

opportunities than others of observing artificial deformations practised by native tribes, especially by compression of the skull in infancy. Pacific North America has been one of the regions of the world most remarkable for this practice among the Flatheads (thence so named) and various other peoples; so that it may still be possible to gain further information on two points not yet cleared up, viz., first, whether brain-power in after life is really unaffected by such monstrous flattening or tapering of the infant skull; and second, whether the motive of such distortion has been to exaggerate the natural forms of particular admired tribes, or, if not, what other causes have led to such ideas of beauty.

To those concerned in these inquiries it may be mentioned that the 'Notes and Queries on Anthropology' issued by the British Association contains a series of Broca's colour-tables, together with descriptions of the approved modes of bodily measurement, &c.<sup>1</sup>

*Senses and Mental Characters.*—With the bodily characters of the Canadian tribes may advantageously be combined observations as to their powers of perception and ratiocination. The acuteness of sight, hearing, and smell, for which the wilder races of man are justly famed, may be easily tested, these being capabilities which rude hunters display readily and with pride, so that they may even serve as an easy introduction to other measurements and inquiries which savages cannot see the reason of, and reluctantly submit to. The observer's attention may be especially directed to settling the still open question, how far these sense-differences are racial at all, and how far due to the training of a hunter's life from infancy. As to mental capacity, among the means of convenient trial are to ascertain facility in counting, in drawing and recognising pictures and maps, and in acquiring foreign languages. Evidence is much needed to confirm or disprove the view commonly held that children of coloured races (Indian, negro, &c.), while intelligent and apt to learn up to adolescence, are then arrested in mental development, and fall behind the whites. Few points in anthropology are more practically important than this, which bears on the whole question of education and government of the indigenes of America, living as they do side by side with a larger and more powerful population of European origin. No amount of pains would be wasted in ascertaining how far mental differences between races may be due to physical differences in brain-structure, how far the less advanced races are lower in mind-power by reason of lower education and circumstances, and how far the falling-off at maturity in their offspring brought up with whites (if it actually takes place) may be due to social causes, especially the disheartening sense of inferiority.

*Language.*—Introductory to the investigation of language proper are certain inquiries into natural direct means of expressing emotions and thoughts. Preliminary to these are conditions of face and body which are symptoms of emotion, such as blushing, trembling, sneering, pouting, frowning, laughter, and smiles; there being still doubtful points as to how far all races agree in these symptoms, it is desirable to notice them carefully. They lead on to intentional gestures made to express ideas, as when an Indian will smile or tremble in order to convey the idea of pleasure or fear either in himself or someone else, and such imitations again lead on to the pretences of all kinds of actions, as fighting, eating, &c., to indicate such real actions, or the objects connected with them, as

<sup>1</sup> This work is now out of print, and a new edition is being prepared by a Committee of the British Association, appointed in 1886.