

to trace the slow progress of racial divergence and dispersion into the regions of the earth now inhabited by man. If his genealogy and chart of dispersion are, as all such undertakings must be, largely made up of conjecture, his scheme is, in its main features, rational and fruitfully suggestive. If he has not discovered the very truth as to the development of the human races, he has, at least, indicated the path that may lead to the desired goal. We are not bound to accept Lemuria, nor to believe that the monuments of the first men, if they left any behind them, lie at the bottom of the Indian Ocean. Neither need we regard with equal favour all the details of his genealogies. But his classification and plan of distribution may be adopted, with necessary modifications as fresh light is shed on the subject, no matter where we fix our central starting-point. M. de Quatrefages, for instance, locates the first members of the family of mankind in the vast plateau bounded on the south and south-west by the Himalayas, on the west by the Bolor Mountains, on the north-west by the Ala-Tau, on the north by the Altai range and its offshoots, on the east by the King-Khan, on the south and south-east by the Felina and Kuen-lun; around that region he finds grouped the fundamental types of all the human races, the black races being the farthest from it. No other part of the globe, M. de Quatrefages urges, presents such a union of extreme human types distributed around a common centre, and, after stating some objections to his view, he concludes that no facts have yet come to light which authorize the placing of the cradle of mankind elsewhere than in Asia.¹ If, however, as M. de Quatrefages himself is inclined to believe, Abbé Bourgeois has proved the existence of Tertiary man, it is absolutely vain to look for any certainty as to his primal abode. One thing we may take for granted—that, wherever man originated, he must soon have spread out in various directions; and thus, step by step, the different zones were occupied and the process of differentiation went on, climate and the other manifold environments exerting their natural influence. In an article contributed to *Nature* (November 6th, 1884), Mr. A. F. Fraser states that wherever the sun is hottest all the year round, "the blacker are the natives down to the equator of heat." The line in question, as traced by the late Dr. Draper, enters Africa along the coast of the Gulf of Guinea; then, rising to about 15°, it crosses the continent, escaping from the eastern promontory at Cape Guardafui; it intersects the most southerly portion of Hindostan; then crossing the earth's equator, it passes through the midst of the Eastern Archipelago, and returning through America traverses this continent at its narrowest point, the Isthmus of Panama. The recession of the Mediterranean from the Desert of Sahara, in the opinion of the same philosophic writer, and its contraction within its present limits, had doubtless much to do with the possibility of negro life.² On the other hand, he maintains that the conditions for its production did not exist in America. For, whereas the range of equatorial warmth in Africa is 4,000 miles, in Central America it is only fifty-one. It may also be that equatorial America has been occupied for a period too short to dye the skin of the natives as that of the Central African has been dyed. At any rate, we know that, though the negro lives with comfort in intertropical America, as though it were his native habitat, he is merely an importation to its shores, where most likely he would never have landed had not his white master brought him thither by force. But even those who insist that nearness to the heat of the equator has been the main cause of the negro's blackness have to concede the dark-skinned tendency in races situated towards the Pole.

¹ *The Human Species*, p. 175.

² *History of the American War*, i. 122.