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derable power of collect. The utmost  
ecorum was preserved in their debates. It  
as only when the subject was connected with  
omething supernatural that they lost all ability  
reason, and in wild terror became even less  
an children in mind.

For a belief in the existence of wizards  
nd witches, and in their power and disposition  
o work evil, was common to all the aborigines  
f both countries, who attributed to their  
align influence diseases, accidents, and  
disasters of every kind. An individual accused  
y a witchfinder of practising sorcery met  
ith the same fate in one place as in the other.  
Common to all was a dread of hobgoblins and  
vil spirits in the air, on the land, and under  
he water, and who specially haunted certain  
ocalities. All alike believed that men could  
e made to assume the form of animals, and  
all had faith in spells and charms. In ancestral  
pirit worship the Bantu had a defined  
eligion, which none of the others possessed,  
or their notions with regard to a deity were  
xtremely vague and childish.



THE TOWER OF BELEM LISBON.

The Canadian Indian, no matter to which  
section he belonged, was a low type of man.  
The bison in countless herds roamed over the  
western plains, the moose and the caribou were  
spread over the eastern region; but he had  
never attempted to tame them: his only  
domestic animal was the dog. His country  
abounded in metals, yet he knew nothing of  
their use: flints, shells, bones, wood, and clay  
were the only materials of which he formed  
his implements. In these respects he resembled  
the South African Bushman, who was without  
other domestic animal than the dog, and who  
did not smelt metals.

In ferocity of disposition and disregard of  
the value of human life the Indian and the  
Bushman were alike. Each delighted in tor-  
turing his enemies, and gloated over the  
sufferings of either men or animals. But the  
Indian was capable of enduring without a  
murmur the same torment that he inflicted  
upon his foes, for like the South African  
Bantu his whole education tended to make  
him a stoic and to give him the ability to  
conceal his emotions.

The Indian painted his body, went almost  
naked in summer, and clothed himself with  
furs in winter. His habitations were filthy, and  
for cleanliness of person he cared nothing.  
Here he was like all the aboriginal races of  
South Africa. With savages and barbarians  
everywhere the sense of smell is exceedingly  
dull, and they can live without discomfort or ill  
consequence in an atmosphere so vitiated that  
to Europeans it would be deadly.

The Algonquins and the Eskimo were  
nomads and lived by hunting and fishing, the  
Algonquins also gathered nuts, berries, and  
other wild vegetable productions. The Bush-  
men lived in precisely the same way. The  
wigwam of the Algonquin, however, was equal  
to a Hottentot hut, the one being formed of  
slender poles and sheets of birch bark, the  
other of still lighter poles and reed mats. The  
Bushmen were content with a cave or a hole  
in the ground screened by a mat. The  
Hottentots had cows and sheep, and lived on  
milk, meat, and wild plants. They did not  
cultivate the soil.

The Hurons were tillers of the ground, and  
derived the greater portion of their food from  
gardens of maize. They built fairly  
commodious dwellings in palisaded enclosures,  
and stored their corn in underground granaries.  
This might be written of the Bantu, substi-  
tuting millet for maize, and omitting palisaded  
enclosures. The dwellings were indeed  
differently constructed, but the amount of  
skill needed to put them together was about  
the same. With both Hurons and Bantu all  
the heavy labour fell to the women. Their  
gardens were not laid out in regular form,  
there were no straight lines or perfect circles  
to be seen, for the eye of the uncivilised man  
is careless about such matters.

In mechanical skill the Hurons and Algon-  
quins were in advance of all the aborigines of  
South Africa. Their tobacco pipes, knob-  
kerries or fighting sticks, bows, arrows, snow  
shoes, and baskets were equal, and their bark  
canoes were superior to the very neatest  
articles of any kind made by Bantu, Hottentots,