Grimm collected the Deutsche Hausmärchen, one of the most popular books published in this century. These savants opened a most fertile field of investigation by their discovery that many German popular tales had for their sub-stratum German mythology. Adalbert Kühne's Herabkunft des Feuers marked a new step. He showed most clearly that our tales have the same relation with the old Vedan mythology as our languages with the Sanskrit. Benfey proved by other considerations the same thesis. Following them, M. Bréal gave in his Mythe de Cacus a model translating, commenting upon popular tales, songs, and mythology. Folklore now constitutes quite a special literaworld, legends from nearly every important country, and in some countries from almost every province. The immense task of sifting and reconstructing prehistoric mythology has

next to be commenced. IX. Justice and Morals.-Law is anterior to justice. The lower races, says Lubbock, are deficient in any idea of right, though quite familiar with that of law. In fact, civil law, in its origin, is a custom and nothing else,—a custom meeting some particular want. Therefore laws ant, the most interesting, and also the most perplexing will not last if they be arbitrary, if they be founded on the theme. It is the easiest to discourse upon, as there are no caprice of a legislator, and do not subserve the interests of external standards by which to measure internal phenomena, the majority. True laws are the expression of the people's will; legislature and magistracy are delegations of the people's authority. In primitive communities such delega-tion is often uncalled for; the community acts directly as judge and law-giver, its resolutions being guided not by the other. This question is not merely a theoretical one: desire for self-preservation, -seldom, if ever, by unselfish about to take possession of all the world, -now that repreconsiderations. "Salus populi suprema lex." As the community enlarges this feeling widens and becomes generalized; by degrees the idea of justice is evolved out last remainders of ancient ages be destroyed, it is certainly interests, early tribes could scarcely realize the idea of away with them, and will the world at large be a gainer by absolute justice, which is inseparable from the idea of it? The United States, the colonial administrations, are seem contemporaneous with the rise of the Roman empire, when it strove to take possession of the whole world, and when the positive principles of jurisprudence were set forth with a logic, a vigour, and a lucidity not surpassed, not even equalled since. Our civilized countries have enriched themselves with a ponderous apparatus of written laws, which are, or are affirmed to be, the outgrowth of customary laws, and an accepted fiction sets forth that every citizen knows and understands perfectly that immense miscellany of rules and statutes.

Criminal law has a similar origin; it is the part of justice evolved out of vengeance, which, from being with some animals and the lowest tribes a boundless passion, was by degrees restrained, acquired a definite form, and became the law of retaliation,—"an eye for an eye and a tooth for a tooth." From that principle men were sure to be done to thyself,"—the negative side of a principle which was far sooner understood than its positive side of a principle which was far sooner understood than its positive side of the abandonment of vendetta is one of the steps which lead from semi-civilization towards civilization. But its adoption by primitive communities had in its time heralded an improved state of things. Its prin-

as old, and even of the same covey as those of the Greeks. I ciple is that all the members of a gens are bound to His narrations were gems of elegant simplicity, and their success caused them to be followed by many similar productions, which were enjoyed as light literature, their By degrees they came to find out that the surest way scientific import being little suspected, until the brothers to minimize the troubles arising out of vendetta was to avoid its causes. This led to the softening of manners. The next step was for the gens to impose upon its affiliates the obligation to resort directly to its tribunal in case of offences. Thus by degrees redress came to be substituted for revenge, and justice taken at one's own hand to be regarded as fit only for barbarians.

Like the tribe, the gens was for its members an enlarged self, and its motto was-One for all, all for one,-an ideal motto among brothers in a brotherhood, but one fit also to promote strifes of brotherhood against brotherhood. of science made clear and pleasant. A host of diligent Friendship, honesty, justice, and even self-sacrifice within searchers, mostly Germans, for the Germans have taken the lead in this department, devoted themselves to collecting, brutality outside. The gentile stood by the gentile for weal or woe, for wrong or right. Men's minds and hearts are now so far enlarged that they can embrace the idea ture. We have already legends from all five parts of the of a whole country, their own. But have we gone really much further?

X. Progress.—Ethnology, in its actual state, centres upon the theory of progress. It has not only to prove the existence of progress, it has to demonstrate how it operates, and to measure the amount of its work in the different periods. Progress, put in question in all the branches of human development, is nowhere more fiercely discussed than in its relation to justice and morals. This is the most importno fixed canon by which to compute the ever-shifting correlations between the two great principles of social order and individual liberty—custom and progress, which, far from working harmoniously together, clash so often one against abstract principles of justice, but by self-interest and a it has very practical bearings, now that our civilization is As the sentatives of our culture invade in so many places the soil occupied by less advanced communities. Before the of common convenience. Absorbed by their petty local worth while to pause and to consider, Are we right in doing mankind at large. Both ideas are of a recent origin; they constantly called on to deal with native reserves, native wars, and, alas ! with native extermination. We cannot forget that the landing of Columbus at Guanahani cost the lives of many millions of American and African aborigines, and that the last Tasmanian, the last Guancho, the last Beothus, have been "improved" off the face of earth. We can hardly regard with unmixed feelings the prospect that the whole of the African continent will soon be open to "European enterprise."

We will give an epitome of the debates which are carried on, striking off many arguments for the sake of brevity. It will be but fair to give the first word to a friend of the attacked and (must we say?) the doomed races.

unfrequent, and we might have transcribed many pleasant achievements, we have not advanced equally in morals." descriptions of the peace, concord, and fraternity reigning It may be said with equal truth that this progress has been among the Todas, Aleutians, and some other primitive immense, and that it has been ridiculously small,—immense,

others. It is a heavy one.

"The Veddahs of Ceylon are of opinion that it signifies little whether they do right or wrong" (Davies). "To Australians the words good and bad had reference to taste or bodily comfort, and did not convey any idea of right or wrong. . . The whole tendency of their system is to give every thing to the strong, to the projudice of the young, and more perticularly to the determined. and did not convey any idea of right or wrong. . . The whole tendency of their system is to give every thing to the strong, to the prejudice of the young, and more particularly to the detriment of women" (Lang). . . "To believe," says Sir George Grey, "that man in a savage state is endowed with freedom, either of thought or action, is erroneous in the highest degree. . . Offences, in Fijian estimation, are light or grave according to the rank of the offender. . . in Tahiti the missionaries considered that no less than two-thirds of the children were murdered by their parents." . . . "Conscience does not exist in Eastern Africa. Repentance expresses regret for missed opportunities of mortal crime. Robbery constitutes an honourable man. Murder—the more atrocious the midnight crime the better—makes the hero" (Burton).

And is civilization any thing else? reply the others. Is it not the same struggle for existence, but here on a gigantic scale? Is not our incessant battle for life little short of wholesale murder? Is it not accompanied with the same envy, with the same remorseless hatred, but under a thicker veil of perfidy and hypocrisy? The Anthropological Society in London was told by the late Winwood Reade that among the savages of Africa he had not seen anything as bad as the pauperism, as the mass of misery and degradation, to be found in our large cities. The Anthropological Society of Paris was told by Mr Coudereau that in our modern Europe the moral and intellectual development of the multitude is not superior to that of

was told by Mr Coudereau that in our modern Europe the moral and intellectual development of the multitude is not superior to that of the Dahomians. It was said by Mr Lavrof: "Between our peasants and the primitive savages there is little difference. The religious and the most advanced philosophies, which hold so large a place in the history of mankind have never been taken up in reality except by a minority numerically insignificant. Were they profitless to the majority? No, they enriched it with new amulets, new magical times new fource of divintion. And when prestical results of the majority! No, they enriched it with new annuters, new magnetic signs, new forms of divination. And when practical results of science, such as the electric telegraph, enter into common use, their real signification is as little understood by our country folks as it would be by the Marquesas Islanders."

expression, the facts which have been alleged on both sides not last longer than its novelty. Very soon we become are true; none is to be explained or trifled away.

Thus it is evident that among civilized men all is not satisfactory, while among uncivilized all is not unsatisfactory. We are led to infer that civilization amplifies and intensifies its elements. We had already occasion to note that among ourselves the extremes are wider apart than among the barbarians. We can say that we are at once materially much better and much worse off, and morally much better and much worse than savages. And as to man himself it can be said that of all ferocious brutes he is the most cruel, and of all gentle animals the most affec-

Can material progress be disputed? An increased production of food has enabled greater numbers of men to live; their daily ration of eatables and drinkables has been improved; most people do not dwell in damp holes dug in the earth; they do not any longer roost in the branches of trees. Not to speak of other comforts, the invention of lucifer matches and of candles have been splendid achievements in their day. That the intellectual progress has been prodigious from the time when our forefathers were unable to count their own fingers, even of one hand, as Spix and Martius tell of the Brazilian Wood Indians, to the transformation of mathematics into a powerful scientific engine, to the calculations of Newton and Laplace, to the wonders of spectral analysis, is a position nobody dares to impugn.

Material and intellectual development being satisfactorily settled, we touch upon the vexed question of moral progress. Mr Wallace says—"While civilized communities

All intereased production of men to live; their daily ration of eatables and drinkables has been immented in the is liable to lose."

XI. The Bibliography of ethnology may be regarded either as were thenology and subjects are treated, or as we exclude all books which have not ethnology for their primary object. Although possessed of immense territories in copartnership with the sister sciences, ethnology holds but a limited province of its own. This remark disposes of the largest mass of ethnographics of other sciences. Works which take up the new science as a whole, and bring its various problems together, cannot as yet be verynumerous, especially if the demarcation between ethnology and anthropology is maintained. In the preceding pages the titles of most current books which are acknowledged as authoritative have been mentioned, and for brevity's sake will not be repeated. One of the most important according as we include all books which have not ethnology of their primary object. Although possessed of immense territories in copartnership with the sister sciences, ethnology holds but a limited province of t

Such pictures as that drawn by Mr Wallace are not | have increased vastly beyond the savage state in intellectual if we consider that there is an infinite distance between Now comes the indictment by Lubbock, Tylor, and nothing and something; very small indeed, if we gauge the precise amount of that something. But that actual something will appear larger if we trace it to its original state, of which we do not find the like among the present savages. Their abject condition, abject as it has been depicted, is yet vastly superior to that of the supposed primeval man. Everything tends to prove that mankind, far from being born with a vivid sense of right and wrong, as the common doctrine will have it, had to evolve a moral sense by a long process. Through ages man must have collected sensations of a peculiar sort, which at first were slightly perceptible, and which, when accumulated, became that positive perception, the most to be cared for of our inherited abilities. "The world is very young," said Mrs Mill, "and has only just begun to cast off injustice.' And we hold to be survivals of antecedent ages the instances which show among civilized and uncivilized an utter absence of morality, the lack of all fairness and generosity. But in our times these instances are exceptions. On the average, we know better than the Bechwana, who, being asked what it meant "to be good," was much puzzled, but finally answered, "To be good it is to possess a wife and cows, and to steal one neighbour's wife and cows;" or than the Pawnee, who said, "He is a good man who is a hunter sly. crafty as a fox, daring and strong as a wolf."

A last question arises-If moral progress be a positive fact, how could it be denied by intelligent observers? First, progress is far from being always evident. Its course runs not incessantly onwards in a straight line at a uniform speed; it proceeds by irregular motions and sometimes by curved, by broken, or even by spiral lines. Then ould be by the Marquesas Islanders."

we are apt to underrate a progress which has become a habit. The pleasure which an improvement gives us does used to it-and then we become conscious that some evil, which we had till then borne patiently, has grown insuffer able, and must be quickly done away with. We feel to the quick injustices and iniquities which ages ago we would have submitted to without complaint, -of which we would have been participants. Till mankind reaches some goal yet unknown to us, its motto seems to be, Never to rest, never to be thankful.

Thus ethnology may be considered as the science which builds up the history of material and intellectual progress, which retraces the evolution of that attribute, precious and delicate, of which Dr Maudsley has finely said, "Morality, the last acquired faculty of man, is the first which he is liable to lose."

which accounts of the structures and functions of different types of animals stand to the conclusion of the biologist. Until there had been such-systematic descriptions of different kinds of organisms as is the poet Lucretius. animals stand to the conclusion of the biologist. Until there had been such-systematic descriptions of different kinds of organisms as made it possible to compare the connexions and forms and actions and modes of origin of their parts, the science of life could make no progress; and in like manner, before there can be reached in sociology generalizations worthy to be called scientific, there must be definite accounts of the institutions and activities of societies, of various types and in various stages of evolution, so arranged as to furnish the means of ascertaining what social phenomena are habitually associated."

In the three volumes of Adolf Bastian, Der Mensch in der Geschichte, we have already a kind of ethnological encyclopædia, a mine of interesting facts, collected from the most various sources. The author is a man of great reading, and has himself travelled over the known world. But in 1860, when the book was written, ethnology had not come of age, and instead of allowing the facts to speak for themselves, he marshalled them in ungainly array to make them support metaphysical theses.

Amongst other important books relating to general ethnology are to be named—Klemn's Allgemeine Culturgeschichte der Menschkitt, Er was Hallwalls.

Amongst other important books relating to general ethnology are to be named—Klemn's Allgemeine Culturgeschichte der Menschheit; Caspari's Urgeschichte der Menschheit; Fr. von Hellwald's Culturgeschichte; Waitz's Anthropologie der Naturrölker; Fr. Müller's Allgemeine Ethnographie; Gerland's Anthropologische Beiträge; Beer nud Schachtener. Der Baer und Schnafhausen, Der vorgeschichtliche Mensch; Huxley's Methods and Results of Ethnology; Brace's Manual of Ethnology; Von Martius, Ethnographie. Mr H. Bancroft's Native Races of America and Meinike's Polynesia cover only parts of our ground, but deserve exceptional record here, from the amount of information which they afford.

Ethnographical maps have been published by Berghaus, Schafarik, Fuchs, Czoernig, Waitz, and others. In Germany, Denmark, and Sweden "maps of the finds" are in progress. Dupont has given

descriptions have their peculiar merits, but the value of earlier writers increases in proportion as civilization, which is gradually imported everywhere, destroys the old order of things, and gives an uniform tinge to the intellects and the institutions of all races. Narrations of the mediæval travellers, such as Marco Polo and Ibn Batutah, were never found so interesting as they are now. We peruse again the stories of the Conquistadores, the barbarous heroes of modern culture, and those of their twin brothers, the Conquistra of Faith, the missionaries of the third Christian barous heroes of modern culture, and those of their twin brothers, the Conquerors of Faith, the missionaries of the third Christian period, Franciscans, Dominicans, Jesuits, whose work among the Indians of North and South America, among the races of Africa, the Chinese, and the Japanese, is related in the celebrated collection of the Letters Edițiantes. Acosta, Lafitau, Charlevoix, Duhalde, Dobrizhoffer, have given to the world much information, as have also the modern missionaries, chiefly Protestants, among whom we may cite Williams, Ellis, Isenberg, Krapf, Moffat, Callaway, Casalis, Huc, Eitel, Metz, and, above all, Livingstone.

Although ethnology be a new science, it must not be considered as a new invention. Thirty years ago not a few books were written.

Atthough ethnology be a new science, it must not be considered as a new invention. Thirty years ago not a few books were written in France and Germany, which, expounding the "philosophy of history" then in vogue, would now a days have expounded the "progress of culture." The most antiquated, inspired by the schools of Hegel and Schelling, contain less of history than of so-called philosophy; the best, inspired rather by Herder and Vico, contain more of facts than of metaphysics. Some of their authors were already ethnological without hopeings it conventions. as a new invention. Thirty years ago not a few books were written in France and Germany, which, expounding the "philosophy of history" then in vogue, would now-a-days have expounded the "progress of culture." The most antiquated, inspired by the schools of Hegel and Schelling, contain less of history than of so-called philosophy; the best, inspired rather by Herder and Vico, contain more of facts than of metaphysics. Some of their authors were already ethnologists without knowing it,—among them, Buckle, whose Civilization in England may be considered as one of the works which open the new period of history, as modified by ethnology.

The bibliography of a science giving its history in a condensed form, it must be said that the corner-stones of any ethnographer's

diverse sections, ethnology comes in for a part of their attention. Societies of anthropology and ethnology have constituted them selves as separate bodies in London, Paris, Rome, Florence, Madrid, Vienna, Berlin, Dantzig, Leipsic, Dresden, Munich, and Stuttgart. From their influence and the date of their foundation, the societies of London and Paris are to be ranked first. To the impulse given by the Societies and Arthropologicus are of the section of their foundation.

of London and Paris are to be ranked first. To the impulse given by the Société Anthropologique are often ascribed the great strides recently made by anthropology. This association was founded by men who mostly went to work with a precision which originated in the methods of anatomy, physiology, archeology, palæontology, and philology, the lights from which they projected simultaneously on their favourite science. The vastness of Great Britain's colonial empire, the diversity of its climes, races, and creeds, the magnitude of England's commercial ravy, which has become the general carrier of the world, the facility with which Englishmen emigrate or travel abroad, have given to ethnographic matters in this country Sweden "maps of the finds" are in progress. Dupont has given out important Synoptic Tables.

An ethnological feat, accomplished with the resources of a national budget, that of Austria, is the Novara Expedition, which continues the series of the great scientific travels, such as those of the "Beagle" and the "Astrolabe," and those accomplished by Cook, Forster, and Bougainville. The relations given by travellers of what they have seen in foreign parts compose an immense colwhat they have seen in foreign parts compose an immense collection, which ethnographers have now to classify, and to sift acarefully in order to extract from it all that is useful. Modern descriptions have their peculiar merits, but the value of earlier on flints and on primitive weapons and implements—has a marked of England's commercial navy, which has become the general carrier of the world, the facility with which Englishmen emigrate or travel abroad, have given to ethnographic matters in this country an interest and an importance which they have not elsewhere. Hence the directness and the variety of the communications which the facility with which Englishmen emigrate or travel abroad, have given to ethnographic matters in this country an interest and an importance which they have not elsewhere. Hence the directness and the variety of the communications which the facility with which Englishmen emigrate or travel abroad, have given to ethnographic matters in this country an interest and an importance which they have not elsewhere. Hence the directness and the variety of the communications which they have seen in foreign parts composed at the world, the facility with which Englishmen emigrate carrier of the world, the facility with which Englishmen emigrate or travel abroad, have given to ethnographic matters in this country an interest and an importance which they have not elsewhere. Mr John Evans and Major-General Lane Fox—the best authorities on flints and on primitive weapons and implements—has a marked preference for archeology and the domestic arts. In almost every considerable town of Germany there is some society affiliated to the large Deutsche Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte, which numbers about 2000 members, and issues the Archiv für Anthropologie already named, edited by Dr Virchow, Eck, Lindenschmidt, with many collaborateurs, mostly physicians and restructives.

and naturalists.

Another publication, more etlinological in character, is the Zeitschrift für Ethnologic, edited by the great traveller and most learned man, Adolf Bastian. In the Scandinavian countries, and in Hungary, patriotism fosters the prehistoric studies by the hope of throwing some light on the misty figures of gigantic ancestors. Since the discovery of the lake-dwellings, by which a sudden interest was awakened in archæological pursuits, ethnology has been a favourite study in Switzerland. Italy, which also had lake-dwellings as well as terramare, whole cities buried in the soil, &c., and which teems with precious remains of Roman, Greek, Etruscan, and Oriental origin addicts herself with some zeal to these re-

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