

matter of fact ; paternity is a matter of inference," appealed with irresistible force to primitive mankind. Many modern writers have followed McLennan's view that all races began by counting kindred by the mother's side only ; that many races at a later date adopted the agnatic principle and reckoned kindred only by the father ; and that still later, some races came to admit relationship on the side of both parents equally. Dr. Post, one of the most recent and most learned of the German writers on this subject, goes even further. He says kinship by the female line only is everywhere the most ancient system ; kinship by both parents everywhere the most modern. Kinship by the male line only is everywhere more modern than kinship by the female line only, and more ancient than kinship by both parents. And probably kinship by females only, and then by males only, are stages through which all races have passed. (*Grundriss*, I, p. 661 ; McLennan, *Primitive Marriage*, 133).

The passage from promiseuity, or more euphemistically, "communal marriage" to monogamy is bridged over by the curious system of polyandry. In Thibet, among the Nairs of Malabar, and elsewhere, we still find this system in force. Several men have one wife in common. A refinement of this arrangement is to insist, as in Thibet, that the co-husbands must be brothers. A traveller in Thibet of the last century, says : "They club together in matrimony as merchants do in trade. Nor is this joint concern often productive of jealousy among the partners. They are little addicted to jealousy. Disputes, indeed, sometimes arise about the children of the marriage, but they are settled either by a comparison of the features of the child with those of its several fathers, or left to the determination of its mother." (Cited by H. Spencer, *Principles of Sociology*, third edition, p. 618).