

things when the world beyond the Alps was a mystery to the Greek historian, and the very existence of the river Rhine was questioned; or when, four centuries later, the nations around the Baltic, which were before long to supplant the masters of the Roman world, were so entirely unknown to them that, as Dr. Arnold remarks, in one of his letters, "The Roman colonies along the Rhine and the Danube looked out on the country beyond those rivers as we look up at the stars, and actually see with our own eyes a world of which we know nothing." Yet such ignorance was not incompatible with indirect intercourse and was so far from excluding the barbarians beyond the Alps or the Baltic from all the fruits of the civilization which grew up around the Mediterranean Sea, that the study of European archaeology has owed its chief impediment to the difficulty of discriminating between arts of diverse eras and races of northern Europe, intermingled with those of its Neolithic and Bronze periods; or of separating them from the true products of Celtic and classic workmanship.

It is altogether different with American archaeology. Were there any traces here of Celtic, Roman, or mediæval European art, the whole tendency of the American mind would be to give even an exaggerated value to their influence. Superficial students of the ruins of Mexico and Central America have misinterpreted characteristics pertaining to what may not inaptly be designated instincts common to the human mind in its first efforts at visible expression of its ideas; and have recognized in them fancied analogies with ancient Egyptian art, or with the mythology and astronomical science of the East. Had, indeed, the more advanced nations of the New World borrowed the arts of Egypt, India, or Greece: the great river highways, and the vast unbroken levels of the northern continent presented abundant facilities for their diffusion, with no greater aid than the birch-bark canoe of the northern savage. The copper of Lake Superior was familiar to nations on the banks of the Mississippi, the St. Lawrence, the Hudson, and the Delaware. Nor was the influence of southern civilization wholly inoperative. Reflex traces of the prolific fancy of the Peruvian potter may be detected in the rude ware of the mounds of Georgia and Tennessee; and the conventional art of Yucatan reappears in the ornamentation of the lodges of the Haida of Queen Charlotte's Islands, and in the wood and ivory carvings of the Tawatin and other tribes of British Columbia. Already, moreover, the elaborate native devices which give such distinctive character to the ivory and claystone carvings of the Chimpseyan and Clalam Indians, have been largely superseded by reproductions of European ornamentation, or literal representations of houses, shipping, horses, fire-arms, and other objects brought under the notice of the native artist in his intercourse with white men. We are justified, therefore, in assuming that no long-matured civilization could have existed in any part of the American continent without leaving, not only abundant evidence of its presence within its own area, but also many traces of its influence far beyond. Yet it cannot be said of the vanished races of the North American continent that they died and made no sign. Their memorials are abundant, and some of their earthworks and burial mounds are on a gigantic scale. But they perpetuate no evidence of a native civilisation of elder times bearing the slightest analogy to that of Europe through all its historic centuries. The western hemisphere stands a world apart, with languages and customs essentially its own; and with man and his arts embraced within greatly narrower limits of development than in any other quarter of the globe. The evolutionist may, indeed, be tempted by the absence not only of the anthro-

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