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ANTHROPOLOGIA.

Proceedings of the London Anthropological Society.*

PRELIMINARY GENERAL MEETING,

Held at 8, Gray's Inn Square, London, on Tuesday, March 11, 1873.

DR. R. S. CHARNOCK, F.S.A., IN THE CHAIR.

It was proposed by Mr. Gould Avery, seconded by Mr. Rew, and unanimously resolved that the regulations presented by the Committee of Organization be accepted as binding until the first annual general meeting.

The following gentlemen were elected as Officers and Council for the year 1873:—

President.

R. S. CHARNOCK, Ph.D., F.S.A.

Vice-Presidents.

Capt. R. F. BURTON, F.R.G.S. | C. STANILAND WAKE, M.A.I.

Treasurer.

Mr. JOSEPH KAINES.

Council.

JOHN BEDDOE, M.D.	J. SINCLAIR HOLDEN, M.D., F.G.S., M.A.I.
Mr. H. B. CHURCHILL.	T. INMAN, M.D.
J. BARNARD DAVIS, M.D., F.R.S., F.S.A.	KELBURNE KING, M.D., F.R.C.S.
Mr. JOHN FRASER.	J. B. MITCHELL, M.D.
GEORGE HARCOURT, M.D.	T. WALTON, M.R.C.S.

Honorary Secretary.

A. L. LEWIS, M.A.I.

Honorary Foreign Secretary.

C. CARTER BLAKE, Doct. Sci.

* The Council desires it to be understood that, in publishing the papers read before the Society, and the discussions thereon, it accepts no responsibility for any of the statements or opinions contained therein.

No. I.—October, 1873.

The Honorary Foreign Secretary read the following letter from Capt. R. F. Burton, Vice-President :—

TRIESTE,
February 17th, 1873.

MY DEAR CHARNOCK,

I see by the papers that a "new Anthropological Society" has been founded, Dr. C. Carter Blake and Captain Burton being amongst the promoters."

Absence from England prevents my taking such active steps in aid of the re-formed Society as I desire to take, in fact, the only action left for me is to explain my reasons for seceding from the "Institute."

Without entering into the *cause célèbre* of Anthropologist versus Ethnologist, or into the sharp practice said to have characterized the Annual Meeting, and the discussion of the Second House List, I will briefly state my objection to the "Institute," namely, that it is no longer, in my humble opinion, what we intended it to be, and what we made it on January 6, 1863.

The explorer and traveller's chief want is some Journal in which he can discuss those highly interesting social problems, physiological details, and questions of religion and morality which are judged unfit for a book addressed to the general public. My object was simply and purely to supply this want when I first took the chair *ad interim* until our energetic and single-hearted friend, the late James Hunt, was ready to become President of the Anthropological Society. Many Members joined us with the higher view of establishing a society where they might express their opinions freely and openly, without regard to popularity, respectability, and other idols of the day. We did not tremble at the idea of "acquiring an unhappy notoriety." We wanted to have the truth and the whole truth, as each man understands it. We intended to make room for every form of thought, the orthodox and the heterodox; the subversive and the conservative; the retrograde equally with the progressive. Personally, I was desirous to see a fair and exhaustive discussion of phrenology; of missionary enterprise, concerning which so little is known in England; of the *pros* and *cons* of negro slavery, upon which subject exaggerated, not to say erroneous, ideas, dating from the early part of the nineteenth century, when both sides fought for faction, not for truth, have sunk deep in the popular mind; and of spiritualism, now become the faith of millions, which so-called science, supported by the host of neophobes—allow me to coin the word—either treats with rude hostility or with supercilious neglect. Our general and especial aim, however, was to establish a free society in a free country, and by such means to attain the level of discussion in Germany and France. The last but not the least of our projects was to supply the English reader with our versions of foreign Anthropological works, written by such authorities as Broca, Waitz, Pouchet, Gastaldi, and Carl Vogt.

It is almost needless to say that the existing "Anthropological

Institute" no longer meets these wants, which are still as urgent as they were. I therefore hail with pleasure your and Dr. C. Carter Blake's action in the matter, and propose myself as one of your fellow-workmen—this time, it is hoped, not a "dummy." Let us again fight under the old flag of January, 1863. Our battle will be against numbers far exceeding ours—the victory will be only the more glorious.

Yours sincerely,

(Signed) RICHARD F. BURTON.
Ex-President Anthropological Society of London.

Dr. Collyer and others took part in the discussion which followed, and the meeting then adjourned.

ORDINARY MEETING,

Held at 1, Adam Street, Adelphi, London, on Wednesday, April 9, 1873.

DR. R. S. CHARNOCK, F.S.A., PRESIDENT, IN THE CHAIR.

Elections announced :—

Fellow, ALFRED G. LOCK, Esq. Honorary Fellow, DR. PAUL BROCA. Corresponding Fellow, R. H. COLLYER, Esq., M.D. Local Secretaries, G. E. LEWIS, Esq., Moonta, South Australia; H. NEWMAN, Esq., H. M. I. C. S., Madras; M. E. CARTAILHAC, Toulouse; H. FAULKNER, Esq., Buenos Ayres; RICHARD AUSTIN, Esq., Rio de Janeiro.

The Honorary Foreign Secretary read the following letter from Capt. R. F. Burton, F.R.G.S., Vice-President, addressed to the first meeting of the Society :—

I sincerely congratulate my friends, Doctors Charnock and Carter Blake, upon the success evidenced by the opening session of this evening, and I confidently look forward to the movement and progress which will result from it.

The enclosed paper was written at the special request of Dr. Charnock during the hours subtracted from hard work. It is the first of three upon the so-called "Indians" of Brazil, and I hail with pleasure the opportunity again offered to a traveller of publishing physiological and ethnical details which lately have been compelled to lie pending in the outer darkness of manuscript. Such is in fact the object of the defunct Anthropological Society, and such, it is to

be hoped, will be the programme of this, its lineal and legal descendant.

The Tupis of Brazil had peculiarities of vice distinguishing them from all savages known to me. I cannot but think these excesses attributable to temperament, which again was affected to no small extent by the manifold subtle influences massed together in one word "climate." The best proof that race alone did not create the evils is simply this: the colonists of pure Lusitanian blood followed in the path of the savages, and only of late years, under the influence of improved education and of advanced public opinion, the national disgrace has been reduced to normal limits.

Remains only the pleasing task of "Salams" to the First Meeting, and of wishing the new society well-merited success.

RICHARD F. BURTON,

Ex-President Anthropological Society of London.

HOTEL DE LA VILLE, TRIESTE,
March 25th, 1873.

The President then delivered the following Address:—

GENTLEMEN,

On the formation of a new Society it is usual for the President to state its objects, and to inform the Members what has given rise to its formation. I shall endeavour to perform both these duties in the briefest possible manner. I will first trouble you with a few remarks on the late Anthropological Society of London and the Anthropological Institute. The former society first saw the light on the 6th January, 1863, under the auspices of the late Dr. James Hunt. The object of the society, as stated in the prospectus, was "to promote the study of Anthropology in a strictly scientific manner; to study man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relation to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man."

The intention of the founder of the society was duly carried out, not only up to the date of his death, which occurred on the 29th August, 1869, but also up to the junction of the Anthropological and Ethnological Societies, which took place on the 14th February, 1871. Papers were contributed by men distinguished for science on every subject within the range of Anthropology, and truth was never sacrificed at the shrine of policy or respectability. The Journal of the Society and the Review were known in every part of the globe; works on Anthropology were translated, at the expense of

the society, from the Latin, German, French, and Italian languages; and any one might have prophesied that bright days were in store for the lovers of science and truth. Events, nevertheless, occurred which ended most unhappily for Anthropology. In spite of many libels, anonymous and otherwise, published with the view of damaging Anthropology and the Anthropological Society, and after many overtures from the Ethnological Society, which was at the time "on its last legs," an amalgamation took place between the two Societies. When it is taken into account that the Anthropological Society had a very large number of fellows and a very valuable library and collection of skulls, and that the Ethnological was a very small society, many of whose members were life compounders, or who only contributed half the subscription paid by the Fellows of the Anthropological, the terms of amalgamation were, it must be admitted, very liberal for the Ethnologists. It was suggested by myself that the new society should be called the "Anthropological Society," but Prof. Huxley preferred the name "Anthropological Institute of Great Britain and Ireland," which was agreed to.

The House List of the new Society was made up of an equal number of the council of the amalgamating Societies, and the President of the Anthropological Society, who had then been in office just three weeks, resigned in favour of Sir John Lubbock, who, it is believed, was then or had lately been Vice-President of the Ethnological Society. At the time of the junction of the two societies it was hoped that party strife would cease, and that the Ethnologists would for the future join with the Anthropologists in building up a powerful society which should have for its object the advancement of science and truth. But it was far otherwise. To enumerate the doings and explain the conduct of the Ethnological party for the two years following the amalgamation of the two societies would fill a small pamphlet, and I will not now further trouble you on this head than by stating that on the 7th January last, in spite of a very fair and equitable House List, duly nominated on the 17th December, 1872—in spite of a protest signed by ten gentlemen, nearly all of whom had contributed papers to both the Anthropological Society and the Anthropological Institute, and had been constant in their attendance at the council—a House List, contrary to justice and equity, opposed to fair play, in violation of the spirit of the regulations of the Institute and of the practice of scientific societies, was settled behind the backs of the protestors, by means whereof the working Anthropologists were excluded; and at the Annual Meeting on the 21st January last, called together by an *informal* document, the Members, Library, and Museum of the Institute virtually passed into the hands of the late Ethnological Society.

Many of the members of the Institute, especially the working members of the old Anthropological Society, unwilling to submit to the gross injustice that had been enacted, and desirous that Anthropology should continue to be represented in the Metropolis, forthwith inaugurated the present Society, although without funds, and deprived of a museum and library.