

As I looked on the man, who was thus perilling the lives of his fellow-creatures by his senseless brutality, I could not help thinking what a load of guilt rested on his head. His face was flushed, his features distorted, his eyes rolling wildly, as he walked with irregular steps up and down the deck, or ever and anon descended to the cabin to gaze stupidly at his chart, which was utterly useless, and to take a fresh draught of the liquor which had brought him to that state. Yet he was a fine, good-looking fellow, and pleasant mannered enough when sober and not opposed. I have known several such, who have for years deceived their owners and others on shore, led by outward appearance, till some fearful catastrophe has been the result of their pernicious habits.

Night came. The ship continued her mad career through the darkness; the wind howling and whistling, the loose ropes lashing furiously against the masts, and the sea roaring around. Below all was confusion. Numerous articles had broken adrift and were rolling about, the passengers crouched huddled together in the cabin, endeavouring to avoid them. Mothers pressed their children to their bosoms; the men were asking each other what was next to happen. The answer came with fearful import. "Breakers ahead! Breakers ahead!" There was a tremendous crash, every timber in the ship shook. She was on the rocks.

PRE-HISTORICAL MAN.

BY S. R. PATTISON, F.G.S.

I.

LORD BACON begins his preface to "The Wisdom of the Ancients," by the statement that "the antiquities of the first age (except those we find in Sacred Writ) are buried in oblivion and silence." This is no longer true, for it is one of the paradoxes of modern days that we get better acquainted with antiquity as we reach farther from it. The printing-press has made all discoveries cumulative. Especially is this the case with regard to recent attainments in pre-historic lore. A new territory is as permanently added to our knowledge as if it were a newly-found planet. All our museums have a fresh case of objects; all our curiosity-lovers have a fresh set of uncouth relics. The miscellaneous contents of barrows and caves, long huddled into obscure corners of collections, are now brought into neatness and order by their classification into stone, bronze, and iron, and each of these is again subdivided by more minute divisions. Our flint implements and barrow-finds are increasing so fast, and quoted so frequently, that it will not be amiss to collect some of the leading facts.

It may startle some of our readers who have not personally examined the relics, to learn that it is now established as a fact, that the first inhabitants of our islands, and of the adjacent continent, were Esquimaux, at least in their mode of life, their implements, and their condition. The barbarous tribes occupying the Arctic regions, are now, save in the use of metals and foreign acquisitions, in a state of non-civilization exactly corresponding to that of our predecessors: Indeed, it would appear that the former are the actual descendants, driven northward, of our "oldest inhabitants." Any collection of implements from the lake-dwellings of Ireland, or from the refuse-heaps of the old Scandinavian folks in Denmark or Scotland, or from the cave-shelters of England, Germany, or France, or from the barrows and cairns of our own fields and fells, shows that

the people of whom these are the relics knew the use of fire, built huts, felled timber, cultivated grain, domesticated animals, hunted, boated, fished, and fought. For awhile they were ignorant of metals, and made tools of native stone; then of imported stone, next of bronze, and last of iron; but, as may be expected, the implements of the first age continued to be used down to the last, and, indeed, are not yet extinct. To them belong the cromlechs and gallery-graves, and those grand monuments of the absolutely dark ages, Stonehenge and Carnac. The term Celtic, applied to these people and their works, only denotes that the period was characterised by a Celtic immigration. Not that the Celts destroyed the Fins, or were destroyed by Belgæ, nor that any total difference existed in the habits or implements of the three races. Doubtless, there were differences, but not such as enable us to assign to each their own share in works which appear to have been continuous and common, with minor variations, to all. We have, undoubtedly, first a Finnish or pre-Celtic age, then a Celtic, then a Belgian admixture, then a Roman invasion. Anterior to the last, we get three stages overlapping each other.

But whilst the historical end of this sequence can be plainly seen, coming down amidst recognised landmarks, and whilst even its middle age, the reindeer period, can also be clearly made out, the beginning eludes our vision. We correlate it with the mammoth and the woolly rhinoceros, but can give no positive dates. The level of the valleys was different, as the gravel and silt which has subsequently filled them testifies. The coast line, which was in its present average condition when the Danish rovers landed, was then somewhat less elevated. The climate was more rigorous, the rivers more powerful, and the ice more extended. The 3,000 cutting or digging tools found in the gravels of the Somme and the Thames, show that man was here, but we have no other token of his presence. Undoubtedly time must have flown by, in the succession of very many centuries, between the date of the rude stone tool and that of the bronze urn. But if we find that from the one to the other there is a regular gradation, interrupted, too, by the occasional introduction of foreign materials, we may safely infer that there has been but one series, however disturbed by the occurrence of physical changes, or varied by the occurrence of adventitious relics. The first flint implements indicate a hunter's wants amidst a hunter's field. They tell of the pursuit of game more vast than the sportsman can now follow or find. The practice of his art of tool-making on the shoals of the chalk gravel rivers, or of the mammalia in the scanty thickets, was suspended by the occurrence of a long-continued series of floods, until the ice-bound table-land of the water-sheds yielded to the influences of milder temperature, until the mammoth and its associates had died out. After a while, we know not how long, the Finlike tribes again visited and now remained on the lakes and river banks, and, in due time, reared their hovels and built their sepulchres, their temples, and their camps on the uplands. Chronology is quite at fault in attempting to assign any positive dates to these transactions; nor do the other sciences attempt to construct anything more than the faintest relative record; nor does the Bible deal with these occurrences or these localities: it refers neither to the people nor to the places, save by its general statement of the degeneracy and misery of the masses of mankind which had departed from the knowledge of God. We have all the ages before the advent of our Lord on earth, all the years before the Roman invasion of Gaul and Britain, in which to place the historic end

of that sad story which perhaps commenced long before the flood.

We shall get a more definite and accurate view of this curious subject, by classifying some leading types among the pre-historic relics. The following list is compiled chiefly from Mons. Mortillet's catalogue of the pre-historic industrial works in the Paris Exhibition, supplemented by Nilsson's beautiful work on "The Primitive Inhabitants of Denmark," edited by Sir John Lubbock, and by the ample collection in Mr. Christy's Museum, Victoria Street, Westminster.* The attempt at chronological classification is our own.

FIRST PERIOD.—MAMMOTH EPOCH.—Rough flint tools from the gravel of the Somme Valley, Allier Valley, Thames Valley, Bedford, Suffolk, associated with remains of extinct races of animals.

Flint flakes and barbs, slightly dressed as knives, and scrapers, found near Amiens. Mammoth, rhinoceros, &c., abounded in Europe.

TRANSITION.—Tools of former type, with arrow-heads more carefully dressed, and flint scrapers. Moustier, in Dordogne, France. See Christy Collection.

Tools of former type, mingled with piercers and arrow-heads of finer workmanship, at Pontlevy, also with well-polished foreign stones.

Tools of former type, with flint flakes, at Clichy.

The same mixture, with more advanced art, in caves of La Vienne.

Objects of rude type mixed with bone ornaments and bone arrow-heads, and remains of hyena, rhinoceros, and elk, in the sepulchre at Anrignac.

In other caves in south of France, the bone-relics of extinct races of animals, mingled with dressed flint tools.

In the Grotto d'Arcy are two floors. In the lower one are found flint scrapers, with remains of the extinct fanna; in the upper one (of course consolidated long afterwards) are polished stone implements.

At Charente.—Tools of St. Acheul type, with abundant stone implements of polished period.

At Bruniquel.—Tools of first type, with harpoons and other implements of the reindeer period; some ornamented with figures. One having the distinct representation of the extinct mammoth.

La Chaise.—Flint flakes, with bone tools and reindeer horns.

Imola.—Somme Valley tools with arrow-points of second period.

Langerie.—Remains of extinct animals, with fish-hooks, barbs, and polished stone tools, pierced shells for ornament. Sculpture of Aurochs on bone.

SECOND PERIOD.—Reindeer epoch. Mammoth not found. Manufactories of flint tools more fully dressed than preceding, stones for grinding and polishing. See remains from Pressigny in Christy Collection. Remains of reindeer, shell necklaces, and still finer flint tools and bones of domesticated animals.

Swiss bone tools and abundant relics of industry and art of lake-dwellers, also polished foreign stone tools.

Refuse heaps of Denmark.

Irish flint tools and net sinkers, fishing implements, &c.

Numerous caves in south of France with remains of reindeer.

TRANSITION II.—Gallery tombs, with rude piercers of flint and drilled stone implements. Nilsson.

Caves in Arriege.—Bones of horse, pig, dog, and beaver, with polished stone tools and pottery.

Somersetshire and Devonshire cave remains.

Yorkshire barrows, with flint tools and scrapers; pottery, but no metal.

The Cromlech era, with burials of stone age. See "Leisure Hour," May, 1866; particularly note the method of attaching the common flint implement represented on the inner surface of a cromlech cover in Brittany, p. 316.

Lake dwellings in Switzerland.

Contents of British barrows of the stone age.

THIRD PERIOD.—Introduction of Metal. Flint and stone tools still used, but with finer pottery, more polished stones, more marks of domestication, bronze weapons, and ornaments. No relics either of extinct races of animals or of reindeer period.

FOURTH PERIOD.—Iron and History.—To this class belong the bulk of our barrow interments, and of the lake remains. Thirty lake-villages or forts, built on piles, with causeways of wood, have been discovered in Scotland, and more still in Ireland, where they are called crannoges, and were in use from the ninth down to the sixteenth centuries.*

A lively and popular summary of our existing knowledge on the whole subject of this class of relics, appeared in the *Times'* report of the Great French Exhibition of 1867:—

"As might be expected, France has produced a collection of extraordinary completeness and interest, although in some respects, other countries have special objects of considerable value. The French galleries show how many local antiquarian societies exist in the country, and the number of persons who take an interest in the contents of ancient kitchen heaps, and in the relics of past ages, while they demonstrate the enormous difficulty of joining on, as it were, one age to another, by a complete series of developments in their works. The chronological succession of the progress of national arts is not easily exhibited when there is no record of long periods of transition, and it is probable, nay, certain, that there must have been periods in which the age of unpolished stone implements, for instance, ran into the polished stone age, and when the polished stone age was mixed up with the age of bronze, and when bronze and iron were used together.

"'La Gaule' 'before the use of metals,' was a very different country from that in which the legions had to contend with the Allobroges and other tribes, with leaders of quite unintelligible names under the great Consul. Long before their time there lived a race of men whose life, if truly illustrated by the result of researches, must have been miserable indeed. The remains before us, scratched up from the upper crusts of the earth, are supposed to represent all these races knew of the various appliances by which human existence is distinguished from that of the beasts of the field. There is something almost ironical in calling these pieces of bone and stone, *produits d'art et d'industrie*. The age of stone was, as we have said, a terrible time for man. As he was most helpless, so was he most exposed to the assaults of dreadful enemies. When he had only hatchets of stone and arrow and spear-heads of bone, the hippopotamus, the elephant, the rhinoceros, the great cave bear, the great cave cat, the hyena, the aurochs, etc., flourished over and about him. As he got on to polish the stones which before had been simply cut, he associated with himself, under conditions we can never know, the horse, the ox, the goat, the sheep, and the dog.

"In the first case of wedges, hatchets, lance-heads, knives, etc., of flint, picked up in the drift of the bed of the Seine, the Somme, and other rivers, there is an attempt to mark the chronological order. The next series consists of similar implements found in caves and similar places, on which there are traces of human work, showing, as the enthusiastic author of the catalogue thinks, that '*le travail semble avoir sensiblement progressé*.' These relate to the first epoch of the cavern age. The reindeer seems to have had the worst of it in the second epoch of the caverns. His horns and his bones were found to make capital spears, arrows, and fishing-lances, and the dashing antiquary who drew up the catalogue declares they were '*fabriqués avec une grande perfection, et quelquefois ornés de gravures ou sculptures disposées avec goût*!'

"These cave-men were singular in that they did not care much to carve likenesses of their own sort, which

* This unrivalled collection may be seen on Fridays, by ticket obtainable from the curator, A. W. Franks, Esq., British Museum.

* "Transactions of the Royal Irish Academy," vol. vi. p. 340.

is much to be regretted, as a good *gravure* of an indigenous Gaul would be invaluable. These clever fellows got at last to polishing their hatchets of flint and spear-heads, and there are numbers of very fine specimens of such work, the interest in which is somehow not so great as that excited by the sight of the very stones on which the celts were grooved and polished, with the fissures and grooves as plain in them as they were the very day when the needy celt grinder was disturbed at his labour by the propinquity of an auroch or the sudden onslaught of a cave bear. In spite of their polished manners in hatchets and the like, the *genus homo* had such hard times of it that he took to a beaver sort of life, and at last fled to locustrine habitations, which give to the antiquarian the Third Period of these stirring times, when it was a fight between him and the creatures he would have probably hesitated to call "the inferior animals." He now achieved pottery, and made bodkins and needles of bones, and had horses, cattle, goats, dogs, and sheep, about him, as their bones are found in his dwellings, but there is no trace there of the animals which are called extinct or *émigrés*, and which characterised the first and second epochs of the Stone age. Why they became extinct it is not easy to imagine. They might have emigrated *en masse* as soon as they found their food had gone off to become the prey to rheumatics in lacustrine lodgings, but even that point requires faith or elucidation. We next come to the age of transition, when a lucky fellow got a piece of metal and flourished it about in triumph among the pure and simple lapidarians.

"The articles got out of 'dolmens,' in France and Savoy, which it may not be remembered by us all is now part of France, furnish most remarkable shelves. The names of the proprietors are affixed to the articles, and we are enabled to see that many persons in France are interested in such collections. There is a whole armoury of flint implements in the first and second halls; and it speaks well for the honesty or want of fraudulent enterprise on the part of the people that there are comparatively few specimens of uncut and unpolished hatchet-heads of the Stone period, when it is considered how easy it would be to fabricate them, and how difficult to decide whether a tool of that sort was ten thousand years or a few days old.

"In the second age of cavern life, the reindeer played, as we have said, an important part, and his bones and horns were turned to good account, but the elephas primigenius still held on—or is supposed to have done so, though it might be argued that the discovery of his molars here and there in the remains of the period proves nothing. In this epoch we have a human jaw-bone, and there is a whistle made of the phalanx of a reindeer, with a hole bored through it, which it would be hardy to say was ever played upon by the jaw in question, because it was found with it at 'Laugerie Basse.' The luxurious tastes of *homo* now become apparent in barbed arrows and harpoons—he was getting a taste for fowl and fish, and had learnt to grind up grain in a mortar, and had invented a marrow spoon! at least, say Messrs. Lartet and Christy of an instrument, that in it "*on a cru reconnaître une cuillère d extraire la moelle des os*" (but they add two notes of interrogation), and had taken to using fire rather liberally, and to immense carving on reindeer horns. It is curious, indeed, to find in one of the cases of relics from the Dordogne caves two pieces of bone exactly the same as those which the natives of the Marquesas Isles wear in their nostrils at the present day, along with teeth of animals pierced for ornaments, and the bones of horses, foxes, wolves, wild boars, belonging to a

period when man, in spite of marrow-spoons and ruffles, must have looked on hunting as a very serious occupation.

"From sepultures, dolmens, and caves of the third epoch in the second age of stone, we get granite mallets, polishing blocks of sandstone, hatchets of diorite, ophite, aphanite, jadeite, fragments of earthenware, carved deer and other bones, bones of pigs and dogs, along with those of the animals already spoken of in the former epoch, except the reindeer, which suddenly goes off to Norway, and we lose sight of Lartet and Christy completely at this period. M. M. Pommerol shows a case which, in addition to eight blades and scrapers of flint and a hatchet of fibrolithe, contains some carbonized or half-burnt barley; and one human jaw-bone is exhibited by M. de Lavaud; but there is a good deal of uniformity in the objects of this epoch, in spite of the introduction of the dog. We move on to the next, which is that of transition — the first appearance of metal. Although the collections are meagre enough, there are some interesting specimens in this period. Bronze blades appear, and the use of it is seen in the facility with which teeth and bones are cut and pierced, and the number of ornaments for the neck."

The context of this dark riddle concerning man's first appearance in western Europe, shows him not as a resident, but a visitor, working and using rough flint tools, amidst an assemblage of great and fierce animals no longer existing, and amidst conditions now only existing near the Arctic regions. We next see the remains of the long-continued action of land-waters which accompanied the lowering of the temperature, throwing down deep beds of gravel and loam. With this amelioration we come to a reindeer period, and man as a resident without the use of metals. Next comes a race bringing foreign stones and more art, but with similar habits, mingling with the former people, raising lofty tombs and temples, soon obtaining bronze instruments, and living on to the era of history.

The most recent discoveries on this subject are, first, of flint implements, precisely similar in form to those from the Somme Valley, spread for hundreds of miles along the Madras coast, and up to a height of 300 feet on the slopes, in a formation called *laterite*, the equivalent of our gravel bed. No other remains have yet been found. Second, a whole village of the polished stone period, without trace of metal, but with gracefully-shaped pottery, mortared walls, carpentry in olive-wood, elegant art in flint and volcanic stone tools and utensils, found under pre-historic ash-beds at Santorin, amidst the successive volcanic emissions which have destroyed a once-flourishing group of islands.

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PRESIDENT OF THE BRITISH ASSOCIATION.

WITHIN four days of his lamented death, on the 12th of August, 1865, Sir William J. Hooker was superintending improvements in the Royal Gardens at Kew, of which he was the director; and which in so many respects he had enriched and adorned by his fine taste, his scientific knowledge, and his untiring energy. His son, Dr. Joseph D. Hooker, a botanist not less distinguished, and who was already assistant-director at Kew, was appointed to the vacant post of director on the 12th of November following. In his first report addressed to the Commissioners of Woods and Forests, dated 1st January, 1866, Dr. Hooker thus speaks of his eminent father: "This is not the place, nor would it be fitting

As you enter the cathedral, the enormous Norman piers and columns in the nave, supporting the heavy circular arches and the two tiers of lighter arches above them, and the splendid stone roof spanning all, and in a long vista stretching before you, produce a feeling of awe that is not lost while you remain within the sacred walls."

PRE-HISTORICAL MAN.

II.

THERE are two opposing theories prevalent concerning the cause of man's progress in society. One is, that man being endowed with a capacity for invention, has progressed from barbarism to civilization by the exercise of this faculty alone. The rival theory, whilst it does not deny capacity or progressive improvement, affirms that there are facts in the case which neither of these circumstances will resolve or explain, and therefore maintains that some external communication has been at some time given or made to mankind, originating or aiding his development, and that barbarism is a degenerate, and not a normal, condition of humanity.

The former theory affirms that mankind were originally created in a savage and forlorn condition, left to trust to their own unaided faculties for getting on in the world.

The latter theory supposes that the first creation was accompanied by communications which helped man in religion and the arts of social life; that these were, by the bulk of mankind, subsequently lost, in part or in whole, but have been in various instances, in some form or other, preserved, and that traces of them are to be found amongst savage tribes.

We need hardly say that the latter supposition is in fact the statement of the Bible narrative. Although, with that record in our hands, we hold it to be fully proved thereby, yet we wish now to consider it quite apart from this proof; we desire, for our present purpose, to go into the domains of science and to form our opinion on its discoveries alone.

It is not an answer to the first theorist to say that there has been no uniformity in the development of civilization, the arts acquired by two distant tribes in the same duration of time are wholly different; because the conditions of the problem, the outward circumstances of climate and food, are also wholly different. Nor is it an answer to the second theorist to say, that, in spite of these differences, there is a marvellous similarity, at certain stages, in the development of people; because there are instances to the contrary, which destroy the value of the supposed evidence.

But there have been recently disinterred, or brought to notice, numberless relics of races of men who occupied western Europe before history commences. If these all indicate a natural growth and improvement, if they testify of such things only as barbarous man may discover and improve, then the first theory may be true, so far as any given locality is in question. It would therefore follow that the first theory is, to a certain extent, established as a true theory of progression.

On the other hand, if there are relics which indicate circumstances not explicable by this supposition, but demanding external communication, we infer immigration or trade; and if amongst these facts we still find phenomena insoluble by any supposition of mere natural origin, we shall be driven to the inference of a supernatural communication.

We appeal to the catalogue published in our last number, p. 518, in proof of the fact, that the intro-

duction of polished stone, of metals, and of the arts, amongst the primeval antiquities of western Europe, was not effected by educational processes of any kind, but by importation. Articles of new fashion and new material, new modes and new arts, are found all at once. So completely is this the case, that the only index-marks in this obscure chronology are those which have been found in the introduction of such foreign elements. The use made of these importations show subsequent improvement, and thus we find proofs of the scope and also of the limit of the first theory, whilst establishing the universal truth of the second.

Social science and geography attest the fact but too well known, that man is capable of individual and social degeneracy; not only capable, but liable to this downward process. The records of travel furnish very numerous cases of people who have wandered away from civilization, taken up with methods of savage life, become partially wild, and become also the progenitors of a semi-savage race which, in its successions, speedily retains nothing of civilization but some isolated habits and traditions. The South Sea voyagers and missionaries have registered many instances of the commencement and course of this decadence in the case of runaway sailors. Savage tribes and confederations have been formed by men originally wanderers from civilization.

The converse of this is also true, and has been still more frequently proved. Contrast a picture in "Cook's Voyages," representing a horrid human sacrifice there witnessed by the English navigators in the year 1777, with the present commercial, peaceful, and civilized aspect of the same place.

But how do we know that such civilization as this could not, and has not in some distant age of the world, been self-evolved? How do we know that it is not a genuine simple growth of man's nature? Simply by an appeal to facts. The world has been now well ransacked by intelligent observers, but it has only been to add proof upon proof to the tale of universal degeneracy. Mr. Ellis, author of "Polynesian Researches," speaking of the South Sea islands before a committee of the House of Commons, thus puts the case: "If civilization be viewed as consisting in exemption from temporal wants, and the possession of means of present enjoyment, the inhabitants of these islands were placed in circumstances more favourable to civilization than perhaps any other people under heaven. They have a salubrious climate, a fertile soil, and an abundance of all that could render the present life happy, so far as mere animal existence is concerned; but there was perhaps no portion of the human family in a state of wretchedness equal to that to which they were reduced before Christianity was introduced among them. They were accustomed to practise infanticide, probably more extensively than any other nation; they offered human sacrifices in greater numbers than I have read of there being offered by any other nation."*

And yet, these forlorn people possessed some relics of better days—some usages and traditions which cannot be explained by their condition at the time they were discovered by Europeans. The myths of Polynesia, attesting a common origin and a remote connection with distant civilized nations, are becoming the object of attention and the subjects of literature. To take an instance from tribes still lower in the scale, the Caffres, who were stated to have no notion of a deity: we are now told by missionaries who have studied in their midst,

* "Evidence on Aborigines," p. 178.

that they too have retained some traces of their loftier descent. Mr. Shaw, in his evidence before the Aborigines Committee, says:—"They are not idolaters, but they have the fragments of some very ancient system of religion still subsisting among them, in the form of singular observances, which they do not connect with any religious institution, though we know they must have been originally instituted for religious purposes; as, for instance, circumcision, burning incense, offering sacrifices and oblations; and the rain-makers, whom I regard as the successors of a former race of priests."*

The prevalence, at one and the same time, of barbarism in one part of the world and civilization in another, is just what would happen upon the communication of knowledge to beings capable of choice and self-improvement, or of degeneracy. This is so fully exhibited by the facts of geography that no hypothesis save this one of double action can adequately account for the phenomena. It is incredible that the enormous variations which have appeared during all our historical era could have resulted from a uniform law, although working under varying conditions.

The rude condition of man in Europe during the earliest period is quite consistent with contemporary civilization in Egypt and Assyria. [The former may well have resulted from early migration to ruder regions, and a process of gradual deterioration.

Sir John Lubbock affirms that it is inconceivable that certain arts of civilization could ever have been so totally lost as is evinced in the case of certain rude tribes. Against this we may say that it is still more incredible that tribes so rude should have invented some of the arts or usages which we find among them.

Thus we are brought to the conclusion, that whether barbarism is a natural result, or civilization a natural growth, the one may certainly have been derived from the other, and the Scripture account may be true for aught that science can show. But when we regard other considerations, language and tradition, we get a step further, and find the Scripture account supported by the highest probability of which the case admits.

Max Muller says:—"As far as we can trace back the footsteps of man, even on the lowest strata of history, we see that the divine gift of a sound and sober intellect belonged to him from the very first; and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again."†

Archæology, too, furnishes its quota of evidence towards the same conclusion. The proposition that the arts found among barbarians have been communicated and not originated is supported by the existence among them of such contrivances as the fire-drill, the use of cooking stones, the art of smelting and working metals, and other accomplishments which, either from their nature or the mode of their performance, make it obvious that they were not the product of the mere invention of the people using them.‡ So the prevalence of particular customs that must have had an artificial origin tells the same story, such as the *needfire*. So the universality of certain traditions, *e.g.*, of a deluge, and the re-peopling of the earth by one pair. So the remarkable correspondence between popular tales or traditions of different and distant people.§ So the almost universal origin of traditions or tales apparently grounded on the

early Bible narratives.* Humboldt long since concluded that the civilization of Mexico had a common origin with that of Asia, and that both people were united either by common descent, by commerce, or by migration.†

The word *civilization*, in its popular sense, expresses a twofold idea, the progression of society and of the individuals composing it; or, in other words, the establishment of beneficial, social, and political arrangements for the community, and the promotion of personal, moral, and intellectual progress. The double process is included in the ordinary meaning of the word.

Man possesses in an elemental condition, the faculty, the germ-power of this development. He also manifests a tendency to social and individual deterioration.

Uncivilized tribes, visited at infrequent intervals, left without useful foreign communications, have been observed to be stationary, or to deteriorate.

From all these facts we conclude that there was an epoch of primary civilization; not of refined and perfected knowledge, but of acquaintance with internal power and the surrounding portion of external nature, with an appreciation of the objects of life and of the means of promoting them, and of religious duty and pleasure. The endowments which man received from God must have been accompanied by some instruction as to their use. Such instructions comprised language and the common arts of life.

The language of Archbishop Whately still expresses most clearly the warrantable deductions from the facts, so much more extensively collected now than even at the date of his "Essay on Civilization."

"It has been very commonly taken for granted, not only by writers among the ancient heathen, but by modern authors, that the savage state was the original one, and that mankind, or some portion of mankind, gradually raised themselves from it by the unaided exercise of their own faculties. I say 'taken for granted,' because one does not usually meet with any attempt to establish this by proof, or even any distinct statement of it; but it is assumed, as something about which there can be no manner of doubt. You may hear plausible descriptions given of a supposed race of savages subsisting on wild fruits, herbs, and roots, and on the precarious supplies of hunting and fishing; and then, of the supposed process by which they emerged from this state, and gradually invented the various arts of life, till they became a decidedly civilized people. One man, it has been supposed, wishing to save himself the trouble of roaming through the woods in search of wild fruits and roots, would bethink himself of collecting the seeds of these, and cultivating them in a plot of ground cleared and broken up for the purpose. And, finding that he could thus raise more than enough for himself, he might agree with some of his neighbours to exchange a part of his produce for some of the game or fish taken by them. Another man again, it has been supposed, would contrive to save himself the labour and uncertainty of hunting, by catching some kinds of wild animals alive, and keeping them in an enclosure to breed, that he might have a supply always at hand. And again others, it is supposed, might devote themselves to the occupation of dressing skins for clothing, or of building huts or canoes, or of making bows and arrows, or various kinds of tools; each exchanging his productions with his neighbours for food. And each, by devoting his attention to some one kind of manufacture, would

* "Evidence," p. 327.

† "Chips from a German Workshop," vol. ii. p. 8.

‡ See particularly Tylor's "Early History of Mankind," chapters vii., viii., ix., and p. 255 and 287.

§ *Ibid.*, chapters xi., xii.

* *Ibid.*, p. 331.

† *Ibid.*, p. 332.

acquire increased skill in that, and would strike out new inventions.

"And thus these supposed savages, having in this way become divided into *husbandmen, shepherds, and artisans* of several kinds, would begin to enjoy the various advantages of a 'division of labour,' and would advance, step by step, in all the arts of civilized life.

"Such descriptions as the above, of what it is supposed has actually taken place, or of what possibly might take place, are likely to appear plausible, at the first glance, to those who do not inquire carefully and reflect attentively. But, on examination, all these suppositions will be found to be completely at variance with all history, and inconsistent with the character of such beings as real savages actually are. Such a process of inventions and improvements as that just described is what we may safely say never did, and never possibly can, take place in any tribe of savages left wholly to themselves.

"But as for savages properly so styled—that is, people sunk as low, or anything near as low, as many tribes that our voyagers have made us acquainted with—there is no one instance recorded of any of them rising into a civilized condition, or, indeed, rising at all, without instruction and assistance from people already civilized.

"Then, again, if we look to ancient historical records and traditions concerning nations that are reported to have risen from a savage to a civilized state, we find that in every instance they appear to have had the advantage of the instruction and example of civilized men living among them. They always have some tradition of some foreigner, or some being from heaven, as having first taught them the arts of life.

"We have, therefore, in this case all the proof that a negative admits of. In all the few instances in which there is any record or tradition of a savage people becoming civilized, we have a corresponding record or tradition of their having been aided by instructors; and in all the (very numerous) cases we know of in which savages have been left to themselves, they appear never to have advanced one step. The experiment, as it may be called, has been going on in various regions for many ages; and it appears to have never once succeeded.

"Since it appears, then, a complete moral certainty that men left unassisted in what is called a state of nature,—that is, with the faculties man is born with not at all unfolded or exercised by education,—never did, and never can, raise themselves from that condition: the question next arising is, When and how did civilization first originate? How comes it that the whole world is not peopled exclusively with savages?

"Such would evidently have been the case if the human race had always from the first been left without any instruction from some superior being, and yet had been able to *subsist at all*. But there is strong reason to doubt whether even this bare subsistence would have been possible. It is most likely that the first generation would all have perished for want of that scanty knowledge, and those few rude arts which even savages possess, and which probably did not originate with them, but are remnants which they have retained from a more civilized state. If it be supposed—and this is one of the many bold conjectures that have been thrown out—that man was formerly endowed with many instincts such as those of the brute creation, which instincts were afterwards obliterated and lost through civilization, then the human race might have

subsisted in the savage state; but we should all have been savages to this day. How comes it, then, that all mankind are *not* at this day as wild as the Papuans and Hottentot-Bushmen? According to the present course of things, the first introducer of civilization among savages is, and must be, *man* in a more improved state; in the *beginning*, therefore, of the human race, this, since there was no *man* to effect it, must have been the work of *another being*. There must have been, in short, something of a REVELATION made to the first or to some subsequent generation of our species. And this miracle (for such it clearly is, being out of the present course of nature) is attested *independently* of Scripture, and consequently in *confirmation* of the Scripture accounts, by the fact that civilized man exists at the present day. Each one of us Europeans, whether Christian, Deist, or Atheist, is actually a portion of a standing *monument* of a former communication to mankind from some superhuman being. That man could not have *made* himself, is often appealed to as a proof of the agency of a divine *Creator*; and that mankind could not, in the first instance, have *civilized* themselves, is a proof of the same kind, and of precisely equal strength, of the agency of a divine *Instructor*.

"It will have occurred to you, no doubt, that the conclusions we have arrived at agree precisely with what is recorded in the oldest book extant. The Book of Genesis represents mankind as originally existing in a condition which, though far from being highly civilized, was very far removed from that of savages. It describes man as not having been, like the brutes, left to provide for himself by his innate bodily and mental faculties, but as having received at first some immediate divine communications and instructions. And so early, according to this record, was the *division of labour*, that, of the first two men who were born of woman, one is described as a tiller of ground, and the other as a keeper of cattle. But I have been careful, as you must have observed, to avoid appealing, in the outset, to the Bible as an authority, because I have thought it important to show, independently of that authority, and from a monument actually before our eyes,—the existence of civilized man,—that there is no escaping such conclusions as agree with the Bible narrative."

Archbishop Whately's arguments, although attacked by various opponents, most recently by Sir John Lubbock, still remain firm and unshaken. We may grant to Sir John all his facts, and apply to them successfully the archbishop's hypothesis; while there are admitted facts in the case which Sir John's hypothesis will not explain. The mere multiplication of *such* facts adds nothing to the evidence in the point at issue. "The important question," says Humboldt, "has not yet been resolved, whether that savage state, which even in America is found in various gradations, is to be looked upon as the dawning of a society about to rise, or whether it is not the rather fading remains of one sinking amidst storms, overthrown by overwhelming catastrophes. To me the latter seems to be nearer the truth than the former." Niebuhr also expressed his conviction that all savages are the degenerated remnants of more civilized races, who had been overpowered by enemies, and driven to seek safety in woods and waste places till they had forgotten most of the arts of settled life, and gradually sunk into the state in which they are now found. The learned researches of Professor Rawlinson all lead to the same conclusion. We have already admitted that, within certain limits, savages

are capable of some improvement, as might be expected where reason is added to instinct. But we hold that the theory of man having raised himself, by spontaneous and progressive development, from a primitive savage state, and from yet lower forms of organic life, is not supported by proof. The theory of Divine interposition is the true scientific explanation, inasmuch as it alone meets all the facts of the case.

MY FIRST CURACY.

CHAPTER II.—MY FIRST CURACY.

WHAT a fund of lively conversation has a first curacy formed in the circle of clerical friends; how very vivid, even after a lapse of years, are the incidents of a first curacy! It seems to me that the trials, successes, failures, and cares of a first curacy, are as much and as deeply stamped upon the mind of a young clergyman, as are the lessons of early childhood themselves. How ardent are the desires, how fervent the wishes, of a young minister, who, fresh from taking the Ordination vow, enters upon his solemn engagement to work for God in his first curacy!

And who among us of the clergy, as he looks back upon that memorable day when he ascended the pulpits to deliver his first sermon, does not heave a sigh, as he thinks of the crust of worldliness which has encircled all those holy aspirations with which he was then filled, how the promises of self-devotion and single-heartedness towards God have become too much a thing of the past and of memory only? I do not say that there is no devotion remaining, no desire to do one's duty as a clergyman; but there is no longer that freshness, that heartiness, that oneness of purpose which there was when we first entered into "the Holy Order of Deacons." Happy, yea, thrice blessed, are they who, by God's grace, have been enabled to retain all the zeal and devotedness of their first love!

I will pass over the preliminary preparation, the signing of the necessary papers, the ordeal of the Bishop's examination, which, in my case, was rather below the average in scholarship questions, but with perhaps more practical parochial ones than generally falls to the lot of candidates to be examined upon. And I cannot help thinking that if a man has passed the University tests in matters of scholarship, that the Bishop's examination questions should mainly be directed to that special sphere of work in which we were about to engage—and concerning which many of us knew very little.

The final day of examination was of course an anxious one, especially when, during the morning, we saw one candidate for deacons' orders, and two for priests', called out singly and never return to finish their paper they were engaged upon. When summoned from the room, we began to look one another in the face, and our hearts beat fast, as, after a considerable pause, the verger opened the door to call out another martyr, as we supposed. However, this gentleman soon returned with a beaming countenance, and upon a second re-entering the room in like manner, we, the remaining ones, began to breathe more freely, and congratulate each other with the hope that all the rest of us had passed; and so it proved, happily, to be the case.

I shall not describe the ordination scene; it has been so often witnessed, and so frequently written upon, for who, as a simple spectator, has ever seen that solemn rite performed unmoved! But how much more solemn, how

much deeper an impression must it make upon the candidate who is about to take upon himself vows, and to receive an office which can only be shaken off by death—and after death, what a stewardship to have to render account of!

On the following morning, having received our licences and letters of orders, we were scattered to our different spheres of labour. Up to the present time I have only twice met with any of those with whom I was ordained, either deacon or priest.

My introduction to my first incumbent took place as I descended from the top of a coach on which I had been riding for the last five hours, through some of the beautiful scenery of Devonshire, among whose "Tors" my curacy lay. It was a very retired and secluded spot, far removed from any town, and with very little society, the one great event of the day being the stoppage of the coach at a little roadside inn on the extreme verge of the parish.

This want of society, however, was, as I found by experience, amply compensated by the very agreeable and cheerful disposition and manners of my vicar and his amiable wife. He possessed a great fund of anecdote and useful information, and had a great talent for describing scenery and actions which he had witnessed in his travels abroad; indeed, himself and wife had spent the greater part of seventeen years in various parts of Europe, and their conversation was most interesting and instructive. Most likely it was from the fact of his having travelled so much, that he was, if I may so speak, wider-minded than the majority of country clergy generally are found to be. He had lately been inducted into the living, and was anxious to obtain the services of a curate with whom he could be on the most intimate terms. I think we mutually agreed in this respect, for during the time that I resided with him, we never had the least disagreement. We worked most harmoniously together, and I shall always look back with the greatest pleasure to the happy years I spent in that secluded rustic-thatched Devonshire parsonage.

I believe that in sentiment and in taste, we could not have been more in unison; and further than this, with regard to my own personal comfort, my vicar and his wife both treated me as a younger brother, and not as if I belonged to a different race or of a distinct order, as alas! some curates of my acquaintance have been treated by rectors and their wives.

We both were fully employed, and had plenty of work cut out for us in the geographical position of the parish, consisting as it did in an area of eight miles in diameter, and with a population of two thousand collected into five or six separate little hamlets. One of these hamlets was much larger than the rest, and was allotted to me as my special charge. It was situated at some distance from the parish church, which by some strange freak of its founder, had been built away from the majority of the inhabitants, in order, so it was said, to try the faith of the people. I certainly wish that he had tried their faith in another way, for the natural consequence was that on wet days (and we have our full share among the Tors of Devon, where, if it is no pouring rain, it is nearly always drizzling) our faith was severely tried by seeing frequently a more than half empty church.

The occupation of the inhabitants was purely and simply agricultural. They were excessively ignorant, and consequently very superstitious; indeed, I have always found that the two go naturally together; and I may add that the inhabitants of highland districts