

of Quebec, of which he was editor, traced, in a learned and readable paper, the origin, development and decline of the story from the days of Plato to the present. He aptly concludes with a quotation from the great Platonist, Dr. Jowett, who regards it as a pure fabrication. Between this view, however, and its acceptance as a narrative of events, which actually took place in a region that once had real existence, there may be several degrees of assent or rejection. Along with "fanciful amplifications" of his own invention, Plato may, in the "Timæus" and "Critias," have given expression to a vague tradition of knowledge, once current in ancient Europe, of a trans-Atlantic country and people. This is the reasonable view adopted by Dr. Wilson in his paper on "The Lost Atlantis," presented two years ago to this Section of the Royal Society. "It forms", writes our distinguished colleague, "one of the indisputable facts of ancient history that, long before Greece became the world's intellectual leader, the eastern Mediterranean was settled by maritime races, whose adventurous enterprise led them to navigate the Atlantic. There was no greater impediment to such adventurous mariners crossing the Atlantic in earliest centuries before Christ, than at any subsequent date prior to the revival of navigation in the fifteenth century." If this view be admitted, there is no reason why some of the Iberians may not have crossed to these shores ages before the Romans had anything to do with Spain, and the resemblances in structure between the speech of the Basques and some of the tongues spoken on this continent, may find their explanation in the fact that those who use them are descendants of the same primitive stock. In that case the Basque fishermen who made their way in the fifteenth, perhaps the fourteenth century to these shores were exemplifying the truth of the adage that blood is thicker than water. This is the theory of Mr. Horatio Hale, who in his delightfully instructive treatise, "The Iroquois Book of Rites," maintains that the early Europeans, of whom the Basques are the sole survivors who have retained their original language, may have been of the same stock as the Huron-Iroquois of the lower St. Lawrence. Mr. Hale has found confirmation for his argument in Sir William Dawson's "Fossil Men", where the relics of ancient human habitation in America are compared with similar finds in Europe. The preparation of the work was prompted by the discovery, in 1861, of the remains of the ancient town of Heshelaga, which had disappeared from sight for some three centuries and to the identification of which the record of Jacques Cartier's visit was the only guide. On the basis of that identification (but for which an endless controversy might have raged over the fossils in question), the author, "arguing from the known to the unknown, undertook to illustrate the characters and condition of prehistoric men in Europe by those of the American races." It so happens that among the prehistoric races of Europe with which, in "Fossil Men", some of our American tribes are brought into comparison, are those which form the subject of the epoch-making "Reliquiæ Aquitanicæ." "What," asks Sir William Dawson, "could the old man of Cro-Magnon have told us had we been able to sit by his hearth and listen understandingly to his speech, which, if we may judge from the form of his palate bones, must have resembled more that of the Americans or Mongolians than of any modern European people." But the old man of Cro-Magnon lived in the very region in which the Iberian or Aquitanian ancestors of the Basques (for whose language the very same claim is made to-day) dwelt in classical times. Moreover M. Hamy met with the same Cro-Magnon type among the Basque skulls of Zoraus. M. de Quatrefages also met with living specimens of it, and M. Louis Figuier,