

year 1295, speaks of fifty-four towers in the capital, each containing the statue of a deity, with a serpent in its hand (as it is seen in Java) to ward off those passing. The ruins of Nakhon Vat were likewise accidentally discovered by the Cambodians in the year 1570, after having lain buried in the jungle for many centuries; and in travelling over the frontiers, between Birman and Siam, I had many spots in that desolate region pointed out to me, where traces of former cities were overgrown and secreted by the dense vegetation.

On the Progress of Civilisation in Northern Celebes. By ALFRED RUSSELL WALLACE, Esq., F.L.S.

The Northern Peninsula of Celebes is the only part of that island which is of volcanic structure. A considerable portion of its surface is elevated 2500 feet above the sea, forming the beautiful plateau of Tondano, in the centre of which is a lake about twenty miles in circumference. Scattered about this plateau are volcanic peaks and ridges six or seven thousand feet high. A fertile soil clothes the mountain slopes of all this region, and assisted by the abundant equatorial rains, and a mild and uniform temperature, supports a vegetation of great luxuriance and beauty, amid which the striking forms of palms, pandani, and tree ferns are very conspicuous. Volcanic eruptions take place at longer or shorter intervals, boiling springs and mud craters abound on the plateau, and earthquakes are of weekly or monthly occurrence. The Dutch have now had possession of this country for nearly two hundred years, having taken it from the Portuguese in 1677. The inhabitants, more particularly on the central plateau, differ from those of the rest of Celebes and of all the other islands of the Archipelago. They often approach the fair complexion of the European, while they retain the straight black hair and general physiognomy of the Malay races. Throughout all the Moluccas the women of Tondano are celebrated for their beauty. In character they are gentle and submissive, industrious, and easily educated. Up to a very recent period they were complete savages; each village spoke a different language, which many of them still retain; they were almost always at war with each other; they built their huts raised upon lofty posts, to guard against attacks, and decorated them with the heads of their enemies. Their clothing was strips of bark, and their religion was a degrading demon-worship. From this state of barbarism they have been raised in a comparatively short time by the Dutch Government. The country is now becoming a garden; the villages are almost all like model villages; and the cottages as neat and pretty as those one sees upon the stage. The streets are bordered with hedges of roses in perpetual bloom; near every village are the most beautifully cultivated and productive coffee plantations, while hill rice fields, and fruit and vegetable grounds, supply abundance of food to the inhabitants. In every village there is a schoolhouse, and in the larger ones a church also. The people are all neatly dressed, and the native chiefs and schoolmasters would pass muster among respectable people in England. On arriving at one of these chief's houses in a principal village, the writer was

received by a gentleman in a suit of black; boys nicely dressed, and with smooth combed hair, brought napkins for him to wash with, and he was furnished with a dinner comprising every European comfort, finger glasses, clean napkins, claret and beer, with a variety of well-cooked native dishes. The house was handsome and lofty, the tables and chairs were of fine native woods, and though made by self-taught natives were of superior workmanship to any but the very best we get at home; and as he sat in the verandah, taking coffee, his eye was gratified by the sight of abundance of beautiful flowers, which, in this delightful climate, are perpetually renewed. This great change has mainly been brought about by the introduction of the coffee plant and by the labours of Dutch Protestant Missionaries. The native chiefs were induced to further the views of the government by the promise of a per-centage on the coffee produce of their districts, and the whole system is carried out by them under the advice and support of the inspectors and Dutch residents. Each family in a village works in the plantations; an account is kept of the number of days' labour each contributes, and when the produce is sent to the government warehouse, and paid for at the fixed rate agreed upon at the formation of the plantation, the amount is divided proportionably among the inhabitants. The chief and the head men of the village decide as to the amount and kind of labour required at each season, and the villagers are called to work by beat of gong at fixed hours. This community of labour is a common feature among people in the first stages of civilisation, and rarely is any other pressure than public opinion required to ensure regularity. Habits of industry are thus fostered, and a considerable sum of money is realised annually by each family. Under the advice and example of the missionaries and government inspectors, the people build neat houses and adopt European clothing and habits. Their children go to school. The Malay language spreads rapidly, and will soon supersede many of the native dialects, and generally morality has undergone a vast improvement. No one who sees these people now, and makes inquiry as to their former condition, can avoid the conclusion that they are both morally and physically far better off than they were. But, it is said, this change has been brought about by "monopoly" and "despotism," and therefore cannot be right. The author believes, however, that the relation of a civilised to an uncivilised race, over which it rules, is exactly that of parent to child, or generally of adults to infants, and that a certain amount of despotic rule and guidance is as essential in the one case as it is in the other. The only question is as to the manner in which the "paternal despotism" shall be carried out, and he thinks that the system of strengthening and regulating the power of the native chiefs, whom the people are already accustomed to obey, of introducing systematic cultivation under government superintendence, and of favouring the exertions of missionaries and native teachers, is a far better plan than throwing open the country to a low class of European teachers and cultivators, which always leads to the moral degradation of the natives and to a conflict of interests inducing mutual animosity between the two races. The

system of the Dutch, as carried out here and in Java, he considers as most excellent, and especially valuable as a first step in the education of an uncivilised race; and he cannot but contrast it with the deplorable result of the free competition of antagonistic races in New Zealand, which can only end in the extermination of a people who might, under more favourable conditions, have been capable of a real progress and a permanent civilisation.

Mr. CRAWFURD said he had neither expected to have an apology for monopoly nor despotism from Mr. Wallace. The system which Mr. Wallace had lauded was simply the enforced coffee labour of Java. It was a system that treated the people as children, but the people were not children; and something better than flogging them to make them work hard had been adopted at Singapore, and more particularly at Pigne, where 40,000 or 50,000 natives had been converted to Christianity, and one chief had become, inch by inch, a free-trader. As to the Maories of New Zealand, they were a very different race from the people of Java or Minihassa. We had done a great deal for these Maories, and had treated them on terms of equality. We had civilised them from their abominable savagery, and made Christians of them, and some, though they had plenty of land, would not let us have any of it; but if they resisted a superior race, they must be taught that they must give way, and he did not care, if they resisted us, what became of them.

M. VAMBÉRY supported the argument of Mr. Wallace, that savages were children, and we must educate them as we do our own children, not because they desired it, but because they needed it.

Mr. WALLACE briefly replied, and said, that with regard to the Maories, Mr. Crawford had enunciated a doctrine with which he would find but few sympathisers in that room.

On a Human Skull and the Bones of Animals found with Pottery in a Kjökkenmödding on the Coast of Cornwall, and on an Ancient Cornish Barrow. By C. SPENCE BATE, Esq., F.R.S.

The remains were found near the ruins of the ancient church of Constantine on the north coast of Cornwall, and proved to be a veritable kitchen midden. Making excavations they found the bones of sheep, small fragments of charcoal, shells of the limpet, smaller whelk and mussel, and some greenstone stones. A shell bed was found rather less than a foot in depth, and mixed with these shells were the bones of a sheep and lamb. Beneath the bone-bed was a layer of vegetable mould, and sand succeeded, next they penetrated a bed of clay of a quality and description that suggested the belief that it formed the material of which the pottery found there was made. Beneath this they struck the rock, which was of clay slate. The stratum beneath the shell-bed consisted of pure sand, about two and a half feet thick, and very full of bones. Much pottery was also found there. The bones were those of sheep, lamb, and roebuck. The pottery consisted of three qualities. He thought there could be no doubt that the small round islet in the middle of the bay at one time was a continuation of the sandhills upon the mainland. It was evi-

dent, therefore, that their separation had taken place since the beds of shells and bones were deposited. This circumstance afforded evidence of two points of interest: first, that the site of the ancient occupation must have been anterior to the period when the land was swept away; and, secondly, that in extent it must have been much greater than it at present exists. From one extreme point to the opposite these mounds continue for half a mile along the coast, taking into consideration that portion which has been washed away. The author thought that we could not fail to recognise this old shell-mound as being the site of a very extensive village of pre-historic man.

Mr. BATE's second paper referred to a mound in the same locality as Constantine Bay, in which, when opened, was found an irregularly shaped stone, about twenty inches deep, and fifteen in diameter. Within this was a rough earthen vase, containing a quantity of bones. The bones and the pot were all much broken; the former were undoubtedly human remains. All the bones, except the spongy parts of the vertebræ, were silicified.

BURTON'S MISSION TO DAHOME.*

By W. WINWOOD READE, Esq., F.A.S.L., F.R.G.S.

IN studying the literature of Western Africa, one is much impressed with the productions of the early voyagers. After wading through the coast experiences of traders, missionaries, or officials, who for the most part repeat one another, only varying the purely personal details, one opens Hakluyt, Purchas, Pinkerton, or Churchill, and plunges immediately into a perfect sea of facts. And these are applicable to the present time; for the last three centuries, which have transformed Europe, have passed, for Africa, like three days. It is true that, since the days of Elizabeth, there has germinated on the sea-board a spurious race, the parasites, and to a great extent the offspring, of the white colonists. It is true that the importation of foreign goods has almost stifled native industry; and this is one cause of the errors of our Anglo-African authors to-day. Formerly the trader, as soon as he went on shore, saw the genuine African moulding his own earthenware, smelting his own spear-head, and weaving his own garment of cotton or of grass. But now-a-days the coast native wears Manchester cloth, sends his slaves out shooting with Birmingham guns, considers it low to drink palm-wine, dishes up his dinner in a

* A Mission to Dahome. By Capt. Richard F. Burton. 2 vols. London: Tinsley Brothers. 1864.