

the whole continent." In this they were sustained by the high authority of Agassiz, who, after discussing in his "Provinces of the Animal World, and their relation to Types of Man," the fauna peculiar to the American continent, and pointing out the much greater uniformity of its natural productions, when its twin continents are compared with those of the eastern hemisphere, thus summed up the result of his investigations: "With these facts before us, we may expect that there should be no great diversity among the tribes of man inhabiting this continent; and indeed the most extensive investigation of their peculiarities has led Dr. Morton to consider them as constituting but a single race, from the confines of the Esquimaux down to the southernmost extremity of the continent. But, at the same time, it should be remembered that, in accordance with the zoological character of the whole realm, this race is divided into an infinite number of small tribes, presenting more or less difference one from another." It was natural and reasonable that the men of the sixteenth century should believe in Calibans, or Ewaipanoma, "the Anthropophagi, and men whose heads do grow beneath their shoulders." America was to them, in the most literal sense, another world; and it was easier for them to think of it as peopled with such monstrosities, than with human beings like ourselves. But it is curious to note in this nineteenth century the lingering traces of the old sentiment; and to see men of science still finding it difficult to emancipate themselves from the idea that this continent is so essentially another world, that it is inconceivable to them that the races by which it is peopled should bear any affinity to themselves or to others of the old world. American ethnologists long clung to the idea of an essentially distinct indigenous race; and Dr. Nott, Dr. Meigs, and other investigators welcomed every confirmation of the view of Dr. Morton as to the occupation of the whole American continent by one peculiar type from which alone the Eskimo were to be excepted, as an immigrant element, possibly—according to the ingenious speculations of one distinguished student of science,—of remotest European antiquity. Professor Huxley in an address to the Ethnological Society in 1869, suggests hypothetically, that the old Mexican and South American races represent the true American stock; and that the Red Indians of North America may be the product of an intermixture of the indigenous native race with the Eskimo. It is noticeable, at any rate, that nearly all writers, however widely differing on other points, follow Humboldt in classing the Eskimo apart as a distinct type. He remarks in his preface to his "American Researches," that "except those which border the polar circle, the nations of America form a single race characterized by the formation of the skull, the colour of the skin, the extreme thinness of the beard, and the straight, glossy hair." Some of the characteristics thus noted are undoubtedly widely prevalent; but the head-form, or "formation of the skull," is the most important; and a careful comparison of the skulls of different tribes has long since modified the opinion, expressed by the great traveller and reasserted by distinguished American ethnologists.

In reality, were the typical feature most insisted on as universal as it was assumed to be, it would furnish the strongest argument for classifying the predominant Asiatic and American types as one. All the points appealed to suggest affinity to the Asiatic Mongol. But to this the Canadian race, to which attention is here specially directed, presents a striking exception; and it is deserving of notice that the dolichocephalic head-

<sup>1</sup> Types of Mankind, p. 291.