church, and his relationship, political as well as ecclesiastical, is rather to the Queen of the Bosphorus than to the Empress of the Tiber. Geographical position, as well as Ethnic sympathy, is doubtless at the basis of this speciality. And the same circumstances will, doubtless, account for the lateness of his introduction to Occidental civilization. In place, as in character, he is semi-Oriental, the connecting link between Europe and Asia. It is quite in keeping with this that he should be the autocratic representative of conservatism, the great antagonist of democracy. The child of Christian civilization, he has suddenly grown to a stature which renders him formidable, if not actually dangerous to his parent. The most numerous race in Europe, his threatened Pan-slavonic union, would render him almost resistlessly dominant on the continent. In numerical strength, indeed, there is but one Christianized population which can pretend to rivalry, the Anglo-Saxon, like his own politically divided, and with the additional element of severance, arising from wide geographical diffusion. Still looming ominously dark on the far horizon of the distant future, in

the East is the military despotism of the Slavonic autocracy, in the West, the maritime power of the Anglo-Saxon democracy, as the two great, growing, substantive political existences, whence "coming events cast their shadows before." Both have already achieved colonial empire, and each holds sway over an outstanding portion of the world almost fabulous in extent. On the domains of neither does the sun ever set. The flag of the one floats on four, and that of the other on three continents, and between them they have engirdled the globe, and at length stand confronting each other on the Arctic and Eastern seaboard of America, while, in Asia, India has submitted to the former, and China is succumbing to the latter; and, ere long, here also there will virtually be but two flags, the red cross of St. George on the one hand, and the double-headed eagle on the other.

We have said that the Slavon is the morally connecting link between the East and the West, and we may now add that he is the point of transition between the Turanian and Caucasian races. Broad and thick-set, with great amplitude of chest, accompanied by shortness yet muscularity of limb, with flat feet and low instep, and a head more distinguished by its circumferential than any other admeasurement, his general appearance is that of an Iranian, arrested at an early or imperfect stage of development. His clergy, mostly of Greek, and his nobility, largely of German descent, often present some of the highest types known to humanity. They have enough of the Slavonic element to give them organic vigour from breadth and strength, both muscular and cerebral, with such an admixture of higher and alien blood from the purer races as to give elevation to their features, a coronal altitude to

the cranium, and a pervading elegance and elasticity to the whole frame. Such families are indeed the first fruits of that reunion between the high and the low, the sons of God and the daughters of men, which has from of old been productive of giants, and whence probably, as we have already said, Europe as a whole derives much of its predominant energy.

A question of some moment here presents itself—namely, to what extent are the modern Slavons a pure race, and in what degree are they the half-caste descendants of mingled Caucasian and Turanian ancestors? Conquered by the Tartars, and extensively colonized by and intermarried with the Germans, the two contrasted elements have, we know, been largely infused even within the historical period, while the general course of historical experience would indicate that the last Tartar invasion could not have been the first, and was only one of many waves of conquest which, originating among the Nomadic hordes of Central Asia, have burst ever and anon upon the comparatively settled populations of Europe. Still, after making every reasonable allowance for these foreign forces, there seems to be an undoubted Slavonic element at the basis, as peculiar and as much *sui generis* as the Celtic, Teutonic, Aryan, or any other well marked racial division of humanity, generally recognised as a distinct Ethnological type.

Imitative rather than original, and progressing intellectually, socially, and politically, rather by external aids than internal force, most of Slavonic tribes have yet scarcely emerged from childhood. Russia, long a giant in the cradle, is now under European tutelage, steadily advancing to vigorous adolescence, and looking at no

distant period to the absorption of the remainder of Poland, and the Slavonic provinces of decrepid and moribund Austria. An eastern power, her government is an Oriental despotism, enlightened by western councils and limited by the loyalty of her haughty Boyards. Strong from geographical position, and numerically powerful, she exhibits the startling phenomenon of a huge autocracy with the military resources of civilization unchecked by that public opinion which is its natural counterpoise. Her strength lies in her unity as a government, in the predominance of the central power, and in the combined political and ecclesiastical majesty of the Czar. Her weakness is due to her irremediable corruption and to the absence of individual energy and self-reliance in her people. Like all colossal despotisms, she is great and even terrible while entire, but once subdued, her destruction would be complete. She is an image of clay that once overthrown, would crumble of itself into fragments. Her power is simply physical, and thus, while feared as an overwhelming and irresponsible military despotism, she is an object of pity, intellectually and morally, to every other nation in Europe.

Whatever may be the ultimate developments of Muscovite genius, it is yet in embryo. No gems of art, no master-pieces of literature, no great and important scientific discoveries, have yet cast the redeeming halo of intellectual light around the throne of this high autocracy. The Russian is an apt scholar, not an effective pioneer, showing in this, as in much else, a psychical kinship to the Mongolic nations of Eastern Asia, rather than to the more vigorous races of Western Europe. He is ethnically allied, indeed, to the infancy, not the maturity of humanity, and hence his European supremacy, should he attain to it

by arms and the fortune of war, would be the rule of force, and not of intellect. He is a barbarian to the West, but a civilizer to the East. As compared with the Caucasian nations of the former, he is rude in organization and low in development; but as opposed to the Mongolic tribes of the latter, he is high and noble—their natural master and their providentially appointed tutor. His ultimate mission is Asiatic. His true sphere of conquest and supremacy lies to the Orient. Only in the hour of Europe's utter collapse could he effectually dominate the Occident, and in this would be simply the representative of physical force, of bone and muscle as opposed to nerve and sensibility.

Contemplated prophetically, the Slavon presents for solution many important problems. Historically, new, is he destined eventually to supersede the older races? Is he to re-enact the Gothic invasion, and give us a second edition of the great Northern migration? Or, supposing the rising energies of regenerated Europe should prevent this, is he destined in course of time to develop out on his present site or in his Asiatic colonies, into another and more powerful phase of European existence, presenting us with the stupendous phenomenon of a highly Caucasianized type of humanity, based upon the breadth and strength, that is on the huge basilar power derived from a remote Mongolic parentage? Is he the human Antæus, rising yet greater from his last fall earthwards, and so a providentially appointed preparation, for the vast requirements of coming ages, to which, perhaps, the finer but smaller and more delicately organized cerebral structures of Western Europe would be found incompetent? Is he, in short, the predestined channel through which the giants of the far future

are to descend, through whom those men of might are to be born, who will constitute the heroic leadership of the looming centuries? We have said that he possibly colonized India as an Aryan, and we may add, prehistoric Greece as a Scythian. It is through Hellas, indeed, that he comes in contact with the classic race of Southern Europe, to whom he holds the same ethnic relationship, which the Teuton does to the Celt, that is as their material baptizer in the hour of collapse, but their docile pupil in the day of their moral and intellectual supremacy. Constantinople is the natural bourne to which he tends, and the Greeks are the racial allies whom he inevitably seeks. He may supply them with strength, and they will infallibly furnish him with ideas, in that higher era, when he will supersede the Tartarean Turk, as an alien ruler over the fair lands of the Bosphorus and the Ægean. But although thus especially of the material and physical type, he is, nevertheless, still radically and essentially, by origin and mental constitution, a European, though of the eastern, not the western branch. And as a member of the most exalted family of man, as a portion of the highest known Ethnic realm, he cannot fail eventually to emerge into powerful intellectual activity, under which he must stamp his well-marked specialities on the collective mind of humanity. Already, as previously observed, Brahminical subtlety and German transcendentalism owe much to the racial elements which he has furnished. While Philology scarcely exists when he is wholly absent. And must we suppose that these, the products of his infancy, mark the ultimate limitations of his development? Are there no latent powers yet to be manifested, no hidden germs of beauty destined to bud, blossom, and fruit in the grand hereafter

of this imperial race? Granting that he has been hitherto a dumb giant, how long was Rome silent, and through how many ages did even the transcendant genius of Greece slowly ripen, ere it found a voice in Homer or culminated in the wisdom of Plato? Politically, the Slavon may be a man of the present or immediately impending time, but intellectually, he is a vast reserve for the requirements of a far off and sublime future, of which only the faint outlines yet loom prophetically on the distant horizon.

Britain.

WE have heard much of Ethnic realms and centres of creation, and manifold are the opinions promulgated as to the site, extent, and character of these mystic areas. In previous chapters we have already spoken of the superiority of the West, both of Europe and Asia, over the East of either of these great divisions; and we have also alluded to an obvious correlation in the general arrangement and disposition of their respective races, the Celtic and Semitic, when thus contemplated, being obviously the correlates of each other; this also implying a proportionate and corresponding similarity in the telluric and other influences of their habitat. Nor is this racial relationship between the two continents vague and general, for even with our very imperfect means of information, there are many unmistakable indications of its being special and particular, so that not only is there a similarity between these two Ethnic areas as wholes, but also between their minor subdivisions. And thus contemplated, while Arabia corresponds with Spain, Palestine finds its analogue in Britain. Both are the monumental sites of a primeval civilization, and each is or has been the seat of a devout yet eminently commercial people. Both are situated on the great western

sea, and each is the abode of the strongest and most enterprising type of their respective continents. We may thus see that the resemblance between the English and Phœnician merchants is not an accident, but a result arising from fundamental qualities common to the two races. And so, perhaps, we are justified in saying that while the Phœnician destiny of Britain has come, her Hebrew destiny impends. She is the mercantile entrepôt of the world, whose exchange is in London; she will be the religious home of humanity, whose common temple may not be at a measureless remove from the Isis.

These Asian and European correlations also help us to the solution, with approximative certainty, of some racial problems, otherwise indeterminate, such as the essentially Ethnic character of certain sites and peoples in the one, by a comparison with their more distinctly pronounced correlates in the other. Thus, for example, from its history and position, from its primeval race and its Ethnic surroundings, we might be sure that Britain was aboriginally, and therefore still is essentially, part of a Celtic area. But we are, perhaps, somewhat strengthened in this conviction by discovering that its Ethnic and geographical counterpart in Asia is pre-eminently Semitic, and in a sense the head and crown, the very culminating point of Semitic life, national and individual, moral and physical. Nay, we are thus even corroborated in our conclusion that Britain is also the highest point of Ethnic emergence in Europe, being that to the West which Syria is to the East, the geographical site of organic culmination to its own continent.

To fully understand the Ethnic position and relationship of the British Islands, indeed, we must survey them

from the mundane stand-point, as the terminus of the Western, and therefore the starting-point of the Eastern movement of humanity. That Occidental tide-wave of civilization and power, to which we have already so often alluded, and which comparatively authentic history traces distinctly from the Euphrates to the Tiber, will, if sufficiently prolonged, obviously impinge upon Britain, now in the incipient phase of her imperial destiny. Of her virtual supremacy during the next era, the entire course of events during the last five thousand years is a luminous prophecy, and it may therefore be safely regarded as among the inevitabilities of impending time. The *form* which this supremacy may assume is, however, open to question, and there are not wanting many signs to indicate that it will be increasingly moral and decreasingly political, as compared with any empire which has preceded it; so that while, no doubt, pre-eminently a seat of material wealth and power, she will be yet more especially a centre of social, intellectual, and devotional influence, a gentle leader and an example, rather than a coercive ruler of the willingly obedient nations. Of this we have already a partial example in her more immediate predecessor, the moral power of France being far greater than her military, so that where her armies are defied her fashions reign supreme, and when her diplomacy fails her example suffices.

But if Britain is to be this in the Future, the law of cycle and epicycle will warrant us in asserting that she must have been proportionately exalted in the Past—not, as we know, during the period of authentic history. Her primeval greatness must have far antedated this, for, both from geographical position and archæological evidence, it is obvious that it was prior to the Cyclopean civilization of

pre-classic Greece and Italy, and was probably the first emergence of man out of primeval barbarism into monumental civilization. Of this earliest phase of her greatness no records remain save those rude cromlechs and circles which the antiquarians of previous generations, whose horizon was bounded by the range of their classic lore, so confidently attributed to the Druids, but which evince, in their structure and arrangements, undeniable evidence of belonging to an absolutely primitive and untutored people, who might, perchance, have given hints to the Cyclopean builders of the South, but certainly derived none from them, and whose simplicity of style as far antedates the walls of Mycenæ as the latter do the well-hewn masses of the Egyptian Pyramids. All this, however, is rank historical heresy at present, so we will not occupy any more of the reader's time on this subject, but simply observe, that there is increasing archæological evidence of the early existence of a Cromlech cycle of civilization, which seems to have preceded the Cyclopean, and that the especial seat of this was Britain and the North of France, but more especially the former. This early, if not absolutely primal form of civilization was, it need scarcely be said, eminently and essentially Celtic in site, and we have reason to believe, therefore, in character. And we hold that it is the grand epicycle of this on which Britain is now entering, the mystic and imperial mundane centre having returned to its western source, after a prolonged migration to and return from the farther East.

From the entire tenor of the foregoing remarks, then, it will be understood that we not only regard Britain as ethnically speaking, essentially Celtic, but as being the highest site of the Celtic race, and its people, consequently,

as holding the highest rank in the Celtic type. And as this is the intellectual race of Europe, the conclusion follows, that the population of the British Islands must be regarded as holding the first place in the Ethnic scale, as being by nature the foremost men of all this world, and consequently the especial depositories of its power, at periods of more than ordinary influence and importance. But this being granted, it does not at all follow that they are to be more free than their neighbours from the evils of conquest and the necessity for racial baptism. On the contrary, it would rather seem that for the effective fulfilment of their higher mission, a more than ordinary amount and variety of alien immigration, may be absolutely necessary, as a means of recovery from previous exhaustion, and as a due preparation for succeeding efforts. All that would seem needful is, that the baptizing peoples, even when of the predominantly muscular type, should nevertheless, like the Saxons and Scandinavians, be of a high race. And for this the geographical position of Britain, as an insular domain situated at the extreme west of Europe, has amply provided. For, in virtue of this, none of the directly Mongolic hordes of the farther East were ever known to have impinged upon her shores, and her various racial baptisms have accordingly been Classic, Gothic, and, at the farthest, Iberian, all high and thoroughly Caucasianized types of the great and vigorous races of the high Ethnic realms of Western Europe. Only mediately and through these, if at all, has even the Sclavon penetrated within her borders, which the true Tartar, from time immemorial, has never been able to invade. Here, then, we have one of the secrets of the admitted physical superiority of the British population, although its primal and ever-pro-

ducing cause must be sought, not in the character of these accessions from without, but in the nature of those telluric and climatic influences from within, which seem to have determined that Europe collectively should be the highest Ethnic realm in the world, and that Britain should be the highest Ethnic area in Europe.

THE ANGLO-SAXON.

FROM what has been said under BRITAIN, it will be understood that we regard the Anglo-Saxon, not as radically a Teuton, but rather as a thoroughly baptized Celt. In other words, the basis of the British population is Celtic, upon which however so many alien yet invigorating elements have been induced, that *practically* a new type has been evolved, everywhere recognised as distinct from the primeval Celt. The difference between them arises from the fact, that the latter has remained in his Ethnic isolation, while the Anglo-Saxon, exposed to constant racial interaction, has grown with the ages, and so stands abreast with the time. The Celt is dwarfed, and presents but the withered remnant of a once mighty and glorious race, the acknowledged masters of Western Europe, but to whom, under their primitive form and language, there is now no longer hope for the Future, where inevitable extinction by the process of absorption and amalgamation assuredly awaits them. The Saxon, on the contrary, framed into perfect adaptation to the wants of the time, both mental and physical, and so instinct with the life and inspired by the hopes of the Present, feels that his home and his work are in the world of to-day, to whose labours and duties he accordingly addresses himself with that

wholeness of purpose and entirety of feeling, which are the best means and afford the firmest assurances of success. Thus, as we have said, practically, the Anglo-Saxon is a new man, that is, ethnically speaking, he is a Celt subjected to those invigorating and healthful influences, which Physiology indicates and history demonstrates as absolutely necessary to the continuous well-being, and with this to the normal expansion and development of races. Let us, then, look somewhat more minutely at his descent, for the parentage of such an heir cannot be uninteresting.

At the dawn of tradition Britain appears preponderantly, if not purely, Celtic. Yet, at the commencement of history with Cæsar, colonies of the Belgæ were already established. The Teutonic invasion had commenced. That the British Celt was no despicable exile from the continental clans is obvious, from the circumstance that the Gauls were accustomed to send their more studious youth hither for the completion of their education. The Druidic hierarchy of these Western Isles, were esteemed the wisest and most learned of their order. Already it should seem Britain was a citadel, where heroism might take shelter, and whatsoever of the nobly devotional remained of the primitive faith of the Cymri, here sought and found a home. With such a priesthood, we cannot suppose that the warrior caste was of an inferior type. Whatever of manhood could be predicated of the Celt, existed in this insular fastness. The Phœnician came as a trader, and in the South and West also as a colonist and miner. The Tors of Cornwall, Devon, and Somerset, are the landmarks of his temples, and evidences of his settlement, if not of his supremacy. He doubtless brought

with him that high type which we term Greek, and of which we have such noble individual examples in the medallions of Hannibal and Hamilcar. On the principle that the highest, best, and purest race ever tends to perpetuate itself, such blood could not be lost. It must be in the veins of some Englishmen still, whom perhaps we meet in the mart, or whose thoughts flash upon us from the canvass or the page. The stern, and at that time invincible, Roman followed. He entered with his legionaries, who were eventually succeeded by civilian colonists. We under-estimate the Ethnological effect of this Latin invasion. Its results are still seen in many a stern face and wiry frame, and we may add, in many a cranium, where the governing principles constitute the predominant organs, and give English independence and Roman pertinacity. The masters of the world might bring their energy here, but they did not leave their slime; that was not worth removing so far. As so many of our still existent cities were of Roman origin, and must have preserved their existence uninterruptedly during the period of Saxon predominance, it is not to be supposed that their original inhabitants altogether perished. Their descendants are still among us, and perchance their voice may even yet be heard in the Forum and the Senate, if not in our halls of justice. Only the most enterprising subjects of the empire would think of emigrating to the *Ultima Thule* of Britain, and in addition to some veritable "citizens," we probably obtained a sprinkling of the daring and self-reliant from every country of Southern and Western Europe. Rome withdrew her legions, but she left her blood.

We fancy that the Saxon entered Celtic Britain, such

perhaps as it was in the days of Cæsar, only rather effœminized by four hundred years of Roman domination. There cannot be a greater mistake. He found a country covered with cities, traversed by roads, abounding in villages, and fertile with centuries of cultivation. Rude as he was, he did not destroy the people, he conquered them; and this was a work of a hundred and fifty years, of nearly five generations of conflict, and accomplished not by Saxons only, but by Jutes, Angles, and, in short, Teutons of every name and lineage willing to risk and adventure by sea rather than land. It was a part of the great Gothic invasion of the Roman Empire, and was no more accompanied by *entire* destruction or displacement here than elsewhere. That there was a very large infusion of Teutonic blood cannot admit of a doubt, of this the language is a sufficient indication, but it did not, and under the circumstances could not, proceed to the extent of annihilating the previous possessors of the soil. The Saxon was a warrior on his arrival, and would have been worse than mad to have destroyed the poor serfs on whose labour he was to live as an armed superior. He was barbarous, and needed the merchants and artizans of the towns to find him in luxuries, and supply him with conveniences. A little common sense, combined with a study of the great examples and laws of racial conquest, might have saved us from much learned twaddle on this subject. Not long did the Saxon retain undisputed possession. The Northman followed close upon his track, bringing with him the lofty stature, herculean strength, and fearless daring of his Scandinavian blood,—this long line of invading immigrants being closed by the Norman, in reality a second and civilized edition of the Norwegian.

Never was there a graver mistake than regarding this as, Ethnologically, a French invasion. Had it been so, eighty in place of eight hundred years would have been found too long for its duration. Even that portion of William's army not of Norman descent—namely, the military adventurers who flocked to his standard from all parts of Europe—were nearly all of Gothic blood, Franks and Germans, scions of those noble houses whose warlike ancestors were the conquerors of the Roman Empire.

Here, then we have an admixture of type almost equal to that of Italy in diversity, but with this fundamental difference, that none were introduced as slaves, but all came in as conquerors, thus insuring that the progenitors of each successive layer of the population should be daring and energetic immigrants, not debased and emasculated serfs—that they should come in with the exalting consciousness of victory, not with the depressive feeling of defeat. Thus, at each invasion, as our political and social history clearly demonstrates, the country advanced in civilization and increased in power. And while the old possessors were temporarily subdued by force of arms, they were permanently invigorated by the addition and admixture of alien but generous blood from their conquerors. This was our racial history till the Norman conquest, in virtue of which and the previous Danish invasions and settlements, our Celtic, Roman, and German elements, became finally compacted under Scandinavian supremacy; the strongest man coming last to give guidance and character to the next great movement, which was one not of further admixture from without, but of final amalgamation and development from within. The Anglo-Saxon, as we now understand him, had as yet no existence.

The scattered elements destined to constitute this exalted type, had not yet crystallized into form. It needed several centuries of Norman rule, with its gallant chivalry and iron feudalism, to accomplish this. And not till the wars of the Roses had in a measure removed the scaffolding by which the temple was built, did the latter appear in all the grandeur and beauty of its fair and harmonious proportions. The Anglo-Saxon, in short, is not simply the product of an admirably proportioned amalgamation of powerful racial elements, but also of a peculiarly evocative and invigorating discipline in addition. His island home has preserved him for eight hundred years from foreign conquest, during which lengthened period his women have never seen the smoke of an enemy's camp. From the germs of liberal institutions which the successive conquerors, Romans, Saxons, and Scandinavians, brought with them, and which their successors never wholly abrogated, he has gradually developed a constitutional liberty, which is the admiration of the world, and under which every order of the State attains, if not to its maximum of free and healthy expansion, yet at least to the nearest approach yet made to so desirable a condition of things. Roman genius for legislation finds an appropriate sphere for its activity, on a grand scale in the Senate, and on a smaller in the management of our municipal affairs. Saxon industry finds a befitting field for its occupation, in our agriculture and manufactures. Scandinavian adventure founds colonies in, or carries on a maritime commerce with, the most distant countries of the world, and occasionally girds up its loins for a Camperdown or a Trafalgar. While Norman chivalry achieves a Cressy or a Waterloo, whenever the necessities of war demand a decisive action. Thus, then,

we hold the Anglo-Saxon to be a result of race, place, and circumstance, all uniting to produce what may be called pre-eminently the man of the time—the providential supply to the world's present necessity. Let us, then, look at this marvellous product of causes operating over so prolonged a period—at this child of to-day, the effect of two thousand years of parental preparation, to whose schooling the experiences of all time have contributed, and on whose brow the mystic crown of Futurity's imperial supremacy is already visibly descending.

The Anglo-Saxon seems to have inherited the strength without the weakness of those from whom he descends. In him the activity and impulsiveness of the Celt are so controlled and directed by Teutonic self-command, as to eventuate only in sustained and well-directed energy; while Roman decision and firmness of purpose, are united with an expansion of intellect and versatility of faculty, to which the specially endowed "*dominos rerum*" never approached. He has the massiveness of the Goth without his phlegm, and the enterprize of the Norseman without his ferocity. And what is somewhat remarkable, although now subjected during several centuries to what are usually considered the exhausting influences of civilization, he has preserved the robuster qualities of his variously gifted predecessors, more effectually than their immediate and comparatively unmingled descendants in the older countries whence they emigrated to Britain. No one, we suppose, will be inclined to deny that the English are more energetic than any purely Celtic stock, more persistent than the Italians, more industrious than the Germans, and more enterprizing than the Scandinavians. They are so, primarily, in virtue of their inhabiting the highest Ethnic area in the

world, and secondarily, from their uniting the better endowments of these diversely characterized peoples in one vigorously trained nationality, in whose phrenological type we may still detect the manifold cerebral forces which constitute that amalgam of power, that strong man, that hard worker, that unwearied producer and vigorous distributor of this industrial era, the politically independent, the socially free, and the willingly laborious Anglo-Saxon.

The accusation of the whole Continent, as with one voice, against us is, that we are capable only of a gigantic practicality; that we are the kings of this age because it is a manufacturing, commercial, money-getting, and materialistic time, in which the shopocracy are supreme; our merchants are princes, and our sailors are heroes, but there is an end of us. Let us examine these assertions and compare them with facts. We have confessedly produced the first dramatist, and the most nearly universal mind of all time. Shakspeare is in himself a host. Our great Epic is second only to those of Greece and Italy: John Milton knows no superiors but Homer and Dante. The mastermind of the Inductive philosophy was Lord Bacon; and its greatest exemplar, as an experimentalist, Sir Isaac Newton. The same illustrious name stands also pre-eminently the first among modern mathematicians. In Mechanics we are by universal admission without a rival; and from Watt to Stephenson, our inventors have displayed a genius and obtained a reputation, eclipsed only by the almost mythical fame of Archimides. Chemistry knows no brighter name than that of Sir Humphrey Davey. We are the only Orators the world has seen since the thunders of Demosthenes lapsed into silence, and the eloquence of Cicero failed to awaken the echoes of the Forum. There is but one History

in spoken language, that of the "Decline and Fall;" all others will have to be re-written, but this has been done once and for ever. We are the best Animal and Landscape Painters in the world. And thus, as it should seem, can produce something besides calico and broadcloth, crockery and hardware. Finally, have we not developed the British Constitution—a rather original structure, and altogether of home growth. Perhaps, on a reconsideration of these matters, foreigners will be willing to admit that we have at least performed our share, as pioneers of progress, in the sphere both of thought and action. We do not ask for more. They, like ourselves, have their specialities, in which we readily accord them that supremacy which their acknowledged superiority demands.

The Anglo-Saxon type is large. Physically, we are the most powerful people in the world. Our force especially resides in head and chest. The latter is without parallel, and makes us the bruisers and athletæ of the world. Our sports are manly. We are the hardest riders and the best huntsmen in Europe. Our soldiers surpass all others in weight; and as they were once renowned as bowmen, are still formidable with the bayonet, both weapons implying superior bodily strength. Our cranial development is distinguished by volume. It has been noticed that the proportion of large heads is greater in free than in despotic countries, under the Protestant than the Catholic faith. And as we have long enjoyed both political and ecclesiastical liberty, and have undergone many changes and much excitement in both, somewhat of our superior cerebral energy may perhaps be due to the hereditarily transmitted effects of this invigorating discipline, which cannot fail to have corroborated the tendencies and strengthened the

qualities originating in that robust mental constitution we have derived from our ancestors. But here again, let us remember, that there must have been something of high manhood inherent in our blood, otherwise we had still been, like less fortunately circumstanced peoples, the subservient tools of a tyrant or the cringing slaves of a priest.

As might be expected from our mingled descent, we have every variety of temperament, and almost every shade of organization. We can still show the nervous Celt, the fibrous Roman, the lymphatic Saxon, and the sanguineous Norseman. More commonly, however, two or more of these diversified elements are mingled in the same individual. From climate there must always have been a powerful development of the Sanguineous element; and from the mental activity of the last few generations we have reason to believe there has been a tendency to the Nervous and a proportionate diminution of the Lymphatic. In structure we have the basilar force of the Celt controlled and directed by Gothic sentiments. Our energy is proverbial. Judging from its effects, it is the greatest which the world has ever seen. This arises from passional impulse being restrained from excess, yet corroborated for endeavour, by moral determination. We are, from the powerful development of Caution, prudent in the formation of plans, yet, from our elevated Firmness and Self-esteem, eminently persistent in their execution. We are enterprising, yet not rash; daring, yet not thoughtless. In respect for law and devotion to the State, mankind have not seen our equals since the time of the Conscript Fathers. And like these rulers of the world, we are qualified equally for conquest and colonization. Our march to empire has been Roman rather than Greek—the steady assertion and stern assumption of

predominance by a vigorous and victorious race, rather than the brilliant achievement of a single individual. Our numerical increase and colonial expansion are unexampled, and threaten the absorption, at no distant date, of every outpost of the uncivilized world. The family is our stronghold. We are great, because we are domestic. We are prosperous and progressive, because our hearths are altars and our homes are temples. We unite Teutonic affection with Roman principle, and wherever we settle, carry our "*dii penates*" as the firmest assurance of success. Practical almost to a fault, we are nevertheless by no means devoid of the higher sentiments; and as our affections are warm and our patriotism ardent, so our devotion is fervent and our beneficence almost unbounded. Roman in the governing principles of Caution, Conscientiousness, and Firmness, we are more than either Greek or Roman in the anterior sentiments of Veneration and Benevolence, which as already observed, we probably derived from our Gothic ancestors. Indeed, we may here remark, that in the higher type of the Christian head, more especially among nations, or in individuals of Teutonic descent, there is an altitude in the coronal region, indicative of a development of the moral nature, unexampled among the nations of classical antiquity. Such are the heads of our own Shakspeare and Bacon, of the French (Frankish) Sully and the Spanish (Gothic) Calderon. Such beings, we hesitate not to affirm, are the germs of a new order of humanity, as superior to the merely classical type, morally, as the latter was to that of the Mongol, intellectually. We are, indeed, quite mistaken in supposing that the *moral* man has yet attained to collective existence. Strictly speaking, the world has yet seen but two historical phases of humanity—

the passionate and the intellectual—the moral, which is to effectually control the first and sanctify the last, being now only in the process of emergence, under the beneficent influence of an expansive civilization and an exalting faith.

The distinctive feature of English intellect is solidity, the result, in part, of a well-developed anterior lobe, reacted on by a sufficiency of impulse to give a capacity for action, and regulated by such an amount and proportion of moral principle, as to ensure a right direction of the whole being. Large volume has also had much to do in producing this result, while political liberty and commercial activity have not failed to corroborate the tendencies arising from cerebral organization. There is a breadth of view, in reality, a many-sidedness, on practical subjects, and consequently a soundness of judgment characteristic of the English mind, unsurpassed by any people ancient or modern; and which, in the end, generally proves more than a match for the brilliancy and astuteness of our continental neighbours. As merchants and manufacturers, time has never seen our equals. We keep the exchange and the banking-house of the world. Our colonial extension is a part of our commerce. We peopled America in the way of business, and conquered the East Indies that we might trade with their inhabitants. As a result, the former is unique; and as a feat of arms and policy, the latter is without a parallel. We are the giants of practicality. Not content with manifesting our unequalled ability for it in the sphere of action, we have evolved its philosophy. Political economy is almost as thoroughly a British production as constitutional liberty. Free trade is an Anglo-Saxon idea. To buy in the cheapest market, and sell in the dearest, is the height of our axiomatic wisdom. Had it

not been found out long since that to work is to pray, we should have made the discovery. We have many sceptics, but none of them doubt the sufficiency of wealth. Our material Trinity is £ s. d., and our temporal Bible is the ledger. Our Olympus is the Stock Exchange, and our Mount Zion is in Threadneedle Street. We are superabundantly eloquent on the dignity of labour, and unwavering believers in the power of capital. We hold virtuous poverty to be an Arcadian myth, and esteem no respectability as perfectly reliable, which is not based on a good banking account. We have made indigence a crime, and want an indictable offence. We treat a vagrant worse than a felon, and feed a burglar better than a mendicant. Yet in a good cause we can be liberal. Our beneficence is the admiration of the world. There is no end of our subscriptions. We go to the remotest parts of the habitable globe to do good. Our very religion is practical. So, also, is our loyalty. We have combined monarchy, aristocracy, and democracy in more harmonious and workable proportions than any other people. While rapidly progressive, we are eminently conservative. Nowhere is good birth more highly esteemed. Even genius pales its ineffectual fires in the presence of high descent; yet nowhere is really superior merit more heartily recognized or more honourably rewarded. There is no position short of the throne to which it may not legitimately aspire. We are proud of our ancient nobles, yet we boast of our merchant princes, and rejoice that the son of an actress or a cotton-spinner may become prime minister of England. We thus moderate extremes by their union, and maintain an equilibrium by the balance of antagonistic forces. To have accomplished all this we must be a superior people. A weak

race would have failed in any one of the attempts, which with us have proved so uniformly successful. Our boasted constitution would not be workable for a day by a nation devoid of personal independence, or deficient in self-command.

We have said that the Ethnic history of Britain is that of a thoroughly baptized Celtic population, which has been so effectually suffused with Teutonic blood as to undergo complete regeneration. Thus renewed, the race has started on a fresh career of progress, the epicycle, doubtless, of its preceding fortunes. Our earlier annals have utterly perished. The fact that we had war-chariots and corn fields when invaded by the Romans, may suffice to dispose of the absurd notion that we were merely painted savages. Mechanics and agriculture imply much else as their necessary accompaniments; and the worst that can be affirmed of the ancient Britons in the days of Cæsar is, that they were brave barbarians. But the whole tenor of mundane history indicates that they had been for ages in a state of collapse. The entire period required for the transmission of the Imperial centre of civilization from West to East, and its return from the Euphrates, or perhaps even the Ganges, to the Tiber, must have intervened, since their energetic forefathers, as the then leaders of humanity, antedated and prepared the way for the later and higher Cyclopean civilization which succeeded that of the extreme North West. Judging by the period which the return wave has taken to reach the Seine and the Thames, the primeval Celts of Western Europe must have culminated fully six millenniums previous to the Roman advent, itself an important incident in the Occidental movement of humanity. Now, all the facts of history, and all the laws of Ethnic science imply that, dur-

ing this prolonged interval of subsidence they must have suffered many invasions, and been exposed consequently to considerable racial interaction from immigration. Although here again the larger course of mundane history would indicate, that while the great tidewave was moving steadily eastwards, the extreme Occident would remain for the most part in undisturbed collapse, its severest sufferings from invasion synchronizing with the return of population and power westwards, these later movements constituting the Belgian, Roman, Saxon, and Scandinavian invasions and settlements, of which history and tradition have furnished us with the narration. While from the period of the Norman conquest, the process has been one of absorption and amalgamation, perhaps not yet completed.

Of the popular mistakes in reference to the former part of this process we have already spoken; but there are misapprehensions in reference to the latter, equally grave, because equally opposed to the established laws of Ethnological Science. Thus, for example, it is supposed that a certain proportion of Saxon or Scandinavian blood, being once introduced, must have remained to this day as a distinct element, easily separable from that of any other Ethnic type around it; whereas, all the facts with which Ethnology has rendered us familiar, indicate that its ultimate absorption into the common, that is, normal type of the country, would be merely a question of time and circumstance, its proper office being, not the supercession and destruction, but the invigoration and expansion of the original stock—the gradual conversion, in short, of the primeval Celt into the existing Anglo-Saxon. Nor is this all; for the same facts also assure us that it is during this process of assimilation and growth, or at farthest, imme-

diately after it, that the culminating point of racial vigour is generally attained, this period corresponding to the youth and early manhood of the type in its era of resurrection. Now, it is at the earlier portion of this stage that the Anglo-Saxon or mingled population of these islands have now arrived; our stupendous energy in the sphere of action showing the first outburst of our youthful and conquering vigour; while a calm reliance on the laws and sequences of Ethnic growth and development, may enable us to predict that in our riper maturity we shall yet exhibit fully proportionate power in the sphere of thought.

The higher artistic and literary mission of Britain is obviously yet to come. We are now rejoicing in the physical strength and consequent material resources derived from our muscular baptism by the Teutons. But as an inherently Celtic, and therefore essentially nervous race, we shall gradually throw off some of the coarser elements derived from this source, and, while retaining much of its strength, shall attain to a degree of activity and energy, and even of susceptibility and refinement, of which the pure Teuton seems quite incapable. Already in some of our higher individualities this process of transformation or rather translation is distinctly perceptible. It was perfected in Shakspeare, and was approximated to by Milton and Byron; while in private life, what is generally known as the Anglo-Norman type, is simply the Aristocratic variety, that is, the military and gubernatorial caste of this new and improved phase of the British Man of the Future.

And now a still graver question presents itself for solution, in connection with the racial destiny of Britain. Of her ulterior supremacy in arts as well as arms, all Ethnology is a prophecy. But will her higher mission be simply

intellectual? Is it not also moral? What again say mundane history and the doctrine of Ethnic correspondences between the correlated realms of Europe and Asia, to this important query? And the unhesitating reply from these profound oracles is, that whatever Palestine was, Britain will be, not simply the seat of Phœnician commerce, but also of Israelitish sanctity; the faith of humanity ultimately returning here, as to its well-head in the sacred land of the West—the highest Ethnic realm of the ruling continent of the earth. Yes, we hold that Britain is a queen, upon whose head will rest many crowns, her temporal being completed by her spiritual supremacy, when she will possess not merely the social, political, and intellectual, but also the religious leadership of the world, as the especially chosen seat of a sacred pontifical empire, whose boundaries will be co-extensive with those of civilization, and whose duration will smile at the short-lived glories of Lassa and Mecca, Jerusalem and Rome.

America.

WE have now contemplated the principal divisions of the Old World, and followed the fortunes of their respective races from the dawn of tradition to the present time. To complete our sketch we must direct attention to the New, and see if in it we can find any corroboration of the idea that organic type is a largely determining element in relation to the political, social, and intellectual advancement or retardation of tribes and nations; for our principles, if true, should apply to the one, those of the Atlantic, as well as the other.

America is, in many points, the reverse of the old continent. Its greatest length is from north to south, in which direction its principal mountain chains also run; this being, in truth, its major axis. It has also a much larger proportion of its total area south of the equator. As a result of this, combined, perhaps, with its oceanic isolation, it is obviously subjected to different telluric and climatic influences, and, as a necessary consequence, its Flora and Fauna have especial characteristics, which distinguish them from those of the Eastern Hemisphere. Now the specialities by which they are differenced do not indicate that these influences are of an invigorating character. In the first

place, the Flora is very superior to the Fauna, showing that vegetation is the principal organic product of the Western World; and, consequently, that its forces are generally more negative and feminine than those of its Eastern rival. In correspondence with this we find that its animals are generally inferior in size and far less vigorous and courageous than their congeners in the Eastern Hemisphere. Thus we find the alligator in place of the crocodile, the tapir instead of the elephant, and the lama in lieu of the camel. While the horse is wholly wanting, the lion has lost his mane, and the man is deficient in his beard. The signs of organic inferiority are unmistakable, and it is equally manifest that they arise from a preponderating tendency to the feminine phase of development. This, however, being more marked in the Southern than the Northern division, the last characteristic not being peculiar to America, but attaching equally, in virtue of the relationship of its magnetic forces, to the whole globe.

Of the organic inferiority of uncultured and uncolonized America, indeed, no one doubts. It is a point on which all Naturalists and Ethnologists are agreed. And, perhaps, as a necessary accompaniment of this inferiority, there is far less variety in the animate forms of the New than in those of the Old World. This is seen alike in its Felidæ, Canidæ, Ursidæ, or any other genus we may please to name, its paucity of forms being especially manifested in the higher types. And this comparative poverty of production, is reflected in the strange uniformity presented by its human inhabitants, in striking contrast to the rich multiplicity and diversity afforded by the Old World. Aboriginal America, indeed, had but two men, the Indian and the Esquimaux, the latter being but an extension of

the Arctic Mongol of the Eastern Hemisphere. Such indications are anything but favourable, and speak somewhat discouragingly of the far future of its Ethnic fortunes, when it shall again be left practically to its own unaided racial resources for the continuance of its manhood.

Archæology abundantly demonstrates that America is now only passing through the epicycle of her colonial destiny. The stupendous earthworks in the North—the pyramidal mounds of the Centre—and the Cyclopean roads of the South are alike demonstrative of alien influence and Old World immigration. This is not the only age in which civilized men have swarmed on the banks of the Ohio, while Palenque was in ruins ere Cortes subdued the empire of Montezuma, and Pizzaro found the sanctity of the Incas a tradition from the Past rather than a creation of the Present. All things show that, when discovered by modern Europeans, America was in the Ethnic collapse of colonial exhaustion. She had, in long previous ages, received the racial and intellectual germs of a higher phase of humanity than her own. And these had been sufficiently numerous and powerful to eventuate in the production of comparatively stable and widely diffused forms of civilization; but except in Mexico and Peru, they had everywhere disappeared, and the wild Indian once more roamed at will over his hunting grounds on the once cultured but then grass-grown and deserted prairie. While even in the remaining civilized centres, the higher Caucasian blood had wholly disappeared and the pure Indian type alone survived, exalted, no doubt, by the infusion, but, nevertheless, ethnically dominant over all alien elements. This, it must be admitted, is rather a discouraging cycle for modern transatlantic colonists to contemplate, who, if wise and

brave enough to look steadily into this mystic mirror of destiny, cannot fail to see therein the dim outlines of their own rather darkly shadowed futurity. The New World has obviously its own well-marked Ethnic type, and to this all permanent dwellers within its confines must ultimately conform, or perish in the process of modification. Let us, then, contemplate this aboriginal type, more especially in the primitive hunter of the wilderness.

THE ABORIGINES.

THE Red-man is manifestly a lower type than the Caucasian. He represents humanity at an earlier stage of development. His osseous structure is less harmonious, his muscular less powerful, and his nervous less complex and refined. His brain demonstrates that he is not allied to the intellectual races, the anterior lobe being deficient in the requisite power for abstract thought or creative imagination. He has the tall stature, the slender form, the high features, and lofty coronal region of the Caucasian, combined, in most cases, with the high cheek bones, and other indications of a not remote Mongolic relationship. He is daring, chivalrous, and eloquent, a keen observer, quick in his perceptions, fertile in resources, cautious in the formation, but persistent in the execution of his enterprizes. His language is complex, his figures of speech bold and imaginative, and his entire framework of mind not that of a primitive savage, but rather that of a warrior caste, reduced, by isolation and a combination of untoward circumstances, to the condition of hunters, after having enjoyed for centuries the high culture and refined training of an heroic phasis of civilization. This is more especially the case with the

chiefs, and applies rather to the tribes of the Northern than the Southern division of the continent; and among the former is more true of those east of the Rocky Mountains than of those to the West of that boundary. Are these characteristics the results of a Caucasian graft on a Mongolic basis, of a long-past colonial infusion, now thoroughly absorbed and assimilated? Or are they the indication that we have here the barbarized remnants of a noble race, the rude *debris* of an ancient colonial civilization, reduced not only socially and intellectually, but ethnically, almost to a level with the aborigines?

Whatever may be the origin, however, of the model North American Indian—whether purely an aborigine, or in part a colonist—his organization is in strict accordance with his character. Powerfully developed in the region of Firmness and Self-Esteem, with very considerable Conscientiousness and a fair share of Caution, the cranium slopes almost continuously from the first to his unusually prominent perceptive faculties, which thus altogether preponderate over the reflectives. The domestic affections are rather deficient, the occipital region being small. Combativeness is strongly, and Destructiveness, together with Secretiveness, powerfully developed. These proportions are united with a brain of fully average volume, and combined with a temperament perhaps the most eminently fibrous in the world. We have thus, then, little difficulty in understanding how this noble savage, in his better moods, can be so dignified; in his sterner, so cruel and revengeful. As a conqueror, so unrelenting; as the conquered, so unyielding—ever ready to endure what he is always prepared to inflict. Haughty, yet polite in his manners; stern, yet faithful in his friendships; cold and self-possessed in his loves; his

gentler emotions are habitually restrained by a sense of dignity, the warrior triumphing over the father and the husband. His enthusiasm is reserved for war and the chase, and his admiration is bestowed upon valour rather than beauty. He has, indeed, no proper sympathy with the softer sex, and cannot make the remotest approach to a right understanding of the character of woman, and would rather win his wife by a military raid than by the delicate attentions of a devoted and gallant lover. With senses of sight and hearing so acute that they remind one of some especial animal gifts, rather than of harmonious human endowments, he has yet little aptitude for acquiring systematic knowledge. His faculties are admirable as far as they go, but their range is decidedly limited. He dwells wholly in the concrete, the abstract is altogether beyond him. He relies upon his own individuality rather than on the collective knowledge or power of the community. He is great in isolation, feeble in union. He is heroic and even ennobled as a savage, but he is incapable of civilization. There is not sufficient susceptibility and flexibility in his nature to admit of the ready reception of new ideas and the easy adoption of alien habits. He perishes in the process of transmutation. He is too effectually developed as a hunter to permit of his suddenly submitting to the steady labour demanded by modern civilization. He degenerates under attempted improvement. A hero in the wigwam, he sinks into an idle sot in the village. Thus it would seem that he is largely destined to extinction, that over vast spaces the Red-man must perish before the pale faces, and leave but the faint echo of heroic deeds, that, in their intrinsic excellence as feats of daring or endurance, might, doubtless, match with anything in romantic legend or classic story.

PREHISTORIC COLONISTS.

It is, perhaps, yet almost impossible to come to any definite conclusion as to who were the early and prehistoric colonists of America, although we may justifiably cherish strong hopes that Philology, Archæology, and Ethnology will yet throw considerable light on this important subject. Was its first colonization, indeed, simultaneous like its second? Are there not in the well-marked speciality of its antiquities, and in the diversity of its traditions, sufficient indication of successive and widely separated migrations, from various centres and at different epochs of Old World civilization? Who, for instance, can suppose that the earthworkers of the Mississippi and its tributaries were the same people with the roadmakers of Peru or the pyramidal builders of Mexico. Perhaps, we do not greatly err in saying, that the first of these were as widely separated from the last, as the latter from the period of European immigration. Do not the mounds of the North bear an obvious relationship to these pre-architectural, and, perhaps, pre-Caucasian remains of the Old World, to which we have already directed attention, as probable products of the Mongolic race and era? And is there not something decidedly Cyclopean in the earlier stonemarks of Peru; while the resemblance in general character of the pyramidal structures of Mexico, and Central America to similar erections in Egypt, and, perhaps, to the tower of Belus with its eight stages at Babylon, is too striking to be mistaken. As yet, however, these speculations, from want of adequate data, are too vague and uncertain to prove of any substantial value in historic or Ethnic investigations, and we must for the present be contented with the very important fact, that,

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whoever were these civilized immigrants, they had wholly disappeared by extinction, absorption, or modification, when the American Continent was again discovered, which from the Missouri to the Plata presented only the unmitigated type of the Indian aborigines.

If there be an exception to this uniformity of type, it is to be found in that commonly, but perhaps erroneously known as the Aztec, and which is seen on the monuments of Palenque and Copan, and in the illustrated manuscripts of Mexico. This seems at one period to have constituted the ruling caste of the monumental area of North America. Physiognomically, it is distinguished by unusual convexity in the profile, the nose being especially prominent, while the forehead and chin are proportionately retreating. Among Caucasians it is the form to which high-caste idiots approximate in the process of hereditary degeneration; and is occasionally seen among unfavourably organized individualities in some royal and noble houses of Europe. But we have no evidence of its ever having become established as a normal type in any part of the Old World. The ancient Assyrian and the modern Jew occasionally show a remote approximation to this type, but, racially, do not reach it. It seems, however, to have been hereditarily characteristic of one of the civilized races of North America, and is certainly worthy of more investigation than it has yet received. Was it the deteriorated remains of a highly organized Caucasian type, overwrought and exhausted in the process of governing an inferior race? Was the Aztec a Caucasian man effete from ages of indulgence, as a voluptuous conqueror, ruling a population too feeble to readily take advantage of his weakness, and as a consequence, permitting him to sink to a

state of decadence, impossible among the governing classes of either Europe or Asia? Thus contemplated, it would afford additional evidence of that primeval colonization of the New World by the Old, of which, as already observed, Archæology affords continually increasing indications. After all, however, it is perhaps but an exaggerated form of the Indian type developed, yet exhausted, under the over evocative influences of an alien civilization.

EUROPEAN IMMIGRATION.

PASSING from her aborigines and pre-historic colonists, however, let us now contemplate the later immigrants of the New World. The European colonization of America is the grandest feat of its kind upon record. Other ages have beheld the re-peopling of countries, but ours has seen the Ethnic regeneration of a continent. It is doubtful whether, at any previous era, such a wholesale migration of both sexes was possible, the means for locomotion, whether by sea or land, not being, in ruder days, adequate for the rapid transportation of such vast masses. And yet, if we can trust the faint traditions and imperfect chronicles which have come down to us, the system of emigration had then a completeness, and, perhaps as a result of this, an ultimate efficiency which it has now lost. There was a time when colonization took out society in frame, with all its orders intact, and left nothing either of faith or practice, of law or custom, behind. Then the enterprising scion of some royal house led the van, surrounded by a band of daring young nobles, and engirdled by the venerable forms of aged priests; and thus the old country, with all its arrangements and traditions, was simply transplanted to

the new. This, however, was in the days when royalty was a verity and the church a reality, when a king was the able man and a noble the strong man, as their names imply. Modern colonization, on the other hand, is simply revolution. It is democracy escaping from despotism; Israel going out of Egypt; the exodus of untitled industry from the thralldom of caste and the oppression of rank. Pre-eminently is this true of that greatest of all exodes, the Anglo-Saxon. The Englishman, loyal at home, and almost meanly subservient to the prestige of rank and the leadership of fashion, leaves the Court and its appendages contemptuously behind when he crosses the great water. Our colonies are all republican in spirit, and only wait the lapse of sufficient time, and the advent of a befitting opportunity to become equally so in fact and in form. The United States are but the first-fruits. There are other political harvests of similar character ripening for the future. This is now unavoidable. It is too late to implant our old aristocracy in a soil already so pre-occupied. If a more complex social organization should hereafter prove desirable, it must be developed by time and circumstances, from amidst the democratic elements already in the new country.

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IBERIAN COLONIES.

THE Spanish and Portuguese settlements were effected in nearer accordance with the olden system, and thus, perhaps, Brazil is still a stable and prosperous monarchy. Here, however, the European type is thoroughly predominant, if not numerically, as least, socially and politically, the aborigines being fortunately too rude to constitute a recognizable element in the State. It was, however, quite

otherwise in the more important Spanish possessions which embraced the great civilized centres of the American Continent, and, where consequently the Indian was too numerous, and too thoroughly rooted in the soil, for final extirpation. Here, accordingly, the great experiment of a mingling of races had to be tried on the largest scale, and we now see the result in the Meztisoes and their misgovernment. The native civilization of the Spanish possessions has, thus far, proved a curse to the conquerors. The Indian blood is avenging the gaunt injustice and cold-blooded cruelty of the Iberian invasion. The mixed types are not yet sufficiently amalgamated to permit of the stability of institutions. What we see in the South American republics is not a conflict of principles but a fermentation of races, whose elements are too diverse to permit of easy union or harmonious interaction. It is democracy on a new and untried basis, an endeavour to give equal rights to contrasted peoples in the same area. Hitherto the attempt has proved utterly abortive, and, instead of law and order, has conducted only to barbarous anarchy.

The civilized Indian was the child of despotism, both monarchical and hierarchial. His discipline would have been an anachronism even in Asia. Morally, he belonged to the ages of primeval and monumental civilization, and was thus at least four thousand years behind his conquerors. You cannot bridge so wide a gulph in a day, not even by the magic of paper constitutions, whatever certain closet philosophers may say to the contrary. The miserable populations that Cortes and Pizzaro conquered with such almost incredible facility, were but the exhausted debris of the early colonial American empires, analagous to that which Assyria and her compeers have bequeathed to Asia

from time immemorial. Had the constitution of things in Mexico and Peru been other than an echo, it would not have so fatally and instantaneously collapsed on the first contact with an alien system; nor, had it been wholly of home growth—the spontaneous product of native energy and ability—would it have shown such utter incapacity for resisting both moral and physical aggression from without. We hold the Indian organization to have been altogether incapable of originating, and but feebly qualified for maintaining, even that degree of culture implied in the primeval phasis of civilization, of which the American monarchies, at the period of the Spanish conquest, were a remnant, and beyond which no transatlantic population had ever passed. Aboriginally hunters, and of a type allied to, though probably earlier and ruder than that of the existing Mongols, which is principally Nomadic, they had neither the intellect to conceive new ideas whence improvement might be derived, nor the moral principle requisite for the exercise of that self-command which is requisite in the founders, and, to some extent, even in the rulers of civilized communities. This was, doubtless, at first supplied from without by the sacerdotal missionaries and military chieftains of the primeval colonists, who found them savages and left them slaves, ever the fatal fortune of the subservient agents of that grand and colossal, but necessarily imperfect, constitution of things, whose stupendous monuments, as in Egypt and Assyria, while they prove the greatness of the rulers, demonstrate, also, the debasement of their subjects.

The Spaniards for fully two centuries, appeared to have the advantage of the English in their transatlantic possessions. They had conquered populous and civilized empires, rich beyond precedent in the more precious

metals, with cities, roads, agriculture, commerce, and all the primal elements of cultured life, effectually developed. They found a people broken to obedience, and inured to toil. Truly they had entered upon a glorious inheritance. Whence, then, their present inferiority? Obviously, from two causes, and both racial. The colonial and conquering Spaniard was immeasurably inferior in energy and industry to the more vigorous Anglo-Saxon. And he has since been deteriorated by a large and even preponderant admixture of Indian blood. It is the half-castes who are the curse of Mexico and the South American States. With a sufficiency of European force and capacity to give them activity and ambition, they have neither the wisdom nor the principle required in rulers and statesmen, more especially in periods of crisis, such as that with which they are, unfortunately, cotemporary. They live only in to-day; they cannot see into to-morrow. They are the creatures of impulse, the victims of passion, to whom true magnanimity is unknown. Vain in prosperity and downcast in adversity, vindictive and ferocious, cowardly and treacherous, they should be servants, not masters, and obey a superior type, in place of commanding them. If the pure Spanish race cannot vindicate their right to rule, some other Europeans must. Nor are signs, indeed, wanting, that another cycle of European conquest, if not colonization, in the New World is about to be inaugurated, in which the Gallic and Anglo-Saxon divisions may lead, but in which the Romanesque and Teutonic nations, as a whole, will probably take a part.

ANGLO-SAXON COLONIES.

THE great colonial success of the American continent is to be found, however, in the English settlements of the North, which, as the United States, have achieved a rapidity of advancement in wealth, population, culture, and all the moral and material resources of civilization, perfectly unexampled in ancient or modern times. This is, no doubt, due principally to the superior character of the immigrant race, derived chiefly from the most vigorous stock of the Old Continent. In part it may also be attributed to climatic and telluric influences in their reaction on the humanity of different zones, for the Indians of the North were, beyond question, far more manly and heroic than those of the South. These aborigines, moreover, were neither numerous or civilized enough to mingle effectually with the invaders, whose blood, consequently, remained practically pure. The progressive and prosperous condition of the mother country also could not fail to react most beneficially on her colonial offshoots, both prior and subsequent to their independence, as, conversely, the decadence of Spain could not but most disastrously affect the interests of her colonial extensions. In truth, Britain is the especial colonial empire of the day, and her dependencies, whether east or west, north or south, are, consequently, the great successes of the time.

Let us not, however, be so much impressed by present appearances as to forget those abiding Ethnic laws, in virtue of which man, in common with all other organisms, whether animal or vegetable, is subjected to the action of influences attaching to his especial geographical environment, and in virtue of which he ultimately assumes a form

and character peculiar to the area of which he is a native. America is not the home of the European races, who, as aliens, must ultimately conform to the impressions of its plastic power, or undergo extinction from inability to submit to such profound and extensive modification. In all cases where immigration has been effected, as a consequence of the conquest of a civilized people, the organic adaptation of the invaders to their new habitat has been facilitated by a large admixture of the blood of the conquered, who, as we have already observed in such a case, are simply baptized by the victors. This is the Ethnic aspect of the Iberian invasions of Mexico and Peru. It is otherwise, however, in the English settlements of the North. Here the adaptation, if effected at all, must be accomplished chiefly by cosmic forces, slowly acting in the process of acclimatization through successive generations.

It is, perhaps, yet almost premature to look for any strongly marked changes in the American population, not only from the limited period during which they have existed as a transatlantic race, but from the fact that the tide of emigration still continues, and is thus incessantly re-introducing a renewed supply of European elements. Nevertheless, we already see, in the model Yankee, a mental and physical transformation, so marked, that it at once strikes the most inattentive and unscientific observer. Now, among the educated classes and the inhabitants of towns, with whom ordinary travellers mingle most, this often assumes the aspect of an especial development of the nervous system, at the expense of the sanguineous and the muscular, alimentation and respiration being also subordinated to cerebration, and in so far it seems merely an approximation to the more intellectual types of Southern

Europe. But among the rural population of the agricultural districts, and the squatters and backwoodsmen of the Far West, more especially when of prolonged American descent, a decided approximation to the Indian type is distinctly perceptible. Now, from especial exposure to climatic influences, these are the classes most likely to be affected by impending organic changes, which, however, must ultimately reach even the artificially trained dwellers of the city, who here, as elsewhere, will have ultimately to be recruited from the country, and who, even in their palaced homes, cannot wholly escape or permanently defy the subtle yet potent forces by which they are everywhere surrounded.

The unexampled prosperity of the States has, however, received a sudden shock, their progress being arrested by one of those internal convulsions which, in the late Spanish possessions, have become almost chronic. Is confusion, then, the impending fate even of the Anglo-Saxon democracy? Is political chaos the melancholy termination of their magnificent march towards perfection? Is secession to succeed secession, till not only two, but four or more rival States shall occupy the widespread territory that once seemed the fair inheritance of those proud republicans, who already looked with pity, bordering on contempt, upon the now effete and moribund monarchies of exhausted Europe? Is their colossal strength to be expended in strife, and their promised glory to expire in convulsions? Is this the deplorable end of a beginning so full of promise, the sad termination of a career, on which the wondering world looked with an admiration, qualified only by its fear? Alas for liberty and equality, if such be their fruits, at least in the New World. Let us then examine this

stupendous phenomenon, and see if, in addition to its social and political, it has any Ethnic bearings, calculated to throw light on the mixture and interaction of races.

The democracy of the Northern States consists of a mixed population derived from all the countries of Europe, living, however, under Anglo-Saxon institutions, and these too largely denuded of those sanctities and safeguards, under which alone they have proved permanently workable, even at home. Now, these alien elements, from a variety of causes, have undergone a rapid increase within the last fifteen years, so that the proportion of non-Saxon blood in the North was perhaps greater at the time of secession than at any previous period since the first settlement of the country, while in the South the old proportions remained nearly unaltered. Independently, then, of slavery, we hold that conflict and separation were ultimately unavoidable, although the Negro element has, beyond all question, precipitated and aggravated the explosion, and may, indeed, eventually give a character of ferocity to the war which it would never otherwise have assumed. Politically speaking, secession is largely the result of Continental emigration which followed the convulsions of '48, combined with the Irish exodus consequent on the famine and the failure of repeal, by which several millions of wholly unprepared emigrants, were suddenly introduced as social members, if not civilized citizens of the great transatlantic Confederation. While, Ethnically, it has also been precipitated by the hasty and chaotic admixture of many racial elements, too diverse to permit of their ready yet effectual amalgamation and absorption into the dominant Anglo-Saxon type, who accordingly find their peculiar institutions, partially unworkable amidst so many alien influences.

THE TRANSATLANTIC NEGRO.

BEFORE quitting the Western Hemisphere, let us also take a cursory glance at the position and prospects of the Negro in his new habitat. Like his master, he is of Old World origin—one of the three great and enduring races of that division of the earth, all whose sentient organisms are, as we have seen, so superior to those of the other. Endowed by nature with large bones and powerful muscles, he is obviously the born labourer of the Tropics. But, provided only with a comparatively feeble and ill-developed brain, he must either remain in barbarism, as at home, or be subjected as a component member of the great household of civilization, to the guidance, and, in some measure, the restraint of a superior race. The animal chatteldom of American slavery, is simply the rude and extreme form which this Ethnic inferiority has assumed, in the first rough contact of the two contrasted races. Ultimately, this must gradually settle down into the olden law of high and low caste, of which the germ, already arrived at some degree of development, is even now seen as one of the admitted institutions of the abolitionist North. The Negro inferiority being a fact in nature, cannot be permanently ignored, and, notwithstanding all oratory and sentiment to the contrary, will some day come up for adjudication at the great bar of events, when slavery will doubtless perish, though caste must remain.

But there is an Ethnic bearing of the question that looks far beyond this immediate Present into the dim vistas of the distant Future. Has the Negro less or greater adaptation than his master to the requirements of his new habitat? As an Old World organism, can he become a

permanent dweller in the transatlantic continent? Will he endure as a Negro, or is he susceptible of the modification requisite for his ultimate transformation into the semblance of the aborigines? Is his destiny absorption, extinction, or modification? The silence or hesitancy of Ethnic science on this great problem shows its imperfection, and should help to make us all more assiduous in the accumulation of facts, and more diffident in the utterance of opinions. The few Negrilloes of South America are altogether insufficient as a basis of argument, for the possible permanency of a mixed Negro-Indian type, on which, therefore, it would be premature to form any definite conclusion. There is, however, another Negroid admixture numerically of far greater importance; this is the Mulatto, by some supposed to be the dominant race of the tropical future in both Hemispheres. Facts, however, are opposed to this. The Mulatto is not robust, and tends to die out, his only salvation being by reabsorption into one of the pure races whence he is descended. It would thus seem that if the Negro is ever to be permanently and effectually baptized by the Caucasian, it must be in his own habitat, where the process will be simply one of normal development, eventuating not in the extinction but elevation of the aboriginal type. If the principles of Ethnology, then, are yet sufficiently developed to warrant us in the utterance of prophetic annunciation, we would say that the African Negro, like his European master, must ultimately disappear from the American soil, leaving, perhaps, as his Old World legacy, a greater capacity for labour than was previously possessed by the less muscular aborigines.

FUTURE OF AMERICA.

WHAT, then, is the future of America? If this vast continent is not to remain, ethnically, a colonial extension of the European and African divisions of the Eastern Hemisphere, will the aboriginal Indian type eventually emerge after its powerful racial baptism, stronger, nobler, and more developed from the process of conquest and colonization to which it has been subjected? Ethnic law and historic experience combine to affirm this, and to assure us that, however remote may be the period of Indian resurgence, it nevertheless inevitably impends. Perhaps the hunter of the North may be destined to utter extinction, but not so the agriculturist of the South. In saying this we merely re-assert that Nature will vindicate her supremacy, and compel man to submit to those cosmic forces which have given so determinate a form and character to the vegetable and animal organisms by which he is surrounded. Neither does this imply that the New Continent is necessarily to retrograde into the condition to which it had fallen at the period of its later discovery. The law of cycle and epicycle altogether forbids such a supposition. Its prehistoric colonists may have ultimately succumbed on the Ohio, but the culture they introduced became permanent in Mexico and Peru. And if this could be effected by the comparatively rude and imperfect elements of primeval civilization, how much more may we legitimately expect from the higher and nobler germs implanted by modern Christendom. Moreover, we cannot conceive of the possibility of America again becoming geographically isolated, the ocean has been too effectually bridged for that. The utmost which may be anticipated in this way is

the ultimate cessation of that emigrational tide from Europe which has hitherto supplied her so plenteously, not only with population, but also with Old World energy and intelligence. This, however, must eventually terminate, and sooner than is usually supposed. It will not wait for the filling up of the northern Prairies or the southern Pampas, but will practically terminate with the recommencement of the great Oriental movement of humanity, now about to be inaugurated.

To fully understand this, it must be borne in mind that the discovery and colonization of the New World were not isolated facts, or in common language, accidents; on the contrary, they were a necessary sequence to, or rather an integral part of the great Occidental movement of civilization, which thus rested not till it had impinged on the shores of the Western Continent. Now, the same subtle yet powerful influences which thus carried the emigrant millions of Europe across the broad Atlantic, will infallibly bear her superfluous population with equal force upon their Eastern tide, already at the flood. Nor is it, perhaps, altogether without significance in this connection, that the present internal commotions of the United States should have commenced, when Australia and New Zealand have just risen into importance, and the East Indies have become an imperial dependency, when Russia is peopling the Amoor, and even the once stagnant millions of China show an emigrational tendency yet further eastwards. The tidal movements of humanity are so vast, and occupy so many millenniums in their course, that we are ever liable to error in attempting a detailed estimate of their times and seasons; but we do not, perhaps, go far wrong in saying that another century will probably see out the

principal force of the Western current, and so behold America thrown Ethnically on her own resources for racial vigour and the continuance of her European phase of civilization. Then will come the long centuries of struggle with climatic influences hostile to Old World organizations, and imperatively demanding that a radically Indian type shall be the only permanent possessors of an Indian soil. Already the model American has largely lost the expanded chest, muscular limbs, bushy beard, and deep-toned voice of his masculine and thoroughly Caucasianized ancestor, in place of whose grand equipoise and calm self-possession, he has become morbidly nervous and excitable. Thus early the fatal symptoms of approaching effeteness are distinctly visible, and the only hope is, that these may be the transitory effects of constitutional disease in the process of acclimatization, rather than the more enduring effects of Ethnic proclivity in the race. But a people whose women are old at thirty, never will equal another, whose females can be blooming mothers at forty.

In the Spanish settlements the question of Indian resurgence has been already practically decided in the affirmative, in so far as Iberian supremacy is connected with the problem. But, as we have already remarked, the entire condition of the New World is gravely suggestive of the possibility of a European intervention, which might conduce to the rightful restoration of the superior race to political power and social superiority for another era, but without a stronger tide of recolonization than is likely to set in from Europe, this would not permanently affect the problem in its Ethnic phase.

There is, however, another colonization of the New World obviously impending, or rather already in its in-

ipient stage, and this is the Asiatic. The free and industrious Coolie is beginning to supplant the sluggish Negro in the West Indies, while the Mongolic Chinaman has made his appearance in California. These are not new facts in American history. Both the social aspect and religious traditions of Mexico and Peru point rather to the East than the West of the Old World, as their probable birthplace, and it is obvious that Asia only waits for the full flooding of the Eastern tide, to throw her countless millions, in overwhelming numerical force, across the broad expanses of the Pacific. It is not at all probable that this will be done in the way of conquest, or in direct opposition to the will of the European. It will take place, if at all, as a social necessity, and in obedience to the imperative and irresistible demands of the labour market. But, Ethnically, it will be none the less effectual on that account. The truth is, as slavery gradually yet surely becomes a moral impossibility under a fully developed Christianity, the comparatively intelligent Asiatic, whether Mongol or Caucasian, will be largely preferred as a free labourer, to the sluggish and stupid Negro, and, as a result, the latter will have to gradually disappear before his more active and enterprising rival, especially in the extratropical latitudes of the American continent. Were we guided solely by the far stretching law of cycle and epicycle, to which we have occasionally had recourse in the foregoing pages, we should, in addition to the preceding, be tempted to predict another and grander invasion of the New World from the Eastern seaboard of the Old, as a counterpart and correlative of those primeval emigrations, which bore the Incas to Peru and transmitted their Sacerdotal Monarchy to the Mexicans, and of which we may, even

now gather yet fainter echoes in the pre-Incarial culture of the South, and the Toltec, or even pre-Toltec civilization of the North. But this can only occur when Asia, herself regenerated by European blood, shall have arrived at the culmination of her epicycle, and, as a conquering and dominant power, behold the modern reproduction of her ancient empires, in a splendour and potency, which may convince mankind that Assyria was once a stern fact, and Persia a glorious reality.

Conclusion.

WE have now succinctly, and no doubt very imperfectly, swept the field of History. To have done full justice to our subject many chapters should have been expanded into volumes. But the scope and purpose of the present work imposed stringent limitations, and necessitated a strict subordination of every part to the design of the whole. And, as a result of this intentional compression, our extreme curtness has, we fear, occasionally taken the semblance of haste and superficiality; for, as every practised writer knows to his cost, the difficulty is, to be brief yet pregnant, laconic yet explicit. With the fortunes of a world as our subject-matter for investigation, it were easy to have been diffuse. With such boundless wealth of material at command, there was imminent danger of superfluity, and, in truth, the labour of composition throughout was less in the discovery than in the selection of instances. Every division of the work would not only have borne, but seemed to demand additional illustration; and the argument has sometimes been left comparatively weak, because the introduction of additional evidence would have proved incompatible with the predetermined extent of the volume in which it was to be contained.

No author should ever expect, and perhaps no wise man would even desire, the unqualified assent of his readers. From the opinions expressed in the foregoing pages there cannot fail to be many dissentients. On a subject so vast, embracing data so varied and complex, different minds will inevitably arrive at diverse conclusions. More especially is this the case when, as in Ethnology, we are dealing with a science still in its infancy, many of whose cardinal facts are uncertain, and most of whose fundamental principles are yet matter of controversy. The progress of every science is indeed a process of normal growth, having its proper sequences of development, all ultimately tending to a definite, and, in a sense, to a precalculable result. Now Ethnology being, as we have hinted, in its infancy—we might have said in embryo—many of its more important departments are, of necessity, sadly imperfect—the rudimentary promise rather than the ripe fulfilment of what they will ultimately attain. It is no wonder, therefore, that the works of its advocates present a chaos of conflicting hypotheses, in which not only is one authority opposed to another, but each writer must esteem himself fortunate, if, when thoroughly examined, he is not found self-contradictory, the opinions he has expressed in one page being incongruous with the conclusions enforced in another. Where all the ground is so new, and the great landmarks so imperfectly determined, it is no wonder that the best guides occasionally fall into error, and not only lose themselves but also mislead their company. We are as yet but rude pioneers into an unknown country, and our mistakes, when frankly acknowledged, should be freely forgiven. Familiar, from reading, with the errors of others, the author of the foregoing pages is not so vain

as to suppose himself free from similar liabilities, to wholly escape which, indeed, would rather imply the certitude of inspiration than the fallibility of reason. And the utmost which he would claim for his labours is, that they be esteemed a very humble contribution towards the further elucidation of an imperfectly appreciated and indifferently cultured department of science, in which the little that has been achieved bears no available proportion to the vast results yet remaining to be accomplished.

It will have been observed that we regard man as constituting the germ or initial type of a new kingdom in nature. This idea, first promulgated by the veteran Ethnologist, Luke Burke, is yet too new for general acceptance, and must await its destined ordeal of rejection and opposition prior to its establishment. The permanence of races, which we owe to Dr Knox, is already regarded with respectful attention. Under the extreme form in which this important doctrine is held by its founder and his immediate disciples, it amounts to an assertion of the absolute immutability of organic forms. But, when combined with the admission of regular and harmonic development, of that Special growth of which Geology furnishes the record, it is beyond question the embodiment of a great and fundamental truth in Ethnic science. As such we have throughout adopted and used it, building confidently upon it as a cardinal fact in the physical history of man. The great law of cycle and epicycle, whereby the tides of time repeat themselves, will not be so readily admitted. Perhaps the idea is too vast for such an essentially analytical age as the present; but in proportion as law and order are seen to pervade the moral as well as the physical universe, it cannot fail of acknowledgment. For its effective applica-

tion, however, we require a profounder acquaintance with history. Our ignorance of the Past is so great, that we have not yet sufficient light to see our own darkness. Misled by tradition, we flatter ourselves with the fancied possession of a knowledge that has no existence, and thus, while imperfectly skimming the surface of the last few millenniums, persuade ourselves that we have penetrated to the foundations of civilization, and discovered the very origin of the species! In this matter, our first business is obviously a frank confession of our past errors, and with this an admission of the utter inadequacy of our present means for the effective solution of all those great problems that lie on the twilight border-land of primeval history, beyond all written records, transcending the farthest and faintest echoes of tradition, yet still, perchance, legibly inscribed on mounds and monuments, that only demand a laborious, yet liberal and enlightened Archæology for their effective interpretation.

With such admissions on our part, it may perhaps be thought that we have adventured too far in our speculations as to the Ethnological eventualities of the Future; yet, in a work like the present, it was almost impossible to avoid an occasional glance at the grand probabilities of coming centuries—at the vast inevitabilities, whose glorious lights and gaunt shadows loom out in the far vistas of impending time. Thus, having traced the Occidental tide to its present impingement on the shores of Britain—having watched its golden waves of power and knowledge from the Eastern hills to the Western seas, we felt justified in looking prophetically forward to its glorious culmination here, and then to its slow but sure return to the Orient, as an inevitable completion of its magnificent circuit. Having also

contemplated the sad spectacle of the material dominating the intellectual man, we could unhesitatingly foretell an impending reaction—a sublime resurgence of mind, already embodied in the Caucasian of Europe as a fulfilment, and even now faintly illuminating Western Asia with the morning dawn of a radiant promise. While as a necessary sequence to these Ethnic changes, we feel equally confident that a moral revolution of unusual duration and significance is nearly impending. As analysis in Science, criticism in Literature, revolution in Politics, and infidelity in Religion were the terrible accompaniments of the Western movement, following its steps with the earthquake tread of universal dilapidation and destruction, so will belief and loyalty, devotion in things spiritual and reverence in matters temporal, attend on the magnificent march of humanity Eastwards, building up the waste places of the earth and repairing its gaunt desolation with the angel hands of Faith and Love in harmonious co-operation.

And this brings us to the conclusion of the whole matter. We have seen the material man as embodied in the Negro and the Mongol. We have beheld the intellectual phase of humanity in the Caucasian, more especially of the West. But the moral and spiritual man is still to come. Yet for him the ages have waited from the beginning. He is the providential end whereto the others are but temporal and passing means. He is the golden apple of the Hesperides, the ripened fruit that shall hereafter hang on the mystic tree, Igdrasil, whereof the others are but unsightly roots and rude stems, and even the last and best, but a preparatory blossom. Yet to his production all influences converge; of his appearance everything is significant; and till he be manifested, humanity, in the

higher sense, will not have been born. He is the predestined heir of the whole Past, the grand result contemplated from the first, and to whose realization all those intermediate processes which constitute history, were but subordinate means, and have hitherto afforded but remote approximations. On him, humanity's higher hopes have ever rested, and in him, all sublimer prophetic annunciation seeks its glorious fulfilment.

THE END.

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