

generations of their race, yet even in that line a singularly remarkable exception is admitted; and the son of Ham, and the seed of Canaan, have also their links in the genealogy of the Messiah.

Turning to another portion of the same subject, we trace in the Noahic genealogies the primitive occupants of ancient Phœnicia among the descendants of Ham, while, looking to other and independent sources of evidence pertaining to the people of historical Phœnicia, we find them a race philologically Semitic, but in so far as their mythology and legislation, and those of their Carthaginian offshoots, supply data, we should class them as a race psychologically Hamitic. The legitimate inference would seem to be, that in Phœnicia, as in Palestine, the Semitic and Hamitic races were brought together by the extension of the former over the area primarily occupied by the latter; and that then, unrestrained by any of the checks which so materially circumscribed the tendency to intermixture between the conquerors and the conquered, in the inheritance of the Hebrews, a complete amalgamation took place, though with such predominancy of the later intruded Semitic conquerors, as history supplies abundant illustrations of in the well-detailed pages of more recent national annals.

From all this it would seem to be justly inferred that ethnological displacement and extinction must be regarded in many, probably in the majority of cases, not as amounting to a literal extirpation, but only as equivalent to absorption. Such doubtless has been the case to a great extent with the ancient European Celtae, notwithstanding the definite, the distinct historical evidence we possess of the utter extinction of whole tribes both of the Britons and Gauls, by the merciless sword of the intruding Roman; and such also is being the case with no inconsiderable remnant of the aboriginal Red Indians of this continent. Partially so it is the case even with the Negro population of the United States, in spite of all the prejudices of cast or colour. It is impossible to travel in the far West of this American continent on the borders of the Indian territories, or to visit the reserves where the remnants of the Indian tribes displaced by us in Canada and the States, linger on in passive process of extinction, without perceiving that they are disappearing as a race, in part at least by the same process by which the German, the Swede, or the Frenchman, on emigrating into the Anglo-saxonised States of America, becomes in a generation or two amalgamated with the general stock.

I was particularly impressed with this idea during a brief residence at the Sault Ste. Marie this summer (1855). When on my way to Lake Superior, I had passed a large body of Christianised Indians, assem-