

ours, than it is the omen of the labours which it compels us to undergo. With the intellect of angels, and the bodies of earth-worms, we have the power to conquer and the need to do it.”\*

Viewing man thus exercising dominion over the inferior creation by no preeminence of physical power, but solely by intellectual supremacy, we can no more conceive of the development of the brute into man,—dowered with reason, capable of intelligent faith, the heir of immortality,—than we can conceive of the conversion of inorganic matter into the very lowest forms of organic life, without the intervention of creative Omnipotence.

Nevertheless truth is ever the gainer by the collision of opinions, and the most important results may be anticipated in reference to the Science of Ethnology, from the revision of the whole question as to the origin and nature of species, consequent on the discussion to which the theories of Darwin have given rise. The increasing proneness towards the unlimited multiplication of species has unquestionably tended to the cumbrance instead of the elucidation of every department of zoology; and the minute subdivisions which naturalists have latterly favoured, have given an undue force not only to such general arguments as those of Darwin in relation to organic life, but to the theories of modern ethnologists by which the genus *homo* has been divided into an ever growing multiplicity of species. If we take the typical man of each of Blumenbach's comparatively simple divisions; we cannot evade the conclusion that very clearly defined elements of diversity furnish grounds for the classification into Caucasian, Ethiopian, Mongolian, Malayan, and American. But the simplicity of this system has secured for it no permanent adoption. Pickering, the able ethnologist of the United States exploring expedition, after examining, as he believes, every variety of the human race, rejects the idea that the American Red Man is distinct from the Asiatic Mongolian, and yet redivides the human family into eleven essentially distinct races, or species. “There is” he adds, “no middle ground between the admission of eleven distinct species in the human family, and the reduction to one.” But other ethnologists, while pursuing the same course, have manifested even less favour for any middle ground. Borey de St. Vincent divides mankind into fifteen species; Broc greatly enlarges this by numerous sub-genera; and Gliddon and Nott,

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\* What is Technology ?—An Inaugural Lecture. By George Wilson, M.D., F.R.S.E. Regius Professor of Technology, Edinburgh University.