

few words of explanation, lest I should be supposed to approve that which I do not expressly condemn.

Klemm, in his '*Allgemeine Culturgeschichte der Menschen*,' and recently Mr. Wood, in a more popular manner ('*Natural History of Man*'), have described the various races of man consecutively; a system which has its advantages, but which does not well bring out the general stages of progress in civilisation.

Various other works, amongst which I must specially mention Müller's '*Geschichte der Americanischen Urreligionen*,' M'Lennan's '*Primitive Marriage*,' and Bachofen's '*Das Mutterrecht*,' deal with particular portions of the subject. Maine's interesting work on '*Ancient Law*,' again, considers man in a more advanced stage than that which is the special subject of my work.

The plan pursued by Tylor in his remarkable work on the '*Early History of Mankind*,' more nearly resembles that which I have sketched out for myself, but the subject is one which no two minds would view in the same manner, and is so vast that I am sure my friend will not regard me as intruding on a field which he has done so much to make his own.

Nor must I omit to mention Lord Kames' '*History of Man*,' and Montesquieu's '*Esprit des Lois*,' both of them works of great interest, although written at a time when our knowledge of savage races was even more imperfect than it is now.