

a bulky quarto volume, which, as it has just come to hand as these sheets are passing through the press, we can only notice very cursorily. And glancing first at that which comes last in the order of arrangement, the special chapters devoted to the controversial theme of "the Monogenists and Polygenists," or in simple words: the unity, or the diversity of the human race, as the descendants of one, or of several pairs; we cannot but regret the form in which it is here put forth, as calculated only to excite unnecessary prejudices against the whole inquiry. Notwithstanding the vehemence of its offensive and defensive warfare against all who venture to maintain their literal interpretation, in simple faith, of the words of their English Bible, that God 'hath made of one blood all nation of men:' the author himself confesses that whilst according to his present opinions, "the reasonings in favour of the *diversity* view preponderate greatly over those against it, he does not, nevertheless, hold the latter to be, as yet, absolutely proven." Such being the uncertainty even in the mind of the boldest and most aggressive champion in the cause of a diversity of origin for the human race, we feel assured that the great majority of Ethnologists must deplore with us, the premature dragging into the arena of theological controversy of a science which is still in its mere infancy; has its data to accumulate, its first principles to determine, and even a commonly recognized nomenclature and terminology to agree upon; and is therefore totally unprepared to buckle on the armour fitted for offensive warfare. What faith can the simple learner be expected to repose, for example, in arguments based on Egyptian chronology, when no two of its authorities can be got to agree on its dates. Within a brief interval of five years, the era of Menes alone shifted back and forward over a range of variations differing by upwards of two thousand two hundred years. Since then it has shown no greater tendency towards a stable equilibrium. Bunsen, indeed, it would seem, from private information of his most recent views just received, (p. 587,) makes of Menes' Egyptian reign (B.C. 3623,) quite a modern era, and starting with the origin of mankind 20,000 years before Christ (!) he gives us an Arian migration circa B.C. 11,000; an Egyptian Republic, B.C. 10,000; a Theban Hierarchy B.C. 7,231; and an elective monarch extending from the precise date, B.C. 5,413 to the very year in which Menes—the first of us moderns—united Egypt under his single sceptre, exactly 5480 years ago! In some such comprehensive ante-historic eras, Mr. Gliddon fully concurs. "Egypt," he remarks in summing up an ideal