

impossible (without doing so most arbitrarily) to call any one of these pairs of ape-like men "the first pair." As little can we derive each of the twelve races or species of men, which we shall consider directly, from a "first pair."

The difficulties met with in classifying the different races or species of men are quite the same as those which we discover in classifying animal and vegetable species. In both cases forms apparently quite different are connected with one another by a chain of intermediate forms of transition. In both cases the dispute as to what is a kind or a species, what a race or a variety, can never be determined. Since Blumenbach's time, as is well known, it has been thought that mankind may be divided into five races or varieties, namely: (1) the Ethiopian, or black race (African negro); (2) the Malayan, or brown race (Malays, Polynesians, and Australians); (3) the Mongolian, or yellow race (the principal inhabitants of Asia and the Esquimaux of North America); (4) the Americans, or red race (the aborigines of America); and (5) the Caucasian, or white race (Europeans, north Africans, and south-western Asiatics). All of these five races of men, according to the Jewish legend of creation, are said to have been descended from "a single pair"—Adam and Eve,—and in accordance with this are said to be varieties of one kind or species. If, however, we compare them without prejudice, there can be no doubt that the differences of these five races are as great and even greater than the "specific differences" by which zoologists and botanists distinguish recognised "good" animal and vegetable species ("bonæ species"). The excellent palæontologist Quenstedt is right in maintaining that, "if Negroes and Caucasians were snails, zoologists would universally agree