

but a low standard of decorum, and that, as to the education of the offspring, they leave their young to fight their own battles at a dangerously early age.

Notwithstanding, if it can be shewn that some of the so called inferior animals form more or less durable alliances, it seems too harsh a view to think that our own ancestors were less virtuous than the gorilla or the hippopotamus. Moreover, this is confirmed by the fact that some of the rudest races of existing men are found living in separate families. To give one example out of many: "The wild or forest Veddahs, (in Ceylon), Mr. Pridham states, built their huts in trees, live in pairs, only occasionally assembling in greater numbers, and exhibit no traces of the remotest civilization, nor any knowledge of social rites."

And a very strong argument against promiscuity is the prevalence of jealousy. In spite of many curious and interesting customs, most savages are extremely jealous; e. g. "among the nomadic Koriaks many wives are killed by passionate husbands. Hence the women endeavour to be very ugly: they refrain from dressing their hair or washing, and walk about ragged, as the husbands take for granted that if they dress themselves, they do so in order to attract admirers." (Westermarck, p. 120).

(2) There is no evidence to shew that polyandry was ever a wide-spread, far less a universal institution. Rather it seems to have sprung up in a few out-of-the-way places, owing to peculiar local conditions. It is, therefore, unscientific to assume the general existence of polyandry in order to account for the change from kinship by females to kinship by males.

(3) The assertion so frequently made that all races start with kinship by females cannot be supported. It is true that we find such a system very widely