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OF THE

## New York Academy of Anthropology

(INCORPORATED, 1885.)

ABSTRACT OF THE PROCEEDINGS  
 OF THE  
 INTERNATIONAL CONGRESS OF ANTHROPOLOGY,  
 HELD AT  
 Columbia College, New York City,  
 JUNE 4th, 5th, 6th and 7th, 1888.

UNDER THE AUSPICES OF THE  
 NEW YORK ACADEMY OF ANTHROPOLOGY.

*S. C. member honoraria*

*p. 25*

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1888.



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HELD AT COLUMBIA COLLEGE, NEW YORK CITY,  
JUNE 4TH, 5TH, 6TH AND 7TH, 1888,

Under the Auspices of the New York Academy of Anthropology.

PRESIDENT, EDWARD C. MANN, M.D., F.S.S.

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PROGRAMME.

THE work of this, the first International Congress of Anthropology ever held in this country, will be in the direction of an investigation of man himself, a discussion of his place in the scheme of nature, an examination into the underlying laws of his mental growth, and a description of the variety of the species, their characteristics, their locations and their relationships. These are the topics which will be discussed in the sections of Anthropology, Ethnology and Ethnography.

The section of Prehistoric Archaeology will take up the study and discussion of the relics of human activity which have been preserved and found, beginning with the appearance of man on the globe. A discussion of the topic of Prehistoric Archaeology, reveals the earliest condition of the race, and the germs of those arts and sciences which in later generations continued in ever increasing development. It shows the complex fabrics of later social conditions in their simple original forms, and thus facilitates their analysis. It brings out in strong contrast the very slow progress of man in early times, and in his lower conditions, compared with more cultivated epochs. It furnishes a valuable key to the events of history by revealing the causes of this important change.

Under the head of the History of Culture, will come a discussion of the moral, intellectual, social and politico-economical as well as political developments of nations of antiquity, of the middle ages, and of modern times.

In short, this Congress will have for its objects, the study and discussion of General Anthropology in a strictly scientific manner, and will discuss man in all his leading aspects, physical, mental and historical.

# INTERNATIONAL CONGRESS OF ANTHROPOLOGY.

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	Dr. M. L. Holbrook.

# THE STUDY OF MANKIND.

Dr. E. C. Mann's Review of the World's Progress in the Science and His Deductions as to the Antiquity of Man.

The International Congress of Anthropology, the first ever held in this country, held its first session in one of the halls of Columbia College, under the direction of the New York Academy of Anthropology, and presided over by Edward C. Mann, M. D., F. S. S., President of that body. Dr. H. S. Drayton was Secretary. The proceedings were opened with prayer by Rev. Dr. E. P. Thwing, F. S. S., and the Secretary read letters, expressing regret for enforced absence, from Dr. G. Gerland, of Strasburg, the famous ethnographer; Dr. S. Pozzi, President of the Society of Anthropology, of Paris; Prof. G. B. Goode, of the Smithsonian Institution; Mr. Sylvester Baxter, in behalf of Mrs. Hemenway (the lady who has sent out the Southwestern Archæological Expedition from Boston); the late Matthew Arnold, Chauncey M. Depew, and forty or fifty other distinguished persons.

The President, Dr. E. C. Mann, who wore the magnificent gold medal given to him by the Society of Science, Letters and Art of London, as an acknowledgment for his well known book on "Psychological Medicine," delivered the opening address, which Mr. Dana of the *Sun* was pleased to call "an admirable and exhaustive review of the world's progress in the science of anthropology."

Previous, he said, to 1859, when the Paris Anthropological Society was formed, and the establishment of which marks the opening of an important era in the history of anthropology, those who were working in the new science had but few readers, and their ideas were received with silence or indifference. From that date anthropology has engaged the attention of the learned world. It has everywhere recruited adherents. To-day students of anthropology find everywhere schools open to their discussions; reviews and journals welcome their publications. The progress of anthropology was subordinate to the progress of philology, of geology, of paleontology, of prehistoric archæology, which only attained the rank of positive sciences in the first half of the nineteenth century. As it was impossible that anthropology should reach its present height.

before these auxiliary sciences had attained their maturity, so it was necessary that it should in due time follow them in their development. It received the fresh and vigorous stimulus to do so by the establishment of the Anthropological Society of Paris, which became a centre of attraction, and whose influence rapidly spread. In 1871 the Anthropological Institute was founded in this country by Messrs. E. G. Squier and A. J. Cotheal, and did some good work.

Respecting the antiquity of man, the speaker continued, light has been constantly shed by new discoveries and investigations. The combined labor of Messrs. Whitney, Dawkins, Tiddeman, Croll, Skertchley, and Geike have added to the conviction that man existed during the post-glacial period; that that glacial period was not an uninterrupted one of cold, there being at least four ice ages with intervening cold and warm periods, and during these periods as indicated by the remains found, man was an inhabitant of our planet, with animals either now extinct or only found in warm latitudes; while Prof. Hughes, on the contrary, maintains that the evidence relied on to show the existence of man during the glacial period is far from satisfactory. Wallace says to-day not only is the belief in man's vast and still unknown antiquity universal among men of science, but it is hardly disputed by any well-informed theologian. The views of astronomers, geologists, and physical geographers upon the age of the earth show a wide diversity between them so irreconcilable as to show that our knowledge is not yet sufficiently advanced as to admit of any reliable theory as to the age of the earth.

From a general exhibit of the progress of the science, the speaker passed to an extremely interesting review of the work of exploration in the buried past of Ceylon, Greece, Arizona, and elsewhere lately. Among his deductions he said:

“Respecting some statements as to the origin of men that have been made, we would here remark that no competent anatomist to-day would maintain that man was or could be the offspring, however remote, of any other known species of animal. Darwin himself never claimed more than that man was the descendant of some ancient, lower, and extinct form; not that he was descended from the monkey or one of the apes. There has never been shown any connecting link between man and any lower species. Respecting the effect of climate on physical vigor, it does not seem that it affects either the bodily or mental powers after the system becomes acclimated, although this process may take some genera-

tions to accomplish. Neither does it seem to affect the duration of life or the reproductive power of the human race. Height, strength, and weight are also apparently independent of climatic environment. Both the shortest and the tallest may be found equally in the coldest regions and the most heated climes, as the Esquimaux and the Scandinavians in the extreme cold, and the Bushmen and Kaffirs of South Africa. The study of the origin of language shows that interjectional cries constitute the radicles of all languages.

“Man is supposed to have reached America by crossing a continuous land area which, at the close of the tertiary period and the beginning of the quarternary period, connected America with southeastern Europe. This bridge was destroyed by glacial action, and after that the inhabitants pursued independent lines of development. Man was on this continent at that period when the climate and ice of Greenland extended to the mouth of New York harbor.”

Prince Roland Bonaparte of Paris was present, and it had been expected would read a paper, but for some reason did not, deferring his doing so until this morning, with a few words of apology.

The afternoon session opened with a paper by Dr. Henry Maudsley, of London, on criminal anthropology, biology and sociology, which was read—the author being absent—by Dr. H. S. Drayton. Dr. Maudsley took exception to the growing disposition to look upon every criminal as an insane person, and to find distinct evidence of the criminal's perverted inclinations in the structure of his head and the tissues of his brains. Every Christian who listens reverently to the ten commandments and prays that God may incline his heart to keep them, feels, or ought to feel, in him that he has the potentiality of committing every crime and sin forbidden by them. That he does not commit a crime that another does is not due to stronger and better nature, but—in a vast number of cases, at least—to the absence of adequate temptation. There are two distinct classes of criminals: first, the occasional or accidental ones; second, the natural or essential ones.

The occasional criminal will not present in form, feature, or cerebral structure anything to distinguish him from persons who have not been convicted of crime. His crime may have been caused by the temptation of some pressing financial embarrassment that led him to appropriate the goods of another that were easily within his grasp, or by passion through great provocation, with the means at hand, to the perpetration of murder; and in such cases the



microscopist would not expect to find anything abnormal in the structure of his brain.

We ought, he said, to take note of organized crime that is now recognized as respectable by established custom, and that takes the place of other things accounted crimes by our forefathers. The wrecker who lured the distressed ship to the rocky coast where she perished, for instance, has passed away, but in his stead we have the wrecker of large commercial enterprises, who makes colossal fortunes out of the deliberately planned and perpetrated ruin of many other people. And in place of the bold highwayman of the past we have now the promoter of fraudulent companies, who is not hanged, but grows rich and perhaps goes to the Legislature.

It is impossible to make definite categories which shall exclude all honest men, yet include all sorts of criminals. It is too hard to draw the line between them. The essential criminal is such by reason of defective mental organization, and is generally what he is through moral weakness. The vagrants belong to this class. Moral weakness, necessity, opportunity, and criminal association lead them to petty theft, arson, sexual offences, and perhaps even to murder; but they have not the mental strength to originate and plan great crimes, and if mixed up in them are so simply as tools of stronger minded criminals, who have been developed out of the first or "accidental class." It must not be understood that the morally weak are mentally weak to the extent of irresponsibility, although what mental strength they possess is perhaps better denominated sharpness. The criminals of this class are either here ditarily such through criminal birth and breeding, or they spring from families in which insanity has existed.

A third distinct group of offenders against the criminal law comprises those who break it while laboring under positive disease—as the paralytic, the epileptic, the maniac, and the sufferers from melancholia. Of the three leading groups of criminals thus indicated, the last has thoroughly distinct boundaries, but the first and second, though standing a long way apart, are connected by numberless individual instances, and cannot be separated. It depends often merely upon circumstances whether a man becomes a great criminal or one of extraordinary prominence in what the world recognizes as the legitimate employment of his abilities and energies.

Our inevitable deductions must be from careful observations of the facts noted that, first, there is no general criminal constitution predisposing to and, as it were, excusing crime; second, that there are no theories of criminal anthropology so well grounded and exact as to justify their introduction into a revised criminal law.

The right aim of the scientific study of criminal anthropology just now and the path of inquiry most promising, if immediate practical fruit would seem to be the close investigation and exact definition, first of these crimes which are due by persons suffering from positive disease, such as insanity and epilepsy, and secondly of those forms of defective mental organization, which are the result of a bad inheritance. The former are being studied clinically in asylums and elsewhere; the latter have not yet been seriously investigated, because the large and important material which exists in prisons has not been made scientific use of. The hereditary antecedents, their mental and bodily characters, the conditions of their training, and the exact circumstances of their crimes should be fully investigated, and thus lay the foundations of such positive knowledge as science might present with confidence for the instruction and use of those who make and administer the criminal laws. The time has come when we ought to use our prisons as we do our hospital, not for the care and treatment of the inmates only, but for the advancement of knowledge and the improvement of man's estate. So doing, we may hope to make a useful contribution to the building up of our individual psychology, a psychology which, although of humble origin and modest pretensions, shall grow vigorously and eventually displace the barren disquisitions and speculative theories that usurping the name of psychology, have not been nor ever can be of the least practical use to mankind either in the breeding of children or in the guidance of education or in the conduct of life.

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A paper by Dr. A. Ernst, director of the National Museum at Caracas, Venezuela, was read by Dr. Cyrus S. Mann, of Brooklyn, the title being "The Etymology of the word tobacco." It was interesting and valuable, as any communications of Dr. Ernst's always are.

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PROF. JOHANNES RANKE, Professor of Anthropology in the University of Bavaria, contributed a paper entitled "Die Körperproportionen des bayrischen Volkes," but it came too late for translation. Dr. A. B. Meyer, of Dresden, the Director of the museum, also contributed a paper on "Die Nephritfrage Klein Ethnologisches Problem," which arrived too late to be translated into English. Prof. de Quatrefages, of Paris, and Dr. S. Pozzi, the President of the Paris Anthropological Academy, also sent at the last moment contributions in French, too late for their names to appear

in the programme or for translation to be made. Nearly every distinguished man in this science in Europe wrote personally to Dr. Mann, who had written to them, expressing the deepest interest in the congress, accepting vice-presidency of the congress, and then enrolled themselves as foreign members of our Academy, which now has a brilliant future before it which should induce the cultured men and women of this country to join its ranks and support its scientific work. Our foreign membership enrolled during the last year embraces some of the most distinguished Anthropologists of the world.

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## PRINCE BONAPARTE'S GIFT.

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HE PRESENTS HIS WORKS TO THE ACADEMY OF ANTHROPOLOGY.

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Papers upon "Mental Automatism," "Pathological Inebriate Heredity," "The Problem of the Ohio Mounds," and "Anthropophagism" read.

The attendance upon the second day's session of the International Congress of Anthropology was so very much larger than that of the day preceding that the field of action was removed to a much greater hall in the college building. A number of ladies were present. Dr. E. C. Mann presided. A letter from Gen. W. T. Sherman, expressing his regret for enforced absence, was read.

Prince Roland Bonaparte was cordially received when introduced to the audience. He said that he had no paper to read, but simply a few remarks to make in formally presenting his works to the Academy. The first of those works was a huge volume, "Les Habitants de Suriname." He had never, he said, been to Surinam, or Dutch Guiana, but had gleaned his information and made his observations for his book from studies in the International and Colonial Exhibition of Amsterdam in 1883. He found in Surinam three groups of people. First, the Indian natives; second, the town negroes; third, the forest negroes, descendants of fugitives or "bush niggers," as they are locally called. These latter hold themselves aloof from white civilization as far as possible, and have relapsed to the savagery of their African ancestors, pure and simple. The Indians very little resemble the Indians of South America. Their color is light yellowish copper, and their stature small. The negroes of the towns have all the bad habits of white

men. The most interesting of all the types are the "bush niggers." They have retrograded to the condition of thorough African savages, and do not want any white men to come near them. Their implements are those of Africa, their songs and ballads are those of Africa. The speaker called attention to the fact, but without attempting any philosophical or economic deductions from it, that in 1865, the year of which slavery was abolished in Surinam, the country's production of coffee amounted to 117,000 kilograms. The very next year it sank to 8,000 kilograms, and in 1883 to 115 kilograms.

The second work presented by Prince Bonaparte was concerning the Lapps. He had spent two months among them, and took a great deal of interest in studying them for the purposes of a large book similar to that on Surinam, which, when issued, he would take pleasure in sending to the American Academy of Anthropology. For the present he could only offer his first small brochure in French and a lecture on the same subject in English delivered by him in England.

Three or four other small volumes presented by the Prince were condensed exhibits of his studies of the fisheries on the coasts of Norway; and of the people in that almost unknown country, New Guinea, lying north of Australia in the Pacific. It was probable, he deemed, that in very remote times the islands of the Pacific were peopled by negroes from Africa. There are two kinds of negroes now in New Guinea, the brachi-cephalic and the dolicho-cephalic. The former are found also in the Phillipines and through the Malayan peninsula. They are cannibals.

The Prince's enunciation was good, and his manner easy, graceful, manly, and without the slightest trace of affectation. President Mann formally accepted the books in the name of the Academy, and returned his thanks for them.

The Hon. Charles P. Daly, President of the American Geographical Society, spoke briefly of his early associations with the Ethnological Society of this city and the causes for its demise. Its head, Mr Albert Gallatin, was a very courteous and hospitable gentleman, and used to have the meetings at his house, with some entertainment succeeding them. After his death, others followed his example, and the result was a triumph of the stomach over the mind. The meetings were hurried through that members might get at the refreshments. He left the Society because it did no practical work. From the present Anthropological Academy he had great hope, and he earnestly recommended to it, especial study of

the great American field as one of the richest and hitherto the most neglected.

The President announced that he had a letter from Count Leopold Hugo, nephew of Victor Hugo, descriptive of a case of inherited deformity, the victim of which had but two fingers on each hand and two toes on each foot. He did not read the communication about the hereditary "freak."

Prof. E. P. Thwing, M. D., Ph. D., of Brooklyn, read his essay on "Mental Automatism," for which he had been awarded a prize of \$50 by the Academy. The chief fact of human existence, he said, is involuntary life, and the unconscious work of the mind exceeds the conscious in quantity and value. Then he proceeded to draw the lines between natural and educated automatism, and demonstrated the causes and effects of the measurable interval between sensory nerve impression on the brain and the mental action through the attention and the will, processes which are not and cannot be synchronous, identical or co-extensive.

Passing to the consideration of artificial automatism in its medical and humane aspects, the speaker related his most gratifyingly successful experiences in the treatment of sea sickness by inducing the trance state in patients, and spoke of the practical use of trance even in surgical cases to take the place of anæsthetics.

In conclusion the speaker avowed his belief in the existence of a renewing power in a healthful and helpful moral environment by which congenital faults of mental condition are corrected; and argued that man's mind and soul are not wholly moulded by hereditary impression, but that there is, for the individual, freedom of choice and a recuperative power in a will set toward virtue that can overcome the malefic influences of evil ancestors and birth environments.

Dr. Lewis D. Mason, of Brooklyn, physician to the Fort Hamilton Home for Inebriates, read—with some running comments of approval and illustration—a paper by the eminent Norman Kerr, M. D., F. L. S., of London, President of the Society for the Study of Inebriety, and Chairman of the Legislative Committee of the British Medical Association on Habitual Drunkards. Prof. Kerr's paper was on "Pathological Inebriate Heredity." In it he set forth.

"Of the causes predisposing to inebriety, heredity is the most potent. Though I cannot go so far as some who contend that from 60 to 80 per cent. of the cases are inherited, my experience is that fully one-half have had this fatal inheritance handed down to them.

At the Fort Hamilton Home for Inebriates the number in 600 cases was 265, and at Dalrymple Home, Rickmansworth, Eng., in 103 cases, 43. Seeing that these heredities are so powerful, surely the health history of inebriates should be carefully traced, so that proper allowance should be made for the physical inability under which many suffer, an inherited inability for which the subject of it is in no wise responsible. The existence of which makes the practice of sobriety to all such difficult, to many such impossible."

#### TUESDAY JUNE 5, AFTERNOON SESSION.

The afternoon session began with the reading, by Prof. W. G. Anderson, of the Adelphi Academy of Brooklyn, of a paper by Prof. Cyrus Thomas, of the Smithsonian Institution, on "The Problem of the Ohio Mounds." It was devoted entirely to a discussion of the authorship of the typical works of that State.

He began by stating that the problem of these works was to be solved, if at all, largely by explorations in other sections; in other words that the key to the mystery was to be found in other localities.

He then proceeded to show by historical evidence, and articles of European manufacture found in the mounds, that some of the Indian tribes were mound builders. His next evidence related to the box-shaped stone graves. Data was presented, partly historical, but chiefly obtained by the explorations of the Bureau of Ethnology, carried on under his charge, and the investigations of Dr. Joseph Jones in Tennessee, and of Mr. Barber along Delaware river, showing that the stone cists of this type are attributable to the Shawnee, Delaware and Illinois Indians; that those south of the Ohio are attributable wholly to the Shawnees. As these cists often occur in mounds of considerable size where they cannot be considered intrusive burials, the necessary inference is, that the people who buried in the cists were the builders of the mounds in which they are found. This evidence was strengthened by showing that certain kinds of copper plates found in stone graves in the mounds are found also in stone cists, which are known to be comparatively modern, but are found nowhere else.

His next step was the presentation of evidence to prove that the Cherokees were mound-builders, and that the mounds of western North Carolina and east Tennessee were built by them. This evidence was partly historical, but consisted chiefly of facts ascertained by the explorations under his charge in these sections.

Mr. Thomas called special attention to certain characteristics in these mounds; then gave an account of the Bureau explorations in a large group in the Kanawha valley near Charleston, West Virginia.

In the mounds of this group were found precisely the transition forms in a change from the typical Ohio antiquities to those of the Cherokee country. This referred chiefly to the mode of burial, the so-called clay "altars," the stone pipes and certain little vaults in the shape of beehives.

He concluded from the evidence thus obtained that the puzzling "altars" of the Ohio mounds were places where captives taken in battle were tortured with fire.

Having thus completed the chain of evidence drawn chiefly from the mounds, he referred to the tradition of the Cherokees that they formerly resided in the valley of the Ohio, and the tradition of the Tallegwi as given by Herkwelder and the *Walum Olum* or "Bark Record," identifying the latter with the former.

In conclusion he presented some suggestions as to the lines of immigration of the Cherokees and Shawnees from the northwest.

"Anthropophagism, Historic and Pre-historic," was the subject of a long paper contributed by Gen. Charles W. Darling, Corresponding Secretary of the Oneida Historical Society, which was read by Dr. Drayton, Secretary. The paper began with the story of Ulyssess' unpleasant experience in the cave of Polyphemus, and then went on to show that at a remote period in the world's history cannibalism was generally practised all over the world. The Chinese used to eat portions of their enemies to make them brave. The Battas of Sumatra were and still are anthropophagi, and go so far as to eat their kinsfolk. The tribes of Africa even yet wage war with one another for the avowed purpose of obtaining human flesh to dry for provisions. The Papuans and inhabitants of the Isle of Pines are all man-eaters. Among the Maories of New Zealand, cannibalism prevailed to an alarming extent, as among the Fijians, the natives of Terra del Fuego, the Tapuyos, a tribe on the Amazon, the Indian tribes in what is now British Columbia, and many other savage and barbarous people. In our colonial times, the Algonquins, Iroquois, Ottawas and Hurons were all cannibals, and, coming down to our own days, Sitting Bull's band of Sioux Indians opened the breasts of the white soldiers and ate their hearts.

## ANCIENT FOLKLORE.

### Something Of the Early History of Many Lands.

There was another large attendance at the sessions of the Anthropological Congress, at Columbia College on the third day. The President, Dr. E. C. Mann, occupied the chair, and Prince Roland Bonaparte sat at his right on the platform.

Day after day the attendance upon the sessions of the Anthropological Congress increases. A letter was received yesterday morning from Prof. H. R. Storer, of Newport, R. I., expressing regret at his inability to be present, and a telegram from Dr. W. C. Barrett, of the Buffalo Academy of Natural Sciences, saying that he was sick and could not come to read his paper on "The Condition of Certain Early Races of Men as Indicated by Their Dental Organs." Prince Roland Bonaparte was prompt in his attendance, and showed much interest in the first paper presented, that of the Hon. J. P. Baxter.

"The Early History of America," as presented by the Hon. James Phinney Baxter, of Portland, Me., President of the Maine Historical Society, was the subject of one of the most interesting papers brought before the Congress. Mr. Baxter deemed it beyond question that the discoverers of North America were the Norsemen, and found full corroboration in the eloquent and circumstantial narrations by the Saga-men—literati of early times—of the early voyages to "Vineland," as this country was then known. Those old Saga-men used to weave into their rhythmic stories a good many legends glorifying the heroic deeds of their forefathers, in which solid fact was hardly so conspicuous as glowing fancy, but the basis of fact was there, nevertheless, and they no doubt told as straight tales as they could. The voyages of Naddoord, Gardar, Hoki, Erik, Ingolf, Bjarni, and Leif were severally sketched by the speaker, and the places at which they landed were identified from their close descriptions of them. Notably was this the case in his tracing of the course of the adventurous fleet of Gudride and Hearlsefne—the Icelander whom she married after the death of her former husband, Thorstein—to Cape Cod, around Martha's Vineyard and into Buzzard's Bay. He did not seem to take much stock in the Norse origin of the old tower at Newport, or the supposed Runic inscriptions on Dighton rock, though he did not actually repudiate them; but he laid much stress upon the incident narrated in the records of the Plymouth Colony, of Governor Bradford finding a grave containing a skull with fine yellow hair, the bones of a child decked with bracelets and beads and "sundry other pretty things," and "a board three-quarters long, finely carved and painted with three tynes or brooches on the top like a croune"—the latter a vivid description of the "rimestock" or runic staff. In 1121 the Pope made Erik Upsi "Bishop of Iceland, Greenland and Vineland."



The last link in the chain of events, said Mr. Baxter, spanning 500 years and closing with Columbus' discovery of America, was his visit to Iceland in 1477. For ages Iceland had been the sanctuary and preserver of the grand old literature of the North. The old traditions were cherished and committed to memory there until after the introduction of Christianity, when the Norse literature was put in writing. Some writers claim that the traditions and literature of Iceland excel anything of the kind in Europe during the middle ages. It can be readily imagined that the ambitious Genoese student, Columbus, might, from the ancient love of the Icelanders, have drawn his first inspiration and courage to search for the unknown world, even if abstract science had not clearly to his reason demonstrated the necessity of its existence.

Prince Roland Bonaparte said that he was not disposed to question the discovery by Norsemen of the northeast coast of America, but he wished to state a little fact that at least suggested the probability of an earlier discovery of this continent by the Chinese. Within the present century a Frenchman has discovered, in very ancient Chinese history, mention of the travels of some Chinese priests to the remote lands of Fu-Sang, which is supposed to have meant this country on its northwest coast.

"It may or may not have been," continued Prince Bonaparte. "We do not seem to have any means of knowing positively about it. But here is a fact that we do know. My friend DuCharnay, in his Mexican explorations, discovered in Palenqué a symbol—this [sketching rapidly upon the blackboard a circle enclosing a horizontal line, with a single wave like an elongated letter S laid on its back; with a small circle in the larger part of each division thus made]. It is the symbol known to the Buddhists as Tai-Ki, is common in China, and has a philosophical signification. When it is painted upon monuments in China, where it frequently appears, the lower division of the circle is painted red and the upper part blue. It represents the idea of physical perfection, the lower part representing the bad and the upper part the good elements. I have in my possession a small ornamental Chinese junk, upon the bow of which appears this symbol, in the more ornamented form of two dolphins, head and tail, making its lines. The same exactly has been found in Mexico. These similarities are at least curious. I am not able, of my own knowledge, to say whether the Chinese brought that symbol to Mexico or not, but no longer ago than 1875 a Japanese vessel was driven by contrary waves and winds across the Pacific and thrown upon the California coast, and it may very well have been that centuries ago a Chinese vessel was thus driven across the ocean, and carried the knowledge of that symbol to the priests of Mexico, who adopted it and placed it upon their monuments."

Dr. T. Munson Coan read a very long paper on "The Ethnography of the Hawaiians," which was full of the most interesting and graphically presented details of life among the Hawaiians when they were as yet not affected by Christian associations. He said, in his conclusion, that the Hawaiians are now fading away through

the changed conditions of life compulsorily brought upon them by the environments of civilization, for which, however, he saw no remedy or relief.

Some little discussion ensued among the members as to whether civilization was true civilization, and worthy of continuance which was destructive, and whether its effects upon the Hawaiians could be mitigated.

"The Holy Nedjelika," a Bosnian folk song, with which the afternoon session was opened, was read by Dr. H. S. Drayton, regarded as one of the literary gems of the Congress, and therefore of interest apart from the other considerations that gave it value upon an occasion like this. It was contributed, with some explanatory and elucidative matter, by the eminent Dr. Fr. S. Krauss, of Vienna, whose researches, at the instance of the Archduke Rudolf and the Anthropological Society of Vienna, have so greatly enriched the world's knowledge concerning the ethnology of Bosnia and the Herzegovina, especially with relation to the folk lore of the southern Slavonic races. President Mann, of the Academy of Anthropology, procured an excellent English translation (by Mr. J. D. Crichton, librarian of the Brooklyn Library) of Dr. Kraus' German version. The translation was read by Dr. H. S. Drayton.

In his opening Dr. Kraus explained the personification of days, months and years, under the guise of mythical personages, as one of the earliest forms of religious belief among civilized races. Not infrequently the vulgar imagination created of itself these abstract forms from certain preconceived ideas of superior and mythical beings. The recognized holy days, or days strictly observed as such, have from the earliest period figured as avengers of even a partial non-observance of the ritual law. The ballad of "The Holy Nedjelika" (Easter Sunday) was written down in the spring of 1885 from the recitation of a farmer, Demetrius Lazo Krajisnik, 50 years old, who could recite forty or fifty folk songs, and was much surprised that anybody should take the trouble to transcribe them. The poem was as follows :

Wolf one morn awoke, that hardened sinner.  
It was Holy Resurrection Sunday,  
Yet he plann'd to chase the antlered quarry  
O'er Krusevo's lovely vale and mountain.  
Round his waist he strapp'd his crooked falchion.  
Did not stop to wash, or say a prayer  
(For he was of hard, defiant spirit).  
Down the steps of his white tower he hurried  
And betook himself unto the stable,  
Where he sought the "Swan," his steed so noble.  
When he reach'd the stall that held his courser  
He began to make his preparations ;  
Wash'd his steed with softest soap and water,  
With a sponge wip'd up the overflowing,  
Dried his silken coat with towels of linen ;  
On his back he laid a folded carpet  
And a saddle cloth of Tartar pattern,  
Then upon it placed his leathern saddle.  
Over all he spread a gaudy shabrack ;  
Of fine cloth it was with stars bespangled.  
Then he strapp'd the girths and pommel tighter,

Slipped a German bit into the muzzle  
 Of his steed, and to the outer court yard  
 Led him forth unto the stone of mounting ;  
 Did not cross himself or say a prayer  
 (For he was a wicked, hardened sinner  
 On whom God would ne'er bestow a blessing !),  
 But with one spring on his courser vaulted,  
 Firmly set himself upon his saddle,  
 Spurr'd his noble steed, and from the gateway  
 Rode away at speed across the meadows.  
 Now it fell he came, by chance conducted,  
 To the valley of the famous cloister,  
 To the convent church of Saint Rosalia.  
 Lo ! as past the convent he was riding,  
 At the portal Maximus, the Bishop,  
 Stood, and spake to Wolf, his erring brother :  
 " Oh ! my brother Wolf, thou daring sinner,  
 Get down from the Swan, thy noble charger ;  
 Come with me unto the convent chapel,  
 For the holy mass is just beginning !"  
 Wolf paid little heed unto this counsel,  
 Gave his steed the rein, and passed on quicker,  
 Riding o'er the meadows to the mountain.  
 Suddenly he saw beside the pathway  
 A maiden strange and tall, of wondrous beauty.  
 " Art thou," quoth Wolf, " in sooth a real maiden ?  
 Or art thou but some mountain nymph or fairy ?  
 Or art perchance a false and fleeting phantom ?  
 Be what thou may, out of my pathway quickly,  
 Or my good courser will upon thee trample !"  
 Of his words the maiden took no notice.  
 Then behold what Wolf did in his anger !  
 Spurs he drove into the Swan, his charger,  
 And rode straight against the lovely maiden.  
 Only see now what she did, the maiden !  
 Back behind a fir tree by the wayside  
 She stepped lightly and concealed her body ;  
 Then she laid an arrow on her bowstring  
 And at Wolf the weapon quickly leveled.  
 The aim was good, the mark she hit full surely,  
 Right between his silken belt and shoulder,  
 And she brought him down, the valiant hero.  
 Wolf rolled over on the plain in anguish,  
 And he bit the green grass, loudly howling :  
 " Tell me what art thou, oh, stately maiden.  
 Art thou flesh and blood—a living maiden?  
 Or art thou perchance a mountain spirit?  
 Or a phantom merely, a delusion?  
 For I know not who it is that smiteth."  
 Then the maid replied : " I am no phantom,  
 Nor am I a mountain sprite, nor fairy,  
 But I am the holy Nedjelika."  
 Then cried Wolf, the whilbom hardened sinner :  
 " Speak and tell me how to ease my suffering !"  
 Then to him to him said holy Nedjelika :  
 " Hie thee back to Saint Rosalia's convent  
 To thy brother Maximus, the Bishop.  
 He must make thee, all of lead, a chamber,  
 But it must have neither door nor window."  
 Then spoke Wolf (of spirit once so daring),  
 " Help me now, for God's sake, Nedjelika !  
 Bind me firmly with my knightly baldric,

Raise me up upon the Swan, my courser,  
So that I may get back to the convent,  
To my brother Maximus, the Bishop."

Look what she did, holy Nedjelika!  
Firm she bound him with his knightly baldric,  
Lifted him upon the Swan, the courser.  
What did Wolf, the willhom hardened sinner?  
Spurs he clapp'd unto his noble charger,  
And he galloped till he reach'd the convent,  
And found Bishop Maximus, his brother.

Then to Maximus he told the story.  
Asking him to build a leaden chamber.  
And behold what he did, the good Bishop!  
Soon he made for Wolf a leaden chamber,  
And he left in it nor door, nor window;  
And he locked his brother in it safely.  
Four full months he left him in the chamber.  
Now the lawful spouse of Wolf grew weary,  
For his healing she would wait no longer;  
So she came by stealth and with an augur  
Bored a hole right through the leaden cover.  
Then she quickly ran unto the convent,  
Loudly calling on her husband's brother,  
Saying, "Maximus! my wedding witness!  
Wolves have eaten up poor Wolf, thy brother!"  
(She had really seen two heavenly angels,  
But as wolves to her eyes they were figured.)  
Then the Bishop to the white tower hastened,  
And the leaden vault he prized asunder,  
But the soul of Wolf had flown already!  
Then his brother Maxlmus, the Bishop,  
Raised his corpse and bore it to the convent,  
And gave speedy mandate to his servants,  
And they quickly dug a grave and buried  
In the rich black soil the warrior's body.

Commenting upon this, Dr. Kraus wrote :

In this legend we encounter a remarkable phase of Servian folk-lore, in which pagan ideas are mingled with and modified by later Christian doctrines, viz., that angels appear upon earth in the form of wolves. In Bosnian folk-lore, spirits of the slain, under the guise of gray wolves, are represented as tending a mortally wounded comrade whom they had found lying in the mountains, afar from human aid, alone and helpless. In a Slavonic variety of the foregoing ballad, styled the "Lukas Ilic," and published forty years ago, a serpent is described as entwining its folds around the neck and breast of the sinful hero. Full of anguish he hastens quickly home from the chase. In spite of his frenzied entreaties, neither his mother nor sister can remove the serpent's crushing coils. At last, his faithful wife takes courage and addresses the hideous monster in earnest supplication. Thereupon it speaks, saying: "I am no ordinary snake. I am the holy Nedjelika, and am sent to punish this knight because he desecrated my holy day by hunting." With that it disappears, and the hero in this case receives no other hurt and escapes with the fright as a warning.

Wolf and serpent alike belong to the oldest forms of popular animal worship—angels and the holy Nedjelika are religious innovations of a later date. The popular imagination could never consciously divest itself of the influence exerted upon it by the older

myths, though in the new faith it would have found ample compensation for the loss of any fictional element. It invented accordingly the expedient of adapting the new ideas to the old forms of belief.

Dr. J. G. Lansing, of New Brunswick, read an interesting paper on "The Nile as a Civilizer of the Egyptians."

W. H. Ingersoll, LL. B., of Brooklyn, delivered a lecture on "The History of the Christ Ideal in Sacred Art." He said that the first appearance of the Christ ideal was in Syrian art. The Jews were opposed to portraiture, and all representations of the ideal take their character from the nationality of the artists. The first picture that we have of Christ's face, of which we have any record, was from the gnostic Greeks. From that down to the present time all representations of the Christ face have been merely the faces of the people among whom they were painted. Thus we have Christs that are distinctly Italian, Spanish, German, French, Russian, Dutch, English and American. Hiram Powers' bust of Christ, if its Roman robe is covered and a hat is put on its head, is, beyond all question, the head of a Vermont Yankee. The lecturer exhibited a great number of fine engravings and photographs in illustration of his statement.

Dr. H. S. Drayton, Secretary of the Congress, read a deeply scientific but very interesting paper—"A Short Study of the Modern Chinaman." After an exhaustive examination into the size, conformation, and quality of the average Chinese brain, he deduced from his study the opinion that the Chinaman, as we know him in our own civilization, can perform an important part in it, despite the warning and protest of many publicists and politicians.

Dr. T. D. Crothers, of Hartford, Conn., read a paper on "Psychological Heredity," which he defined as the heredity of the mental and moral traits of persons, seen in the fixed ideas and beliefs of individuals and communities. His conclusions are that many fixed ideas of religion, science, politics, and life generally are traceable to heredity, and come down from the past generations as facts beyond all question; that in certain communities and nations intellectual and moral reforms are of such slow growth that, unless by some great social revolutions, wars, and depopulations, generations supervene before any great reform attains permanency; and that psychological heredity suggests the possibility of control from a wider knowledge of the forces, both within and without, that shape all destiny.

Prince Roland Bonaparte, after lunch with Dr. E. C. Mann, President of the Anthropological Congress, went with Mayor Hewitt to view the Central Park and visited the American Geographical Society's rooms and the Metropolitan Art Museum and Museum of Natural History, in company with the Hon. Chas. T. Daly and Gen. Di Cesnola.

"Buffalo Bill," who was to have addressed the Congress today on the ethnology of the Indians of North America, could not be present.

Mr. Dana says in the *Sun*, "There was disappointment yesterday among the anthropologists of the Anthropological Congress when Buffalo Bill sent word that he was too busy to deliver his promised discourse upon the "Ethnology of the North American Indians." We are surprised that he offered such an excuse. He ought to have enlightened that distinguished body upon this entertaining theme, regardless of any business interests. He is competent to do so. He would have added to his renown by doing so. He would have taken a place among the savans of the world higher even than that which he holds among its showmen."

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## WOMAN'S SOCIAL POSITION AND THE COMING MAN.

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Interesting Subjects Discussed at Fourth Session—Our Therapeutic Resources—A Turko-Sclavonic Poem. Dr. Mann, the President of the Congress, on "The Physiological Action of Alcohol.

The first part of the fourth morning's session of the International Congress of the Anthropologists was occupied with the reading of a translation of the Mohammedan Folk-Song of the Herzegovina (*Die Wahlbrüder*), presented in the original by Dr. Fr. S. Kraus, of Vienna. The translation was made by Mr. James D. Crichton, Librarian of the Brooklyn Library. It was read by the Rev. Geo. H. Breed, the able and accomplished Rector of St. John's Episcopal Church of Brooklyn. Dr. Kraus made his researches in Bosnia and Herzegovina at the instance of the Archduke Rudolph and the Anthropological Society of Vienna, and succeeded in collecting some very valuable ethnographical materials relating to the folklore of the southern Sclavonic races. The Turko-Sclavonic poem was said by the President of the Society, and other anthropologists, to be beautiful alike in conception and execution, and as interesting from an historical standpoint as it was attractive from its literary merits.

The Rev. Dr. Breed was generously applauded at the conclusion of his long task.

The subject of this paper, Dr. E. C. Mann said, was one entirely new to the American people, and would, from a literary point of view, be one of the most valuable papers read at the Congress. He added: "From a scientific standpoint the result of Dr. Kraus' researches has been most complete and satisfactory, and he has collected at the instance of the Archduke Rudolf and the Anthropological Society of Vienna, during a tour through Bosnia and the Herzegovina, most valuable ethnographical materials relating to the folklore of the Southern Sclavonic races. It is only by a careful investigation and comparison of the popular productions of earlier ages, that we can hope to discover the missing links in the chain of European and Austrian folk-lore. I have had English translations from the German version of Dr. Kraus by Mr. James D. Crichton,

an able German scholar, and Librarian of the Brooklyn Library ; and feel gratified to be able to present the Turko-Sclavonic poem which, as Dr. Kraus well says, is in conception and execution alike beautiful to the International Congress and as a contribution to our literature. It is interesting from an historical standpoint, and attractive from its literary merits."

Mr. George M. Kunz, the able expert in gems at Tiffany's, exhibited and described some remarkable specimens of jadeite, a rare mineral which was carved by the ancients.

Dr. Lucy M. Hall of Brooklyn was then introduced, and the Congress was entertained for an hour by that lady's reading of a very interesting paper on "Heredity." "Like father, like son," she said, was a time-worn proverb, but in it was embodied the nucleus of the science of heredity ; that a child should in some degree resemble his parents was to be expected, and mental and physical characteristics in a varying, uncertain or modified form are transmitted from generation to generation. The extreme view of the theory of heredity was that a child is in the constitution of both its body and mind but an aggregation of ancestral traits and predispositions, which are simply unfolded and developed as maturity approaches. Those who take the opposite view believe that the child is like a piece of moist clay, ready to take an impression from any hand which through accident or purpose may be laid upon it, the final result of these multiple impressions being what we term individual character. Whatever the golden mean may be, or wherever to be found, the tendency of to-day seems to be in favor of the most extreme interpretation of the possible influences of heredity. In all modes of thought there are fashions, and heredity is now the fashion.

Heredity is classed as a science, but it certainly is the most inexact of sciences, and no person would risk either fortune or reputation upon the chance of any one of a dozen ancestral traits reappearing in a descendant, near or remote. If heredity were the result of well-defined laws of transmission, then would the sons and daughters of the intellectually gifted in due proportion be as great as, or greater than, their progenitors. It is the genius of one person, as a rule, which brings distinction upon the family name.

Only with a very limited number of diseases is actual transmission from parent to child possible. A tendency or predisposition may be inherited, but a tendency is not a disease and need never become so. Healthful living, with congenial and sufficient occupation may well be trusted to antagonize most morbid tendencies, whether of inheritance or of acquisition.

In conclusion, Dr. Hall protested against attributing ordinary ills to heredity, and against covering all classes of criminals with the mantle of heredity. An independent will and a careful observance of the rules of health, as regards diet, etc., would produce happy results.

Dr. Nelson Sizer, of New York, read a paper on "The African ; his face and cranium considered in relation to industry, skill, and economy in his normal state, and the effect of Caucasian influence

on his facial and cranial development." He said that the shape of the negro head is changing, widening, in proportion to his mental development in practical directions in his civilized conditions of existence. "It is well known that where the negro is reduced to slavery, there is generally a complaint against him that he dislikes to work and that he has to be driven to it, and that when he becomes free he is idle, shiftless, and inclined to steal. His habits in his native land did not require work, nor economy, nor ingenuity, and only the lash in the South and the extremities of climate in the North can overcome his constitutional aversion to that which seems to him unnecessary effort. Time and brain growth only can cure the deficiency." Incidentally he remarked: "The young men of the South, since the war and the abolition of slavery, which fact called on them for thrift, ingenuity, invention, economy and industrial enterprise, have heads much wider above and about the ears than their fathers had forty years ago."

"The Therapeutic Resources of Mankind," an able paper by Dr. H. G. Hanchett, of New York, opened the afternoon session. Dr. Hanchett traced the course of medical treatment from the earliest recourse to amulets and charms down through the progressive development of successive ages to the present.

"Woman's Social Position," as defined by Mrs. Nellie L. Cooke Coon, of Wolcott, N. Y. Mrs. Coon said: "It has taken many centuries to place woman in the position she now occupies. From a creature with no right to dispose of either herself or her property she has advanced to a position with rights nearly equal to man." In looking back into past ages it was found that, under the Hebrews, woman's place was high in comparison with neighboring nations. In Greece women were excluded from public affairs and denied the right of an education. Aristotle regarded a woman as a being of an order between a freeman and a slave.

"Under the Roman law," writes Mrs. Coon, "their position was much the same as in Greece. In India and China her position was no better. It was declared that woman was not fit for independence. As soon as Christianity gained a place in Europe the position of woman was socially raised."

"In the early Middle Ages Christianity struggled against free marriage and the easy methods of getting divorce which were customary throughout Europe, and it was due to this struggle that so much sacredness was attached to the marriage contract at that time. It has been the drift of law and custom in Christian countries, from the early history of the Church down to modern times, first, to establish woman's personal independence; second, to give her rights equal with man, and third, to give her a position of influence in the home and in social life. Gradually these rights are coming. Already she has personal independence, for she can lawfully possess property, can carry on business in her own name and be her own protector.

"In the United States and in England a beginning has been made to establish rights equal with man by admitting her vote in elections for school trustees, and the time is not far distant when



she will be allowed to vote on the great questions of the day. But sweetness is woman's attribute. By that she has reigned, and by that she will reign."

At half-past three o'clock Prince Bonaparte entered, and at the invitation of Dr. Mann took the chair as presiding officer.

Dr. Edward C. Mann then read a paper on "The Physiological Action of Alcohol." He said that the stimulating nature of the climate on the Atlantic coast, combined with the extremes of heat and cold, causes the physical and mental constitution to be much more injuriously affected by alcohol, than is the case in Italy, Greece, Turkey, Spain, and Germany. With respect to the plea for the unlimited introduction of light wines and beer, it is a significant fact, he said, that the almost universal use of light wines in France has not prevented the people from resorting to absinthe and other strong stimulants. From a somewhat extended experience with alcoholism he thought it almost an impossibility on the Atlantic coast for any young man or woman of 17 years of age to commence indulging in wine and beer daily and not feel a growing desire for some more powerful stimulant, and they will soon resort either to the habitual use of distilled liquors, such as brandy or whiskey, or fall victims to the disease of dipsomania, where the unhappy person is periodically driven by a wild, irresistible, uncontrollable craving for alcohol into attacks of inebriety, ending nearly always in complete intoxication. Thy physiological action of alcohol upon the apparatus of digestion, circulation and respiration were exhaustively treated, and also the nature and effects of alcohol on the brain and nervous system and on the higher faculties of the mind. The great fact which Dr. Mann impressed was, *the absence of any real benefits* from the use of alcohol as an ordinary drink, and the tremendous danger of the alcoholic appetite and its hereditary consequences.

The International Congress then closed, to reconvene in 1892.

In closing the International Congress of Anthropology, Prince Ronald Bonaparte, after expressing his interest in and satisfaction with the work done by the first American Congress ever convened to study the youngest and greatest of all the sciences, said, "You have made me a great honor in putting me in the presidential chair for this last meeting, and I thank you much for that honor.

This honor was for me very much increased by my seeing before me so many gracious ladies, and it is a pleasure for me to see that the American ladies occupy themselves with an anthropological science. I have been very happy to see the creation of an International Congress in America, for your country is a great field of anthropological inquiry, and I hope I will be able to come some time again from Europe to America to assist at the future meetings in 1892, of your next International Congress, for America is now, for me, very near to Europe; so I go back to Europe with the hope to come again very soon to see you and so I do not tell you *adieu* but *au revoir*." The Prince then held an informal reception, many distinguished in science, letters and art being presented, noticeable among whom were Nathan Appleton, Esq., of Boston; Hon. Chas. T. Daly, Mrs. E. L. Youmans and others.

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(INCORPORATED MARCH 11th 1885.)

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