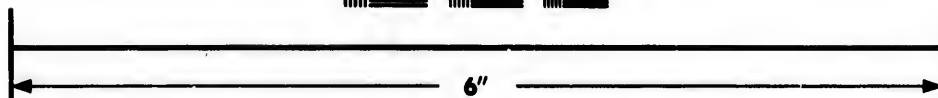
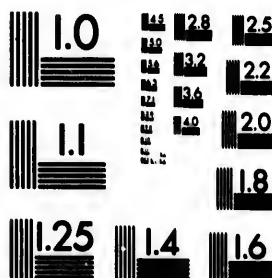


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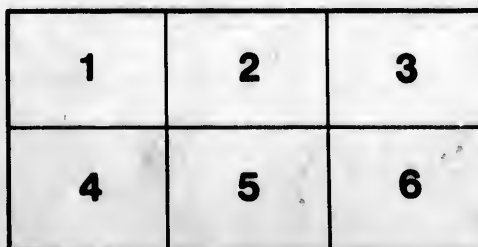
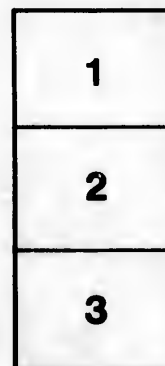
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[Reprinted from the *Journal of the Anthropological Institute*, May, 1879.]

Some AMERICAN ILLUSTRATIONS of the EVOLUTION of NEW VARIETIES of MAN. By DANIEL WILSON, LL.D., F.R.S.E., University College, Toronto.

UPWARDS of three and a-half centuries have elapsed since the discovery of America revealed to Europe an indigenous people, distinct in many respects from all the races of the Old World. There, as in the older historic areas, man is indeed seen in various stages: from the rudest condition of savage life, without any knowledge of metallurgy, and subsisting solely by the chase; to the comparatively civilised nations of Mexico, Central America, and Peru, familiar with many of the most important arts, skilled in agriculture, and with a system of writing embodying the essential germs of intellectual progress.

The Western hemisphere, which was the arena of such ethnical development, had lain, for unnumbered centuries, apart from Asia and Europe: and so its various nationalities and races were left to work out their own destinies, and to develop in their own way whatever inherent capacities for progress pertained to them. But, this done, it was abruptly brought into intimate relations with Europe by the maritime discoveries which marked the closing years of the fifteenth century.

From that date a constant transfer of races from the Old to the New World has been taking place, alike by voluntary and enforced migration; with results involving a series of undesigned yet exhaustive ethnological experiments carried out on the grandest scale. There alike has been tested to what extent the European and the African are affected by migration to new regions, and by admixture with diverse races. There can now be witnessed the results of a transference, for upwards of three centuries, of indigenous populations of the Old World to a continent where they have been subjected to many novel geographical, climatic, and social influences. There, too, has taken place, on a scale without any parallel elsewhere, an intimate and prolonged intermixture of some of the most highly cultured races of Europe with purely savage tribes, under circumstances which have tended to place them, for the time being, on an equality as hunters, trappers, or explorers of the vast forest and prairie wilds of the New World.

It is still a favourite opinion with certain writers that some of the inferior races, such as the Australian, are rendered infertile, or incapable of breeding with their own race, after sexual intercourse with Europeans. This has also been affirmed of the Maori, one of the most vigorous of savage races. But such results admit of ready explanation, without assuming any radical

diversities of race. The unrestrained sexual intercourse of the savage woman with such Europeans as are alone tempted to invite it, is most frequently accompanied with the communication of disease: under any circumstances calculated to prevent the propagation of healthful offspring, and peculiarly virulent when first introduced. Among the Maoris, another and no less potent cause of sterility is the habitual promiscuous intercourse of the sexes prior to marriage; and in the case of the female from a very early age. The like causes have been in operation among the indigenes of the American Continent.

Of the mixed African race of America, Dr. Nott, an experienced observer, has affirmed that all Mulatto offspring, if still prolific, tend to run out and become extinct when kept apart from the pure Negro or white stocks. He also states, as a further result of his own observation and study, that the mixed offspring of the Spaniard or other of the darker European races is hardier and more prolific than when the cross is with the fair Anglo-Saxon or German.

Further, he affirms that Mulatto women are bad breeders, liable to abortions, that their offspring generally die young; and that when Mulattoes intermarry they are less prolific than when one of the parents is either of a pure Negro or White stock. As a medical practitioner and a teacher, resident in the Southern States of America, Dr. Nott's opportunities of observation were great; but his conclusions are suggestive, at times, of the influence of the prejudice of race prevalent in the older slave States. For this fact, at least, is very noticeable—that, in spite of many disadvantages, the race of African origin has survived or multiplied in a hybrid succession; while the native indigenes rapidly disappear; and, indeed, this American Negro race seems to promise greater likelihood of perpetuity in the Southern States of North America than the Anglo-American.

Nevertheless, the tide of emigration from the Old to the New World flows on with unabated force, and with all needful diversities of Northern and Southern Europe to give to the experiment the amplest test. From Spain, Portugal, England, Holland, and France, as more recently from Germany, Italy, Poland, Norway, Denmark, and from Russia and Iceland, a continuous Aryan influx has been supplanting the native races of the New World for upwards of three and a-half centuries. It is a voluntary migration, in so far akin to that which followed in the wake of Roman decline, and replaced the decaying Celtic and Latin races with the uncultured vigour of the barbarian North. But in the Europe of the fourth and subsequent centuries, the degenerate inheritors of the civilisation of Greece and Rome were supplanted by hardy,

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untutored barbarians, full of youthful vigour, but devoid of the higher elements of social progress; whereas, in America, purely savage races are being superseded by the inheritors of Europe's highest civilisation.

But abundant evidence points to the intrusion into Europe in prehistoric times of one or more races superior alike in physical type, and in the arts upon which progress depends, to the Autochthones, or primitive occupants of the soil: the men of its Palæolithic and Neolithic periods. Further indications have been assumed to point to the contemporaneous presence, in Britain, as elsewhere, of races of diverse type, and apparently in the relation of lord and serf: a natural if not indeed inevitable consequence of the intrusion of a superior race of conquerors.

In America the inaptitude of the native race for any useful serfdom has largely contributed to the introduction there of other and very diverse races from the opposite continents of Africa and Asia; so that now within a well-defined North American area, indigenous populations of the three continents of the Old World are displacing its native races. Still more, all three meet there under circumstances which inevitably lead to their intermixture with one another, and with the native race.

The results are of special interest to the Anthropologist. The Melanochroi, or dark whites of Western Europe, are assumed to represent a mixed race, the peculiar characteristics of which are accepted as indicating the intrusion, in prehistoric ages, of the fair, blue-eyed Aryans on an aboriginal savage race, of which the modern Australian may be accepted as the type, if not indeed the surviving representative.

The succession of races in prehistoric Europe is intimately related to the geological and archaeological evidences of the antiquity of man. Special race-types are being definitely associated with successive stages of art. The Anthropologist now recognises the cymbocephalic skull as a characteristic type of Britain's premetallic period; while the brachycephalic skull is associated with works of the bronze period.

Yet it is in examples of the latter type that indications suggestive of the use of the cradle-board have been recognised: as in the Juniper Green skull, recovered in 1851 from a stone cist in the neighbourhood of Edinburgh, and figured in the *Crania Britannica*, Plate XV. It exhibits the same peculiar flattening of the parietal and occipital bones as is familiar in many American Indian crania, traceable to the use of the cradle-board in infancy; and thus points to the nursing of the Allophylian infant, in the nomad life of the brachycephalic Caledonian, after precisely the same fashion as that of the

Indian papoose at the present day. In this way, skulls recovered from modern Indian grave-mounds, and the practice still in use by the nomad tribes of the American continent, throw light on the habits and social life of Europe in prehistoric times. In both cases the flattened occiput is, doubtless, the index of nomadic habits; and has been noted by Gosse, Thurnam, Davis, and others, in skulls from ancient British, French, and Scandinavian barrows belonging to the later period of neolithic art, when traces of primitive metallurgy make their appearance. The form of the skull in itself corresponds to the predominant brachycephalic American type. But while the occipital compression is in some examples very marked, the absence of any corresponding depression of the *os frontis*, such as inevitably results from the modes of cranial modification adopted by the Chinooks and other Flat-head Indians of the present day, seems to show that the European form referred to is essentially different from that of the ancient Macrocephali, examples of which occur on historic sites around the Euxine and elsewhere in Southern Europe. It may be confidently ascribed to the undesigned pressure of the cradle-board on a head of brachycephalic type. But it is not infrequently associated with a later type of dolichocephalic crania, with subsequent modifications, all suggestive of the mingling of native and intruding races.

According to the simple theory of earlier historians, a complete eradication of elder races was assumed; and the historic races were regarded as supplanting and entirely superseding the prehistoric ones: as has actually been the case in Tasmania in our own day. But the ethnical phenomena implied in the classificatory terms of Xanthochroi and Melanochroi involve the survival in the highest type of European man of elements inherited from ancestral relationship with one or more primitive races of lower types.

Various terms, such as Iberian, Silurian, Cimbric, Finnish, and Turanian, have been applied to primitive types, as expressive of the hypothesis of their origin. But on turning to the American continent we see vast regions occupied exclusively until a comparatively recent period by tribes of savage hunters, upon whom some of the most civilised races of Europe have intruded, with results in many respects so strikingly accordant with the supposed evolution of the Melanochroi of the Old World, that we seem to look upon a series of ethnological experiments carried on upon the amplest scale, with synthetic results to a large extent confirmatory of previous inductions.

The intermingling of very diverse races at present taking place on the American continent includes some of widely diverse

types. There is seen the Portuguese in Brazil; the Spaniard in Peru, Mexico, Central America, and in Cuba; the African in the West Indies and the Southern States; the Chinese on the Pacific; the Frenchman on the St. Lawrence; the German, the Norwegian, the Celt, and the Anglo-Saxon: all subjected to novel influences, necessarily testing the results of a change of climate, of diet, and of social habits, on the ethnical character of each. There, too, alike in the red and the black races, are to be seen the results of hybridity carried out on a scale adequate to determine many important points calculated to throw light on the origin and perpetuation of very diverse races of mankind.

The growth of a race of hybrid African blood has been one of the results of the substitution at an early date of imported Negro slaves to supply the place of the rapidly disappearing Indians who perished under the exactions of their taskmasters. According to careful data set forth in the United States Census for 1850, the whole number of Africans imported up to that date cannot have exceeded 400,000. At present the coloured race—hybrids chiefly—of African blood numbers nearly 5,000,000.

This increase has taken place under very peculiar circumstances—partly favouring, and even forcing increase, but also in part very unfavourable to fertility. But giving the former element of stimulated increase its full value, and with every deduction for the influence of the pure stocks on such increase, it is difficult to reconcile such results with any idea of inherent elements of disease, sterility, and inevitable extinction affecting the hybrid coloured race.

Disease, physical weakness, and sterility in the most degraded class of Mulatto women may readily be accounted for. The recognition of their counteracting influences only renders the actual results the more significant; for the multiplication of the "coloured race" in spite of such impediments seems to be indisputable; and no adequate grounds have yet been adduced to justify the assumption that the millions of the so-called "coloured race" who so largely predominate in the Southern States, and flourish under climatic influences which beget in the white race exhaustion and degeneracy, are destined to extinction. They are, indeed, passing through a critical transitional stage, with the wonted effects of revolution on the feeble and inert; but they show no inaptitude for holding their ground under the novel circumstances of political and social equality.

But it is between the red and the white races that a more natural and unconstrained intermixture has taken place; and as a result of this a new race—as among the hunter tribe of half-breeds of the North-West—is seen in the very process of evolu-

tion. In the interblending of the European and the African races on the American continent both are of foreign origin, and subjected to novel climatic conditions; whereas in the mixture of the European and Indian races the latter are indigenous, and might be expected to supply an element of greater stability to the mixed race. Other causes, however, more than counter-balance any influences of the native element, and check the multiplication of the half-bred Anglo-American or Europidian. The two races thus brought together are at nearly opposite extremes in the social scale. On the one hand is the European inheritor of all the culture and appliances of the highest civilisation; on the other is a race of savage hunters in a condition closely analogous to the European savage of the neolithic period. It is indeed a subject of just interest to recognise in the native arts of the New World at the present time illustrations of much to which the attention of the European archæologist is directed in the study of the prehistoric disclosures of the Old World. There, a people may still be studied in their primitive stone period; others in the rudimentary stages of metallurgic art; and others again, as in Central America and Peru, who are the inheritors of matured native arts of the potter, the sculptor, the weaver, the metallurgist, and the architect. But among the most interesting and instructive of all the races of the American continent are the ingenious natives of the frozen North. There, within the Arctic Circle, the Esquimaux can still be studied in conditions closely analogous to those which are ascribed to post-pliocene, if not to preglacial man. There, a people may still be seen with no other knowledge of metals than the rare acquisition of a fragment of malleable native copper, or of such iron implements as they derive from occasional intercourse with Arctic explorers. They are now, as ever, a bone and stone-using people, reproducing the same ingenious arts which characterised the neotechnic labours of the Cro-Magnon and Mentone workmen of Europe's reindeer or mammoth periods.

Among the savage aborigines of Western and South America may still be studied the neolithic arts of a stone age as genuine as that of Europe's prehistoric times; while there also are seen influences resulting from the abrupt intrusion of the matured metallurgic arts of Europe on the first crude efforts of the native savage with the virgin copper which he has learned to hammer into weapons and implements adapted to his simple wants.

Other and not less interesting ethnical illustrations are to be found in the native rudiments of ideography and letters, and the various stages of pictorial and hieroglyphic writing, progressing onward to the very threshold of true numerals and a phonetic

alphabet. But I purpose to limit myself now to the special phases of hybridity resulting from the meeting and mingling of races so diverse alike in all natural and acquired elements as the European, the African, and the aborigines of the New World.

It has long been taken for granted that the Red Indian race is doomed to speedy extinction and is being replaced by the purely intrusive races of the Old World. There is no question, however, that, from an early date, intermarriages have taken place between Europeans and natives, with the result of an offspring of mixed blood, admitted to full social equality with those of pure European descent. Garcilasso de la Vega the historian of Peru, was a descendant, through his mother, from the royal line of the Incas; and Ixtlilxochitl, the old historian of Mexico, was in like manner a native half-breed, and interpreter for the Viceroyalty of New Spain, in the first years of the seventeenth century. Such alliances have been regarded from the first with no such prejudices as tend to exclude all legitimate intermixture of the European and American races. Red Indian half-breeds have long mingled with the Anglo-American population, and shared with undisputed equality in all the rights and privileges they care to claim.

Nevertheless, such examples of a mixed race have till recently been regarded as altogether exceptional; and no one was prepared to question the assumption that the period is by no means remote when the aborigines of America will be represented only by the buried remains which may suffice to illustrate their physical characteristics as well as their crude native arts. But a growing feeling is now manifested in favour of the idea that the Indian is not wholly disappearing by extinction; but that, on the contrary, a much larger amount of healthful intermixture and consequent absorption into the predominant intrusive race has taken place than unobservant critics had any conception of; and that the native element is a factor in the population of the new world, destined to exercise a permanent influence on the Euromerican race. If so, and the result is to be the perpetuation of ethnical traits of the native American man in the descendants of the immigrant races by whom the vast forests and prairies of the New World are being converted to the uses of civilised man, it will be no more than has been already recognised in the dark-complexioned Whites of Western Asia and of Europe. There, indeed, we can only infer the process by existing results; but on the American continent it is seen to be actually going on under circumstances much less favourable than we may assume to have marked the Aryan intrusion into Europe, yet with results by no means insignificant.

In attempting to determine the approximate number of the Indian population either of the United States or of the whole North American continent, so much has been hitherto based on conjecture that it would be unwise to attach much significance to any apparent increase or decrease at successive periods of the aborigines, including those still living in a purely savage condition. But all that we know of the native tribes at the period of their first intercourse with the European intruders shows them to have been in a condition of unstable equilibrium. Hereditary antipathies were perpetuated, and the diverse nationalities were engaged in purposeless exterminating wars and massacres, so as to leave it doubtful if, in the great majority of cases, the natural increase compensated for the destruction then affecting the native races.

Foremost among the aggressive races of the Northern continent, when first brought under the direct notice of Europeans, were the Iroquois, a people intimately connected with the subsequent history of the French and English colonists of North America. They were a powerful confederacy of kindred tribes, full of warlike energy, and all the most prized virtues of the American savage. But their influence and aims were alike destructive; and we can trace to them the depopulation of nearly the whole vast area between the Atlantic and Mississippi. The great mountain chain of the Alleghanies perpetuates the name of the oldest tribe of the United States of which there is a distinct tradition. The fertile valleys of the Ohio and its tributaries were once occupied by their populous towns and villages. The traditions of the Delawares told that the Alleghans were a powerful nation reaching to the eastern shores of the Mississippi, when, in times anterior to any known history, they came from the West into the valley of the Ohio. But the Iroquois, who had established themselves on the head waters of the river system which has its rise immediately to the south of the Great Lakes, combined with the Delawares or Lenapé nation to crush the power of the Alleghans. The surviving remnant was driven down the Mississippi, and they disappeared as a distinct people. The very name of the Ohio is of Iroquois origin, and marks the eradication of the traces of the elder race by their supplanters.

The Susquehannocks, who appear to have been of the same stock as the Alleghans, next excited the ire of the Iroquois, and were in like manner exterminated. At a later date the Delawares became the object of their assault, and the name of the noble river on which they dwelt is the sole memorial of their former existence. So in like manner the Shawnees, Nanticokes, Unamis, Minsi, and Illinois, were vanquished, reduced to

the condition of dependent nations, or driven out and wholly exterminated.

When Cartier first explored the Valley of the St. Lawrence in 1535, he found large Indian settlements at Quebec and on the Island of Montreal, where Champlain, little more than half-a-century later, met with few or none to oppose his settlement. It is most probable that they belonged to the same Wyandot stock which was then retreating towards the Georgian Bay, or withdrawing into the western peninsula between Lakes Huron and Erie, to escape the fury of the Iroquois, who had nearly desolated the Island of Montreal.

The history of French and English settlement in North America is intimately associated with that of the people by whom all this was effected. Their indomitable pertinacity proved more than a match for all the diplomacy and military skill of the French; and as they arrayed themselves from the first in opposition to them, and maintained an uncompromising hostility at a time when the rival colonists of French and English origin were nearly equally balanced, the failure of the magnificent schemes of Louis XIV. and his successors to occupy North America, as Charles V. and Philip II. had held Mexico and Peru, is mainly traceable to their antagonism.

The Iroquois who thus assumed the mastery of a region equal in extent to Central Europe, and changed the whole character of the population of the American continent to the east of the Mississippi, consisted of five tribes or "nations"—the Oneidas, Onondagas, Cayugas, Senecas, and Mohawks. The Onondagas and Senecas claimed to be Autochthones, sprung from the soil on which they dwelt, to the south of the St. Lawrence. A third, the Oneidas, cherished a sacred legend connected with a stone still surviving in their country, in the State of New York, which they revered as the memorial of the Oneidas and Onondagas, both of whom, according to the legend, sprang together out of the ground on the banks of the Oswego River. To the confederacy of the Five Nations, a sixth, the Tuscaroras, was admitted in 1715, on their expulsion from North Carolina; and the Iroquois confederacy has since then been generally designated the Six-Nation Indians. But the term "Nation" is misleading, for at no time during their known history has the whole confederacy been estimated higher than 70,000.

This was the statement of La Hontan; but it appears to have been a mere guess. La Potherie, writing early in the eighteenth century, expresses his astonishment that some four or five thousand Indian warriors should make a whole New World tremble. In reality, even this over-estimated the numbers

of the dominant Indian race. Their audacity and self-reliance were marvellous. Again and again they were decimated by war, and more than once reduced by fully a half. In 1689, at the end of one of their fiercest struggles with the French, the English official estimate reckons their warriors at no more than 2,550; and within twelve years thereafter it numbered little more than a half of this. But they systematically recruited their numbers by the adoption of prisoners. The French *coureurs de bois* or "White Indians" also readily amalgamated with them; nor were instances rare of men of Dutch and English blood adopting Indian life. Hence one early source of mixed blood. Jean de Lambesville, a Jesuit missionary at Onondaga, wrote to Count Frontenac in 1682 that, during the past two years, the Iroquois had recruited their numbers by the adoption of upwards of nine hundred warriors into their tribe. Mr. Lewis H. Morgan, who has given the greatest attention to their history, doubts if they ever amounted to one-third of the highest estimated numbers. They were, moreover, a savage people, still practically in their stone period. Copper was indeed known to them as a kind of malleable stone; but it was obtained in too small quantities to effect any important change on the character of their implements or weapons, and they had no knowledge of metallurgy. The utmost extent of their art consisted in hammering the native copper into a rude axe-blade or tomahawk.

Yet this is the people who wrought such vast changes on the population of the North American continent in the seventeenth and eighteenth centuries. Before either the French or English had come into collision with the tribes to the west of the St. Lawrence, they had doomed them to destruction; and nearly the whole native population of Western Canada had disappeared. In the interval of 75 years between Cartier's first visit to Canada in 1535 and its exploration and settlement by Champlain, the country between the Ottawa and Lake Simcoe appears to have been reduced to a desert. The Wyandots, including the Huron nations on the Georgian Bay, are proved by their language to have been of the same stock as the Iroquois. But the two were at deadly enmity; and in the aimless furor of the latter, nothing would satisfy them but an exterminating warfare.

The English were at that date settled on the Hudson, while the French occupied the Valley of the St. Lawrence. The latter were thus naturally led to ally themselves with the Hurons, who were their neighbours, and with whom they specially carried on the barter for furs. The like motives induced the English settlers on the Hudson to take the side of the Iroquois. But before the English found special reason to court their

alliance they had accomplished their ends in Western Canada, had conquered the Algonquins, and nearly exterminated the Hurons. The Petuns and Neuters ere long experienced the same fate; the Eries, to the south of the great lake which bears their name, were in like manner driven out and disappeared. All this was the work of native aggression, wholly independent of European intrusion. It may suffice to illustrate what was going on elsewhere, and so to account for the sparsely populated condition of vast tracts of North America, which under more favourable circumstances are filling up with the millions of intruders from the Old World; yet not without some permanent traces of intermixture with the aboriginal race.

The entire Indian population of the United States, including Alaska, amounts, according to the latest estimates, to 383,712; that of Canada, according to the official report of 1877, is 99,650; making together 483,362. The idea of the inevitable extinction of the Indian aborigines long controlled all policy in relation to them. They were assumed to be doomed to disappear before the aggressive European intruders, scarcely less under the influences of direct contact with a progressive civilisation, than by means of exterminating border wars, or the vices and wrongs incident to the excesses of frontier life. The very prevalence of this idea long tended to beget results confirmatory of it. Even the benevolent exertions of the philanthropist and the Christian missionary were directed rather to ameliorate the condition of a race doomed to speedy extinction, than to fit them for sharing in the progressive civilisation of their supplanters.

But while it is obvious that native Indian tribes can no more hope to perpetuate their existence as a distinct race, unmingled with the surrounding population of settled states and provinces than the intruded settlers of diverse European origin can preserve their distinctive nationalities, it is apparent, in the latter case at least, that their merging into the common stock by no means necessarily implies their extinction. The Irish, the German, the French, and even the Icelandic and the Russian immigrant, is introduced among a population not so far in advance of himself as to preclude him from engaging on comparatively equal terms in the progressive struggle; nor are the diverse elements of race so marked as to attract any special attention to their interblending. But with the Indian it is wholly different. His habits, ideas, and mode of life have all to undergo a total change; and on any theory of the survival of the fittest, the chances are greatly against him. Multitudes accordingly do perish as the inevitable result of their being brought into contact with a civilisation which is alien to them; but a

growing conviction is now felt that over and above this, there does survive an element of intermingling native blood permanently affecting the Anglo-American population.

The evils resulting from the system of dealing with the Indian tribes long pursued by the United States have latterly attracted increasing attention, with the growth of new States and the extension of railways to the Pacific Coast. In 1870 a commission was appointed by Congress to report upon the more successful system of dealing with the Indian tribes of Canada; and they set forth as one result of their enquiry that "it is now an established fact that the Indians of Canada have passed through the most critical era of transition from barbarism; and the assimilation of their habits to those of the white race is so far from threatening their gradual extinction, that it is producing results directly opposite." In other words, they recognised as an apparently established fact, that so far from the Indians of the provinces of Ontario and Quebec now hastening to extinction, they show a numerical increase during the last quarter of a century. This idea is reiterated, as the result of further inquiries, in a Report on "Indian Civilisation and Education," dated at Washington, November, 24th, 1877; and it is set forth as an idea more and more tending to assume the aspect of an established fact, "that the Indians, instead of being doomed to extinction within a limited period, are, as a rule, not decreasing in numbers; and are, in all probability, destined to form a permanent factor—an enduring element of our population."

That wherever the American aborigines have been gathered together upon suitable reserves, and gradually trained to industrious, settled habits, as among the Six-Nation Indians, or Iroquois, settled on the Grand River, in the Province of Ontario, or where they have mingled on terms of equality with the white settlers, as within the old Hudson's Bay Territory on the Red River, they have after a time showed indications of endurance, is undoubted. But it is not even now sufficiently borne in remembrance that the increase is not that of a pure Indian race.

Prolonged friendly relations with the whites are everywhere accompanied with an admixture of white blood; and in the territory of the Hudson's Bay Company this has been followed by habitual intermarriage, and the growth of a numerous half-breed population, with many indications suggestive of the probable development of a permanent intermediate type, had the isolation of that remote region been perpetuated.

The rise there of an independent half-breed tribe, holding itself distinct alike from the Indians and the white settlers, was for a time a fact of singular interest to the ethnologist. It was the result of alliances, chiefly with Indian Cree women, by the

Hudson Bay men and the fur-trappers of the region. But the latter included two distinct elements: the one a Scottish immigration, chiefly from the Orkney Islands, effected by Lord Selkirk in 1811; the other, that of the French Canadians, who long preceded the English as hunters and trappers in the North-West. The contrasting Scottish and French paternity reveals itself in the hybrid offspring; but in both cases the half-breeds are a large and robust race, with greater powers of endurance than the pure-blood Indian. They are described by more than one acute observer as "superior in every respect, both mentally and physically;" and the same opinion is confirmed by nearly all who have paid special attention to the hybrid races of the New World. D'Orbigny, when referring to the general result of the intermingling of races, says, "Among the nations in America the product is always superior to the two types that are mixed." Henry, a traveller of last century, who spent six years among the North American Indians, notes the confirmatory assurance given to him by a Cristineaux chief, that "the children borne by their women to Europeans were bolder warriors and better hunters than themselves." Finally, of the hardy race of the Arctic Circle Dr. Kane says, "the half-breeds of the coast rival the Esquimaux in their powers of endurance;" and Dr. Rae informs me that there is a fine race in Greenland, half-Danes; and numerous half-breed Esquimaux are to be met with on the Labrador coast. They are taller and more hardy than the pure-blood Esquimaux. Dr. Rae always gave the preference to them as his guides.

In so far, however, as any progressive increase, alike among the Indians settled on reserves and in the half-breeds of the North-West, is a recognised fact, it is important to keep in view how far it is, strictly speaking, an augmentation of their own numbers. On the Indian reserves there is no room for question that the pure-blood Indians are disappearing, and on the older reserves they scarcely survive. A mixed race is growing up, gradually assimilating to the surrounding population, and so disappearing, not by extinction, but like the immigrant foreign population of Europe, by intermingling with the predominant stock.

The same causes tend to impede healthful development among one numerous class of Indian half-breeds, as in other cases of illicit intercourse between civilised and savage races. Scrofulous and syphilitic tendencies lead to the same results, and beget in certain cases infertility, as well as an increased death rate. But where the native and the intruding races meet more nearly on an equality, as among the traders of the fur country, or the farmers and graziers beyond the Rocky Moun-

tains, the result is intermarriage, with a healthy and vigorous offspring; and the same is seen where the civilised red man takes his place on the common equality of citizenship in the general community.

Dr. S. R. Riggs, an active philanthropist of the United States, thus writes of the Dakotas, on the Missouri River: "The more civilised and Christianised portions of our Dakota people are now coming more and more into contact with the better class of white people. Many families and individuals are becoming detached from their own people and merged with the whites. Some of them are mixed-bloods, and all such come to be counted as half-breeds. Many such families are now scattered through the State of Minnesota." Dr. Riggs accordingly recognises as a result of this, that many Dakotas and Sioux are settling on homesteads of their own and in other ways intermingling with the general community, followed by "a proper and desirable mixture of the races, the inferior being elevated and finally absorbed and lost in the superior."

From the first intrusion of the European at the close of the fifteenth century, this admixture of the races of the Old and the New World has been going on. In Mexico, Peru, Central America, the Northern, Southern, and Pacific States, and in Canada, it is the same. Along the borders of every frontier State a nearly exclusively male population is compelled to accept the services of the Indian women in any attempt at domestic life. The new generation presents a mixed race of hardy trappers mingling the aptitudes of both races in the wild life of the frontier. With the increase of population, and the more settled life of the clearing, the traces of mixed blood disappear; but it is to a large extent by absorption into the general stock.

The Cherokees are among the oldest civilised tribes in the United States, and presented in recent years the novel characteristics of an agricultural people of Indian blood, holding African slaves, and intermarrying with white wives. The following is a brief summary of their condition at the successive dates here given:—

In 1809, 12,395, about half mixed-blood: say, half-breeds, 6,100; whites (chiefly wives), 341; negro slaves, 583.

In 1825, 13,563 (increase 1,168); negro slaves, 1,277; ploughs, 2,923.

In 1876, 21,072; increase, 8,677 in 67 years.

But in justly estimating this increase, the white blood must be borne in remembrance as an important factor. Numerically it is so; for the census of 1825 included 68 Cherokees married to white wives, and 147 white men married to Cherokee women. It was inevitable, accordingly, that in 1852 the Indian Commis-

sioner should find, as he notes, "a visible increase in the number of half-breeds"; and if here, as elsewhere, the half-breed is the superior alike in physical and mental vigour, the tendency must be towards the displacement of the pure Indian stock, and the ultimate merging of the survivors into the predominant race.

It has also to be noted, in reference to the progress of the Cherokee Indians, that this was greatly retarded by the extent to which they became involved in the great Civil War: in itself a curious evidence of their assumption of an equal status with the intrusive European race.

The Iroquois still more distinctly illustrate the same phenomena in their more recent history. The Six Nations suffered greatly in the war of 1791, and still more in that of 1812; but in 1845 Schoolcraft reported of them: "Their population has recovered, and is now on the increase," and he states their numbers at that date as—In the United States, 4,836; in Canada, 2,106; total, 6,942. Ten years later, as appears from the census of New York State in 1855, their number stood as follows: Living on Indian reserves, 3,953; abandoned tribal relations, and living among the whites as American citizens, 235. Again, the census of 1865 shows those on the reserves to have increased to 3,992, without further note of those who had forsaken the Indian reserves, and cast in their lot with the general population. In common with all who had previously abandoned the isolation of distinctive race and nationality, they inevitably pass out of the range of such observation, and go to swell the numbers of American citizens, like any other naturalised immigrants; yet their disappearance is manifestly one of absorption, and not of extinction.

Of 27 teachers in the Indian State Schools of the New York State, nine are reported as Indians who have received a thorough education and training in the high schools and other educational institutions of the State; and in 1877 a demand was made for a special appropriation of funds for the training of native teachers. The native school at Cattaraugus, New York, was stated by the Commissioner of Indian affairs to have "an average daily attendance of 90 students. It is instructed by competent Indian teachers, and is in all respects a model school."

The Iroquois of Canada consist mainly of descendants of the loyal Indians who adhered to the British side in the War of Independence, and obtained grants of land in Canada. At the Mohawk settlement on the Grand River they still preserve the silver communion plate, the gifts of Her Majesty Queen Anne in 1711, "to her Indian chapel of the Mohawks," and so presented to them while they still dwelt in the valley of the Mohawk River, in the State of New York. Their numbers are thus re-

turned in the census of the Indian Department in four successive years, showing a progressive increase of 310.

| | | | | |
|------|----|----|----|-------|
| 1874 | .. | .. | .. | 6,845 |
| 1875 | .. | .. | .. | 6,893 |
| 1876 | .. | .. | .. | 6,953 |
| 1877 | .. | .. | .. | 7,155 |

In this statement are included different bands of the Iroquois on the Thames, the Grand River, the Bay of Quinte, and the St. Lawrence.

On the Grand River Indian reserves the evidences of civilisation are abundant in farm implements, stock, wagons, gigs or "buggies" and other carriages. Neatly-furnished houses also, with pianos, sewing machines, and other appliances of recent progress, no less markedly indicate rise in the social scale, and the growth of true domestic refinement.

The same is the case with the Mohawks on the Bay of Quinte. They are manifestly on the increase.

In 1874 they numbered 784

| | | | |
|--------|---|---|-----|
| " 1875 | " | " | 804 |
| " 1877 | " | " | 833 |

But at the same time it is to be noted that only two among the latter are recognised as of pure Indian blood. This admixture had begun before they left their native valley in the State of New York, and indeed had its commencement with their first contact with Europeans.

One interesting illustration of this is supplied by the history of *Stenah*, a Mohawk Indian's wife, the child of white parents, carried off by the Iroquois while still in the Mohawk Valley. She attained to nearly, if not quite, 100 years, knew no language but the Mohawk, and was a thorough Indian in sentiment and feeling. Her genealogical tree, drawn up for me by her grandson, showed a descent from her in all of 80, of whom 57 descendants survive, and 23 had then died. This suffices to illustrate the influence resulting from one source, familiar to border life, of the kidnapping of white children by the Indians; as well as from that other, already referred to, of adopting whites as members of the tribe.

The Hurons, who dwelt chiefly in the region along the great lake which still perpetuates their name, though among the most implacable enemies of the Iroquois, were of the same stock; and, like them, cultivated the maize and other agricultural products to an extent unknown among the ruder Algonquin tribes. The latter are distinguished from them by a radical difference of language; but common interests brought the Hurons into close alliance with them against their own Iroquois kindred.

At the close of the sixteenth century the whole of Western Canada was occupied by Huron and Algonquin tribes, and in 1615 the Huron country was first visited by Champlain.

The early notices of this people have a special interest for us. The route of Champlain, by the river Ottawa and the numerous lakes which lie scattered between it and the Georgian Bay, had led them through savage wilds, sparsely peopled by the Ottawas, Nippisings, and other Algonquin tribes. When at length they reached the fields of maize, and the cultivated clearings of the Hurons, they seemed, in contrast to the wild region of the rude hunting and fishing tribes, to exhibit the industry and wealth of a civilised people. Like their Iroquois kinsmen, they dwelt in palisaded towns; and though still in a condition far removed from any true civilisation, they were among the most remarkable of all the Indian communities of the northern continent. Yet only an interval of 34 years transpired between this first glimpse of their forest towns and cultivated fields, with a population variously estimated from 20,000, to upwards of 30,000 souls, and the reduction of the whole region to a desolate waste.

The French, as has been already noted, allied themselves at an early period with the Hurons against their Iroquois foes; and the Jesuit missionaries were indefatigable in zeal for the conversion of the former to the Catholic faith. But the Iroquois proved the more powerful and crafty of the two; and in 1649 the Huron country was desolated by them, its towns committed to the flames, and a little remnant carried off by the French to Quebec. Even there the Hurons did not escape the implacable enmity of their Iroquois foes. But at length the survivors were established at the Indian village of La Jeune Lorette, on the River St. Charles, and there, after an interval of upwards of two and a-quarter centuries, the census of 1877 reports them as numbering 295.

But they have, to a large extent, lost their language, and substituted for it a French patois; they are Roman Catholics in creed, and have not only ceased to be of pure Indian blood, but they have so largely partaken of the hybrid traces of the predominant race, that were it not for the artificial restraints consequent on their claim to certain allowances and property, as the representatives of the Huron refugees of 1649, they would speedily merge into the common stock, and indeed might disappear, as Indians, almost in a single generation.

Père Bolduc, an intelligent French priest familiar with several of the Indian languages, and fully informed as to the present condition of the little community at Lorette, thus writes: "There may be two full-blooded Hurons, very aged, still existing in La Jeune Lorette, but even these are of ques-

tionable purity." Another correspondent writes of them: "The fact is, it would be misleading to affirm that there are any Indians at Lorette now at all. Some of the so-called Hurons are as fair as any Frenchman, and in many of them you only discern traces of the Indian features. They are undoubtedly the descendants of the Huron refugees of the seventeenth century, but they are far more Canadian than Indian." The result is no more than might have been predicated of the little band of Indian converts maintained for upwards of two centuries in the midst of a friendly foreign race. Nevertheless, it is obvious that it has perpetuated the traits of Indian blood under very unfavourable circumstances; and the present condition of the survivors is in no degree indicative, either of the degeneracy, or the speedy extinction of the half-breed representatives of the old Huron tribes of the Georgian Bay.

But the intermingling of the Hurons with the white race is very partially accounted for, if observation is limited to the community tarrying on the Indian reserve. On a recent visit to the chief Tahourhenche, or Francois Xavier Picard, at La Jeune Lorette, I learned that two of his daughters were married to French Canadians, and a third to a husband of Irish nativity, while his son has wedded a Scottish-Canadian woman. The inevitable result is instructive in its bearing on the question of the unheeded development of a mixed Euromerican race. The offspring of the alliance of the son, Paul Picard with Jane Smith, his Scoto-Canadian wife, will be reckoned members of the Huron community; while those of the daughters, though equally of Indian blood, will follow the fortunes of their fathers, and merge into the general population. As a rule, moreover, Canadians marry, as in the above case, generally with the most prosperous and well-conducted members of the Indian community, and thus not only reduce its numbers, but withdraw from it the more energetic representatives of the aboriginal stock.

I have procured the statistics of eighteen recent intermarriages of Hurons of La Jeune Lorette with whites, including the members of Chief Picard's family. The results are as follows: Ten French Canadians are married to Huron Indian women. One Scottish-Canadian and one Irishman are also married to Indian women. Five Huron Indians have married French Canadian wives; and one Indian, the chief's son, has wedded a Scoto-Canadian wife. Of those the families of the twelve Indian mothers will merge into the general population, and their aboriginal affinities be lost sight of in the second generation. Only those of the six Indian fathers, who retain their interest in

the tribal reserve, will be reckoned as belonging to the Huron community. This may serve as an illustration of the process which has been going on for upwards of three centuries over an ever increasing area of the New World. Yet still, as seen among the great majority of the survivors on the Huron reserve, they retain the modified Indian features and complexion, along with certain marked traits of Indian character; thereby proving the enduring character of the native element, and the influences which it is calculated to exercise on the Anglo-American race. For in the Huron half-breeds of La Jeune Lorette we see the Indian traits surviving in the mixed race, after an interval of 228 years of intimate contact with the predominant European race.

To revert, then, to the process thus illustrated: everywhere colonisation begins with a migration of males. It was so in the primitive dawn; in the intrusions of the barbarians on declining Rome, and of the Danes and Northmen on France and England; and so it has been in the earlier settlements of the American Continent, as it still is in the first occupation of every new territory there. Each septennial census of the United States continues to show a great excess of males in the new States, and of females in New England and other old settlements. The same process has been going on along all the frontier clearings from the very beginning of the sixteenth century, with the inevitable result of intermarriage with native women.

Even the wild native races of the Far West have been considerably modified, where to the superficial observer they remain unchanged. Mr. Lewis H. Morgan, whose opportunities of personal observation among the wild Indian tribes of the United States have been great, thus writes to me of the Kaws of Kansas, the Sauks, the Pawnees of the Upper Missouri, and others of the Indian races still reckoned as of pure blood: "All of those have taken up white blood in past generations, and the rapidity of its dissemination after a few generations needs no proof. I think they have taken up enough, through the traders and frontier men, since 1700, to lighten their colour from one-sixth to one-fourth."

In New England, after the war of 1637 and the extinction of the Pequot tribe, Winthrop states: "We sent the male children to Bermuda, and the women and maid children are disposed about the towns." The result of such a state of things is inevitable in a young colony with the wonted preponderance of males. It is the same process which went on in prehistoric Europe. Doubtless to a large and ever increasing extent, the red race is actually disappearing by positive extinction. But also, to a larger extent than has been hitherto recognised, it is blending by

a process of absorption into the dominant race, not without leaving some enduring influence on the European-American population, both of Canada and the United States.

In the North-West Canadian territory and throughout British Columbia, the population is still of a mixed character, consisting almost entirely of males. Such a state of things as the following is common:—Of 206 settlers at Port Douglas in 1860, only two were females. At Kamloops, on the Thompson River, four women and two little girls were the whole white female population of a prosperous agricultural settlement, when visited by Mr. Sandford Fleming and the surveying party of the Canadian Pacific Railway in 1872. Those may be accepted as fairly representing the normal condition of society in the pioneer settlements of the New World. Alliances with the native women are accordingly inevitable; and on every farm or ranch, a family of half-breed children is growing up, familiar only with the ideas and habits of the European settler; and destined, like the half-breeds of Manitoba, to mingle on perfect equality with the civilised community.

Around every Hudson's Bay factory, a similar half-breed population exists; and throughout all the tribes in contact with them the evidences of mixed blood are obvious. Mr. H. W. Elliot, in reporting to the United States Commissioner on the recently acquired territory of Alaska, says: "The Aleuts, as they appear to day, have been so mixed with Russian, Koloshian, and Kamschadale blood, &c., that they present characteristics in one way or another of the various races of men, from the Negro up to the Caucassian." In 1870, Mr. W. H. Dall estimated the Creoles or half-breeds of Alaska at 1,421, including priests, government officials, and others on a perfect equality with the civilised settlers of European origin.

The later policy and legislation, especially in Canada, expressly aims at the adoption of the civilised Indian into the general community. Provision is made in recent Acts for admitting him to all the privileges of citizenship, in the same degree as is permitted to any European immigrant. But already this had been long secured to men of mixed blood.

During the French occupation of Canada, with the zealous endeavours of the Jesuit and Recollet Fathers for the christianising of the Indians, and the general preference for the hunter life, and a trade in peltries, to the more settled occupation of the agriculturist, a large mixed population grew up, and intermingled on terms of perfect equality with the French Habitans. The slow growth of the colony under French rule made every addition to its settled population welcome; and hence Colbert, in 1660, and Taïon, the French Intendant of

Louis XIV, in 1667, both refer to the race of New France sprung from Indian mothers as "a valuable element of the population;" and special reports are made as to their fertility, endurance, &c.

The religious sentiment among a purely Roman Catholic population helped to foster ideas of equality. The gentler social elements of the Frenchman also tended to his more ready adoption of a native wife. Hence, traces of mixed Indian blood among the Habitans of the Province of Quebec are especially common. One intelligent observer, long resident in Lower Canada, thus writes to me: "I do not think that people generally realise the great extent to which there is an infusion of Indian blood in the French Canadian population. In the neighbourhood of Quebec, in the Ottawa Valley, and to a great extent about Montreal, I hardly think among the original settlers there is a family in the lower ranks, and not many in the higher, who have not some traces of Indian blood. At Ottawa, where we have a large French population, I hardly meet a man—and the women show the traces even more readily—where I should not say, from the personal appearance, that there is a dash of the red man." I have observed, moreover, that this reappears from time to time in individual members of a family or in younger generations.

In the older provinces of Canada, as in the United States, the numerical predominance of the European stock, and the constant influx of fresh immigrants, necessarily obscure the mixed native element; but in the great prairie region of the North-West the predominant native stock has placed the two races more in the condition in which they are to be met with in many parts of Mexico, Central, and South America. In Brazil, for example, Mr. Ribot says: "Men of mixed blood, of all degrees of hybridation, are numerous, forming a new population, which is ever growing more indigenous and coming nearer to the white type; and judging from what is taking place all over South America, they will finally absorb all the other elements of the population."

The new province of Manitoba occupies part of the old hunting-ground of the Hudson Bay trappers; the original population is a half-breed one, and it has begun its political existence with a population numbering from 10,000 to 12,000: a hardy, resolute, independent race of civilised hunters and farmers, the offspring of red and white parentage. This is in addition to the much larger number of children of mixed blood, who, following the fortunes of their Indian mothers, grow up members of the nomad hunter tribes. There, more than elsewhere, is seen a condition of things analogous to that which may be assumed to have

produced the Melanochroi of Europe's prehistoric ages, when the intruding Aryan first came into contact with Allophylian tribes of that neolithic period; and the arts of the metallurgist were—as now in the unsettled territories of the New World they still are to be seen,—slowly superseding the ingenious processes of a purely stone and bone, or of a native copper period.

