

divided into two separate and perfectly distinct histories: the first, an account of the Creation, and the general history of mankind till the dispersion: the Genesis properly so called, extending over a period of considerably more than two thousand years and contained in the ten first chapters, and nine verses of the eleventh; while the remaining chapters, and indeed nearly the whole of the historical Books of the Old Testament, are exclusively devoted to the one selected race, that of Abraham and his descendants.

Looking then to the first of these, and to its narrative in relation to the immediate descendants of Noah, the recognised protoplasts of the primary subdivisions of the human family, we perceive that certain very marked and permanent differences are assigned to each. Ham, the father of Canaan, by negation, is left without a blessing, while Canaan is marked as the progenitor of a race destined to degradation as the servant of servants. The blessing of Shem is peculiar, as if it were designed chiefly to refer to the one branch of his descendants, "to whom pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God;" but to his various descendants a special rank is assigned in the world's future; special, predominant in relation to some branches of the human family; but yet inferior and of temporary duration when compared with the destinies of the Japhetic races, who, enlarging their bounds, and encroaching on the birth-right of the elder nations, are destined to "dwell in the tents of Shem," and Canaan shall serve them.

Thus from the very first we perceive that one important subdivision of the human family is stamped, *ab initio*, with the marks of degradation; while another, the Semitic, though privileged to be the first partaker of the blessing, to be the originator of the world's civilization, and to furnish the chosen custodiers of its most valued inheritance, through the centuries which anticipated the fulness of time: yet the nations of this stock are destined to displacement, for "Japhet shall be enlarged, and shall dwell in the tents of Shem."

Thus, also, from the very first we perceive the origination of a strongly marked, and clearly defined distinction between diverse branches of the human family; and this, coupled with the apportionment of the several regions of the earth to the distinct types of man, distinguished from each other not less clearly than are the varied *faunæ* of these regions, seem to leave no room for doubt that the *Genus Homo* was as clearly sub-divided into diverse varieties, if not into distinct species, as any other of the great mammalian types of species ranged over the earth's surface according to a recognised law