

that his complexion is darker than that of a European, and that his hair is *almost* invariably straight and black, there is no other feature to add that applies to the whole race. All pure-blooded Turanian peoples, that is to say, not Indo-European, nor Semitic, are more or less dark of complexion, and have straight black hair. Such is the type of the Northern Turanians of Siberia, Corea, and Japan, and such is the Malay Polynesian of the South. Some of them artificially bleach and frizz their hair, but by nature it is straight and black. Professor A. H. Keene, an authority in ethnology, finds a difference in the laminæ, or molecular build of native American hair, as compared with that of Asiatic Turanians, but, until we know more of the vagaries of the American climate, we will do well to attach little importance to this microscopic distinction. Dr. Morton, the late Sir Daniel Wilson, and other eminent men, have sought to locate the American skull and have failed. There are short heads and long heads, boat-shaped heads and flat heads among our aborigines, just as there are all the world over, so that craniology goes for next to nothing. Sir William Dawson compares the palæocosmic skulls of Cromagnon, Engis, Neanderthal, with that of a Huron, or Iroquois from the site of Hochelaga, and finds the ancient Montrealer as capable as European prehistoric men. Look at Catlin's famous pictures of many Indian types! There is the sleek Algonquin, impassive of aspect, of oval face, and moderate stature. There is the larger, more burly, broad-faced, shaggy-haired Iroquois, resembling the lion-like men of Moab whom Benaiah slew. There again is the dandy warrior of the Dakotas, over six feet in height, with hair so long that he can set his heels upon it, with a face like a half-moon, and with his aquiline nose, as unlike either of the others as well could be. The squat, grinning Comanche, a prince of horsemen, is another type; and the Napoleonic

chief Petalesharo of the Pawnees; and the brave, but fair woman-like Osceola of the Seminoles.

Their characters are different. The Stoic of the woods, the man without a tear, is the Algonquin, a Malay of the Malays, who will not take the liberty of putting his hand on his brother even to awake him when danger threatens. There is no humor in that man. But, see the Athapascan, full of fun, laughter, and knavery; or the polite, courtly Huron, eager to be on good terms with all the world; or the sport-loving Choctaw, who revels in lacrosse and chungke. There is an element of gloom and cruelty in almost if not all pagan religions, which has been imported thence into peculiar forms of Christianity, and this element was most intense among the Mexicans of old: yet the big, good-natured Patagonians, until recently, had no other faith. Few people could be more unlike than the once civilized Quichuas and Chibchas of Peru and New Granada on the one hand, and the always savage Tupis and Guaranis of Brazil on the other. One of the most widely spread aboriginal stocks of Mexico is the Othomi, whose name has passed into a proverb, as did those of the Bœotians in Greece, and the Abderites in Thrace, so that the more intelligent Aztec calls a clumsy person "as stupid as an Othomi." Chateaubriand's picture of the Natchez is doubtless overdrawn, but the wide difference in culture between them and the neighboring tribes on the lower Mississippi is generally conceded. That nomadic horseman, the wild Navajo, roams over the plains in the vicinity of the walled towns or Pueblos of the civilized Zunis. Even within the limits of one family marked differences appear, so that Catlin imagined the fair and hospitable Mandans, who were unequivocal Dakotas, to be descendants of Prince Madoc and his Welsh followers. Among the Huron-Iroquois, the Onondagas were cultivators of the soil, the Tionontates, or