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THE ORIGINAL

THE ORIGINAL

UNITED STATES DEPARTMENT OF THE INTERIOR

THOUGHTS

ON

THE ORIGINAL

UNITY OF THE HUMAN RACE.

SECOND EDITION:

WITH ADDITIONS AND IMPROVEMENTS.

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BY CHARLES CALDWELL, M. D.

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CINCINNATI:

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167 WALNUT STREET.

1852.

THOUGHTS

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A. C. JAMES, STEREOTYPYER,

167 WALNUT ST., CINCINNATI

## PREFACE TO THE SECOND EDITION.

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FOR two special reasons, both deemed sound in character, and believed to be judiciously employed, this article is, for the sake of brevity, as limited in matter, and as succinct in style and manner as intelligibility will admit; and to enlightened readers and ingenuous thinkers, to whom alone it is addressed, I trust it is also satisfactory in its representations, and sufficiently fair and unexceptionable in its conclusions. And, were I not persuaded of the truth of these positions, the article should never have been committed to the press.

My *first* reason is, an earnest desire and conscientious design to make the cause definitely understood, why I formerly composed and published the first edition of this work, and have now published the second.

And my *second* reason is, to make it equally well understood, for the attainment of what special purpose I have published both of them.

To readers free from prejudice, and the mental perversions and blindness of superstition, and liberally amenable to reason and argument, few words are requisite for the attainment of my object; and I am unwilling to encumber them with superfluous matter.

And with readers enthralled by an opposite condition of mind, who never, in the true sense of the term, think at all, but are the slaves of sightless feeling and passion, argument is unavailing; and to remonstrate with them is a waste of words, which I never commit. But in exposition of the character, and in furtherance of the design and interest of the work, the following remarks are considered not inappropriate, and are submitted to the public.

I am the son of a religious and pious father, of a perceptive, strong, and practical mind, who was a ruling elder in a Presbyterian congregation, and purposed to have me educated and trained for the clerical ministry in the same religious denomination. And

being in his own character neither a toyer nor a smatterer in anything in which he engaged, he wished the same to be the case with regard to myself. He resolved, therefore, to have me, from my early boyhood, as far as was in his power, well versed in the knowledge of the English, Latin, and Greek languages, and of the scriptures of the Old and New Testaments.

Accordingly, when I was a few months advanced in my eleventh year, he had completed an arrangement to send me to a classical grammar school, the best and most respectable existing at that time in the hill region of North Carolina, which had hardly yet emerged from the condition of the "BACKWOODS." And it was an institution held in a "LOG CABIN," situated in the midst of a magnificent grove, distant about two miles from my father's residence, which was also a fabric of the same architecture, but in a superior style.

On the morning of the day appointed for my entrance into that establishment, the better to prepare me for what was to occur, the following event took place.

Immediately after an early country breakfast, my father called me to him, and, with all the calmness and firmness of his nature, thus addressed me :

"My son, you have satisfied me by the progress you have hitherto made in reading, writing, and ciphering, because you seldom, if at all, lost the head of your class, and you are this day to commence your studies in a classical grammar school, where I wish and expect you to distinguish yourself, and gain reputation. Therefore, listen well to what I am about to say ; retain it in your memory, and let it act on you as an incentive to industry, and exertion, and all sorts of good behavior.

"I will give you, in your new studies, a fair trial during a single school term. If, at the end of it, you shall have done your duty, I shall be highly pleased, and will continue you at school until you shall have become a scholar prepared for the study of the profession, in which you know I wish and expect, and have a right to expect, you to be as able and accomplished as Mr. D——w." (An elegant, powerful, and successful preacher, who was the pastor of the congregation of which my father was a member and a leading elder.

“ But if, at the close of the term, any boy of your own age, or under it, and who shall have been no longer at school than you, shall be your superior in scholastic attainment, or in the knowledge of the Holy Scriptures, you shall quit school, and become a farmer. And now, without complaining, grumbling, or further delay, go to your studies, on the terms you have just heard — and God be with you!” And when he uttered the benediction, firm, and even stern as till then had been his tone and countenance, a tear stood in his eye and a tremor on his lip. But, without noticing either —

“ Agreed, father,” said I, in a voice as cheerful as the note of the lark; and off I went, with a step light and elastic, a spirit undismayed, and a confidence of success in the impending ordeal, arduous as it was, as decided and firm as if it had been already passed, and victory in my behalf formally proclaimed. Off I thus went, my Latin Grammar under my arm, and my day’s provision suspended to my neck, in a tasteful pouch prepared for me by a favorite sister, beautiful as a seraph, and scarcely less pure and holy, who accompanied me to the gate, and there, with a gush of tears, and in a voice half suffocated by emotion, fearfully asked me — “ Do you think, brother, you can be as good a scholar as R—— D—— ?” naming the boy who, it was supposed, would be what was called *dux scholæ* — the leading scholar of the school.

“ Better, sister,” I emphatically replied, “ or *nothing*. I am resolved to excel R—— D—— in scholarship, or kill myself by the effort. And my determination on that point was as decisive and firm before our father spoke to me this morning as it is now. I need no warning or threatening to make me become a scholar. Were there no other motive urging me to that, to gratify you, and fulfill my own ambition, would be sufficient. I studied the greater part of last night, though nobody knew it but myself. I have had my Latin Grammar only a week, and I can repeat by heart already nearly the half of it. By the end of the time our father has promised to continue me at school, you’ll see me the best scholar of my age in the class, or you’ll weep over my grave. The latter, however, will not happen. Rest assured, I can become “*dux*,” without studying myself to death. But for God’s sake cease crying, or you’ll make me go to school with wet and reddened

eyes, and that I must not do. Good bye, Sally!" She then clasped and kissed me affectionately, and, by distance and intervening trees and bushes, I was soon out of sight.

When the school term closed, a strict examination of the pupils was held in the presence of a number of clergymen of note, and a crowded audience of the parents and other blood-relations and acquaintances of the school-boys. The chief examiners, besides the teachers themselves, were the Rev. Mr. D — w, of the congregation, and a member of the bar, who had been carefully educated in the learned languages in some part of New England.

And though my father was now no stranger to my high standing in my class, he attended the examination to witness my deportment and bearing, under my success, which he did not doubt would be triumphant; and he was afraid that, from a want of due self-restraint, I might exhibit some unbecoming mark of exultation at the victory which he knew awaited me; but he was utterly surprised at my indifference and want of interest toward everything that transpired during the examination, as if it were all a mere petty, common-place proceeding, unworthy of notice; while, calm and uncommonly self-possessed as he was in nearly all occurrences, he felt, at times, very perceptible emotion. To his great delight, and even beyond his expectation, every question proposed to me was solved as if by instinct. And when, in a brief address which he delivered after the close of the examination, the Rev. Mr. D — w, — who had, on a previous occasion, by request, examined me on my knowledge of Scripture, — distinctly stated that, for my age, I was the best informed and the readiest biblical scholar he had ever known, my father was excited, by the encomium, to a pitch of enthusiastic gratification which he could no longer conceal. Nor did he ever subsequently annoy me about my studies, except to prevent me from injuring my health by excessive application to them. And on that topic, also, his mind became soon afterward relieved, when he saw me occasionally, during hours of relaxation and sport, the most ardent and devoted of a whole class of associates in pursuit of wild animals, with which the country abounded, — of horsemanship, to which I was specially attached — and of the entire routine of athletic exercises. From this period, therefore, such was my father's confidence in my self-government, that, for

a boy but advancing to the end of his eleventh year, I was sufficiently my own master.

Notwithstanding, however, my apparent unfeelingness and *non-chalance* in relation to all occurrences when under examination in school, my deportment was destined soon to sustain a very signal change. After a lapse of near *seventy years* of a life neither undiversified or uneventful, I am still thrilled to the soul by the remembrance of the next sight I enjoyed of my favorite sister. But a few months previously I had left her at my father's gate, in tears of deep and distressing apprehension, lest I should fail to acquit myself conformably to my own ambition and honor, and her gratification, in a scene of scholastic enterprise that lay before me.

And as I approached the same spot now, she presented herself to my view as radiant and joyous as a beatified angel, holding up toward me, and waiting to twine around my brow, a fragrant and beautiful chaplet of laurel leaves and rose-buds, woven by her own hands, and often breathed on and saluted by her own lips. My emotion was overwhelming. I instantly threw from me everything in my hands, and forgot everything but the being before me.

But instead of the chaplet, she instantly encircled me with what was a hundred-fold more precious, her own delicate arms. She now wept for joy as abundantly as she had previously done from apprehension. And I, the apparently heartless and soulless mass of flesh and blood, which, but an hour before, seemed to feel nothing and care for nothing, was now, for no special or definable cause, with the suddenness, and scarcely less than the force, of a thunder-stroke, overwhelmed and so deeply penetrated by a single rush of emotion, that the impression produced by it promises never to be erased till accompanied by the last pulse of my heart. But no more of this.

I shall now make known the reason why I have so specially detailed the preceding facts, and, in doing so, demonstrate their influential relevancy to the subject I am considering.

My familiar knowledge of the Scriptures gave me, at an early period of life, a freedom of thought and opinion respecting them which I would not otherwise have attained and exercised. In fact, it induced me to endeavor to analyze and examine certain portions of them precisely as I did other writings, and ascertain

the definite purpose for which they are designed ; and I soon formed the belief, which I still retain, that they are intended for our creed and direction exclusively in high and heavenly things, and not in *matters pertaining merely to earth*. It soon became palpable to me that, for the inculcation of *them* no revelation is necessary, and none is given ; but that, for his own pleasure, as well as for his personal welfare and mental improvement, man is destined and commanded to obtain a knowledge of them by his own means and his own industry. I perceived, in a special manner, that the Scriptures have no actual connection with physical science ; but that even their moral precepts, though they inculcate earthly duties, yet uniformly point to a heavenly issue. Nor is this all. It became obvious to me, that in their references to certain important branches of physical science, especially astronomy and natural history, their expressions, when fairly interpreted, came into direct collision with truth. A signal instance of this appears in the command of Joshua to the sun to “stand still” — as if that great master orb goes daily around the earth like a satellite, instead of the earth turning daily on its own axis.

Further still ; the different and often clashing constructions placed on the same texts of Scripture by different denominations of religion, and by different individuals of the same denomination, deeply and unfavorably impressed me as unhappy sources of error, fraught with distracting and injurious consequences. In a word, from the influences of these and other causes, by the time I had so far advanced in my classical and collateral studies as to be forming views of my own, which every youth ought to form, respecting the choice of a profession, I had myself conceived a few opinions in religion, deemed uncanonical, under the influence of which I could not, consistently with my sentiments of truth and candor, select and pursue the clerical profession. Hence, I abandoned all pretension to it, and devoted myself to another. And one of my self-persuasions, thus effected by me, was, that the writings of Moses offered no shadow of evidence in favor of the unity of the human family. Nor are they intended for any such purpose, because that is a purely physical subject ; whereas, the whole Mosaic record, when duly understood, pertains only to morality and religion.

This change, however, in my prospective course of life, produced no diminution of my veneration for the Scriptures, when correctly interpreted and appropriately applied to the high and holy purposes for which alone they are exclusively adapted and designed. Perhaps it rather increased it in strength as well as in sacredness; for I then regarded and still regard the application of the writings of the Old and the New Testaments to certain earthly, sectarian, and party ends, to which it is known that they are applied, as an unprincipled and flagrant abuse and desecration of them; while, on the contrary, the legitimate application and employment of them, improves the character and condition of man, and enhances the estimation in which they are held by all those whose esteem is of credit or value. Thus were the Scriptures still venerated by me, as the highest and purest rule of the highest and holiest condition of life. Nor did I fail in conversation, on suitable occasions, to speak of them privately to that effect. As yet, however, no reason had occurred to make me deem it my duty to write and publish in relation to them. Nor have I ever, either publicly or privately, uttered with my lips, or recorded with my pen, an expression designed to be either hostile or disparaging to anything pertaining to the Christian religion. Nor does a belief in the multiplicity of the human race, necessarily involve such an issue.

At length, however, in the early part of the present century, an event occurred which rendered it expedient at least, if not necessary, for me to depart from my preceding neutral course, and speak to the public through the public press. The event alluded to, was the appearance of the Rev. Dr. Smith's treatise on the "Causes of the Variety of Figure and Color of the Human Race."

In that work I found intermingled and amalgamated, such an immense mass of error and mal-application, religious, moral and physical, as to render it too gross and objectionable to be suffered to circulate through the country, without the correction and exposure it deserved. And it was already circulating rapidly; for it was the composition of a scholar and logician, both able and acute, authoritative and attractive. But of sound science of any description, it possessed not a fragment. As far as genuine fact

and reason were concerned, it was a fungous production of prejudice and superstition, diversified errors, and empty notions. Worst of all—several of its alleged facts were *fictions*. In my opinion, it did equal injustice and wrong to religion and physical science. It adulterated both; and I resolved to vindicate both with all the resources I could bring to the task.

I therefore forthwith reviewed the Treatise. And my review was deemed too severe: perhaps it was so, for I wrote under the excitement of an ardent advocate of favorite doctrines and principles which I thought wronged and abused. But I wrote conscientiously, and, as I believed, truly. And my belief is still the same. Nor was I less earnestly solicitous to protect religion from physical adulteration, than to protect physiology and natural history from the adulterations of religious bigotry and fanaticism. And I considered my duty and obligation on each side of the question equally hallowed and binding—equally obligatory on me, if possessed of sufficient ability, to endeavor to discover and promote, purify and protect truth of every description to the utmost of my power.

Such was the object I exerted myself to attain in my first writings on the Unity of the Human Family, and such is my object in my present publication; nor will it be different, if I again employ my pen on the subject. And should any one, discourteously or maliciously, or from both motives united, call in question the truthfulness of my assertions, he shall receive, as my reply, but silent disdain and disregard.

Is the reader desirous to know why I have so often and earnestly replied to the arguments in favor of the Unity of the Human Race, by Dr. Pritchard, rather than to those by other writers? My reasons, I reply, are two-fold:

1st. Dr. Pritchard is by far the ablest writer that has appeared on that side of the controversy; and,

2d. On his treatise on the subject, the highest and most confident reliance is placed by his partisans. To such an extent is this true, that *his refutation* is tantamount to the subversion of the party. In such light, at least, have I had reason to regard the matter. I have therefore directed so much of my attention to that effect.

THE AUTHOR.

## TO THE PUBLIC.

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A DISBELIEF in the hypothesis of the original unity of man, or even a doubt respecting it, has been hitherto identified, in public opinion, with a disbelief of the Christian religion. Hence those writers who have opposed that hypothesis, have been pronounced infidels. Whether that imputation be true or not, the sentiment accompanying it is certainly unfounded. If the individuals referred to were unbelievers, their infidelity was neither the cause, the effect, nor the necessary concomitant, of their opinion respecting the origin of man. Between a doubt whether all the races of men are the descendants of a single pair, or even a conviction that they are not so, and unfriendliness to Christianity, there is no essential connection. The one sentiment not only may, but actually does, exist without the other. How, indeed, can the case be otherwise? The sentiments belong to different departments of knowledge. Whether all men sprung from the same primitive root, is a question pertaining exclusively to natural science, and concerns chiefly philosophers, and men of general knowledge. But far different are the nature and bearing of the other. The inquiry, whether religion be a reality of paramount importance, or a delusion practiced by the few on the many, belongs to moral science, and concerns the whole human race. As well may opinions in chemistry, mathematics, or astronomy, be pronounced unfriendly to Christianity, as that which denies the unity of mankind. Neither its Founder, nor the apostles, have transmitted to us a thought on the subject.

No person thoroughly acquainted with human nature, whether as respects its constitution or its relations, and with the history and progress of civil society, can doubt for a moment the reality of religion. Nor can he be blind to its important bearing on the affairs of this world, were those of another even left out of the

question. An enemy to religion, therefore, whatever may be his views and feelings on other subjects, is virtually a foe to man, not only individually, but in mass. Were every one like himself, earth would be a moral chaos, the most revolting and destructive agents and objects of which would be the human race and their enormities.

A sentiment of religion enters, as an essential element, into the constitution of man. It is as much a part of his moral nature, as a leg or an arm is of his organic. Deprive him of it, and he would be rendered monstrous. Like the loss of any other indispensable portion of himself, the mutilation would unfit him to play his part in the drama of life. The sentiment of religion is adapted to the relation which man bears to his God and to his fellow-men, if it is not the immediate growth of it. It constitutes, therefore, a substantial part of the law of his being. Without it, human nature would be an anomaly in creation, and an outcast from the scheme of benevolence and wisdom, which embraces everything else.

The author of the following dissertation, then, sincerely trusts, that no religious scruples will interpose to prevent it from receiving a candid perusal. It will not be denied that the subject of it is curious and highly interesting; and the disclosure and establishment of truth is the only object for which it was written. But truth can never prove unfriendly to sound religion. On the contrary, it is auxiliary to it. The most dangerous enemies of religion, are those persons who would make it an instrument to trammel the human intellect, and arrest the progress of knowledge, by preventing free inquiry and discussion. Every new truth may be made to minister to religious feeling, by the light it throws on the beautiful and beneficent arrangement of nature, disclosing thus its aptitudes and harmonies, and by awakening fresh gratitude to the "Giver of all good," for his bestowing the power and means to discover it.

Is any one inclined to say, that the theory which maintains that there are different species of men, some of them inferior to others, is calculated to awaken and foster, in the superior species, sentiments of pride, injustice, and unkindness, toward those that are below them? The author replies, that he is not answerable for consequences, provided his representation of nature be correct.

And if not correct, let its errors be shown, and he will instantly renounce them. If it be not wrong in the Deity to frame some species of men inferior to others, it cannot be wrong in him to assert and endeavor to prove it. The highest privilege of man is to examine the works of God, and his brightest glory to interpret them truly.

But the author denies that the theory referred to has the slightest tendency to harden, pervert, or in any way deteriorate the feelings of enlightened man. It does not produce in the superior, either injustice or cruelty toward the inferior, or induce him to inflict on him injury or wrong. The reverse of this is nearer being true. Inferior beings become objects of kindness, *because* they are inferior. That this is the case among the cultivated and the generous, will not be denied. Man protects and cherishes woman, because she is feeble, and looks to him for protection. Render her his equal and rival, and he will leave her to protect herself, and become less tenderly and devotedly her friend. It is only among the savage and the uncultivated, that inferiority and feebleness invite aggression and suffer wrong. It is there alone that woman, and other beings unable to cope with man, are habitually degraded, and made to feel their weakness as an evil. And it is not with any reference to the principles and rules of action which prevail in such a state of society, that discussions like the present are engaged in. They are intended for those who are fitted, by nature and education, for a more liberal and elevated sphere of action and thought.

It is not true, then, that the theory here contended for favors injustice, oppression and wrong, inflicted by the higher races of men on the lower. It gives no countenance, as it has been accused of doing, to cruelty, or acts of wanton injury, practiced toward the Africans, or the aborigines of our country. Each race is entitled alike to all the rights it is fitted to enjoy. But each race is neither qualified, nor can ever become so, to enjoy and turn to proper account precisely the same rights, especially in the same degree, and has not therefore the same claim to all of them. The Caucasians are not justified in either enslaving the Africans or destroying the Indians, merely because their superiority in intellect and war enables them to do so. Such practices are an

abuse of power; and where is the privilege that is not liable to abuse? Even the inferior animals, for whose equality to man no one contends, have their rights, of which nothing but injustice and tyranny can deprive them.

The author, indeed, knows of no evil that can possibly result from the theory which he has endeavored, in this dissertation, to maintain. On the contrary, he firmly believes it to be not only true, but beneficial in its tendency. It is therefore that he has adduced in its favor, such facts and arguments as appear to him to sustain it. Convince him that it is unfounded, or of evil influence, especially that it is unfriendly to morality or religion, and he will not only abandon it, but record his recantation. But neither assertion nor censure will be sufficient for his conviction. He has rested his opinion on what he believes to be facts, and by nothing short of facts can it be shaken. To them, when presented, he will yield his assent; but to nothing else. He knows of no practice more disingenuous, or of worse tendency, in its relation to the progress of knowledge, than attempting to render odious, by denunciation and false imputations, opinions which cannot be refuted by argument. Yet, to the dishonor of the times, the practice exists, even among those who pretend to justice, and make a profession of piety.

It is time that such unfairness were frowned on by the enlightened; and that truth were placed in the proper balance, and subjected to the proper test, that it may be decided on according to its purity and weight. The period calls for liberal discussion; and none else should be received into favor, or suffered to have influence. A notion is abroad, that certain truths are of dangerous tendency. The fancy is idle, and should not be admitted. No truth is dangerous, except to error and mischief. They are endangered by it, precisely as what is wrong is always endangered by the presence of what is right. When the great apostle declared that "all truth is useful," he never pronounced a holier or a more important maxim. To contend for the contrary, is to impute to Heaven the perpetration of wrong. For Heaven is the birthplace and fountain of truth.

Let not the friends of true religion, then, tremble lest liberal inquiries and discussions should injure it. They will injure none

but spurious religion ; and the sooner that is overthrown, the better. Genuine religion is brightened by discussion, as gold is purified by fire, and the diamond improved in its lustre by friction. On every subject let fair and unrestrained investigation prevail, exempt from opposition by power, and denunciation by bigotry, and a new era in knowledge will arise. Trick and abuse will no longer pass for reason and argument, nor prejudice and passion for pious feeling. Things will be seen and judged of as they are, measures will be known by their proper names, and truth will ultimately vanquish error.

The author will only add, by way of explanation, that the dissertation he now offers to the public, was intended, when prepared, as an article for one of the Reviews of our country, but was found to be too long. It was written, therefore, in the review style, which he has not deemed it important to alter. He trusts it will be sufficiently intelligible as it is ; and his object, in composing it, was correct discussion, not fine writing.

PHILADELPHIA, JULY 12, 1830.



THOUGHTS  
ON THE  
ORIGINAL UNITY  
OF THE HUMAN RACE.

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As far as our reading and inquiries have informed us, Dr. Pritchard is the last author of note, who has written on the subject we are about to examine. His work is entitled "Researches into the Physical History of Man," the second edition of which was published in London, in two large volumes octavo, in 1826.

But the Doctor is not only the last writer on the unity of mankind; he is also the most learned, as well as the ablest. By many, perhaps we may say, by most of his readers, he is considered as having so completely exhausted the argument and settled the question, as to render further investigation superfluous. Such, however, is not the opinion which our own inquiries have induced us to form. As the Doctor's "Researches," therefore, lie directly in our way, occupying much of the ground over which we must pass, and as they constitute a standard production, the refutation of which will be the overthrow of the hypothesis they are intended to support, we deem it requisite to introduce into our dissertation a compendious analysis of them, accompanied by such remarks as the various topics passed in review may seem to demand.

The object of our author in the publication referred to, may be stated in a few words. It is to establish, on philosophical ground, the doctrine (if so it may be called) of the original unity of man; in simple language, to prove the descent of the whole human race from a single pair. All minor considerations being disregarded, the accomplishment of this single purpose constitutes exclusively the design of the work.

This subject, as a matter of science, having long excited a lively interest in the minds of naturalists, and being considered by many theologians as essentially connected with the truth of revelation, has been not only referred to by the ancients, but repeatedly discussed by some of the ablest writers of modern times. Hence the general attention it has attracted. Independently of its own intrinsic importance, and the high relations which opinion attaches to it, Buffon has immortalized it by the splendor of his eloquence. The interest of the American public in it, moreover, has been further increased by an elaborate "Essay on the Causes of the Variety of Complexion and Figure of the Human Species," by the Rev. Dr. Smith, late President of Princeton College.

In the earnest and keen investigation which the topic has undergone, different and conflicting opinions have been started and maintained by rival inquirers. Whether the problem which it involves has been satisfactorily solved, or still furnishes ground for further discussion, it is not, perhaps, within either our province, or the compass of our ability, positively to determine. Holding, however, exclusively in view the establishment of truth, and disregarding all theories and opinions, except so far as we may believe them in accordance with it, it is our purpose, in the present dissertation, freely to express our sentiments respecting the existing state of the controversy. Nor shall we conceal our belief of what we think must be its issue. But previously to this, a few remarks are due to the claims of our author to standing and regard, as an inquirer and a controvertist.

Were the value of every production of the press in direct proportion to the amount of learning and ingenuity it contains, and the degree of labor and research required in the preparation of it, there would be few works of the same size, comparable to that which we are about to analyze. From beginning to end, it is replete with matter of deep interest, judiciously arranged, and communicated in a style adapted to the subject. Nor is the information it embodies so restricted in its range, as to be acceptable only to a small class of readers. Being remarkable alike for its variety and extent, there is much in it suited to the taste of every enlightened and liberal inquirer. And the departments of knowledge in which

it is so rich, are as important as they are attractive. In proof of this, an enumeration of a few of them is deemed sufficient. They are, geography in all its branches, but more especially its physical and topographical branches, the history of man both natural and civil, general zoölogy, botany, anatomy, philology, and classical literature.

So ample and accurate is Dr. Pritchard's knowledge of geography, that with the situation, real and relative, the divisions both natural and conventional, the climate, the animal and vegetable productions, the human inhabitants, and the general character, of every explored and populated region, he is as familiar as with those of his own country. To say nothing further of his minute acquaintance with Europe and Asia, both ancient and modern, when he describes even the remote interior of Africa and the two Americas, every district, of which he speaks, might be almost considered as his place of residence. But that which, in his attainments in this branch, surprises us most, is his perfect acquaintance with Australian and Polynesian geography. Indeed, of the whole of Oceanica, he treats as he would of England and Wales. With every discovered island, great and small, that is washed by the Pacific, the Southern, and the Eastern oceans, he seems as familiar as with Jamaica or the Isle of Man.

Nor, as relates to the history of the human race, can we say much less. There again we find him so amply informed, that it is difficult to conceive how his attainments, in that branch of knowledge, can be improved. They seem to be as complete as research and accessible records can render them. Beginning with the earliest account of man in the East, he has traced him, in his multiplication and progress, through the various tribes and nations that have appeared in Asia, Europe, and some parts of Africa; *their* migrations, conquests, and new settlements, with a degree of toil and apparent accuracy, which we do not exaggerate, when we call them extraordinary. It is when pursuing this investigation, that he has employed as auxiliary means, when his subject required them, the products of his philological studies, and ornamented the whole with his classical learning.

Nor are the entire variety and extent of his knowledge yet summed up. In the histories of the numerous races

of inferior animals, and of vegetables, he is as thoroughly versed as in that of man. On the subject, in particular, of the places of their supposed origin, and the modes of their multiplying and spreading, so as to people ultimately every portion of the earth that is capable of sustaining them, he has enriched his work with an abundance of matter both curious and instructive. On this topic he has manifested perhaps more originality, and given to it a higher degree of interest, than to any other of which he has treated. It is but justice to add, that the tone of the composition, and the general management of the discussion, from the beginning to the close of his work, are indicative of an intellect of no common order, as well as of extensive learning, and accurate scholarship.

Such are the qualifications which Dr. Pritchard has brought to the task he has undertaken. Nor, weighty and intricate as that task is, will our readers be likely to consider them unworthy of it. On the contrary, many of them will be, no doubt, inclined to believe, that before such an array of preparation and power, all difficulties have readily vanished, and philosophy and revelation triumphed together, proclaiming with one voice the unity of man.

That we cannot concur in this opinion is matter of regret to us. Not that we think the truth of Christianity in the slightest degree impugned, or the real importance of the scriptures controverted or undervalued, by a doubt or even disbelief of the descent of mankind from a single pair. The question is entirely apart from religion, and has no further bearing on it than any other topic in physical science. And we would not, without strong reasons, maintain or utter a sentiment, which, even by construction, might be considered opposed to the religion of our country. Nor do we deem ourselves amenable to such a charge, in the present instance.

In the brief account of the creation of man, contained in the book of Genesis, there is nothing that ought to prevent the topic of the original unity of the human race from being freely discussed, like any other point of natural history, and fairly determined, according to the preponderance of physical evidence. The human intellect is improperly hampered, not to say misguided; error is rendered venerable and authoritative, and our knowledge of nature not a little restricted, by the belief that we are

forbidden, under fearful penalties, to question any sentiment or form of doctrine that is deducible, by construction, from the Old or New Testament. This, we say, is a mistaken and pernicious view to be entertained of the oracles of the Christian religion. It tends to the enforcement of mere passive assent, degrades the human intellect, and is fraught with much mischief to Christianity itself. To inculcate the dogma that any point of doctrine must not be scrutinized by being brought to the test of reason, because it is supposed to be settled by scripture, is to excite in the minds of liberal and philosophical thinkers, a serious suspicion that it will not bear scrutiny. It awakens an apprehension that it is inconsistent with reason. Thus may the scriptures be brought into doubt. Truth never shrinks from investigation. It is fearless in proportion to its purity, and, like gold in the furnace, or the diamond under polish, is brightened, we repeat, and rendered more precious, by every fiery trial it sustains.

We know it is a current belief, that truth, as exhibited in the Old and New Testaments, is, in an extra-degree, divine and sacred in its character, and ought not to be approached but with high veneration, nor actually questioned but with the utmost caution; while that derived from any other quarter is different in its nature, and may be examined freely, and rigidly controverted. This is an error as palpable, and as directly the offspring of superstition and prejudice, as a belief in the divine right of kings, or in the power of the relics of saints to work miracles. All truth is an emanation from the same source; and no one portion of it, in whatever manner it may be disclosed to mortals, is either more sacred or more divine than another. It is, in every case, the real image of things as they are, and nothing further. Nor is the image affected in its character, by the source from which it comes. That source can neither sully it, nor give it a factitious lustre. Whether it be the product of written or unwritten revelation, and whether it be recorded in the books of the prophets and apostles, or in the book of nature, its purity and intrinsic excellence are the same. One truth may be more important in its bearing than another; but that is the only difference between them. And in proportion to its importance should be the strictness of the scrutiny as regards its soundness.

Admitting, then, the tenets contained in the scriptures to be much more momentous than any others, corresponding in degree ought to be the impartiality and severity, with which they should be analyzed, and their verity determined. There should exist, in the mind of the inquirer, no secret bias in their favor, nor any settled resolution to sustain them, merely because they have a place in the pages of the Old and New Testament. Facts should never be distorted in their behalf, nor inferences forced or drawn from doubtful and unsettled premises, with a view to support them, or give them a coloring other than their own. Their trial should be fair, and the decision respecting them founded on evidence. And that evidence should be derived from nature, which is itself a revelation, and, as relates to truth, is as immaculate as its Author. Nor have we any other test by which truth can be tried. Should scriptural tenets be opposed, therefore, to nature, they ought to be rejected, however venerable time may have rendered them, whatever sanctity they may have been supposed to possess, on account of their source, or whatever authority they may have derived from the advocacy of divines and scholars, and the homage of Christendom.

Such are the sentiments with which every point of doctrine ought to be examined, to whatever department of knowledge it may belong. But we are compelled to apprehend, however reluctantly, that these sentiments did not predominate in the mind of Dr. Pritchard, when he was engaged in his "Researches." He did not, we fear, contemplate the theme of his inquiry with philosophical impartiality. He was swayed by his wishes, to the bias of his reason, and the prejudice of his judgment. His object does not appear to have been rigidly to *examine* the question, as to the original unity of man; but positively to *settle* it—in *his own way*. His resolution was fixed to dispose of the gordian knot by some means; to cut it, if he could not untie it. Hence, although he acquits himself, throughout his whole discussion, like a dextrous controvertist, he is evidently wedded to opinion—spell-bound and in chains. His intellect is not permitted to have free scope of action. He never forgets his covenant with himself, that, right or wrong, the affirmative side of the question must triumph. He relies,

therefore, on analogical evidence, as if it were positive, and instead of pursuing the direct and solid path of the inductive philosopher, enters too frequently the labyrinth and treacherous ground of the sophist. He plays, with no little dexterity, the part of a firm and faithful advocate, not of a stern and upright judge. And, if we mistake not, this misapplication of his powers, to reconcile incongruous things, arises from the cause to which we have already adverted; an implicit and prejudiced belief of every sentiment extorted by construction from the Old and New Testament.

We mean no disrespect toward the scriptures in saying, that, however invaluable they are as a system of moral and religious instruction, they are no authority in physical science. Nor should they ever be referred to, as such, in discussions connected with that branch of knowledge. The original unity, or the multiplicity of the human race, therefore, is as fair a question in natural history, as it would have been, had Moses never alluded to it. It belongs as exclusively to that branch, and is as legitimate a topic of inquiry, as any point that relates to the genus *Equus*, or the genus *Taurus*. Nor does an examination of the one imply a doubt of the verity of written revelation, or a denial of its value in matters of religion, any more than that of the other. Professing our veneration, then, for all that is moral and theological in the scriptures, we shall proceed to the consideration of the subject before us, without any regard to their authority, in the department of science to which it belongs.

It has been already remarked, that for the maintenance of his hypothesis, that the whole human race are the descendants of a single pair, Dr. Pritchard relies exclusively on analogy. We mean in his capacity as a naturalist and a reasoner. For this there is the strongest of reasons: he has nothing else on which he can rely. With a single fact in favor of his belief, and bearing directly on the subject of it, nature does not furnish him. Nor are his analogies, although specious and dextrously handled, either close or strong. In several instances, even the facts from which they are drawn are more than doubtful. With all his resources, he has not been able to establish their truth. We shall state succinctly some of his reasoning, and then endeavor to expose its fallacy.

Excited by his subject to a high tone of enthusiasm, and an unusual effort of intellectual daring, he has attempted to show how the earth was peopled after the flood, not only by human beings, but by every kind of living matter, whether vegetable or animal. In this bold and boundless project, his attention is directed first to the vegetable kingdom. His object is to ascertain the manner in which it has been so generally diffused, as to cover every portion of the globe. In this inquiry he discovers, or fancies he does, that of each species of vegetables which the earth contains, a single male and female were at first created, and planted in a spot where soil, and climate, and exposure, and all other circumstances, were most favorable to their growth and propagation. But he does not admit that all kinds of vegetables ever occupied the same tract of country. Those of Europe, Africa, and America, are not all descendants of an Asiatic stock. Each continent was furnished, at the beginning, with its own aboriginal plants.

These primitive vegetable pairs, the venerable progenitors of their respective races, peopled by their offspring, to indefinite distances, the regions around them. Was their lot cast in a small, or even a large island? They stocked the whole of it. Was it in a continent? Their descendants spread from the parental homestead, until the soil, climate, and exposure, became unsuitable to them, and there they halted. If a few hardy stragglers passed this frontier, they lived and dwindled but for a time, and ultimately perished. The reader versed in botany will perceive, that, according to this hypothesis, the whole of every species of monœcious vegetables, is the progeny of a single original plant; and that of diœcious ones, of a single pair.

That there is much simplicity in this supposed scheme of peopling the earth with plants, will not be denied. But that it contains any marks of the wisdom and ways of Heaven, we cannot perceive. It strikes us as the issue of human invention, and as possessing its full share of the infirmities of our race.

With means to convey the seeds of vegetables to the requisite distances, and to plant them in suitable places, our author feels himself abundantly provided. He employs chiefly for that purpose, winds, rivers and smaller

land-streams, oceanic currents, and the bowels of birds and quadrupeds. For the diffusion of the seeds of domesticated vegetables, he relies on commerce, and the migrations of the human race. The worst of it is, that, for the more certain attainment of his end, he imagines currents across the ocean, whose courses have never been traced, nor even their existence positively ascertained.

On these views of Dr. Pritchard our remarks shall be brief; nor are we able to speak of them as respectfully as we could wish. Taken in the aggregate, we think they constitute a tissue as purely hypothetical, as any connected with physical science, or the vagaries of romance. They are not surpassed by Whiston's dream of cosmogony, Buffon's theory of generation, or the more modern vision of concentric spheres. Still, as already mentioned, they are ingenious, the result of much inquiry, and, in several points, we believe, original. As respects the diffusion and planting of vegetable seeds, it is true, that our author, having adopted the views of Linnæus and other distinguished botanists, has erected his fortress on well chosen ground, and formed his defenses of high authority. But no matter whose views he has adopted; they cannot all be maintained. For the diffusion of the seeds of many kinds of vegetables, the means alleged by him are insufficient. We doubt their sufficiency for the requisite diffusion of the seeds of any. Our opinion on this subject being different from that which is generally held, a brief statement of the ground of it is due to the reader, as well as to ourselves.

The places where oak, hickory, walnut and chestnut trees grow most abundantly, are not only not washed by streams of water, but are rarely in the neighborhood of them. The first three kinds of growth are usually found in plains, and on hills of moderate elevation, while the last prefers the sides of mountains, or even the summits, if not very lofty. By water, then, the large and heavy seeds of these plants have not been diffused. Much less can they have been scattered and planted by the winds. That mode is prevented by their specific gravity. For our author but one means of conveyance remains; the bowels of animals. But what known animal, whether bird or quadruped, swallows either acorns, hickory nuts, walnuts or chestnuts, and voids them again in a condition

fit for vegetation? We reply, not one; and defy contradiction. When those nuts are eaten, the shells are broken, and the kernels digested. Instead of producing future trees, therefore, they produce blood and flesh, with such other forms of matter as belong to animals, and there the process ends. Against the competency of our author's scheme for the diffusion of thousands of other seeds, arguments equally valid might be urged.

But in another point of view, his hypothesis seems, if possible, still more defective. The Deity could not, in his wisdom, have trusted a great and important work to a provision so precarious: in proceeding on the principles of it, he must have made many efforts to clothe the earth with vegetables before he succeeded. To trust the production of each species of vegetables which it was his pleasure to create, to a single plant, or a single pair, that plant or pair being exposed to innumerable chances of destruction from wind, rain, injuries by animals, and other accidents, would have been to invite disappointment. Under such a scheme, he would have been obliged to create many of the primitive plants hundreds and thousands of times, before their offspring could have taken possession of the districts allotted to them; else he must have preserved them from destruction by a *continued miracle!* In fact, we trust it will appear presently, that they could never have taken possession of them.

Nor is this all. With the entire views of Dr. Pritchard respecting the production of vegetables, we are dissatisfied. We deem them contracted, and infinitely below the grandeur of the subject. To our conceptions of the magnificence and sublimity of the work of creation, and of the power and wisdom that achieved it, they have no affinity. They are mechanical and dwarfish. They savor exclusively of earth and man, not of Heaven and its all-wise and omnipotent Ruler. To represent the Deity as a mere personal manufacturer of single plants, or pairs of them, is to speak of him unworthily, and to reduce him almost to the level of humanity. He works, not by special or individual acts, but by general principles and laws. We believe that, in the morning of creation, he so arranged and endowed the material universe, that it instantly began, and from that moment has continued to work as a perfect self-moving, self-regulating

and never-erring machine, and that this condition of things will be as durable as himself. He did not thus construct the orrery of matter, that he might destroy it again, or that it might destroy itself. Since that point of time he has neither improved nor altered it, (it cannot be improved,) nor has he directly interfered with any of its operations. Everything moves and acts in obedience to the fundamental rules of the system. He neither, by his immediate agency, holds worlds in their places, propels them in their spheres, nor produces nor suppresses the earthquake or the tempest. These things occur in conformity to his primitive provisions, and in strict obedience to his primitive commands. Nor has he been personally instrumental in the production of vegetables. All is the issue of the endowments he originally conferred on matter, and the principles and laws he originally established. These views we believe to be true, because they do most honor to God and his attributes. They ascribe to him the highest degree of augustness and majesty, wisdom and power. They seat him truly on the throne of the universe, with all his ministers in complete obedience, perfect in their offices and functions, and performing his will, without troubling him with subordinate details. They represent him as he is, the GREAT CAUSE of causes; not the petty cause of every minor effect. They do not hold him up to view as the immediate producer of mucor, moss, and lichens, by special handicraft operations; but as the creator of a universe by an act of his will.

Conformably to this scheme of creation, we believe he so ordered all things requisite, that in due time, and in the most suitable regions and places, the earth gave birth to its vegetable productions; not in pairs, but in myriads. This it did spontaneously, in obedience to laws which still exist. We further believe, therefore, that were the whole vegetable kingdom, stalks, seeds and roots, entirely destroyed, it would produce them again. Nor have we formed these opinions hastily, or without reflection; and if we are not mistaken, nature is rich in facts to confirm them. The following few, out of many that might be cited, tend to that effect.

From almost any portion of uncultivated ground in the United States, remove the forest timber, and the

undergrowth that have covered it for ages, and in a short time, a crop of different vegetables will spring up. Nor will they be the vegetables of the neighborhood, but such as are found only in remote places. Shall we be told that the seeds or roots of the new plants had lain long buried and dormant in the ground, and vegetate now because hindrances are removed, and circumstances rendered favorable? We reply, that this is conjecture; and add, that it is exceedingly improbable. By no strictness of search can such seeds or roots be detected. The attempt has been made, and has uniformly failed. Not a germ of the strange growth has been discovered in the soil.

Will others allege, that the seeds of the new vegetables have been carried by winds, and deposited in the place accidentally prepared for them? The seeds of the plants to which we refer, are usually such as the winds cannot carry, because they are specifically heavier than the air. Winged seeds alone are transported by the wind. Will a third class contend, that the seeds are conveyed and deposited in the spot of cleared ground, by birds or quadrupeds? This is another conjecture, no birds nor quadrupeds being found in the act. Nor do so many of them frequent the place, as did before it was deprived of its timber, which afforded them a shelter from the weather, and concealment from their enemies. Besides; hundreds of acres of ground, which become thus thickly covered with plants, could not be strown over with seeds, by the agency of birds. Some of the vegetables, moreover, are those whose seeds no animals within our knowledge do carry and plant, in the manner alleged. It is the seeds chiefly of berry-bearing plants that are thus diffused. The fruit is swallowed entire by birds or other animals, the pulp digested, and the seeds voided. To treat the subject more circumstantially:—

In New Jersey, the Carolinas, and elsewhere, the following phenomena have been repeatedly observed. Cultivate, until you impoverish it, a tract of land whose original and native growth was oak and hickory. Cease to cultivate it, and it will produce, in a few years, a crop of pine. Suffer this to grow for fifteen or twenty years, until by the falling and decomposition of leaves, branches and bark, and the decaying of herbs and grass, the soil

shall be again enriched. Fell and remove the pine, and oak and hickory will be again produced. Further:—In the same states, cut down a pine forest that has occupied the ground for ages, and the succeeding growth will be oak and hickory. In New Jersey, several flourishing nurseries of young oaks, produced in this way, exist at present, in the centre of extensive forests of pine. Nor, we repeat, can the severest scrutiny detect in the soil, either pine seeds in the one case, or acorns or hickory nuts in the other. Are we asked the cause of these changes of vegetable productions? The answer seems easy. In the places specified, pine is the native growth of a poor sandy soil, and oak and hickory of the same soil, when somewhat enriched by the dissolution of vegetable matter. Impoverish the soil, therefore, where oak and hickory have grown, and you fit it for pine. Fertilize that which has produced pine, and you adapt it to the production of oak and hickory. In corroboration of these statements, we quote as follows, from the “Memoirs of the Philadelphia Agricultural Society:”

“Intelligent surveyors, who have been occupied in running out new lands in Pennsylvania, and other states, remark, in a variety of instances, a total change of timber in many extensive districts of wilderness. They discover by the fallen timber, that the present forest trees are entirely different from those of the former growth. Those prostrate are, in many instances, of the resinous tribe, where those of a totally different kind are growing, of enormous dimensions.

“In my own memory, a total change of timber has occurred in a tract of my own, containing about eight hundred acres, in Northampton county. Previously to our revolution, I knew it to be covered with pitch pine. It was called the *pine tract*. This growth of timber having been blown down by a tornado, was consumed by fires of the woods. It is now entirely re clothed with oak, hickory, and other valuable and well-grown and thriving timber; and scarcely a *pine* tree is to be seen. I can give, within my own knowledge, several instances similar, but of less extent. One, of a fine grove of *white pines* thrown up *spontaneously*, on *old fields*, where no timber of that species had originally grown; and far from any such timber. Another of a large body of

valuable *chestnut*, where a person now living has reaped wheat and other grain; and where oak and hickory had been the precedent growth; and no timber of the latter kind is now to be seen on the adjacent lands."—Volume I, pages 28, 29, 30, 31.

These extracts are from a communication by the late venerable Judge Peters, of Philadelphia, whose accuracy and extent of knowledge in matters of the kind, were remarkable, and whose veracity no one will question. They confirm what we have previously stated, that pine springs from a lighter and poorer soil, and gives place to oak and hickory when the soil becomes enriched; and the converse. From the same volume of "Memoirs," pages 305-6, we further cite the following paragraph:

"In the course of the last century, the white pine sprang up *spontaneously* in Duxborough, in the state of Massachusetts, without having been previously a native of the neighborhood. Between twenty and thirty years ago, there was a man still living, who had a perfect recollection of the first pine that ever made its appearance in the township: whereas, at present, that plant constitutes an eighth part of the timber of the place."

In "Mackenzie's Voyages" in North America, we find the following interesting clause:—"It is a very curious and extraordinary circumstance, that land covered with *spruce pine* and *white birch*, when laid waste by fire, should subsequently produce nothing but *poplars*, where none of that species of tree was previously found." To agriculturists, in new settlements, it is perfectly known, that from the spots on which they burn their brush-heaps and log-heaps, when they are clearing their ground, new plants spring up, entirely different from any others in the neighborhood; different indeed from any others existing in the country, except in similar situations. It is further known, that in many parts of Pennsylvania, and others of the Atlantic states, if a tract of uncultivated land be cleared of its timber and undergrowth, and inclosed by a fence, it will be covered in a year or two with a spontaneous crop of white clover. In this way a good pasture of that plant may be formed, where not a leaf of it had previously appeared. In many parts of the Alleghany mountain region, a piece of new ground, treated in the same manner, produces spontaneously a crop of timothy.

Nor can either clover, timothy, their roots or seeds, be found in those places before they are cleared. Other facts to the same purport could be cited in hosts. It might seem superfluous to add, that they are directly opposed to our author's hypothesis, respecting the production and diffusion of vegetables. The earth was not made to be barren, but to be the fruitful home of something possessed of life. It does seem, therefore, that when a spot of ground becomes peculiarly favorable to the growth of certain vegetables, those vegetables spontaneously arise in it, precisely as other effects proceed from their causes.

But we have not yet stated all our objections to the hypothesis we are examining. Dr. Pritchard's reason for considering certain situations as the places where the primitive parents of particular species of vegetables were created and planted, singly or in pairs, possesses, we think, but little weight. Instead of favoring his hypothesis, it may be turned against it. It is, in substance, as follows :

It is found, says the Doctor, that in particular districts, certain species of vegetables abound much more than in any others. Therefore, in those districts, the original progenitors of these species were formed and planted.

The fact, as here stated, is true ; but the inference is forced and unnatural. Our inference is very different ; and, as we conceive, much sounder. The reader, however, will judge for himself.

Certain species of vegetables abound in certain places, not because their progenitors were created in pairs or singly, and planted there ; but because in soil, climate, situation, exposure, and other circumstances, those places were best adapted to their original production, their growth and propagation. On this principle, aquatic regions gave birth spontaneously to aquatic plants, mountain regions to mountain plants, and plains and valleys to the plants which cover them. The reader will judge for himself, we say, of the Doctor's reasoning and of ours. He will, in a particular manner, determine which of the two comports best with that unbroken aptitude, and that uniform connection between cause and effect, which we everywhere witness throughout the works of nature.

But were we even to concede to our author that his hypothesis is correct, it would not avail him in the present discussion. The truth of this shall be made to appear, as soon as we shall have given a brief exposition of his views respecting the origin and diffusion of the animal kingdom.

In effecting this, we have but little else to do, than to transfer to animals, what we have represented him to have said of vegetables, and our task will be finished. His conceptions of the origin, propagation, and spreading of these two orders of beings, are identical. In given regions he finds certain animals more abundant than in any others, and these he considers as the primitive homes of their original progenitors. A male and female of each species were created and placed there, and their progeny constitutes the entire race. This he deems true of the whole animal kingdom.

As applied to animals, this hypothesis is even worse than in its application to vegetables. Let it be tested by the standard of common sense.

In the same region we find an abundance of eagles, hawks of various species, owls, wolves, foxes, wild-cats, rabbits, hares, squirrels, partridges, pheasants, doves, blackbirds, sparrows, finches, and many others, both quadrupeds and birds. According to our author's notion, this region must have been the place of formation and original residence of the first progenitors of all these animals. Let us suppose a male and female of each kind to have been thus created, and placed in the neighborhood of each other. What must have been the issue? To render an answer to this question, can puzzle no one. Every child is master of it. The beasts and birds of prey must have soon died of hunger, without enjoying a single meal, or have killed and made food of the others, and then died for want of more. Their death from famine was inevitable. And even the smaller birds and quadrupeds, that are not deemed predacious, if not thus devoured by their enemies, must have first eaten up the *pairs* of insects, worms, and plants of the district, and then died of hunger themselves. In a short time the earth would have been as destitute of living beings, as it was when first called into existence. Thus would this scheme of creation have failed; and the Deity, profiting

by experience, must have tried another. An hypothesis more triumphant in folly, or more reprehensible in pretension, than one which thus virtually questions the wisdom of Heaven, cannot be imagined. And its absurdity is augmented not a little by the fact, that, according to the principles of it, its author is compelled to derive from single individuals or pairs, every musquito, gnat, maggot, mite, and animalculum infusorium, that has existed since the flood! For he does not believe in spontaneous generation at all, but adheres to the maxim, *Omnia ab ovo*. Hence he has recourse to his first pair of insects and worms, as well as of human beings; and represents the Deity as their especial manufacturer. We shall dismiss this subject with a single remark. However rich our author may be in the knowledge of individual facts and events, he appears to have attended but little to their relations as cause and effect. Although learned, therefore, as a historian, and well informed as a naturalist, we cannot pronounce him able as a philosopher. Worse still; he is not an orthodox and consistent *religionist*. He does not adhere in belief to the Mosaic account of the peopling of the earth with inferior animals after the flood. On the contrary, he directly contradicts it.

It is represented by the Jewish historian as the express purpose of God, to repeople the earth with beasts and birds, by the *progeny* of the inferior animals that were *saved in the ark*, as well as with human beings by the progeny of Noah and his family. It is even stated that they were preserved for that special end, and for aught that appears or can be imagined in the matter, for no other. The following is the direction which, on this subject, Noah received from the ALMIGHTY, in the form of a command.

“Of every clean beast thou shalt take to thee (into the ark) by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

“Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.” (See Genesis, chapter vii, verses 2 and 3.)

Such is the provision devised by the Deity, for the peopling of the earth with the inferior animals. Our author, however, dissatisfied with it, devises in opposition to it that of his own, to which reference has been made.

But wherefore confine his hypothesis to *inferior animals*? Why does he not carry it out, and apply it also to *man*? There exists as much of reason and authority for its appliance to the *latter race* of beings, as to the *former* — as good ground for alleging that, for the restocking of the earth with human beings after the flood, men and women possessing suitable constitutions were created in pairs, in climates and situations where they were wanted, and to which they were specially adapted, as for fancying that such a course was pursued toward inferior animals. The Deity declares as positively, that the beasts and birds preserved in the ark, were intended to “keep seed alive upon the face of *all* the earth,” as that such was the destination of the family of Noah. As a consistent advocate of the Mosaic narrative, therefore, Dr. Pritchard is as strictly bound to maintain the one position as the other. He must adopt both, or reject both. He cannot adopt one and reject the other, without a renouncement of the biblical authority, which it is his object to sustain.

But, as relates to the origin and propagation of animals and vegetables, we give him his hypothesis; and still repeat, that it does not avail him. He is no less unskillful in using it than in framing it. He thus employs it.

Having found, or rather fancied, that for the propagation of each *species* of vegetables and animals, there was created originally but a single parental individual or pair, he inferred by analogy, that the same was true of the human race; that the entire *species* of man had also descended from a single pair. But here he begged the question, by taking for granted the very position, which it was his business and avowed object to prove — that mankind consists of but *one species*. We have no great objection to the theory which maintains, that each *species*, or distinct and incommutable race of men, is the progeny of a single pair; although even that view of the subject is beset by difficulties of a herculean stamp. But the question to be determined, and which Dr. Pritchard affects to determine, not by assumption, but proof, is, what number of such races actually exist? And no satisfactory answer can be derived from analogy; the more especially if its foundation be unsound, or even doubtful. Besides, to say the least of it, as many analogies can

be adduced against our author's hypothesis, as in favor of it.

Of various tribes or genera of inferior animals, the species are numerous. Of the genus *Equus* there are five species. Of the ape, naturalists make no less than thirty; of the baboon, several; and of the monkey, not a few. Nor are the differences between many of those species greater, between some of them they are not near so great, as between the several races of men; especially the Caucasian, the Mongolian, the African, and the American Indian. This, of course, Dr. Pritchard denies. but denial is neither proof nor argument. Yet we shall see hereafter, that, on the present topic, he has employed no other. Is it not as probable, then, that each of these four races of mankind is descended from an original pair, as each of the numerous species of baboons, apes, monkeys, and animals of the equine race? By nothing that our author has said on the subject, is this probability in the slightest degree weakened.

The better to sustain his hypothesis, he very properly rejects the evidences of the distinction of species laid down by Buffon, and adopted by Hunter and others, and supplies their places by a few of his own, which we believe to be new. He admits that hybrids do breed, a truth so well established, that it is surprising it should ever have been questioned by enlightened naturalists. The fact is, however, that they are not so prolific as the species from which they spring. And this is true of the mulatto, the hybridous production of the Caucasian and the African. It is even asserted, as the result of observation, that when the descendants of mulattoes continue to intermarry, for a few generations, the offspring ceases at length to be productive, and the breed becomes extinct. Nor do I question the truth of the allegation. This is evidence direct and strong against the hypothesis of the unity of man. With our author's definition of the term species, we are pleased, and in justice to him, shall adopt it. But it is our purpose, and, we think, in our power, to employ it to his prejudice, in combating his opinions. The following are his words:

“The meaning attached to the term species in natural history, is very simple and obvious. It includes only one circumstance, namely, an original distinctness and

*constant transmission of any character.* A race of animals or plants, marked by any peculiarities of structure, which have always been constant and undeviating, constitutes a species; and two races are considered as *specifically different*, if they are distinguished from each other by some peculiarities, which one cannot be supposed to have acquired, or the other to have lost, *through any known operation of physical causes*; for we are hence led to conclude, that the tribes thus distinguished, *cannot have sprung from the same original stock.*—Volume I, pp. 90-1.

Our author proceeds to a specification of the leading characteristics or criterions, by which he considers a distinctness of races clearly indicated.

FIRST CRITERION.—“If we find, on inquiry, that the physical characters and habits are similar in any particular race; if they agree, for example, as to the duration of life; in all the circumstances connected with their breeding, as in the times and frequency of breeding, the period of utero-gestation, the number of their progeny; if they are subject to the same diseases, susceptible of the same contagions; if their animal faculties, instincts, and habits, are found precisely to resemble each other; there will be very strong *presumption* that they are of the same species.”—pp. 93-4.

In reply to this, it might be justly observed, that to settle a question like the present, something more than mere “*presumption*” is required. We want *proof*; evidence that is tangible and solid. And that we have not received. But to render this discussion as liberal as possible, we shall admit, for the moment, our author’s “*presumptive criterion*,” and allow him to avail himself of it, as if it were true. In the use of it there must be no limits. If it apply in one case, it must apply in all. Let it be adopted, then, as the rule of decision, and we venture to say, that a very striking change, if not an entire revolution, in zoological classification will be the issue. We mean that such will be the effect, if all races of animals resembling each other, in the points specified by our author, as strongly as the different races of men do, be, on account of that resemblance, reduced to the same species. The red and fallow deer will constitute then but one species; for they resemble each other more, in all material points, than the Hottentot and the American

Indian. Instead of five, its present number, the genus *Equus* will then possess but three species, the zebra, the quagga, and the ziggetai, being identified. The genus *Taurus*, containing the bison, buffalo and urus, will be consolidated into a single species. In the number of species of baboons, apes and monkeys, a similar diminution will be produced. Nor will the classification in ornithology be less altered. Of the eagle there will be but one species. Of the falcon, not a fourth of the present number. The specific divisions of the owl, the vulture, the duck, the sparrow, the plover, the hummingbird, and many others of the feathered race, will be similarly affected. For could we dwell on the subject, it might be clearly shown, that between the numerous species of those tribes of quadrupeds and birds, there does not exist a wider difference than between the races of men. Let our author's criterion, then, we say, be adopted in its full extent, and it will so completely subvert the commonly received views of specific difference, as to call imperatively for a new classification in zoology. Nor is this all. That criterion is directly opposed to the doctrine of the unity of the human race. It erects a specific barrier between the Bushmen and the rest of mankind. Among that degraded race longevity is unknown. The most protracted term of life with them does not exceed fifty years. They are old and withered at forty. Nor is the region they inhabit a sickly one. The seeds of early death are implanted in their organization. Shall we be told that the shortness of their lives is owing to the scantiness of their food, and the exposures and hardships they are compelled to undergo? We reply, that other savages, who are as severely exposed as they are, and often suffer for want of food, attain to a much more advanced age. The human constitution is exceedingly flexible, and learns to accommodate itself, without sustaining much injury, to external circumstances. Were the Bushmen, therefore, identical with other races of mankind, there is ground to believe that their term of life would be nearly the same. As we do not, however, attach much importance to this supposed criterion of species, we have now adverted to it only to show, that, feeble as it is, our author cannot avail himself of it, in support of his hypothesis. In submitting it to his readers, he did not perhaps recollect,

that if it were true, we are not of the same species with our antediluvian progenitors. Their life extended to many centuries, while ours rarely reaches to one. Dr. Pritchard specifies a liability to the same forms of disease, as another mark of identity of species. But it is well known to the observers of nature, that dogs, cats, horses, and hogs, are subject to bilious affections in common with man. "The yellow water" of horses, is a true bilious fever; and we have known multitudes of cats, and many dogs, to die of bilious diseases, in the summer season, when human beings were suffering from the same complaint. Hogs are liable also to scrofula, measles, and influenza. To hydrophobia, tetanus, colic, and the disease produced by the bites of serpents, numerous races of the inferior animals, especially our domestic animals, are subject. According to our author's views, then, they all belong to the same species with each other, and with ourselves! We shall close our strictures on the reputed causes of changes in mankind from one race to another, by observing, that they are so trivial and insufficient, that the very reference to them by our opponents, proves the desperate condition of their hypothesis. It is only the drowning man that grasps at straws.

SECOND CRITERION.—"It is manifest that there is some principle in nature, which prevents the intermixture of species, and maintains the order and variety of the animal creation; if different species mixed their breed, and hybrid races were often propagated, the animal world would present a scene of confusion. By what method is this confusion prevented? The fact seems to be, that the tribes of wild animals are preserved distinct, not by the *sterility* of mules, but by the circumstance that such animals are never, *in the state of nature*, brought into existence. The preservation of distinct species is sufficiently provided for, by the *natural repugnance* between individuals of different kinds. This is, indeed, overcome in the *state of domestication*, in which the natural propensities of animals cease, in a great measure, to direct their actions.—pp. 97-8.

In instituting this criterion, our author betrays not only loose reasoning, but a want of that accurate knowledge of facts, which characterizes most other parts of his work. Between all different species of wild animals, there does

not exist a "natural repugnance" so strong, as absolutely to prohibit the intercourse of the sexes. The general rule unquestionably is, that whether wild or tame, males *prefer* females of their own species; and the converse. But that is all we are authorized to affirm. And that does not amount to a "repugnance." It is *choice*, and nothing more. Nor are facts wanting to demonstrate, in certain animals, feelings toward those of different species, the very opposite of "repugnance." The stag often seeks the female of the fallow deer. Between different species of the antelope, a similar intercourse exists. Between the males of different species of the monkey, ape and baboon tribes, fierce conflicts often take place, on account of lawless attempts on their females. Jealousy is here the ground of battle. We are assured, on authority which it is skepticism to question, that the males of the larger species of the ape manifest, *in a natural state*, an ardent predilection for the human female. In a domesticated state, we know they do, more especially for the negress. Does this prove an identity of species between *jocko* and *homo*?

But our author acknowledges that the sexual "repugnance" of which he speaks, is limited to animals *in a natural state*. He admits that, when domesticated, the males and females of different species forget their antipathies, and unite. And the admission is correct. But he has failed to examine the subject in all its bearings. He has even neglected the most important of them. Has he ever seen the different tribes or races of mankind in any other than a "domesticated" state? Has he ever visited and studied them *in a state of nature*? He will not reply in the affirmative. The most savage and uncultivated of the human race he has ever looked on, were raised somewhat above a state of nature. What, then, does he know of their "repugnances" or predilections in such a state? Nothing. Nor ought he ever to have compared the propensities of domesticated man with the propensities of undomesticated animals; because their conditions are different. It is only when both are in a state of domestication, that he is justified in making the comparison; and there the similarity of their propensities is striking. When he shall have carefully examined tribes of mankind, in a natural state, and not before, will he be authorized

to compare their propensities and actions with those of inferior animals in the same condition. His present comparison, therefore, avails him nothing.

THIRD CRITERION.—“There is another way of examining this subject, which the statement of the question itself naturally suggests. Thus we may remark, that certain varieties in form and color are seen in most of the tribes of animals with which we are acquainted, as horses, cows, pigs, poultry; and that these varieties exist under circumstances which preclude the idea of difference of species. It will remain to be inquired whether the diversities in mankind are of a similar description. If there should be found to be a strict analogy between those varieties in form, color, and the organization of parts, which exist in different races of men, and the diversities which occur in the lower departments of the animal creation, within the limits of the same species, the comparison of these two classes of phenomena, would lead us to an obvious conclusion respecting the former.” — pp. 99–100.

This criterion, as the reader perceives, is purely analogical. No inference, therefore, worthy of philosophy, can be deduced from it. In a particular manner, it must not be brought into competition with fact. Besides, we consider it beneath the dignity of the subject. The question does not relate to Shetland ponies, hornless or many-horned cows, ill-shaped hogs, white mice, black foxes, piebald horses, or a strange breed of chickens; to all of which, with many other things *ejusdem generis*, our author refers. Nor can such topics throw on it a ray of light. It relates to striking discrepancies, physical, moral and intellectual, between the several races of men, which, from time immemorial, have remained unchanged. The subject is a grave and weighty one, and should not be sported with, but seriously and pertinently confronted and discussed. Throughout his whole work, our author never encounters it in its strength. However dextrously he may play around it, and maintain a distant conflict, he never courageously meets and grapples with it. The truth of this we trust will appear, when we shall have endeavored to present the question in the real light in which it should be considered; a light, we must add, in which it does not appear, from his writings, that Dr. Pritchard has ever viewed it.

To ascertain how the criterion we are now considering will sustain itself under the ordeal, we shall analyze it more closely than we did the two preceding ones. The plain interpretation of it is, that if it can be made appear that certain remarkable changes have anywhere occurred, in some of the species of inferior animals, the fact will prove that like changes have taken place in the human family, and thus produced the several races of mankind from a single stock. As a ground of argument, our author adduces the following varieties in the breeds of animals, and fancifully compares them with certain varieties in the breed of men.

Corresponding to what he calls the "black-haired variety in mankind," he finds "rabbits, cats, dogs, hogs, foxes, horses, oxen, sheep, and fowls, with black hair, wool or plumage."

In analogy with the "albino variety of men," he finds white "cats, rabbits, dogs, oxen, asses, hogs, goats, monkeys, squirrels, rats, mice, hamsters, moles, opossums, weasels, martins, elephants, camels, crows, blackbirds, peacocks, partridges," and many other birds and quadrupeds, wild and tame, great and small.

Assimilated to what he calls the "xanthous variety" of man, he finds "rabbits, dogs, oxen, and cats, with light brown or yellow hair." He pronounces the "chestnut horse, which has the mane and tail of a light yellowish brown color, precisely analogous to the xanthous complexion in mankind." He further states, that "all the swine of Piedmont are black; those of Normandy, white; and those of Bavaria, of a reddish brown color. The oxen of Hungary are of a grayish white; in Franconia, they are red. Horses and dogs are spotted in Corsica. The turkeys of Normandy are black; those of Hanover, almost white."—"In the Mysore, there are red, black, and white sheep; and red cats in Siberia."

Having finished his remarks on color, Dr. Pritchard treats next of the varieties produced in the figure of certain species of inferior animals. In Hungary, Sweden, and England, he finds hogs with "solid hoofs;" in the island of Cubagua, a breed of the same animal with very long toes; and a variety, in some other place, but he does not say where, with "hoofs divided into five clefts."—"In Guinea, the hogs have very long ears;" in China, "a large

pendent belly, and very short legs," and "at Cape de Verde, very large tusks, curved like the horns of oxen."

Neapolitan horses have inordinately long heads, and Hungarian horses uncommonly short ones. In England, "the heads of the race horses differ much in form from those of the draft horses." In the race of the common domestic fowl, numerous and striking varieties exist. Some of them have large heads, ornamented with tufts of feathers; others different sized heads, without tufts; some double and others single combs; some naked legs, and others legs covered with feathers. One variety of sheep and oxen is hornless, and another has many horns. "The horses of Arabia and Syria differ widely from those of northern Germany; and the long legged oxen of the Cape of Good Hope, from the short legged breeds of England." From these, and a few more analogous facts, our author infers, that as physical causes have given rise to such remarkable varieties in several species of quadrupeds and birds, they have produced also all the several races of men from a single stock.

Although we acquit Dr. Pritchard of any premeditated violation of candor, we are compelled to believe that, in making this inference, he consulted feeling more than judgment, and sacrificed to his wishes rather than his reason. He had a theory to maintain, and he forced everything to become tributary to it. He even seems to have forgotten, that in argument, supposition is not equivalent to reality. To reach his conclusion, therefore, he assumes as a postulate, and employs as a premise, what he should have proved as a fact: that physical causes have the same power to change man, that they have to change the inferior animals. But is this true? We answer confidently, no. On the contrary, every fact bearing on the subject, not excepting those which we have just cited from Dr. Pritchard's book, gives opposite testimony. The Doctor's major proposition, therefore, being unfounded, his conclusion cannot be less so, and consequently his whole argument fails. If climate, situation, food, and other physical causes, can change men as they do hogs, poultry, turkeys, oxen, and horses, why have they not done it; and why has not our author adduced examples of it? The human race have lived in Piedmont, Normandy, Bavaria, Hungary, Franconia,

Corsica, and England, as long as domestic quadrupeds and birds. Wherefore, then, have they not sustained similar changes, and been formed into an equal number of varieties? Why, in those countries, are men so much alike, and their domestic animals so different? The answer is plain. The human constitution is less mutable than that of the inferior animals. Whether we can account for this or not, is a matter of no moment. We must admit it as a fact, because observation confirms it. The very circumstance, that in the places designated, the inferior animals are changed, and man not, and that no visible change is now in progress in him, is an argument against our author's hypothesis, which he cannot refute. It exposes the insufficiency of his analogies, and the impropriety of employing them, by showing that, as far as the formation of races is concerned, mankind are proof against the operation of physical causes, which produce varieties in the inferior animals. If by transportation to Cubagua, hogs are rendered "monstrous," and oxen "long legged," by being conveyed to the Cape of Good Hope, why is not the same true of Dutchmen and other Europeans, who have so long resided in the same places? Why are they not rendered "*long legged*," or in some other way, "monstrous," as well as hogs and oxen? The reply is obvious: because the inferior animals are easily changed by food and by climate, and men are not. The influence of a tropical sun and atmosphere imbrowns the complexions of Europeans, and affects their health, vigor, and longevity, but produces in them no change indicating the slightest tendency to the formation of a new race. And if, by residence in a hot climate, the covering of sheep is changed from wool to hair, why should the covering of man's head, and other parts of his body, be altered, by the same cause, from hair to wool? This question Dr. Pritchard and his adherents will find it difficult to answer. In fine, his whole chain of reasoning, founded on the alterations produced in the inferior animals, by physical causes, is fallacious; and every fact he has adduced, under that head, may be employed for the subversion of the hypothesis he has erected.

FOURTH CRITERION.—"It may be suspected that the diversities of mankind present an exception to the general conclusion resulting from the comparison of other

racés. We must, therefore, direct our attention to the external characters which distinguish one tribe of men from another, and observe how far they are permanent, and how far subject to change; and, in general, to the facts which show how far the races of men are subject to variation. That variety of complexion which belongs to albinos, is well known to spring up occasionally in families of a different color. Now if we could in like manner trace the origin of all other diversities in the human form and color, the point at issue would be fully determined.

“In following this suggestion, we shall examine the history of the various races of mankind, and endeavor to find out how far their peculiarities are liable to change; whether nations descended from one stock have always retained their peculiar character, and the form they derived from their common ancestors, or in what degree, or under what circumstances, they have deviated from it.

“The variations of color afford the best explanation of these views. If it could be shown that a white family has arisen from a black stock, or a black family from a white stock, it is obvious that the difference of complexions would no longer be regarded by anybody as a specific distinction. But the same conclusion may be drawn, if we can point out facts which prove that the transition has taken place by several degrees: if, for example, we find one instance in which a brown, or copper-colored progeny has sprung from a black race and then discover another instance where this last color is the prevalent hue, and show that it has again undergone variation, and that a white offspring has arisen from it; it will thus be rendered evident, that there is no clearly marked and definite line, which the tendency to variety or deviation cannot pass; and that we may rest satisfied that there is in this case no specific distinction.”—pp. 101–2.

This fourth and last criterion we think the most extraordinary and objectionable of all. Among its defects is the obscurity of the language in which it is communicated. If we understand it correctly, it implies a belief that the different races of mankind are the product of *accident*. That they are but incidental deviations from the type of an original stock, each of them commencing in a *lusus naturæ*. The issue of this frolic of nature comes

into the world with marks of departure from parental likeness, so strong as to constitute a variety of the species. These marks being connate and constitutional, our author pronounces them permanent, and transmissible to posterity. The individual possessing them, therefore, becomes the progenitor of a new race, which nothing can change, or arrest in its progress of propagation, but another gambol of nature, similar to that which produced it. Thus, as often as the wanton goddess chooses to hoiden it, and turn a somerset, she produces a new variety of man.

For the illustration of this topic, let us suppose the original stock of mankind to have been the Caucasian, from which have descended at least three distinct and well marked varieties, the Mongolian, the African, and the American Indian. From this simple beginning, our author has to people the world with its present races of men. Let us see how he will proceed, and vanquish the difficulties he will have to encounter.

One of three events must first take place, neither of which is within the compass of probability—we might say *possibility*—and, in consistency with the laws which govern such occurrences, defy contradiction. A Caucasian father and mother must do what such a pair never has done, give birth to a true Mongolian, African, or Indian infant. Nor will one be sufficient. They must produce a pair, male and female, otherwise the race cannot be established. For the natural and healthy issue of a Caucasian and a Mongolian, an African or an Indian, is necessarily a mixed breed, and does not belong to any race. The commencement of each new race required a concurrence of the same contingencies—the production of a male and female infant, of the same race with each other, but different from that of their parents.

Nor are these the only difficulties our author has to encounter, in his scheme of peopling the earth, as we find it. We will suppose them vanquished, and that he is in possession of a pair of African, Mongolian, or Indian infants, the offspring of Caucasian parents. If this pair remain among the Caucasians, they cannot propagate a different race, in its original purity. It is by no means certain that they will unite with each other for that purpose, inasmuch as their predilections will more probably

take another direction. But although they may thus unite and have issue, it cannot be admitted, because it does not comport with experience, that their descendants will always intermarry with each other. They will cohabit with Caucasians, and the offspring will be mongrel. Our author must, therefore, separate them from their parental stock, and remove them to such a distance, that they will be beyond the reach of intercourse for ages. In no other way can he establish a completely different race. But, at an early period of the existence of man, when the earth was a wilderness, and its geography unknown, how the descendants of an original stock could have wandered thus remotely from their primitive home, through unexplored and trackless regions, and amidst the perils of death from starvation, beasts of prey, and other accidents, is a problem whose solution we leave to others. Nothing but compulsion could have led to such an attempt at migration, nor could anything but a miracle have rendered it successful.

If, with some writers, we suppose the primitive stock of mankind to have been the African, the same difficulties must have been encountered in the production of the Caucasian. But admitting the Mosaic account of the creation of man to be correct as to locality, the supposition that Adam and Eve were *negroes* is highly *improbable*, not to use a stronger term. Within the reach of history there have been no Africans in the supposed region of the garden of Eden. Nor is the climate of the country suitable to them. It can scarcely be imagined, therefore, that the Deity, having so peculiarly favored and honored man, by creating him "after his own image," would sully his kindness toward him, by placing him in a residence unadapted to his nature.

But we have yet another objection to our author's hypothesis. Why did his fancied deviation from an original stock produce but three or four different races? Accident being unlimited, why has not the number been multiplied? In a particular manner, why did the event occur only in early times? Human nature is the same now that it has been for thousands of years. Wherefore is it, then, that new races do not start up at present, as well as formerly? No such phenomenon has occurred within the memory of man, or the scope of history. Tradition

speaks of migrations, floods, earthquakes, and wars. So do poetry and fable. But, on the subject of the production of new races of men, even *they* are silent. Every race believes itself original, and considers others as the result of degeneracy. But none designates the time when the degeneracy began, or the causes that led to it.

According to our author's principles of analogy, new races ought to occur now, much oftener than at an earlier period. He asserts, we believe correctly, that varieties, or rather modifications, arise much more frequently in domesticated animals, than in wild ones of the same species. But civilization is to man what domestication is to horses, oxen, camels, dogs, sheep, hogs, goats, rabbits, and poultry. Mankind are much more civilized now than they were several thousand years ago. The production of new races, therefore, should be more frequent.

Our author's attempt to sustain his hypothesis by a reference to the occasional appearance of albinos, is futile. There exists no nation or tribe of albinos. Nor if there did, do they constitute a distinct race. The difference which marks them is superficial; a matter of mere color, and nothing more. Complexion and the color of the hair excepted, an African albino is a real African, and a Caucasian albino a real Caucasian. Nor do albinos always propagate their like. The descendants of those from an African stock are as often black as white; while such as are of Caucasian descent, produce frequently perfect Caucasians. Let a colony of albinos be planted in an uninhabited island, all intercourse with the rest of mankind being prohibited, and a new race will not be the product. In everything except color, which will be mixed, the descendants will be identified with the original stock.

But we have a further objection to the ground on which Dr. Pritchard refers to the albino variety, in support of his hypothesis. Albinism is a disease; at least, a defect and an infirmity. It consists in a want of what is necessary to the perfection of man—that fine mucous tissue, which lies between the cuticle and the true skin, and gives the natural and healthy complexion. Nor are albinos so vigorous and hardy, as the more perfect individuals of the races from which they spring. They are less capable of sustaining excessive heat, cold, exposure,

and fatigue. From a deficiency of the dark pigment on the iris, they are also, in a considerable degree, intolerant of light. As an evidence of their constitutional infirmity, they become prematurely old, and are rarely long-lived. We do not recollect an instance to the contrary. Instead of constituting, then, a new and distinct race, as Dr. Pritchard seems inclined to allege they do, albinos are but enfeebled individuals of an existing race.

Our author adduces no instance, nor has any, we believe, ever occurred, in which the children of Caucasian parents have been black. He speaks of children perfectly black, having been the issue of an intercourse between Caucasians and Africans. Such occurrences, however, if they ever take place, are very rare, and have no bearing on the present question. Instead of being the uniform result of a general law of propagation, they are anomalous and unnatural. Besides, they involve only the *effects* of distinct races, already existing, and have no bearing on their *origin*. The question is not what issue Africans and Caucasians may produce by intermarriages? but how they were themselves produced? how they were originally brought into existence? We shall not, therefore, make the matter a subject of discussion.

Every naturalist knows something of the "porcupine family" in England, whose skin is covered closely with a long, hard, horny kind of warts, and in which the disease, for so it must be called, has passed from parent to offspring, for two or three generations. It is alleged that from this family, a new race of men might arise. The fancy is too ludicrous, to merit a serious reply. There is nothing in the affection more characteristic of a new race, than there is in cretinism—in truth, not so much. It is much more likely that the family will soon be extinct. It is a century since its first progenitor appeared; and there are but two individuals of it now living. The members of it are but short-lived, because they are enfeebled by a hereditary complaint. But this is not our only objection to our author's singular notion on the subject. Insulate the "porcupine family," or any other family, so that the individuals of it can intermarry only with each other, and, by a law of nature, their descendants will degenerate. They will pass from imbecility

perhaps to idiocy, and in time to extinction. What but family intermarriages has worn out the Bourbons, Braganzas, Brandenburgs, and other royal and imperial houses of Europe? And what else has so deteriorated the Portuguese nobility, that they are threatened with annihilation? Instances of the deterioration of man, from a similar cause, are not wanting in our own country. From no such source, then, as the porcupine family, or any other accidental production of demi-monsters, can a new race of men arise. On the same ground, the intermarriages of the sons and daughters of Adam and Eve must have given rise to a degenerate offspring. But, by their inspired historian, we are assured that the antediluvians were a people of *marvelous longevity*. Correspondingly marvelous, therefore, must have been their *health and hardihood*. The belief that they were the issue of "breeding in and in," implies a sentiment in direct opposition to a well known law and condition of healthfulness, constitutional vigor, longevity, and mental soundness and strength. At the present day, it is a *physical maxim*, that "breeding in and in" deteriorates both man himself, and his domestic animals. Why then do the Unitists charge on the Deity the enforcement of incest between the sons and daughters of Adam—an act which he has since denounced as a capital crime, and which is calculated to produce the degeneracy of the race? The charge is blasphemous! and should be so regarded.

But we must have done with all such paltry considerations. They are far beneath the importance of the occasion. The origin of the different races of men, is one of the weightiest and most interesting subjects that belong to natural history. To attempt to solve the problem which it involves, by the issue of a few anomalous births, is solemn trifling. As well may an effort be made to derive from the shallow rills, emitted by three or four bubbling fountains, the waters of the ocean, or the Andes from the labors of a confederacy of emmets. Individuals may be changed in appearance by trivial causes. But nothing that is not vast and powerful can give character to nations and races, composed of millions of human beings.

We have intimated our belief that Dr. Pritchard has never taken a dispassionate view of the real strength of

the question respecting the origin of the different races of men. We mean the strength of the objections to the hypothesis, that they were all produced from a single stock, by the operation of any physical causes now in existence. That our reasons for expressing this belief may clearly appear, we shall now endeavor to present some of those objections in their true character. The more clearly to exhibit their force and bearing, it is necessary to give a full and correct detail of the leading and most characteristic points of difference that exist between the different races of men, supposed by our author to be convertible into each other. But previously to this, a few facts in chronology claim our attention.

According to accredited dates, it is four thousand one hundred and seventy-nine years, since Noah and his family came out of the ark. They are believed to have been of the Caucasian race; and the correctness of the belief there is no ground to question. We shall assume it, therefore, as a truth, without adducing the reasons which seem to sustain it. Three thousand four hundred and forty-five years ago, a nation of Ethiopians is known to have existed. Their skins, of course, were dark, and they differed widely from Caucasians in many other particulars. They migrated from a remote country, and took up their residence in the neighborhood of Upper Egypt. Supposing that people to have been of the stock of Noah, the change must have been completed, and a new race formed, in seven hundred and thirty-three years, and probably in a much shorter period. And near three thousand years ago, the Greeks had a knowledge of a nation of people with a black skin, thick lips, and woolly hair. Since the earliest period of history, therefore, the present races of mankind have existed. The relation of these facts to the present discussion, will appear hereafter.

In the account of the differences, on which we are about to enter, it is not our intention to embrace those of all the existing races of men. A representation so extensive, with the remarks that should accompany it, would protract this article far beyond the limits within which we mean to confine it. We shall speak particularly of the differences of only two races, the Caucasian and the African. These constituting the two extremes of mankind, the observations we shall offer in relation to

them, will apply, with equal truth, to intermediate diversities. Under the term African, we shall include the Hottentots, the Bushmen, and the Papuas, or negroes of Australia.

The general diversity between the Caucasian and the African races, is composed, like other aggregates, of many subordinate ones. It is corporeal and mental. The former consists of differences in color, texture, and figure; the latter, in intellect and moral feeling. The difference of color is almost universally represented to be seated alone in the rete-mucosum. This is a mistake. It is seated in both the rete-mucosum and the cuticle, the latter being considerably darker, as well as thicker, in the African than it is in the Caucasian. Another very important difference between the African and the Caucasian cuticles, to which writers on the subject have paid little or no attention, is that the former consists of *two* laminae, while the latter contains only *one*. The difference of texture exists chiefly in the hair and most of the bones, the former being, in the African, much more harsh and horny, and the latter denser, harder and heavier. The difference of figure arises principally from the shape of the bones, their modes of articulation, and the form of the muscles; to which might be added, the form of the brain, that organ being known to give shape to the skull. The muscular fibre is also coarser in the African, than in the Caucasian race.

As respects the colors of the two races, our analysis shall be brief. The Caucasian is fair and ruddy, and the African black, or of a deep and dusky brown. The rudeness of the former race arises from the tinge of the blood, contained in the capillary vessels of the true skin, being visible through the rete-mucosum and the cuticle, both of which are very thin, and somewhat transparent. The color of the latter is produced chiefly by the secretion of a dark pigment, by the vessels of the true skin, and its deposition in the cells of the rete-mucosum. This pigment appears through the cuticle, which, although, as already stated, much thicker and darker than in the Caucasian, is sufficiently transparent to show what is beneath it. In the African, the rete-mucosum is comparatively thick; whence arises the softness of his skin to the touch. When the human skin is examined with a

microscope, it exhibits a great number of small sulci, or depressed lines, meeting and intersecting each other at different angles, with elevations between them; the whole resembling somewhat the surface of a bed-quilt. These elevations are much fuller, and in stronger relief, in the African than in the Caucasian. In the former they resemble the interstices of a bed-quilt stuffed; in the latter, without stuffing. The skin of the African generates less heat than that of the Caucasian, and its temperature is therefore lower. We ought rather to say, that it more powerfully and successfully resists the action of heat from without, tending to raise its temperature. It resists a low temperature with less power. Hence the superior fitness of the former for hot climates, and of the latter for cold ones. It is obvious, then, that the whole amount of difference between the skins of these two races is great — much greater, we apprehend, than it is generally supposed to be.

The same is true as relates to the hair, but the precise difference here cannot be adequately made known in words. To be fully understood, it must be seen. The hair of the two races must be examined with a microscope. The difference in texture and character will then appear not only manifest, but striking. As already stated, the African hair, although smeared with an unctuous and softening secretion, will be found to be harsh, crisp and horny, and rough from a multitude of projecting points. That of the Caucasian, although less unctuous, is much more pliant, soft, and smooth. It is also more distinctly fibrous in its texture than the other. In fact, the two productions are as different from each other, in their general appearance, we might say much more so, than many plants are, which botanists refer to different species.

But the difference between the osseous and muscular systems of the two races, is still more plain and striking, because the parts are larger, and can be more easily examined and compared. In the African, the bones of the head are thicker, more compact, and, therefore, stronger and heavier than in the Caucasian, and the cavity of the cranium smaller. The forehead being narrower and more retreating, the sincipital region is inferior in its capacity, in proportion to that of the occipital. The orbiter cavities are wider and deeper, and the zygomatic

processes of the temporal bones larger and more projecting. Although the nose is short and depressed, its cavities are more capacious, and the olfactory nerves are spread over a more extensive surface than in the Caucasian. The upper maxillary bone is much broader and stronger, and projects more forward and outward; and the under one, being also thicker and stronger, but narrower in its body, and inclined outward to meet the other, has no projection to form a chin. Hence, in correspondence with the shape of the maxillary bones, the African has an upper lip of unusual depth from the nose to the mouth, an under one uncommonly short from the mouth downward, and instead of projecting, like that of the Caucasian, his chin retreats. In the strictness of technical language, he can scarcely be said to have a chin. Corresponding with the direction of his maxillary bones, his teeth point obliquely outward, while those of the Caucasian are nearly perpendicular. Nor is their position the only respect in which they differ from the teeth of the Caucasian. They are larger, stronger, sharper, further apart, and covered with a thicker and firmer enamel. The *cuspidati* are more truly canine, and the projections from the grinding surfaces of the *molars* bolder and more pointed. In fine, they resemble much more the teeth of the ape, and are better fitted for cutting and tearing. In consequence of this general structure of the hard and soft parts, the African's mouth, or muzzle, projects considerably beyond his nose. To this may be added, as a further diversity in an important organ, that by far the greatest portion of his brain lies behind a perpendicular line drawn from the external opening of the ear to the top of the head, while in the Caucasian, the portions on each side of such a line are much more nearly equal.

We speak here, not of the heads of individual Africans, or individual Caucasians. That would be alike unfair and uninformative. Worse still, it would mislead. We contrast with each other the general average of the heads of the two races; a process which, when correctly carried out, we consider conclusive.

Corresponding in their character to the maxillary bones and the teeth, the muscles appropriated to the movement of those parts, are much larger and stronger in the

African than in the Caucasian. Hence the superior power and dexterity of the former, in biting and chewing hard substances. We once knew an African, who, in combat with his fellow-servants, was almost as dangerous in his snaps as a dog. To sever a finger or a thumb, or to take a mouthful of flesh from the arm or the shoulder of his antagonist, was the act of but a moment. After what we have said, we need scarcely add, that it requires a severer blow on the head to fell an African, or fracture his skull, than it does to produce a similar effect on a Caucasian of the same size and strength.

But we have not yet done with the bones of the head. The foramen magnum, in the occipital bone, is larger in the African than in the Caucasian race. The necessary consequence of this is, that the medula oblongata, which passes through it and fills it, is also larger, as is indeed the whole of the spinal cord, in common with many of the nerves. We may here remark, that the motor nerves of the African generally are larger in proportion to his brain, than those of the Caucasian. In this he resembles the inferior animals, occupying a station between them and the individuals of the race with which we are contrasting him. Nor is his head equally well balanced on the spinal column. Such is the position of the condyls of the os occipitis, which rest on the atlas, that the portion of the head behind them preponderates over that which is before. This, added to the sloping of the forehead backward, gives to the African countenance that upward direction, which it is known to possess. While the front line of the Caucasian countenance is nearly perpendicular, that of the African falls far behind the perpendicular, making with it an angle of many degrees.

The differences between the upper extremities of the African and the Caucasian are peculiarly striking. In the former the clavical is rather shorter and more crooked than in the latter, while, in proportion to his height, the arm is longer. An African of five feet eight or nine inches in height, has an arm considerably longer than a Caucasian of six feet. Nor is this all. In the African the forearm is longer in proportion to the humerus, than in the Caucasian. In this respect his structure inclines toward that of the ape. His hand, which is not so large, is more bony and tendinous, and less muscular, and his

fingers are longer, slenderer, and less fleshy. Hence, when he strikes with his knuckles in combat, he so frequently cuts his antagonist, while the Caucasian only bruises; or, at least, cuts less severely, by a blow of the same force. His nails project more over the ends of his fingers, are thicker and more adunque, and bear a stronger resemblance to claws. The veins and arteries of his hand are smaller, we believe also, fewer, and differently distributed. From the small amount of blood, which circulates through it, the hand of the African is rarely very warm.

In the African the bony fabric of the thoracic portion of the trunk is firmer than in the Caucasian, and differently shaped. The ribs are thicker and stronger, and so formed and placed, as to flatten the chest at the sides, narrow it before, and deepen it somewhat from the sternum to the spine.

Descending to another important part of the body, we find further differences. In the African of both sexes, the bones of the pelvis are slenderer than in the Caucasian. In the male African that cavity is less capacious, and in the female more so, than in the male and female of the Caucasian race. Nor is it in the bony structure only of this portion of the body, that a difference exists. The muscles also are dissimilar. In the African, the muscles that cover the sides of the pelvis are less full than in the Caucasian, while those that cover it behind are more so. Hence the narrowness of the hips of the former from side to side, and the ungraceful projection of the nates backward. Corresponding to that of the hips, the form of the whole African thigh differs materially from that of the Caucasian. It is more flat laterally, thinner from side to side, and deeper from front to rear. Here again the structure resembles that of the ape and the baboon. And here again, and *generally*, we speak not of *individuals*, but of *races*.

In the two races the lower extremities are, in their relative proportions, the reverse of the upper. In their entire measurement, they are shorter in the African than in the Caucasian, while the thigh, which corresponds to the humerus, is longer in proportion to the leg, which is the part that corresponds to the forearm. The superior length of the African thigh in proportion to the leg, is a

point which has received from naturalists but little attention. Yet it is of peculiar interest in the present inquiry. The difference in the articulation of the bones of the thigh and leg in the two races, which is somewhat striking, can be learned only by inspection. It may be observed, however, that it is such as to produce in the African a perceptible flexure of the limb, at the knee, in a forward direction. His lower extremity, therefore, is not so straight as that of the Caucasian. Hence he is not so perfectly adapted to the maintenance of an erect attitude. The difference in the bones of the leg is great, and we might add, peculiarly characteristic. In the Caucasian, the tibia or large bone is straight, and the fibula or small one somewhat crooked. In the African the reverse is true. By a bend a little above its middle, the tibia is gibbous in front, while the fibula is straighter than in the Caucasian. In the two races the muscles of the leg are also very different. This is more especially the case with the gastrocnemii muscles. In the African the belly of these muscles is small, as in the ape and the baboon, and situated near the hock, while their slenderer portions, and the tendo achilles, which is attached to them, are long. This gives to the limb a very unsightly form. In the Caucasian, the belly of the gastrocnemii muscles is full and round, and situated lower, so as to bestow on the leg its fine proportions and elegant shape. Here the tendo achilles is shorter.

In the size and form of the bones of the foot, and their articulation with those of the leg, the African differs widely from the Caucasian. His os calcis, in particular, is much longer, less rounded and malleolated at its posterior extremity, clumsily attached to the astragalus, and points almost directly backwards. The metatarsal and tarsal bones are also larger, and so united as to form surfaces nearly plain on both their upper and under sides. His toes, like his fingers, are longer, slenderer, and less fleshy than those of the Caucasian, and his toe nails thicker and stronger, and more projecting and adunque. From a want of fleshiness in its muscles, his entire foot is bony and tendinous, and its blood-vessels are small. Such are the leading differences in detail. In the aggregate, they render the foot of the African longer, broader, flatter, harder, and much more projecting and pointed

behind its junction with the leg, than that of the Caucasian. His foot and leg resemble somewhat a mattock and its handle; broad before, and long, narrow, and sharp behind. His toes also turn so much outward, that when he walks, the inside of his foot is almost in front. Owing to its scantier supply of blood, his foot is more easily chilled and injured by frost, than the foot of the Caucasian. It is fitted, like the African hand, to a warm climate, much better than to a cold one.

In the upper and lower extremities, then, the teeth, the maxillary bones with their muscles, and the head generally, the differences between these two races of men are numerous and great. But it is particularly to those parts of the system that the zoologist directs his attention, when looking for marks to settle his classification. Animals very much alike in other parts, are referred to different species, and even genera, on account of striking dissimilarities in these.

But all the differences between the two races are not yet enumerated. In the African the stomach is rounder, and the blood and brain of a darker color, than in the Caucasian race. In their genital organs they also differ much from each other. In the African the penis is larger and the testes smaller, and he has no *frænum præputii*. These circumstances are the more important, because they assimilate him, in the parts we are considering, to the male ape, and other inferior animals. Indeed, in those organs, he resembles the ape fully as much as he does the Caucasian. Nor is the resemblance confined to them alone. It extends, as already intimated, to the head and face, the arms, hands—especially the fingers and nails—the flatness of the sides of the chest, the bones of the pelvis and the muscles that cover them, the lateral flatness and thinness of the thigh, its depth in the opposite direction, its length compared to that of the leg, the forward bend of the knee, the general form of the foot and its connection with the leg, and the length and taper of the toes, together with the form and position of their nails. In fine, let a well-formed Caucasian, an African possessing the real likeness of his race, and a large ourang-outang be placed along side of each other, and the gradation of figure, from the first to the last, will be obvious and striking. The Caucasian will be most

perfect, the African less so, and the ape the inferior of the three. It will be found, however, that in several leading and characteristic points, the resemblance between the African and the orang-outang will be nearly as strong, as between the former and the Caucasian. And if, for the *common* African figure, that of the Bushman or the Papua be substituted, the strength of resemblance to the ape will be much increased. We had once an opportunity to examine the person of a Bushman, and again, that of a Papuan, and we have a lively recollection of our conviction, at the time, that they did not, in figure, stand more than midway between the large orang-outang and the Caucasian. Among other peculiarities of form, the Bushman had a very unsightly projection of the nates, produced, not entirely by muscle, but in part by a substance resembling in texture the protuberance on the buffalo's shoulder, or the massy tail of the Thibet sheep. We have seen apes with a similar production, only somewhat firmer. Near to each shoulder of the Bushman, was another mass of the same anomalous substance. We were assured, that both these, and those on the nates, were natural, and not the result of diseased growth. The likeness of the Bushman to the ape, in expression of countenance, as well as in shape, is so striking, as to be recognized by every one. The quick and peculiar movement of the eyes and brows, which so strongly characterizes the ape, is practiced also by the human savage. In White's essay, then, on the "Gradation in Man," there is much truth, and the author might have carried his comparison further than he did.

We have already alluded to a striking difference, asserted, by the late Dr. Good, to exist between the vocal organs of man, and those of the orang-outang and the pongo. Of the two latter he says:—"They have a peculiar membranous pouch, connected with the larynx or organ of the voice, which belongs to no division of man whatever, white or black. The larynx itself is, in consequence of this, so peculiarly constructed as to render it less capable even of inarticulate sounds, than that of almost every other kind of quadruped."

We do not pronounce this a positive mistake, but we do consider it highly improbable. Dr. Good's assertion is founded, we believe, exclusively on the authority of

Camper, whose attainments, as a comparative anatomist, were superficial. More than a century and a quarter ago, Dr. Tyson dissected an orang-outang, strictly scrutinizing its vocal organs, and the following is his report on the subject :

“As to the larynx in our pigmy, unless I enumerate all the cartilages that go to form it, and the muscles which serve to give them their motion, and the vessels which run to and from it, and the membranes and glands ; there is nothing that I can further add, but only say, that I found the whole *structure of this part exactly as it is in man* ; and the same, too, I must say of the os hyoides.” Again he says : — “For the ape is found provided by nature with all those marvelous organs of speech, with so much exactness, that even the three small muscles, which take their rise from the apophyses styloides, are not wanting.” Dr. Harlan, of Philadelphia, who is versed in the dissection of anthropomorphous animals, and whose accuracy, as a comparative anatomist, will not be questioned, testifies positively to the same fact. Between the organs of voice, in the ape tribe and in man, he has found a “precise resemblance.” The authority of Dr. Good, therefore, in his “Book of Nature,” adds neither strength nor plausibility to the hypothesis he so pertinaciously struggles to maintain. We verily believe that he never made the anatomical examination himself, but relied entirely on others, who misled him. *Comparative anatomy was not his vocation.*

The domestic dog, the wolf, and the hyena, are acknowledged to belong to different species. Yet let a skeleton of each be prepared, and it will be much more difficult to distinguish one from the other, than to distinguish an African from a Caucasian skeleton. The same is true of the skeletons of the tiger and the large Asiatic panther. Indeed, it is much easier to distinguish between the skeletons of a Bushman and a Caucasian, than between those of any two species of the cat kind, that are similar in size. We may safely add, that there is no more difficulty in distinguishing between the African and Caucasian skeletons, than between those of the horse and the ox.

Of the hyena there are several species, acknowledged by naturalists to be *real species*, and not varieties. Yet

their skeletons are so much alike, that they cannot be distinguished from each other.

Of the bos and the deer kind, the same is true. Size alone excepted, their skeletons are identical — at least their similitude is much closer than that of the perfect African and the well-formed Caucasian.

Such, then, are the leading differences between these two races of mankind, not alone in the color and texture of the hair and skin, but in many other important organs. With the extent of the effects thus before us, let us again advert to the causes to which they have been ascribed, that, by a comparison of the product with the reputed source, we may the better ascertain what degree of natural relation exists between them.

We here repeat in substance what we have already stated more in detail, that to ascribe the production of the African race to a few abnormal births in the Caucasian, or the production of the latter to like irregularities in the former, as Dr. Pritchard has done, is to trifle with the subject. The cause is by far too restricted and feeble for the vastness of the effect. Besides, it is a deviation from established laws. And it would be an imputation on the wisdom, consistency, and foresight of the Deity, to allege that he had recourse to a departure from his own rules, to produce a very numerous race of men, necessary to the peopling of a large portion of the globe. It would amount to a declaration that man was created under much less circumspection than the inferior animals; and that to remedy an evil resulting from such neglect, it had become requisite for the Creator to deviate from the ordinances of his own enactment. Nor can we speak more favorably of the attempt made to solve the problem, by inferences, on principles of analogy, drawn from changes produced by climate, situation and food, in hogs, horses, cows, sheep, rabbits, poultry, and other animals, domestic or wild. As the causes which are alleged to have thus changed those animals, have not also, in the same places and manner, changed man, are we, from such premises, authorized to conclude that they *can* change him? Because they have *not* produced a certain effect, notwithstanding the fairness of their opportunity to do so, is it sound logic, to infer that they are competent to it? Assuredly it is not. The very reverse is the legitimate

inference. As the causes have long since changed the inferior animals, and have not changed man, nor even shown a tendency to that effect, we are compelled to infer that they cannot do it. And did no prejudice exist on the subject, nothing could prevent the inference from being drawn by every one competent to the process of reasoning. The opposite conclusion is not merely unfounded; it is ludicrous and absurd. Its incongruity with the antecedent proposition, is analogous to that of the school-boy derivation of *lucus*, a grove, from *luceo*, to shine, *a non lucendo*, because it does not shine. It alleges, by way of inference, that because a certain combination of agents have produced a given effect on one class of living beings, it will necessarily produce a similar effect on another class, although under ample opportunities, it has never done so. It is this substitution of analogy and imagination, for observation and fact, which constitutes the essence of hypothesis and sophistry. Man, we repeat, has lived in the places referred to as long as his domestic animals. Were the causes alleged, therefore, capable of producing in him the alterations imputed to them, some share of the work would already be done, and the remainder would be in progress. But the case is otherwise. Man is neither changed, as his domestic animals are, in Piedmont, Bavaria, or Hungary; nor is any such alteration in him now going on. Each succeeding generation resembles precisely that from which it sprang; and such has been the course of things for centuries. The inference, therefore, we say, is plain and irresistible. Causes which change inferior animals, cannot change man.

Let us, on this topic, construct a fair and regular syllogism, out of the materials with which Dr. Pritchard has furnished us, examine its aspect, and try its effect on logical minds.

In Piedmont, Normandy, Bavaria, Hungary, Franconia, Corsica, and England, climate, food, and other physical causes have produced, in horses, black cattle, pigs, and chickens, numerous and great changes in form, size, and color.

But man has resided in those countries, as long, or longer than most of his domestic animals; and those same physical causes, to whose action he also has been exposed, have produced in him no such mutation.

Therefore, those causes are capable of producing in him the same changes, which they have produced in the inferior animals around him.

Such is the syllogism. Will any enlightened and reasoning mind affirm its correctness? No, certainly. All such minds will not only reject it, they will pronounce it both self-contradictory and absurd.

Yet it is alone on the influence of climate, situation, and modes of living, that the advocates of the hypothesis of the unity of the human race, must rest their belief. To no other source can they look for causes at all proportioned to the magnitude of the effect, which they allege has been produced. If that fail them, they must abandon the contest, and remain inactive, or change their ground, and pass over to the opposite party. To aid, then, in deciding the controversy, we shall now endeavor to give a brief, but correct and unsophisticated view of the relation between the alleged causes, and the conversion of one race of men into another. And first of climate, in the composition of which, whatever may be the latitude, temperature is the chief ingredient.

That this is an agent of great power, and that it produces a considerable change in man, will not be denied. However difficult it may be to designate the particular points of difference between them, it is a truth, that the inhabitants of different climates are not precisely alike. But a question all-important to the issue of the present discussion, is to be proposed and solved. In what part of the system of man is the change effected by climate seated, and how far is its cause competent to carry it? We have seen that the African differs from the Caucasian race, not alone in exteriors; not merely in the color and texture of the skin, nails and hair; but in the figure, size, and solidity, of the bones and teeth, and in the form and dimensions of the muscles, brain, nerves, and other important parts of the body. Can climate produce all these changes, as well in the deep-seated as the superficial parts, and carry them to the extent requisite for the conversion of one race into another?

If this question be answered in the affirmative, matter in proof of it must be derived from one of the two following sources, or from both of them united. It must be shown, either that the conversion of one race into another

has been effected by climate, as a positive event; or that, under the influence of that agent, the change is now in progress, and that, from the well known nature and power of the cause, there is incontestible ground to believe that the effect will be completed. But that neither of these conditions of the argument can be complied with, may be satisfactorily proved. Were we to inquire of any enlightened physiologist, whether he perceives the slightest degree of the relation of cause and effect between a hot climate, and the peculiar form, size and solidity of an African's bones, the figure and position of his teeth, and the shape of his muscles, he would reply in the negative. Not satisfied with this, he would probably add his firm conviction, that, in the nature of things, no such relation between them can exist.

That the subject may be fairly discussed, we shall make, for the occasion, two concessions;— that mankind are the descendants of a single pair; and that, as heretofore admitted, that pair were Caucasians. Until changed by climate, their progeny were necessarily of the same race. To render our disquisition as acceptable as possible, we shall moreover assume, as its basis, the Mosaic account of the propagation of man. According to that, Noah was the ninth in descent from Adam; and having been born and reared in the land of his forefathers, there is no reason to believe that he had deviated from them in race. We are authorized, therefore, to assume it as a postulate, that he and his family were Caucasians.

When that household descended from the ark, they were eight in number, all of the same race, and by them the earth was to be peopled with the several races which now inhabit it. As we possess no information to the contrary, we are bound to believe that physical causes were the same then that they are now. The influence of climate was no stronger, and could not, therefore, in a shorter time, produce in man the changes necessary for the formation of a new race. But, as already mentioned, in seven hundred and thirty-three years from the time of Noah's debarkation from the ark, a nation of Ethiopians existed; and a party of them, migrating from the Indus, the chief river of their native country, settled on the borders of Upper Egypt. They had black skins, and features different from those of the ancient Egyptians, who

appear, from their mummies, to have been Caucasians. Were the changes, which thus constituted a new race, the product of climate? A reasonable answer to this question, can be derived only from the effect of climate, at the present time, and within the period known to history. And it must be negative. In seven hundred and thirty-three years, climate cannot now produce a new race; nor has it been able to do it, in that period, for the last two thousand years, nor to make the slightest approach toward it. If the following facts do not actually demonstrate the truth of this, they give to it such strength of probability, as is tantamount to demonstration.

It is seventeen hundred years since the Jews were banished from their native country. Soon afterward a colony of them migrated to the coast of Malabar, the climate of which is similar to that of the Indus, and settled among a people whose complexion is black. Their religion prohibiting them from intermarrying with the natives, they have kept their blood unmixed. The consequence furnishes, in the present disquisition, an argument which we deem unanswerable. No change in their race has been produced. They are as perfect Caucasians now, as they were when they migrated from the land of Judea. They were visited some years ago, by Dr. Claudius Buchanan, who states in his travels, that both in "complexion and features," they resemble very strikingly the Jews of Europe. If, then, in seventeen hundred years, of latter times, the climate of India has produced no change in the Caucasian race, is it probable that in seven hundred and thirty-three years from the subsidence of the deluge, it could have so entirely revolutionized it, as to convert it into another? We feel convinced that no one of intelligence will reply in the affirmative.

It is somewhat more than a thousand years since Persia, the god of whose inhabitants was fire, submitted to the yoke of the Moslemin. Rather than renounce their religion, a colony of the fire-worshippers fled immediately to India, and settled there, amidst a people of a black complexion. Their descendants in that burning region, are still known by the name of the Parsees. Like the Jews, they have been prevented, by their religious tenets, from intermarriages with the natives. No mixture of blood, therefore, has changed them. Nor have they been

changed by climate. Colonel Wilks, who is familiar with their appearance, assures us that they are a fine race of men, perfectly Caucasian in complexion, feature, and figure, and altogether dissimilar to the people around them.

Three centuries have elapsed, since the Portuguese colonized Zanguebar and Mozambique, on the eastern coast of tropical Africa; and, at a much earlier period, the same places had been settled, and considerable cities had been built in them, by large bodies of Arabian traders. But, although the colonists have been greatly reduced in number, and deteriorated in constitution, by the sickliness of the climate, and although their complexion has been somewhat darkened by the action of the sun, no perceptible progress has been made in the conversion of them into a different race. In feature, figure and hair, those whose blood is unmixed, are as dissimilar to the African now, as their ancestors were, when they migrated from Europe. The same is true of the descendants of the Spaniards, who settled in tropical America, in the early part of the sixteenth century. Where their blood has remained pure, their race is unchanged. They are Spaniards still, in both complexion and features. Of the descendants of the English, who have resided in the West Indies, for several generations, the same may be asserted. With some loss of ruddiness of complexion, their English character is still complete. The Moors have inhabited some parts of tropical Africa, time immemorial; yet, neither in feature, complexion, figure, nor hair, have they, within a thousand years, made any more of an approximation to the negroes, than the negroes have to them.

We venture to say, then, and speak confidently, that no case exists now, nor has ever existed, of the conversion of the Caucasian into the African race, or even of the production of a tendency to it, by the influence of climate. Nor has the reverse event ever occurred. The African race has never, within the memory of man, or the reach of history, been changed by climate into the Caucasian; nor has the slightest tendency of the kind been produced by it. It is nearly two centuries since the Africans were first introduced into our own country. The eighth generation, in some cases the ninth, from the original stock, is now living, and the race is unchanged.

Those whose blood is unmixed, are as perfect Africans now, as their ancestors were, when they left their native country. As relates to the real characteristics of race, their complexion, hair, features, and figure, are unaltered. The stories propagated by a few, and credited by many, of their approximation to the Caucasian character, are groundless. Observation disavows them; and they owe their being to a spirit of theory or superstition, or both, and a resolution to maintain, *per fas et nefas*, the hypothesis of the original unity of man. Eradicate that spirit, and negroes will be no longer reported to be changing into white men. That many of them are improved, in personal appearance, by good fare and kind treatment, is true. So are our horses and oxen. But their races continue. They are horses and oxen still. Of the Africans in the United States the same is true. Yet, had they even become lighter colored, the event would not have been surprising. On the contrary, it might have been considered natural, in the ordinary line of physical cause and effect. Black is the native complexion of the African, as fair and ruddy is of the Caucasian. And the depth of his color is in proportion to the soundness and vigor of his health. When they are impaired, we know from observation, that his complexion becomes lighter. Disease renders him pale, as it does the Caucasian. Remove him to a climate unfavorable to his constitution, and with the loss of his health and vigor, he will lose somewhat of the depth of his glossy black. Had the climate of the United States, then, actually diminished the darkness of the African complexion, the fact would have been explicable on the principles here stated, without being referred to any tendency to a change of race. But although negroes are best adapted to a tropical climate, where the temperature is uniform and high, yet our hot and long summers make such amends for our cold but short winters, that they retain, in the United States, both their health and complexion. We have seen many American-born Africans of the seventh and eighth generations, whose depth and glossiness of color, would render them remarkable in the country of their ancestors. Nor is the real character of their hair, features and figure, any more changed than the color of their skin. If their hair is longer, it is because they cover it, comb it, and are

otherwise careful of it; circumstances which, at the same time, add to its blackness. In house-servants, who are well clothed, cleanly, and healthy, and who receive a full supply of nourishing food, both the skin and hair are darker than in those who labor nearly naked in the field. So far is it from being true, as some contend, that the African is indebted to the tropical sun for his complexion. Besides, those parts of their bodies which are always and most carefully covered, and protected from the sun, are of the deepest black. Heat does not blacken them by charring their skin, as fire chars wood; a vulgar notion which many entertain. Even men distinguished in science, have mistakenly attributed their blackness to carbon deposited or generated in the rete-mucosum. This was one of the untenable fancies of the late Dr. Beddoes. In truth, their color is the result of a specific secretion. The black pigment in which it consists, is formed from the blood. But it is not carbon. It is not as combustible as that substance; nor can it be converted, by burning, into carbonic acid gas. The secretory process which generates it, is, we repeat, specific. It is, moreover, as peculiar to those possessing black skins, and as distinctive of their race, as the process which produces castor is of the beaver, or that producing musk of the animal to which it belongs.

The correctness of the opinion, that the black pigment of the African skin is the result of secretion, has been questioned. But such slowness of belief only marks a want of knowledge in those who indulge it. Physiologists, who, if not the only judges, are certainly the best judges of the matter, cannot entertain a doubt respecting it. They know that every substance formed from the blood, during life, is the product of secretion. But that the pigment is thus formed, appears from the following facts. African children have but little of it at birth. Hence their complexion is not much darker than that of the Caucasians. Nor is the rete-mucosum so thick and full as it afterward becomes. But in a short time, and without the slightest exposure of the children to the sun, the pigment is formed and deposited, and they become black. During the sickness of the African, this coloring matter is absorbed. Hence his paleness. But, on the restoration of health, it is soon replaced, in common with

other portions of his substance, when his complexion resumes its original darkness. The pigment is also removed by a burn or a blister. For a time, the spot remains white. Nor has the action of the sun any influence in darkening it. But the part becomes black, although protected from the sun, as soon as the skin has recovered its healthy action. We need scarcely repeat, what is so familiar to physiologists, that secretion is the only source from which these several phenomena can arise.

Of all the notions that have ever been broached, respecting the cause of the black color of the African, the most extraordinary is that which attributes it to a superabundance of bile in the blood; or to any sort of hepatic derangement. And that such an hypothesis should have found advocates in distinguished physicians, may well increase our wonder. Yet such is the fact. Even the late Dr. Good was friendly to it.

It is known to every one, that, in tropical climates, the African race enjoy much better health than the Caucasian. And the reason is obvious. Their hepatic system is *not deranged*. The liver performs its functions freely; and there is, therefore, *no bile in the blood*. Did the African derive his blackness from a superabundance and "*error loci*" of that fluid, he would show it in his eyes (we mean the tunica albuginea) as well as in his skin. He would have the "black jaundice" all over. He would show it also in his alvine and urinary discharges. But we must no longer consume our time in "beating the air." Considering the health, size, strength, and longevity of the African race, the hypothesis which attributes their complexion to any kind of corporeal derangement, is unworthy of notice. Besides, admitting the possibility that a superabundance of bile might darken the skin, it could not also change the form, dimensions, and density of the bones, muscles, brain, and nerves. It could, in fact, do nothing but produce a diminutive, feeble, and short-lived race, as widely different from the African, as from the Caucasian. Another physician (Dr. Rush) of our own country, and of great distinction, ascribed the African complexion to leprosy! As well might he have ascribed it to witchcraft, under the name of the "black art." That such notions, we say, should be entertained by any one,

is surprising ; but that physicians should defend them, is matter of amazement. We leave them, therefore, to perish in the dreams that produced them.

Is any one prepared to allege, in the form of an objection, that although the Caucasian cannot be changed directly and at once into the African race, it may be made to pass first into the Mongolian, Malay, or some other midway race, and by another step, into the real African ? We reply that this is mere conjecture, not to bestow on it a harsher name ; the change alleged having never been witnessed. Nor is this all. The mode of reasoning resorted to, if it deserve the name of reasoning, is not only fallacious, but dangerous in its tendency. It is sliding gradually into error, as men slide into vice. Neither the physical nor the moral tempest blows in full force at first. The freshening breeze admonishes of the coming storm. Individuals do not perpetrate, as a first offense, either arson or murder. Of intellectual deviations, the same is true. Men rarely plunge at once into the depth of error. They are seduced, step by step, unconscious of danger, until the flood overwhelms them.

The hazard attendant on the supposed mutation we are considering, arises from its having no stopping place. If man can be changed from a Caucasian, first into a Mongolian, a Malay, or an American Indian, and then into a negro, he may pass next to a Bushman, by another step into a golok, and again into something lower. Each successive change is alike easy, and alike probable. By such a process there will be no difficulty in changing horses into asses, zebras, or quaggas ; common black cattle into buffaloes ; wolves into dogs ; one species of the cat kind into another ; eagles into hawks ; geese into ducks ; grouse into partridges ; and man into *anything* ! Nor is it of the least moment whether these changes are produced by the influence of climate, or by abnormal generation. In either case the result will be the same. By an irregular generative process, the Caucasian race produces the Mongolian ; the Mongolian, by an irregularity no greater, produces the Malay, the Malay the common African, that the Bushman or the Papuan, that the orang-outang, that the baboon, that the monkey, and that something else ; and still the last and most degraded belongs, like the first, to the family of man ! and each change

would be about equally great; and the occurrence of all is equally probable. Just as probable that a pair of Papuas are the progenitors of the ape, as that a pair of Caucasians are their progenitors; and the reverse. And yet Dr. Pritchard seems inclined to a belief in such a scheme of metamorphosis.

But its foundation, we repeat, is conjecture, and it is conjectural throughout. History and observation being both opposed to it, it is not sustained by a single fact. No instance can be adduced, in which a Caucasian has been changed into a Mongolian, a Malay, or an Indian, any more than into an African. The converse is equally true. There is no case, either recorded, or now in existence, in which an African has been converted into a race midway between him and the Caucasian. Nor can an example be cited, where such a change is now in progress. It is not justifiable, therefore, to imagine one. In fine, the same reasoning which we have opposed to the hypothesis, that a Caucasian can be converted into an African, or an African into a Caucasian, applies with equal force against a belief in the mutation of any one race of men into another.

There is a law of living matter, with which the believers in such metamorphoses appear to be unacquainted; at least they do not pay to it the observance it merits. And this law seems to be more powerful in man, than in the inferior animals. It is, that his system resists, from the beginning, all causes whose tendency is to injure or change it; and learns, by experience, to resist them successfully, unless their strength be regularly augmented. If opium be taken habitually and for a long time, its dose must be increased, or it loses its effect. Of arsenic and other poisons, the same is true. By gradually increasing the quantity employed, an individual learns, in time, to swallow with impunity as large a dose of them, as would, if divided into a dozen of doses, destroy a dozen of men, who had never taken any of them before. By habit we become able to sustain, without injury, a degree of fatigue and exposure, that would have been destructive to us at the beginning. It is on this principle that acclimation or seasoning is effected. An individual who removes from a northern to a southern, or from a healthy to a sickly climate, becomes by habit, or what might be denominated

constitutional experience, proof against the miasm which the atmosphere contains. Nor is the reason of all this concealed. It is, we repeat, that the human system, resisting from the first, learns at length to resist successfully such agents as would injure or change it. And the law is universal. Its application to the subject before us is direct, and calculated, if we are not mistaken, to throw additional light on it.

Because a new climate has produced in man a given change, in a given time, we are not hence to infer, that in twice the time it will double that change, and triple it in triple the time. On the contrary, we shall find, that in a certain period, the human system will have learned so to resist the climate, as to prevent all additional alteration. Nor will the change ever proceed so far, or even come near it, as to convert one race of men into another. In confirmation of this, instances innumerable might be adduced. Let the supposed change be in the complexion and figure.

That a hot climate darkens the complexion, and alters somewhat the figure of the Caucasian race, experience has proved. But it carries the alteration only to a given point; and there the process forever stops. Nor are those in whom the change has been pushed to its utmost extent, and whose constitutions have learned definitely to arrest its progress, assimilated any more really to the African race, than their progenitors were, who had never felt a burning sun or a heated atmosphere. Asia, Europe, and the United States, furnish abundant proof of this.

In the south of China, the complexion of the inhabitants is considerably darker than in the north, and their frame less robust and vigorous. But the people are still Chinese; and no change has occurred in their complexion or figure for centuries. Nor will the process ever be carried any further. The system now resists completely the influence of the climate. Between the climate and the system, action and reaction are *in equilibrio*. Hence the physical causes which now bear on them, will never convert the Chinese into a different race.

To Hindostan similar remarks may be applied. In its southern provinces, the complexion of the people is darker, and their figure slenderer, than in those of the north. And this is the effect of climate. But throughout

the empire the race is the same. In that, the influence of climate has made no change. Nor will it ever do so. For untold ages its power has been balanced, and its action neutralized, by the resistance of the constitution of the inhabitants. Hence, in the north and the south, the Hindoos have the same forms and complexions now, that have distinguished them for nearly two thousand years.

In Arabia, the natives of Yemen are somewhat darker than their northern countrymen. Nor are their frames so robust and powerful. But they are still Arabians. Climate has had no power to assimilate them to the Africans, in either complexion or figure. Their race is identical with that of the ancient Assyrians, from whom they are descended. In complexion and form they are now stationary, and have been so since the earliest period of their history.

In the south of Europe the inhabitants are imbrowned by the climate; nor are their figures precisely the same as in the north. But, throughout the civilized portion of the continent, the race is one. Climate has not touched it. The swarthy Spaniard and the olive-colored Italian are as real Caucasians, as the fair German, and the high-complexioned Swede. And, in both complexion and figure, the natives of every section of Europe have long been stationary. For many centuries their systems have resisted successfully the action of climate. Hence they will sustain no further change. Even in France and Spain, considered as insulated nations, a similar condition of things prevails. In the northern and southern provinces of those two kingdoms, the complexion and figure of the inhabitants differ. In the warmer regions, the skin and hair are darker, and the body of more limited dimensions. But the race is everywhere the same. And for hundreds of years the complexion and figure have suffered no alteration. They are now adapted to the climate, whose influence is therefore balanced by the resistance of the system.

Nor is the case otherwise in our own country. In the southern States of the Union, the human complexion is darker than in the northern, and the persons of the inhabitants taller and slenderer. But in every section the race is the same — Caucasian throughout. Climate has made no more impression on it, than on the rocks of the land,

or the waves of the ocean. Nor is any further change in progress. The human system, in the South, is now *in equilibrio* with the climate, and mutation has ceased. In time to come, the descendants will resemble their parents, in complexion and figure, as they have done indeed, for the last two or three generations.

There exist in Europe two descriptions of people, who present to the eye of philosophy, phenomena somewhat peculiar, and entirely corroborative of the views we are maintaining. They are the Jews and the Gipsies. The former migrated to their present abode, within the first six or seven centuries of the Christian era, and the latter about five hundred years ago. They both came from Asia, and brought with them the color and features of the East. The complexion of the Gipsies, who were from the most southerly region, was much the darkest; and so is that of their descendants. But in neither Jews nor Gipsies has the climate produced any material change. They both retain their national appearance with an obstinate steadiness, which no physical influence can shake. Notwithstanding the declaration of Buffon to the contrary, which has been so repeatedly referred to by inferior writers, a Jew is known, by his complexion and features, wherever he is seen. And so is a Gipsy. We have seen individuals of that wandering race, born and reared in England and Germany, whose complexion was nearly as dark as that of the Hindoos, from whom they are descended. Although the Jew and the Gipsy, of the south of Europe, may be somewhat darker than those of the north, they are so strikingly similar, that they can never be mistaken for a different variety, much less for a different race. We need scarcely add, that neither in color, form, nor feature, is any change going on in them now. In those respects, they are as stationary as the people among whom they dwell. We shall only subjoin, that were the climate, under any circumstances, competent to the effect, it would certainly change the Gipsies, whose roving life, scanty and tattered clothes, and houseless condition, expose them fully to its direct influence. Could no other arguments to the same effect be adduced, the natural history of those two descriptions of people alone, would be fatal to the hypothesis that climate can either form or change the races of men. When all the facts

which present themselves in opposition to that notion, are dispassionately considered, it is matter of surprise to us, that it has ever been entertained by intelligent inquirers. And we firmly believe that by such inquirers it never would have been entertained, had their minds been free from the influence of bigoted and dogmatical expounders of scripture.

Thus do we consider our position made good; that no instance can be adduced, where the influence of climate has converted one race of men into another; or where any change to that effect is now in progress. On the contrary, as far as all known facts may avail, and as far as a negative can be proved, the reverse is established.

But say some of our opponents, to account for the production of the several races of mankind from a single stock, the influence of different kinds of food, and different modes of life, must be united to that of climate. And such union they pronounce competent to the effect contemplated.

Our notice of this element of the hypothesis shall be brief, because we deem it of little weight. We simply call for the facts and principles on which it is founded; and if they cannot be adduced, the failure must be received as evidence that they do not exist. Where, then, we ask, is the instance, either on record, or now in being, in which any sort of food, combined with any mode of life, and any climate, has either changed one race of men into another, produced a well marked variety, or even perceptibly modified a race? Can any instance of the kind be referred to, even under the joint influences of all the physical causes, whose action can be united? Without fear of contradiction, we answer, no. Some kinds of food are more nutritive and salutary, and some modes of life more favorable to health, development, and strength, than others. But this is the whole amount of their influence. They can, therefore, improve or deteriorate a race, but never change it. The conception of their possessing such power is even ludicrous, and well calculated to be made an object of ridicule. As if food of one kind and color, could render the complexion black, of another tawny, and of another fair; or as if a diet of flesh could assimilate the consumers to the figures, hues, or characters of the animals to which it belonged. Those who

indulge in such fancies, can find no difficulty in accounting for the degraded condition of the Bushmen, who live on snakes and lizards, beetles, worms, and pismires, and contend with the hyena for the putrid carcass of an antelope or a buffalo. Physiologists know that the chyle and blood, the true fountain of nourishment, formed from all kinds of diet, are very much alike. No one can tell, by examining them, from what substances they are derived. We know that the contrary of this is asserted; but the assertion is unfounded. We have seen the trial repeatedly made, and it has uniformly failed. Food, therefore, is eaten and digested, not to *give* figure and color, but to *receive* them. The feathers of the crow are black, though nourished by white grains of corn, and those of the swan white, on whatever colored food the fowl may subsist.

As respects particular pursuits or kinds of business, they modify somewhat the form of the body. The London boatmen, who, from their boyhood, exercise their upper extremities much and their lower ones but little, have thick arms, large hands, broad chests, and brawny shoulders, while their thighs, legs, and feet, are comparatively small. Some kinds of handicraft, also, when long and closely pursued, produce in the body a characteristic flexure and attitude. But all this goes not a hairbreadth toward a change of race. English boatmen, tailors, weavers, and shoemakers, although neither Apollos nor Adonises in form, are as real Caucasians as English noblemen.

There exists yet another objection, which we deem unanswerable, to the hypothesis that the negro is produced from the Caucasian race, by a hot climate. A large portion of the inhabitants of Australia, whose climate is, in many places, temperate and pleasant, are Papuans, or Australian negroes. New South Wales extends beyond the 39th degree of south latitude, and has, in many large sections, a climate peculiarly delightful and healthy. Yet the following is the description of its native inhabitants, given by Malte Brun, in his "Universal Geography":—"New South Wales seems to offer three *native* varieties of inhabitants, *all* belonging to the race of Oceanican negroes. In the neighborhood of Glasshouse bay, the savages have large heads, which in shape, resemble those of the orang-outang. Their very limited

intellects, their hairy bodies, and habitual agility in climbing trees, seem to bring them near to the monkey character." In many other parts of the Australian continent, whose climate is by no means intensely hot, the inhabitants are of the same degraded character with those of New South Wales. They have woolly hair set in tufts, a skin of a soiled and faded black, narrow, low, retreating foreheads, flat noses, thick lips, a projecting muzzle, large and strong maxillary bones and teeth, and a defective chin, or rather no chin at all, their mouth being placed almost at the bottom of their face. Their stature is short, and their intellectual endowments exceedingly limited. They are, in all respects, greatly inferior to the negroes of Africa. The projecting muzzle and defective chin of those beings are peculiarly worthy of attention, as they constitute striking features in the countenance of the orang-outang, and other families of inferior animals.

Nor has the climate any appreciable influence in modifying the color of the aboriginal inhabitants of the continent of America. Throughout the whole range of climate, from the extreme north to Cape Horn, the American savage, whether he inhabits mountains, plains, or valleys, the banks of rivers, or waterless prairies, has a complexion of nearly the same shade. Nor is there any variety in the deep raven blackness of his hair.

It is singular that in the discussion of the question respecting the several races of men, mere animal or organic differences, we mean those of a corporeal character, have been almost exclusively attended to. As far as our recollection serves us, those of morals and intellect have never received the consideration they deserve. Yet we venture to assert, that in their aggregate, they are no less striking and characteristic than the others. Nor are they less distinctive as attributes of race. We trust, therefore, that a brief notice of them will not be without interest. We deem it moreover well calculated to shed light on the subject we are discussing.

As relates to intellect, a vast pre-eminence belongs to the Caucasian. Nor is this, as many contend, exclusively the result of a better education. It is as truly the gift of nature, as his complexion and figure. As well may the fine proportions of his head, and the symmetry of his features, be pronounced the mere issue of training, as the

endowments of his intellect. They result alike from the original superiority of his organic nature.

In the history of man, there must have been a time, when the Caucasian was as uninstructed as the African or the American Indian. Like them, he must have once been "nature's simple child." Wherefore, then, in the career of intellectual improvement, has he left them at such an immeasurable distance behind him? And why is this the case, not accidentally and in some places, but always and uniformly, wherever he is found? The answer is easy. He is superior to them in native intellectual faculties. He is so endowed, by reason of a higher and better organization, that he can instruct himself, by attending to the objects of nature around him, observing their phenomena, and studying their laws. In other words, he can read and interpret the book of nature, the true source of knowledge and wisdom, and thence derive instruction. And thus, of necessity, did his education begin. But this the African and the Indian cannot do; at least, they cannot do it with the same facility, and to the same extent, because they are inferiorly organized and endowed. Nor, for the same reason, can the Mongolian and the Malay thus amply instruct themselves. Nature has been less bounteous to them than to the Caucasian race. To the eye of a competent judge, they bear, on their aspect, the stamp of inferiority. Nor is it possible for it to be otherwise, unless they were differently organized; for organization is as much the source of intellectual as of muscular power. Were the present a suitable occasion to dwell on it, all this is susceptible of proof. One fact, however, deemed highly important, and strongly corroborative of the position here assumed, shall be briefly stated. The front lobe of the brain is its *intellectual* compartment. And other things being alike, the *size* of every organ of the human system, is the *measure of its strength*. But, in the Caucasian, the front lobe of the brain is much larger than in the African, or in any other race in the family of man. Hence its intellectual power is greater.

To the Caucasian race is the world indebted for all the great and important discoveries, inventions, and improvements, that have been made in science and the arts. Without specifying any of them, we say *all*, and do not

speak extravagantly. The African and Indian races\* have not made one; the Mongolian none that are really great. The Caucasian race make such uniform and rapid progress in intellectual improvement, that every succeeding generation is far in advance of that which immediately preceded it. So true is this, and so great and striking the advance in knowledge, that could Vaucanson, Black, and even Newton, return to earth, they would find themselves but little more than novices in many parts of their favorite sciences. But what, in this respect, is the condition of the African and Indian races? Motionless; fixed to a spot, like the rocks and trees in the midst of which they dwell; each generation pursuing the same time-beaten track, with that which went before it. Even century succeeds to century, and the last finds them the same degraded and unimproved beings with the former. We speak not of the Africans who have mingled with the Caucasians, and acquired some smattering of their knowledge. We refer to those confined to their native country, and the society only of their own race. And we are justified in saying, that for the last five hundred years, or to as remote a period as our acquaintance with them embraces, they do not appear to have advanced of themselves a single step in the knowledge of nature, or the practice and improvement of the arts. Even under all the instruction that can be imparted to them, their intellectual inferiority remains proverbial. The few among them who acquire a very moderate share of knowledge, can scarcely be said to constitute an exception to the general rule. Under all the circumstances of the case, we do not hesitate to repeat our conviction, that the stationary condition of the Africans and Indians, contrasted with the rapidly improving one of the Caucasians, constitutes between the races a distinction as characteristic and strong, and much more important, than the differences in the form of their persons and features, and

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\* To this the invention of the Cherokee alphabet forms no exception. The author of that has much Caucasian blood in his veins. His father was a Scotchman. He is, therefore, a half-breed. Nor is this all. The train of thought, which led to the invention, was first awakened by a letter written by a white man. Without the influence of that "speaking leaf," the alphabet would yet have had no existence. It is virtually, therefore, a Caucasian production.

the color of their skins. Nor is the one more radical and immovable than the other. As easily may a tribe of Africans or Indians be rendered white in their skins and comely in their features, as equal to the Caucasians in intellectual endowments. To effect either, a change of organization is essential. And by such change, provided it be of the proper kind, the end may be attained. But there exists no shadow of reason to believe, or even hope, that, by human means, such change can ever be made.

As relates to mental cultivation and improvement, the Indian and African races resemble the inferior animals. They do not profit by experience. The descendants equal their progenitors, but do nothing more. The former do not, as is the Caucasian practice, begin where the latter terminate, and make further advances. If the son can imitate the sire, he is content, and cherishes no ambition to surpass him. Hence, as already observed, each generation grovels through the same humble course, without attempting to rise above it, or appearing to know that there is anything better.

Let tribes of Africans or Indians be instructed, during a lifetime, in science and the arts, by Caucasian teachers, and then be abandoned to themselves; from that period, instead of advancing in knowledge, or even retaining what they have received, their course will be retrograde, until they shall have returned to their original ignorance. All experience with them, as far as it has extended, tends to the proof of this assertion. In truth, as races, they are not made for science and learning. Nor, as already stated, can a few individual exceptions prove the contrary. As there are Caucasian imbeciles, so are there some Africans and Indians more highly gifted than others. Our remarks have respect to races, and of them they are true, as time and experience will ultimately prove. They have indeed proved it already.

Nor are the moral deficiencies of the Indians and Africans less striking. As they have never produced a Cicero, a Bacon, or a Shakspeare, in talent, neither have they given to the world the great example of a Cato, an Alfred, or a Washington, in virtue. No point of time can be indicated when the Caucasians were real savages. Barbarians, in a comparative point of view, some communities of them may have been but nothing more.

All history bearing on the subject shows, that actual savagism has existed only in the Mongolian, Indian, and African races.

Cannibalism appears to belong exclusively to the African and Oceanic negroes, the Hottentots, and the Bushmen. To these the Caribs may possibly be added.

We do not know that the individuals of any other race have ever exhibited the revolting spectacle of gorging themselves, of choice, with human flesh. We are convinced that no instance can be adduced, in which the Caucasians have done so. All representations to that effect are fabulous. Nor can we refer to any community of that race, in which the promiscuous intercourse of the sexes has been publicly countenanced. We believe that none such has existed. But among Africans, and some of the Oceanic hordes, the case is different. Their intercourse is as loose as that of apes and monkeys.

The native bent of Caucasians is to civilization. Of the North American Indians, the reverse is true. Savagism, a roaming life, and a home in the forest, are as natural to them, and as essential to their existence, as to the buffalo, or the bear. Civilization is destined to exterminate them, in common with the wild animals among which they have lived, and on which they have subsisted. All experience admonishes of this. In numbers the Indians and buffaloes of our western wilds diminish alike, and from similar causes. And they retreat alike from civilization. Neither of them can flourish in a domesticated state. As soon, and as much in conformity with nature, shall the olive be fruitful on the coast of Labrador. Every effort hitherto made to civilize and educate the Indians, has but deteriorated them, and tended to annihilate them as a people. And such, from their moral constitution, must continue to be the case, until the race shall become extinct. Let the history of the Indians of New York and New England be consulted, and such is the only lesson it will teach. And it will teach it conclusively. Nor, when fairly interpreted, does the history of the Creeks, Cherokees, and Chickasaws, inculcate a different one. It speaks oracularly of the extinction of the aborigines. But one expedient exists, by which a trace of them can be saved; intermarriages with another race. By the requisite means, half and quarter-breeds,

and those having still less of the Indian in them, may be educated, and rendered useful members of civil society. But as readily shall the wolf and fox become faithful house-dogs, as the entire Indian a civilized and cultivated man.

We know that, by the avowal of these sentiments, we are opposing the opinion, and perhaps exciting the prejudice, of a respectable portion of the American community. But however deeply we may lament this circumstance, it cannot alter our views, and must not restrain the freedom of our communications. Believing the sentiments to be both true and important, we express them fearlessly, and are willing to be judged of, and dealt with, according to the final issue of the controversy. Deeply impressed with them as we are, we cannot enter into the schemes of those who are so zealously laboring to civilize the Indians, and render them agriculturists, instead of hunters. However benevolent the effort may be, it is wanting in wisdom. It is in opposition to the nature of the savage, and must necessarily fail. The time and means so lavishly consumed in it, are misspent, and ought to be appropriated to other purposes, where knowledge, enterprise, and perseverance, might be more successful, and productive of good.

The truth is, that the Indians were formed, fitted, and intended to inhabit uncultivated forests, and wild prairies. To rove through them, frequent the banks of rivers and lakes, and subsist on game and fish, their aptitude is complete. But as soon as civilization shall have converted those places into fruitful fields, meadows, and gardens, their primitive inhabitants will be no longer wanted. On the contrary, they will be beings out of place, and without a home adapted to their nature. The issue is plain. They will cease to exist, on the same principle of adaption that called them into being. In the scheme of creation, and of populating the earth, they have been useful and necessary; but the time is approaching, when they will be so no longer. They have been requisite to people the woods and wilds; and in them alone lay their enjoyment. But those retreats being destroyed, and their home rendered to them a place of desolation, their extinction will be a dispensation of kindness, not severity. It will be in harmony with nature. To cultivated

Caucasians, the extinction of their race would be preferable to a compulsory conversion to savagism. Nor to beings constitutionally savage, as the Indians are, is civilization less abhorrent. The wilderness, then, having been deprived of its savage character, and requiring no longer savage inhabitants, the Indians will have finished their work, and been rendered useless. But in all her operations, nature is wise, and keeps nothing in being that is either superfluous or dislocated. She has a fit place for everything that ought to exist. On this ground, we repeat, the destiny of the Indian is fixed.

The years of his race are not only numbered; they are comparatively few. If confidence may be reposed in the lessons of the past, or the appearance of the present, such are the portentous prospects of the aborigines.

The elephant does not breed in a domesticated state, because its spirit is broken by submission to the yoke. In like manner is the wild and independent spirit of the Indian broken, by the yoke of civilization. He feels degraded under a consciousness that he can never distinguish himself in a condition of such perfect inaptitude to his nature. When roaming the forest, he knows himself to be chief of the forest animals. His pride swells at the thought, and he bounds along with the elastic lightness of the stag he pursues. With his bow, his hunting spear, and his rifle at his command, his independence and sovereignty in the forest are complete. But, in a state of civilization, he feels himself inferior to everything around him. He is therefore humiliated and degraded in his own opinion, and resigns himself to the gloominess of stubborn despair. He sees the end of his race approaching, and cares but little how rapidly it advances, or how soon it arrives. Without meaning, therefore, to touch the policy of the present question, respecting the course meditated by government toward the southern Indians, we are convinced that the only method to protract the existence of that people, as a distinct race, is to send them into the wilderness. Between that and their speedy extinction, there is no intermediate step, but intermarriages with another race. The real Indian will then disappear; but his hybrid offspring will retain his blood, and exhibit, for ages, somewhat of his appearance.

We have observed that an intercourse between the

Caucasians and the Indians, deteriorates the latter. The remark is true, and the degeneracy of the savages has been generally charged to the former as a fault.

The Caucasians are said to have always wronged the Indians, brutalized them by ardent spirits, and schooled them in vice, instead of virtue and knowledge. We reply, that this has not been always the case. In many instances, benevolent and persevering efforts have been made to instruct and reform the Indians; but in vain. No improvement in morals, and but very little in knowledge, has been the issue. Nor is the reason difficult to be discovered. It is found in the great preponderance of the Indian's animal propensities over his moral sentiments and powers of reflection. This preponderance renders him more of an animal than of a human being. But civilization and its virtues are attributes of humanity, not of animality. Hence, they are no more in real harmony with the nature of the Indian, than with that of the buffalo or the bear. The one, therefore, can be trained to moral observances almost as easily as the other. The obstinate and indomitable spirit of pride and *personal independence*, in the American savage, does much to prevent him from submitting to the control of civilization.

Why does the Indian drink intoxicating liquors to excess, and learn degrading and vicious, rather than elevated and virtuous practices? The answer again is plain, and is the same with that already given. Those practices belong to animality; and his animal feelings preponderate, and absorb all others. They constitute, collectively, his ruling passion, and that is the master-spring of action in everything that breathes. By this all-controlling power, therefore, the Indian is brutalized. Nor can he change it, any more than he can change the color of his hair, because it is the result of his organization. But the animal propensities, we say, are the source of every vice, and have an exclusive relish for it. Hence the effect of ardent spirits, and evil practices, such as cruelty, murder, theft, treachery, and all kinds of sensuality, are gratifying to them. In perpetrating these acts, therefore, the Indian follows his nature. He is not beastly merely because he has indulged to excess in intoxicating liquors. He drinks to excess because he is, by nature, beastly, and his intemperance only renders him

more so. He does not learn vicious practices from Caucasians, because they attempt to teach him no others; but because he has no relish for any others; because no others are gratifying to his animal appetite. Examples of virtue are lost on him. He feels them but little more than the dog that follows him, or the game he pursues. Why are not other races of men as easily seduced into vice, and as readily destroyed by strong drink, as the Indians? Because their animality is not so preponderant over their moral nature. The same overwhelming strength of their animal feelings which prevents the civilization of the Indians, impels them to practice intemperance rather than sobriety, and to learn vice rather than virtue. The imputation of the intemperance and other vices of the Indians to the Caucasians, is like referring to the seductions of the devil, the sins which individuals commit, in consequence of the predominancy of their own ungoverned animal propensities. Were those, who are said to be thus led into vice, better organized, the temptations of the EVIL ONE would not prevail. In like manner, were the Indians better organized, they would not learn from the Caucasians their vices alone. In learning nothing but their vices, therefore, they manifest the unconquerable strength of their own animal nature, and the hopelessness of their condition, as relates to reform.

Whatever amendment may have taken place in the condition of the Indians of the west and south, (and it is far below what report would make it,) is to be ascribed chiefly to a mixture of races. Half-breeds, as already mentioned, may be somewhat civilized and instructed; and they are, for the most part, chiefs and rulers. The present generation of real Indians are similar to their progenitors, except in the use of the hatchet and scalping knife. And in that they are restrained by necessity and fear. Give them an opportunity to do it with impunity, and they will riot in blood as ruthlessly as their forefathers. The moral character, then, we say, of the Indian, especially his radical unfitness for civilization, constitutes between him and the Caucasian, a much more important line of distinction, than the difference between the form of their features, and the color of their skin.

For evidence corroborative of our views respecting the character, condition, and prospects of the Indians generally, but especially of the Cherokees, we might refer to a late state paper issued at Washington, entitled a "Report from the Committee on Indian Affairs, respecting the Removal of the Southern Indians." That document, which is written with no common ability, is the result of long and patient inquiry by the members of the committee. It is fairly presumable, therefore, that its statements are correct. From many passages to the same effect, we extract the following :

"The true nature of the calamity which threatens them, (the southern Indians,) and from which some power, competent to save them, is invoked, by so many considerations of generosity and pity, will be partially understood, when the fact, which to many must be incomprehensible, is stated, that out of a population of sixty or sixty-five thousand souls, in the enjoyment of twenty or thirty millions of acres of fertile land, fifty or fifty-five thousand may be said to have *no property at all*, and that a large portion of them are, in fact, *below the condition* of the *common paupers* among the whites."

Again :—"The number of those who control the government (of the Cherokees) are understood not to exceed twenty-five or thirty persons. These, together with their families and immediate dependents and connections, may be said to constitute the whole commonwealth, (consisting of 'twelve thousand souls,') so far as any real advantages may be said to attend their new system of government. Besides this class, which embraces all the large fortune-holders, there are about two hundred families, constituting the middle class, in the tribe. This class is composed of the Indians of *mixed* blood, and *white* men with Indian families. All of them have some popularity, and may be said to live in *some* degree of comfort. The committee are not aware that a *single* Indian of *unmixed* blood, belongs to these two *higher* classes of Cherokees. The third class of the free population is composed of Indians, properly so denominated, who, like their brethren of the red race *everywhere else*, exhibit the same characteristic traits of *unconquerable indolence*, *improvidence*, and an *inordinate love of ardent spirits*. They are the tenants of the wretched huts and villages in the

recesses of the mountains, and elsewhere, remote from the highways, and the neighborhood of the wealthy and prosperous. It will be almost incredible to those who have formed their opinions of the condition of the Cherokees from the inflated general accounts found in the public journals of the day, when it is stated, that this class constitutes, perhaps, *nineteen out of twenty*, of the whole number of souls in the Cherokee country."

Although not explicitly so stated, it is probably the opinion of the committee, that the Indians *cannot be civilized*; but that the effort to that effect will extinguish them.

As relates to the original unity of man, we shall submit one consideration further, which we deem of some weight. Throughout the entire works of nature, we discover an unbroken scheme of aptitudes. Every object, and every class of objects, harmonize with the various influences under which they are placed. This is especially the case as relates to the animal kingdom. Each class of animals inhabits the region and climate most congenial to its nature, where, of course, it experiences the greatest amount of enjoyment, and attains the highest perfection and vigor. The reindeer and the white bear belong to the north, and could not subsist in any other region. The stag and bison find their most suitable home in a temperate climate; and the lion and the camel attain their greatest perfection near the sun of the tropics. And in those several regions are these animals now found; and there we believe they were placed at the beginning. We cannot imagine that they were formed originally with constitutions suited to other climates, and left to find their way to the places which they now inhabit, through danger, difficulty, death, and a modification of their nature, amounting almost to a radical change. Such a belief would be preposterous, and highly disrespectful toward the AUTHOR of nature. It would impute to him not only a want of wisdom, but a disposition to treat his creatures with wanton severity. To place originally each species of the inferior animals in a situation and climate congenial and salutary to it, would seem to be most beneficent and wise, and therefore a procedure most worthy of a God. And such, we doubt not, was the primitive arrangement.

Why, then, should it be otherwise, as relates to man? As respects a place of residence, wherefore should he have been less cared for, and worse accommodated, than the inferior animals? Reasons might, perhaps, be given, why he should have been an object of more attention; but none, why he should have been one of less. Yet there are on earth, climates and situations more and less suitable, as places of residence, to the different races of mankind, as well as to the different kinds of inferior animals. All experience testifies that tropical Africa is out of harmony with the constitution of the Caucasian race. That people cannot inhabit it without suffering sickness, mortality, and great degeneracy in strength, longevity, and general character. It is exceedingly doubtful, whether, under any circumstances, they could become sufficiently prolific and durable in it to give birth to a nation. Facts seem to authorize the belief that they could not. Instead of increasing in numbers, Caucasian colonies planted there have uniformly diminished, until most of them have become extinct.

But tropical Africa is the native climate of the negro race, where they enjoy most health, live to the greatest age, and attain to the highest perfection of their nature. It is as really their home, as the arctic circle is of the polar bear. As it evidently comported, then, with the scheme of the population of the earth, that tropical Africa should be inhabited by human beings, aptitude called for the negro race, as the best suited, if not alone suited, to the climate and situation of that portion of the globe. But how was that race to be brought into existence? Was it to be done originally, by a creative act, and in a short time, and at an early period of the world? Or slowly, and at a much later period, by a gradual change of another race? Which process accords best with the beneficence of the Deity, and his general procedure in stocking the earth with animals? To us the question seems easily solved. The former method is in every respect preferable.

A negro race created originally and planted in Africa, would enjoy at once the privileges and favors conferred by their Creator on other beings. No painful and lingering change in their constitution would be necessary to fit them for their place of residence. They would be

healthy and happy, vigorous and fruitful, from the beginning, and the country would soon be peopled by their descendants. No degeneracy would occur in the race, on account of a want of adaptation to the climate. The aptitude which prevails in all other parts of creation, would prevail also there.

But how different would have been the case, on the supposition that the only original stock of mankind was the Caucasian, and that from that race tropical Africa was to be peopled. The very presentation of the problem, demonstrates the inconsistency of the scheme with the wisdom and benevolence of the Deity. We might add, that it demonstrates its impracticability, according to the known laws of nature. But waiving its impracticability, and making the best of it, before Africa could be thus peopled with a race adapted to its climate, millions of human beings must be sacrificed to the experiment, from the sickness that would ensue. Nor is that the worst view of the subject. The sacrifice would be made to convert a superior race into an inferior one; for no one will deny that the Caucasian is the more excellent. Not only, then, would there have been an immense loss sustained, in the process of forming the African race; the result of the process would have been an additional loss, inasmuch as it would have consisted in an exchange of a better commodity for a worse one. The transaction would have resembled that of an individual, who, possessing a stock of Arabian horses, would destroy great numbers of them, in a project to convert a few into a breed of asses. Such a schemer would be pointed at as a monument of folly and cruelty. Who will venture, then, to charge the Deity with a course of procedure that would disgrace a mortal! Shall we be told, in reply to this, that the ways of Providence are inscrutable, and ought not, therefore, to be made a subject of research? We answer, that they are also wise and beneficent, and accomplish always the best ends by the best means. Being, moreover, in strict accordance with reason, we deny that rational beings are forbidden to inquire into them. Nothing but priestcraft would decree the interdict, and nothing but superstition and weakness will obey it.

But it is puerile thus to toy with the subject. Nothing short of the Almighty power that formed the Caucasian

race, can convert it into the African. The influence of climate, food, and modes of living, can never do it. And to speak of its being done by a few anomalous Caucasian births, is folly. To render the absurdity of the scheme of conversion by climate the more striking, let us subject it briefly to a further analysis.

A colony of Caucasians migrate from their native country, and settle in tropical Africa. Their fate is certain. To them the climate has pestilence in it. Accordingly they are attacked by disease, many of them die, and, in a generation or two, the race is greatly enfeebled and degenerated. And still they are Caucasians. Not an approach is made by them yet to the real African figure and complexion. Nor is any moral or intellectual assimilation produced. The work of positive conversion is yet to begin; and it is herculean. A revolution is to be produced not only in figure, color, and feature, but also in stature and strength. The African is a large and powerful race; while the descendants of Caucasians, born in Africa, are diminutive and feeble. How, then, while under the influence of the same sun and atmosphere, which debilitated their forefathers, and reduced themselves toward the condition of dwarfs, can their offspring change, and pass into large and powerful Africans? Can the Shetland pony, while in its native climate, produce the war-horse: or the small black cattle of Abyssinia, the Lancashire ox? In the very propounding of them, these questions are answered in the negative, by the folly that would attach to an affirmative reply. Yet such a reply would not be more absurd, than the hypothesis that the Caucasian race, shattered in health and strength, and rendered diminutive in size, by the climate of tropical Africa, could become the progenitors of the large, healthy, and powerful people, who inhabit that country. Were such a phenomenon to present itself, the metamorphoses of Ovid, and the visions of Plato, might cease to be regarded as speculation and fable. In singularity and unexpectedness, and its inconsistency with the ordinary laws of nature, reality would equal them.

Dr. Pritchard himself acknowledges the peculiar fitness of different races of men to inhabit different climates. The Caucasian he pronounces best suited to temperate, and the African to torrid regions. He even confesses,

that by an interchange of climate, planting the former under a tropical, and the latter under a northern sky, the health of each is materially injured. We put the question to him, then, had he himself the superintendence of the peopling of the globe, how would he proceed in executing the task? Would he form, at first, a race of men suited to each climate, where they might enjoy health and comfort from the beginning? Or would he create only a single race, which, in undergoing the requisite change, would have to pass through centuries of sickness and misery, and sustain the death of millions during the process? We answer for him, that both his good sense and good feeling would induce him to adopt the former scheme. From the latter he would recoil in horror. But he will not surely arrogate to himself more of wisdom and benevolence than belong to God!

As a last resort, our opponents refer the conversion of one race of men into another, to the power of the Deity miraculously exercised. It was necessary, say they, to have negroes to people tropical Africa, and parts of Australia, and therefore God formed them out of Caucasians, and conveyed them to their destined places of abode. This is unworthy of a reply. It is an outrage not only on common sense, but on soundness of principle. It charges the Deity with imperfection, equal to that of man. It alleges that when he created the human race, he did not foresee their destiny. Hence, he formed them improperly, and was obliged to remodel them, thus profiting, like ourselves, by experience and error. Besides, such a miraculous change would be tantamount to a new creation; and would prove that men are now of different species, although they were originally of one.

Dr. Pritchard has endeavored to strengthen his hypothesis, by referring to some resemblance, real or fancied, which exists between a few words belonging to the languages of different nations. From this circumstance he feels authorized to believe, that those nations were originally the same; and that all nations, whose languages thus resemble each other, are of the same stock.

In this opinion we cannot concur with him. A resemblance between words, or even entire phrases, in the languages of different nations or races, has no tendency to prove that those nations or races were ever identical. It

only shows that they have had an intercourse with each other, through commerce, by war, or in some other way. The Romans were not descendants of the Greeks, nor the Greeks of the Romans. Yet in their languages, there were many words, and not a few phrases, very much alike. These resemblances were evidently the result, not of an original identity of race, but of an intercourse between the two nations, long after the formation of their respective languages. Romans who visited Athens, for instruction in philosophy and eloquence, contracted hellenisms, and incorporated them with their native tongue. The Spanish language contains numerous words and expressions of Moorish origin. Yet the Spaniards are not, as a nation, descended from the Moors. Strike from our own language all resemblances to the Greek, Latin, and French, and only the skeleton of it will remain. Yet we are not the offspring of either of the nations, from whose languages we have drawn so abundantly in the formation of our own. Many other instances to the same effect might be cited; but we deem the foregoing sufficient for our purpose.

It has been again inferred, that there was but one primitive language, and therefore but one primitive race of men, because all languages resemble each other in their structure and principles. This is another specimen of fallacious reasoning. All languages resemble each other, in structure and principle, not because they are dialects or branches of the same primitive tongue, but because, from the nature of the case, it must be so. Language is the representation, in articulate sounds, of things and their relations, as they appear to the human mind. But things and their relations are everywhere the same; and so must be a correct intellectual picture of them. There are everywhere objects with their properties and changes or actions. These are represented by nouns, adjectives, and verbs, which are the principal parts of speech, and belong of necessity to every language. Out of the further connections and relations of things, which, we repeat, are everywhere alike, arise the inflections of these, and also the several minor parts of speech, which must be likewise similar in principle and arrangement. The resemblance which exists, then, in the structure and philosophy of all languages, arises, not from the

unity of man, but from the sameness of nature, in all places, and a general similarity in the organization of the human intellect. In the representation of nature by painting, the principles are always, in all places, and necessarily, the same. It would be unsound logic, therefore, to say, that because the people of two nations execute pictures by the same process, and on like principles, they must belong to the same original stock. Nor is it less unsound to draw such an inference respecting nations, because they represent things on similar principles, by articulate speech. In each case they copy and express by similar powers, and with similar means, the impressions made by nature on intellects similarly organized. Mutual resemblances, therefore, must mark the products. Add to the foregoing, that as men are capable of uttering but a certain number of original sounds, it follows, of necessity, that those sounds must frequently coincide, in the expression of the same idea. Were the contrary of this true, it might be pronounced miraculous. Occasional similarity in sound, therefore, and general similarity in structure, between the languages of the different races of men, afford neither proof, nor even respectable testimony, that those races are descended from the same primitive stock.

Does any one still contend for the unity of the human race, and offer in proof of it the Mosaic account of the creation of man? If so, we would advise him to examine strictly all the writings of Moses that bear on the subject, and mark the issue. That their testimony may be valid, it ought to be concurrent. No one portion of them should either directly or virtually contradict another, or be even seemingly inconsistent with it. Yet such, we think, would be the case.

According to the Mosaic representation, as generally interpreted, it was necessary, for the continuance of the human race, that Adam's sons should cohabit with their sisters. But that was incest, against which the punishment of death was afterward proclaimed by Moses himself, at the express command of the Deity. See Leviticus, chapter xx, verse 17.

Shall we be told that that which was innocent at first, became criminal afterward? And will the mere arbitrary pleasure of Heaven be assigned as the ground of the

change? Or will it be alleged that the intercourse was improper from the beginning; but that God could not help it, or did not know it, until he had learned it by experience? The one exposition of the difficulty is as good as the other; and either amounts to miserable theology. The former represents the Deity as mutable, not to say capricious, and the two latter as uninformed, and limited in his prescience and power.

Of the omniscient, all-powerful, and unchangeable Ruler of the universe, we deem very differently. We believe that there is nothing unstable in his views, or arbitrary in his government, and that nothing is unknown to him, or beyond his control. His government is one of laws which never change, because, being the product of foreknowledge, and unerring wisdom, they were perfect from the beginning. That which, according to them, was innocent at first, is innocent now; and that which is criminal now, was equally so from the dawn of creation. Things moral, like things physical, received from God a constitution which is immutable. If, then, an intercourse between the sons and daughters of the same Israelitish parents was criminal, so must have been that between the sons and daughters of Adam and Eve. But we trust our opponents will not contend that the Deity has ever countenanced crime, much less enforced it. Yet, if their doctrine of the unity of man be correct, he did enforce it, the penalty of disobedience being the extinction of the race.

We have thus, in a discussion of much greater extent than we at first contemplated, assigned our reasons for disbelieving in the descent of the whole human race from a single pair. Relying on the united force of the arguments adduced, we feel authorized to assert, that, according to his own definition of the term, Dr. Pritchard has failed to prove, that mankind constitute but one "species." He represents the chief element of species to be, "peculiarities that cannot be extinguished by any known operation of physical causes." But such peculiarities, the Caucasian, Mongolian, Indian, and African races of men, have been shown to possess. As relates to those peculiarities, history and observation concur in declaring, that no "known operation of physical causes" can so far extinguish them, as to convert one race of mankind into

another. We have our author's own decision, therefore, that instead of one, there are four different species of man. For we venture to assert, that the operation of the physical causes referred to, or of any other physical causes, will as soon convert horses, asses, zebras, and quaggas, into each other, as Caucasians, Mongolians, Indians, and Africans. To render the reader the more perfectly sensible of the extent of our author's failure to prove the original unity of man, we shall present him with a brief summary of his arguments on the subject. Our correctness in pronouncing them entirely analogical, will be thus established. They are as follows :

1. Every species of vegetables, and of the inferior animals, is the offspring of a single pair. Hence the same is true of mankind.

2. Among many species of inferior animals, varieties are produced by food, climate, situation, and anomalous births. Such may be also the case with man.

3. There exists, in England, a family, the individuals of which have been marked, for three or four generations, by hard, wart-like excrescences on the skin, which have procured for it the name of the "porcupine family." The members of other families have inherited, for several generations, supernumerary fingers and toes. In a few instances, a male and female, the one an African, and the other a Caucasian, have produced children perfectly black, perfectly white, or spotted with black and white. Hence, before the existence of Africans, a male and female Caucasian might have become the parents of a negro child or two, from whom has descended the African race: or the Africans being the original stock, might have given birth to white children, from whom arose the Caucasian race; or Mongolians or Indians might have thus become the progenitors of all the other races!

4. In the languages of the different tribes and nations of mankind, there are many words and phrases that resemble each other. Hence those tribes and nations belonged originally to the same stock.

Such are the arguments offered by our author, as the ground of his belief, that mankind are the descendants of a single pair. And if more inconclusive ones, not to apply to them a term less respectful, have ever been seriously urged in favor of any hypothesis, we know not

where to find them. The only reason which could have induced us to notice, so extensively, the publication containing them, is, that we have heard it referred to as a standard work, establishing, beyond controversy or doubt, the hypothesis of the original unity of man. Conscientiously believing, therefore, its weight and authority to be in opposition to truth, we have attempted its refutation. Of the result of our effort, the public will judge.

Is the reader inclined to ask for our own theory of the origin of the different races of men? The call would be fair. Yet were it made, we should be obliged to reply, that we have never so far methodized our thoughts on the subject, as to form anything entitled to the name of theory. In discussing the question, our object has been to beat down the false doctrines of others, rather than to build up a substitute of our own. The rubbish of the old must be cleared away, before the foundation of the new fabric can be securely laid. Such views, however, as we entertain respecting it, are already, perhaps, sufficiently developed in this dissertation. In studying the natural history of man, we regard him as a member of the animal kingdom, to be judged of precisely as its other members are. The superiority of his native endowments is the only prerogative the naturalist is authorized to recognize in his favor. Of most other families of animals, different species are acknowledged to exist. And we confess that, in the whole animal kingdom, we know of no family in which marks characteristic of different species, appear to us to be stronger than in that of man. By evidence, therefore, which we know not how to resist, we are inclined to a belief in an original plurality of races, which bear to each other the relation of species. On one point we speak confidently. If, by anything inferior to ALMIGHTY POWER, one of the present races of men has ever been converted into another, nature, since that period, has changed. There exist, at present, no physical causes competent to the effect. All efforts to prove the contrary of this will inevitably fail: they must be in their nature conjectural, if not sophistical, will consume time and occupy talents that might be more usefully employed, and had better, therefore, be abandoned as hopeless. Nothing, moreover, can ever prompt to them, but an apprehension, that the Christian religion will be

endangered, if the hypothesis of the original unity of the human race be not established. But the apprehension is unfounded. True religion has no necessary dependence on the number of men and women that were originally created. It rests on a much firmer and holier basis: the nature of man, his connection with his fellow men, and his relation to his God. Sentiments and actions conformable to these, constitute the essence of rational religion. On that basis let it stand, and it will stand securely. It will then be the true "rock of ages;" as little affected by the fluctuations of opinion, and the current of time, as is the eternal order of the universe, by the thousand visions which dreaming philosophers conceive in relation to it.

## APPENDIX.

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THIS essay was prepared, as an article, for one of the quarterly periodicals of the day. But the editor of that publication, a strong and liberal minded gentleman, and an able but cautious writer, though he fully concurs in the truth of the sentiments the article contains, yet, apprehensive that they might prove exceptionable to some of his subscribers, whose consciences may be super-strictly laced and morbidly sensitive, hesitated as to the prudence of admitting it into his journal.

The essay was therefore withdrawn, and a few of the introductory paragraphs being stricken off, is added as an appendix to the present work.

If the whole human race be the descendants of a single pair, or, to speak more definitely, if they be the descendants of Noah, and his family, then must one or the other of the following positions be true. The same POWER and WILL of the Deity, which created man, have so changed him, as to produce the leading varieties, or races, which now exist (the Caucasian, the Mongolian, the African, the Malay, and the aboriginal American); or the causes, whether natural or accidental, productive of those races, were much stronger and more efficient in their influence, in former and remote times, than they are at present. My reason for making this remark is abundantly plain. The causes referred to neither produce now, nor have produced at any period within the reach of history or tradition, the metamorphoses ascribed to them, at some anterior period. For the further illustration and confirmation of this view of the subject, it is expedient that the causes alluded to be specified.

They are, as cited by Dr. Smith and others, "climate, food and drink, occupation and pursuit, and modes of life, savage or civilized, involving manners, customs, habits, exercise, dress, and exposure."

The accidental cause, to which I have alluded, is some unexpected and undefined freak of nature, involving in man anomalous generative action, which shall be hereafter more particularly described.

Now we have not a shadow of reason to believe, but, on the contrary, abundant reason to disbelieve and deny, that the natural agents, just specified, endued with only the power and influence which they now possess, could, in ten thousand, one hundred thousand, or indeed, in any definite number of years, transmute into an African, either a Caucasian, a Mongolian, or an American Indian — or the converse — transmute individuals of the former race into those of either of the latter races. For the effectuation of such changes, by such agents, *eternity* itself would be too limited in duration. Nothing short of the word NEVER can measure the period essentially necessary for the production of the event — and that may be regarded as out-reaching *duration* in all its modifications and names. Not only do the agents specified fail to operate completely to such effect; they do not even operate in that direction, being wholly unfit for such sort of action. In corroboration of these sentiments, the following facts possess a force which cannot be resisted.

In Virginia, and other parts of the United States, there are Africans of the seventh, eighth, ninth, and perhaps tenth American generation. And, where the blood is unmixed, they are as complete Africans now, as were their remote progenitors, when first transported to the American shores. True, in consequence of being more bounteously fed, more comfortably clad and lodged, and, in all other respects, more salutarily treated, the American stock are somewhat larger than their ancestors, have hair perceptibly longer and less crisp and curly and complexions of a jettier and glossier black; which is nothing but an evidence of more personal care and cleanliness, united to a higher degree of health, and individual features and general countenances less coarse and uncomely. In a word, they are a handsomer, stronger, and more efficient people.

All this, however, is but an improvement in a race — not a transmutation of one race into another — nor even the semblance of a movement toward that effect. In the descendants of the lower orders of the Irish, the Hollanders, and the Germans, who migrate to the United States

a similar improvement takes place, from similar causes. But the identity of the race continues untouched. Nor is the improvement alluded to confined to the body. The mind very perceptibly participates in it.

Of our domestic animals the same is true. By more liberal and judicious feeding, training, and general treatment, the breed is improved in size, shape, action, and all other valuable qualities. But its identity remains undisturbed. Neither are cows metamorphosed into horses, pigs into sheep, nor ducks into geese. Yet as soon shall these latter transmutations be effected by change of climate, food, and other *natural causes*, as negroes be changed into, or even toward white men, by like influences — notwithstanding the broad insinuation of the Rev. Dr. Smith, and other writers, to the contrary. For, singular, utterly groundless, and absurd as the allegation is, those writers openly allege, that under *the influence of the causes in question*, a visible movement is in progress, in the United States, toward the transmutation of the *black* population of the slave-holding States into a *white* one — the slaves into the same race with their masters and mistresses.

Of the celebrated essay of the distinguished gentleman just named, to which reference has been made, I feel it my duty to speak a little more in detail. And, in doing so, I deem it an equal duty to speak plainly and without reserve.

In logic, that essay is correct and able, showing its author to be a sound reasoner; as a specimen of composition, it is, in manner, well arranged and lucid, and, in style, elegant and scholar-like, eloquent and vigorous — but here closes my applause of it. In point of general philosophy, it does not surpass mediocrity; and, in physiology, it is one of the most fallacious productions I have ever read. As far as that branch of science is concerned, (and its concern in it is extensive and deep,) it contains scarcely a correct position. Nor could the case be otherwise. Its reverend author had never studied physiology, and was, therefore, while composing it, astray in a new and intricate region, which he had never explored, and with no portion or object of which he was thoroughly acquainted. Nor is this all.

In some of his historical statements, his mistakes, involving actual misrepresentations, are astonishing. His nar-

rative of Henry Moss, a man of pure African descent, and originally of an ebon-like complexion, who, in consequence of a disease of the skin, had become of a *dead chalky whiteness*, from the disappearance, by absorption, and defective or deranged secretion, of the black cutaneous pigment, is, on some leading points, but little less than a mass of mistakes.

So far did our author deviate from fact, in relation to the condition of that genuine negro, when thus whitened by disease, as to represent him to be all but *Caucasianized*. Yet, color excepted, every feature and attribute of the African were still as fully developed, and as strongly characterized in him as they had been before the change of his color. And, to the utter discomfiture of Dr. Smith and his followers, and the entire extinction of their air-built notion and its accompaniments, when Moss at length recovered his health, his original complexion returned, in its full depth, and he was again as complete an African as the country contained. His hair was as coarse and frizzled, his forehead as low, narrow and retreating, his nose as flat, his upper lip as long, both lips as thick and clumsy, his chin as unprojecting, his legs as gibbous, and his feet as mattock-like, as they had ever been. And when he was white, and declared to be Caucasianized, those parts presented the same form. So little are the statements of bigots and fanatics to be regarded and credited!

Of this strangely metamorphosed being, I have spoken with confidence and decision. And, in doing so, I am acting under the sanction of positive knowledge, and therefore of authority. I had him, for six weeks, or two months, under my daily inspection, in Philadelphia, studied his case with the attention it deserved, and, for the exposition and illustration of it, made on him such experiments as were deemed most appropriate. Dr. Smith's intercourse with him was very limited. It consisted of but two or three interviews, measured each by the fleeting hour, during which questions were asked and answered, but no experiments accompanied them. The Doctor, moreover, composed his essay under the influence of deep professional and educational prejudices, not to call them superstitions, the dense and dark mists of which even his strong and luminous mind was unable to dispel.

That the essay of our reverend author, notwithstand-

ing the immensity of its errors and faults, had, when first published, and still has, among the religious community, especially the Presbyterian portion of it, much of the weight and influence of a CONSECRATED CREED, is not surprising. To those full trained and disciplined Christians, particularly that class of them (and it is a very large one) which, in matters of the sort, shuns inquiry and clings to belief, it carries with it not only the sign-manual and seal, but the very identity of the reverend writer. For he was, in no inconsiderable degree, regarded by the Presbyterian sect as Moses was by the Israelites—as a leader and a teacher, from whose precepts and commands a departure was at least a serious fault, if not a positive crime and abomination. Hence the flood of error, in natural history and physiology, with which he inundated his followers; and hence the burning resentment, which those retainers expressed toward him who had the hardihood to controvert the dogmas of their chief.

All these things, if I mistake not, are satisfactorily shown, in a critical review of Dr. Smith's essay, published first, about the year 1811, in a short-lived periodical, edited by Robert Walsh, Esq., then resident in Philadelphia, now in Paris, and republished, with copious additions and some alterations, in the year 1814, in the Port Folio, then edited by myself.

To prove the insuperability of a *major* difficulty by that of a *minor* one, I shall observe, that the *immutability* of even *one variety* of a given race of mankind into another variety of the same race, is definitely manifested in the case of the Gypsies—believed to be a strongly marked variety of the Caucasians.

That singular people, Asiatic in their origin, who have been inhabitants of Europe during from five and a half to six centuries, are resident in every climate, nation, and sort of locality, in the latter extensive and much varied continent. And, in consequence of their roving and peculiar mode of life, they have been and are constantly exposed, almost unprotected, to the unmitigated influence of every natural cause, whether physical or moral, by which the continent is marked. Yet when the blood is unmixed, they are as complete Gypsies now, as they were when they first entered the confines of Europe, in the thirteenth century. The same variety of Caucasianism, which char-

acterized them near six hundred years ago, characterizes them at present. This truth has been taught to me, by observation, the most unerring of instructors.

I have seen and examined individuals of that people, born and reared in almost every European nation, whether eastern, western, northern, southern, or central; and, when the blood was pure, so strong and exact was their mutual resemblance, that I was unable to distinguish the natives of one region from the natives of another — even the most opposite. It would have been a matter of no difficulty, to have palmed on me a native of Russia, Sweden, or Germany, for a native of France, Italy, or Spain. I saw, moreover, in the same encampment, in a forest near London, (Epping forest, if I forget not,) individuals of that people, who had been born and raised in every part of Great Britain, and their general aspect was the same. They were not divided, by appearance, into English, Scotch, Welsh, and Irish Gipsies. They were unmodified Gipsies — of the same stamp.

Their customs, manners, and habits, moreover, were identical. They were all idle, houseless rovers, subsisting chiefly by beggary, fortune-telling, and theft. Such was their condition in 1821, when I spent in the midst of them several days, for the purpose of acquiring some knowledge of them, which I render subservient to the elucidation of the topic I am now considering. In my late visit to Europe, I paid no particular attention to them, for want of time. I was informed, however, that in Great Britain, more especially in England, their vices were somewhat diminished, and their habits of industry perceptibly improved. But, in complexion and feature, they are Gipsies still.

But it is more especially from the past history and the present condition and character of the Jews, that we derive incontestible evidence of the immutability, by *natural causes*, of one well defined description of human beings into another. Whatever may be the fact, with regard to the origin of the Gipsies, the Jewish people are certainly a variety of the Caucasian race. And they have been, for near two thousand years, sojourners in every inhabited and civilized portion of the globe. To the influence, therefore, of every kind and modification of natural causes, growing out of country, climate, soil

and locality, have they been long and thoroughly exposed. Yet have we abundant reason to know and assert, that, when of unmixed blood, they are everywhere, and under the action of every pursuit, condition, and mode of life, the same people now, that they were five or six-and-thirty hundred years ago, when under the pressure of Egyptian bondage.

Of this fact we are assured by representations in sculpture and painting, found by Champollion and others, when exploring the pyramids and catacombs by the banks of the Nile. In the carvings and tableaux there discovered, are represented human heads, countenances, complexions, and figures, so perfectly Israelitish, that some of the Jews of the present day, might almost be fancied to have sitten for their likenesses to the artists of Pharaoh.

I have myself seen, and now possess, a well-executed engraving of an Egyptian tableau, believed to be a representation of the arrival, at the court of Pharaoh, of the family of Jacob, every human figure in which is a perfect *fac simile* of a Jew or a Jewess. And there was exhibited, in 1821, in the Egyptian house or museum, in Piccadilly, London, a quadrangular monument, from Thebes, constructed and ornamented there, under the reign of the Pharaohs. On one side of the structure was painted, as large as life, a small group of Persians; on another, of Ethiopians; on the third, of Copts; and on the fourth, of Jews. And, of the individuals of each group, the national features, complexion, costume, and general aspect, were depicted with entire truth and accuracy. The Jewish and Ethiopian portraits were peculiarly striking. The former, moreover, bore a strong resemblance to the Jews of the present time, wherever they may be born, reared, or resident; so strong, indeed, that no one could fail to recognize it in a moment. For a Jew *in fact* is, everywhere, and under all circumstances, a Jew *in appearance*.

If then an unbroken subjection, continued for near four thousand years, to the influence of all kinds and degrees of strength, of natural causes, which all climates and modes of life and subsistence can produce, be insufficient to effect even the *commencement* of a conversion of one variety of Caucasians into another; how long, by the rule

of proportions, will be required for the *completion* of that conversion. And what additional number of years, of similar subjection, will be requisite for the metamorphosis of one race of mankind into another—say of Caucasians or Mongolians into Papuans or Bushmen, or the reverse? These questions I am authorized to ask; and the unitists are bound to answer them, or acknowledge themselves vanquished.

It is not true, as Buffon has asserted, and Dr. Smith and other writers have servilely repeated, that Jews conform in either complexion, feature, or general aspect, to the other native inhabitants of the countries where they and their ancestors have resided for ages and centuries. Nor is this all. Go to Milan and inspect "LA CENE," ("THE SUPPER,") the celebrated picture, painted, more, I think, than three hundred years ago, by Leonardi de Vinci, one of the ablest and most accurate masters of the pencil that Italy has produced; and from that may be drawn authentic testimony, abundantly favorable to the position I am defending.

The twelve apostles, seated around the communion table, are all Jews, resembling, doubtless, the Jews of the sixteenth century, the time at which the picture was executed. And so strikingly do they resemble the Jews of the present day, that (were you not otherwise informed) you might believe them to be the portraits of some of the individuals of that people, whom you daily meet in your walks through the city.

From this it is evident, that the Jewish countenance, complexion, and aspect, have not, in the lapse of *three hundred years*, sustained any change in the climate of Italy. And if not in three hundred, neither would they, as there is reason to believe, in *ten thousand*; nor, indeed, in any length of time that numbers can compass. In still plainer and stronger terms, there is not a shadow of ground to believe, that by the action of the causes in question, any remarkable change would ever be produced. And many other facts, testifying conclusively to the same result, might be easily cited.

With these facts, derived chiefly from observation, and known to be authentic, let us compare the following representation, transmitted to us by history, and believed also to be true, and mark their virtual contradiction of

each other, as relates to their bearing on the question at issue.

Seven hundred and thirty-three years after the DELUGE, a colony of mature Ethiopians migrated from the country of the Indus, and planted themselves on the borders of Upper Egypt. Their skins were black, their lips thick and protruding, their noses depressed, and their hair curly.

The truth of this event being admitted, (and, as chronological records testify to its correctness, I know of no good reason why it should be discredited,) it cannot be denied to have a very sinister bearing on the doctrine of the unity of the human race. Supposing the mutative natural causes already specified, to have possessed *then* no greater power than they do *now*, it shows, I think conclusively, that the black colony from the Indus were not, *nor could be*, the descendants of any branch of Noah's family.

It will not be doubted that the members of that family were all of the same race. Whether, therefore, they possessed the fair Caucasian, the sombre Mongolian, the brown Malayan, or the red American Indian complexion, we have no reason to believe, but abundant to disbelieve, that they could, in the space of seven hundred and thirty-three years, through the operation of natural causes, give rise to a nation possessed of the color and leading features of the African race. Yet that such a nation existed, we are constrained to admit, or to discredit history. If it did not issue, therefore, from the family of Noah, it must have sprung from some other source. But as far as the agency of natural causes is concerned, that admission would be an unconditional surrender of the doctrine of unity, except under the unauthorized presumption, that, by some unknown influence, those causes have been deprived of an immensity of their original power. But, to a presumption of that vague and unphilosophical character, no fair inquirer, whose object is truth, will ever resort.

To what source, then, I ask, if not to the influence of the natural causes heretofore specified, are we to attribute the production of *four secondary* races, out of the prime or first created race?

To this question certain descriptions of people have

gravely and perhaps honestly answered, "To the immediate act of the Creator of man." And when, to these wise and solemn respondents and *miracle-mongers*, another question has been proposed:—"Why has the all-wise Creator deteriorated his own work, which he originally proclaimed to be '*very good*,' by metamorphosing the noble and beautiful Caucasian race, or even the Mongolian, into the deformed and more than semi-brutal Bushmen and Papuans?" To this interrogatory the evasive and worse than nugatory reply is, that "curiously to inquire into the high purposes of the Deity, is not only presumptuous, but *irreverent* and *impious*." And thus are all further inquiry and discussion precluded, and the interesting and momentous subject allowed to repose beneath the pall of *sanctimonious ignorance*.

Under the influence of this disposition to resort to miracles, and *cut* the Gordian knot which refused to be untied, another scheme of human race-making has been fabricated. The projectors and advocates of that singular device, contend that to render the builders of the Tower of Babel the more entire strangers to each other, and thus the more effectually to prevent their perseverance in their impious and heaven-defying design, their complexion, figure, and whole aspect were changed, by Almighty power, at the time of the "confusion of their tongues;" and that, to that cause, is to be ascribed the existence of different races, and their location in different portions of the globe! It need hardly be observed that this notion, designed, as it is, to be somewhat Scriptural, is not only destitute of all Scriptural countenance and authority, but is also too visionary and superstition-fraught, to be worthy of discussion. It is therefore dismissed without further notice.

The entire fruitfulness, however, of the manufactory of races, is not yet disclosed. Hence, my task of exposing them is still unfinished, and must be further pursued.

Another hypothesis broached on the subject is, that the production of the different races of man is the result of ACCIDENT; that is, of some sort of *irregular parental* action. In more explicit and definite terms, that a male and a female of one race, say the Caucasian, became, by some wild freak of nature, the parents of a child of a *different* race—say the Mongolian, the Malayan, the African, or

the American Indian — and, according to the hypothesis, this anomalous child, rising to adult years, propagated in its own likeness, and its descendants did the same; and thus was established, by a parental process, which was *unnatural*, and, of course, *unsound*, a new and healthy, vigorous and enduring race of men.

Before advancing any further in this discussion, I shall briefly remark, that the hypothesis just stated amounts to an open admission, that an unhealthy tree may, by an unhealthy process, prove productive of healthy fruit — an admission openly contradictory of experience and truth. Yet has the hypothesis, baseless as it is, received the advocacy of some of the most distinguished writers on anthropology.

Dr. Pritchard in particular, who has treated the subject with a degree of learning and ability worthy of a better-founded and more tenable doctrine, is one of its staunchest supporters; and that he has said in its favor all that can be said, is probably true; but that he has satisfactorily sustained it, I cannot admit.

That the occurrence of the irregular generative process referred to may possibly be true, is not denied; because I profess not to know everything that nature can do. But that, for reasons which shall be assigned hereafter, it is so improbable as to be utterly incredible, is confidently asserted. Not only is it destitute of evidence derived from either observation or history, tradition itself gives it no countenance. From its analogy alone with certain occurrences among the inferior animals, does it derive a shadow of support; and even that is *collateral* — *not direct*. Nor is this all. As far as evidence in any way authentic informs us, even those occurrences themselves are so extremely rare as to be accounted marvels. In the course of a long and inquiring lifetime, I have known of but one well-substantiated instance of the kind. If others have been reported to me, by some of the busy and numerous tongues of rumor, they have, when strictly tested, proved, like nearly all other things thus reported, to be *groundless fictions*.

In Connecticut, in the flock, if I mistake not, of the late Colonel Humphreys, a new description of sheep, called the *ancon* or *otter breed*, appeared about twenty-five or thirty years ago, or probably longer, and maintained its

existence for a considerable time. But, whether it still remains and promises a long and prosperous duration, I am not informed. Whether it does moreover, or not, is, as concerns the present question, a matter of no moment. Nothing in the way of illustration or argument can be drawn from it even *plausibly*, much less *substantially* and *logically*, in favor of the production of a new breed of men. Nothing in truth but the *fact itself* (the positive occurrence, *by accident*, of such a breed) can give to that notion the slightest support.

Let us, before proceeding any further in the present inquiry, strictly and critically examine this mooted case of the accidental and anomalous production of a new race of human beings, and form, on principles of calculation, the most correct decision we can, as to the probability of its occurrence. It is immaterial *from* what race or *to* what race the anomaly may lead. But, that the result may be definite, let it be from the Caucasian to the African.

By an anomalous and unprecedented process of propagation, two full blooded Caucasians become the parents of a real African child—its skin black, its lips thick and protruding, its nose short and flat, its nostrils wide, its upper lip long, its chin short, retreating and imperfectly defined, its eye-sockets large, its forehead narrow and also retreating, and its hair crisp and curly. In the form and combination of all these features it is the very reverse of its parents. Soon afterward, or about the same time, another pair of complete Caucasians must become the parents of another perfectly formed African child. One of these children must be male, and the other female; and they must be born within a moderate distance of each other, so that, in some way, a mutual acquaintance may be formed by them.

Before making further progress, in this suppository occurrence, let us briefly but closely examine what we have already done. In this examination, let us seriously put these questions: Is it either known or probable, that the events here referred to have ever taken place? If so, what is the evidence of this knowledge, or the ground of this probability? Have the events ever presented themselves, in *recent times*, to responsible witnesses now living? Are they recorded in substantial history, as the events of

*any time?* Or, are they even handed down to us, by creditable tradition?

To each of these questions I am compelled, by a want of *facts*, united to a proper regard for truth, to render a *negative* reply. No sound and credible testimony to the occurrence of the before stated events can be anywhere procured. They are mere *products of supposition*, and *not matters of FACT*, and might be therefore warrantably dismissed, by me, without further notice. But, to give them every possible chance of leading to some satisfactory and useful result, I will admit them to have had an existence. But the first difficulty being thus surmounted, other very intractable ones present themselves, in numbers and an array exceedingly formidable.

Having attained to adult years, the two chance-produced young Africans must marry with each other — an occurrence far from being certain — scarcely perhaps even probable. And, that their descendants may be pure in blood, the female must be faithful to her marriage vow — another condition, for which no positive security exists, except as the result of a timely and entire separation from Caucasian society. In truth, that the African couple may have the slightest chance to become the *first parents* of a truly African race, which may grow into a nation, they must, as soon as married, migrate to a remote country, uninhabited by Caucasians, and (as no third race exists at the time) it must be entirely unpeopled, except by the wild beasts of a hot climate, such as lions, tigers, panthers, and hyenas, to which the solitary and defenseless couple must soon become a prey. I say the “wild beasts of a hot climate;” for, to be the proper home of an African nation, the climate *must* be hot. It must be an *African* climate — the genuine African race coming to perfection in no other. The exception to this, which exists in Australia, is no real infraction of the general rule.

Such are some, but not all the existing obstacles to the accidental formation of an African race. The youthful first parents must discover *by instinct*, (for they have no one to inform or direct them,) the congenial climate and country, to which it is necessary for them to migrate. And, having ascertained its localities, they must, without a guide, make their long, lonely and toilsome way to it, and provide for themselves a precarious subsistence dur-

ing their journey. Nor is this all. They must climb rugged and precipitous mountains, and, probably, without a sufficient protection to their feet and legs, tread through pathless forests and valleys, brakes, swamps and marshes, infested by venomous insects and reptiles, and thus fight their way, by night as well as by day, through fierce and ravenous beasts of prey, cross or head rapid and dangerous streams, and endure all the other perils and exposure, fatigue and privations necessarily incident to such a journey. In a few significant and veritable words, they must bear more, much more than, under such circumstances, youthful human beings can bear, and the entire scheme, thus conducted, is, therefore, plainly and utterly impracticable. Hence all further consideration of it would be a waste of time.

Nor will the scheme be improved, but rendered worse, by being so altered that the journey will be performed through a series of given stages and long stops, until a retinue of children, grandchildren, and still later generations, shall be collected, and the whole move on in a mixed mass of old age, middle age, youth, and infancy, to their distant home. For to that home they must repair, else it is impossible for them, I repeat, to grow into a distinct people, and increase into a nation.

For the accidental formation of a *new* and pure race out of the Mongolian, the African, or either of the others, as the *original* race, the same events, as to the birth of children must occur, the same measures be subsequently pursued, and the same difficulties, dangers, hardships and exposures be encountered, in the execution of the scheme.

Such is the scheme proposed by Dr. Pritchard, for the production, from a single race by anomalous births, of the several races of man, by which our globe is at present peopled; and such the remarks I have offered in objection to it. Let the two conflicting propositions, with the arguments stated respectively in their behalf, be received and valued at as much as they may be thought worth, and I shall neither ask nor say, at present, anything further in relation to the subject.

In the discussion of the question of the unity of our race, analogy, as a source of argument, has been extensively employed. And, though seemingly a very rich, and certainly a very pleasant source, it is neither a conclusive,

nor a philosophical one. For *illustration* and *ornament* it may be resorted to with advantage, but not for *proof*. With the *poet*, the rhetorician, and the sophist, it is a favorite and expedient instrument or means of action, and is often used by them with very powerful effect, and apparent success. But the success is *only* apparent, and the effect temporary. Hence, by neither the strict and able logician, nor the profound philosopher, is it ever employed for the establishment of truth.

For these reasons, I am not a little surprised at the extent to which Dr. Pritchard has drawn on analogy, for matter of evidence and argument, in his "Researches into the Physical History of Mankind." I should rather have said that I *would* be surprised at this, had the Doctor been able to find any other plausible source from which might be derived the materials he needed. But such was not the case. Even to his keen, deep-searching, and far-reaching eye, no other source containing means to build up an argument, and sustain even a specious discussion, presented itself. Nor, in truth, does any other of the sort exist, else would his sagacity and industry have discovered it, availed himself of its means, and ingeniously applied them to the accomplishment of his purpose. For such are the mental resources of that gentleman, natural and acquired, that I tender to him no empty compliment, when I say of him, what Hector said of himself, in the vision of Æneas, in relation to the defense of Troy :

" Si Pergama dextra  
Defendi possent, etiam hac defensa fuissent."

If, by all the sober and solid facts furnished by observation, history, and revelation, the unity of the human race could be definitively proved, I do not permit myself to doubt, that by Dr. Pritchard the work would have been done. But he has failed — a circumstance which, in my opinion, for reasons to be presently rendered, shows the attempt at proof, or even strong probability, to be hopeless.

The Doctor has mentioned a variety of regions in Europe, Asia, Africa, and America, in which horses, cows, sheep, hogs, and other sorts of domestic animals, have suffered, in color, figure, and general character, numerous and very remarkable changes. And, from this he infers, on principles of analogy, that, in the same places, men must necessarily experience corresponding changes — such

changes, I mean, as constitute different *varieties*, or even *races* of man.

In this effort, if I mistake not its *real*, though by no means its *intentional* drift and issue, the usual sagacity and penetration of Dr. Pritchard have deserted him, and enlisted under the banner of his opponents. Without the slightest sophistry, or unfairness of any description, his reasoning may be shown to be an open assault on his own hypothesis, instead of a defense of it. And in that light is it exhibited by the following facts :

In all the countries, to which the Doctor has referred, human beings have resided as long as their domestic animals, and, in some of them have been nearly as much exposed to the action and influence of natural causes. Yet in not one of them have they sustained a single change calculated to support our author's hypothesis. Nor has even the first movement in them *toward* such a change been hitherto commenced.

In Hungary, Tartary, Persia, Normandy, Bavaria, and Italy, some of the countries specified by Dr. Pritchard, the same people have resided for more than a thousand years. And, except perhaps the Huns, they all belong to the Caucasian race. Yet has no new and well-marked *variety* of that race been formed—much less has any approach toward *another race* been effected. Nothing among them has occurred, in the slightest degree resembling the metamorphoses alleged to have taken place among their domestic animals. As far as either history or tradition informs us, they are all of them people of the same description now that they were when they first settled in the countries they inhabit. By care and cultivation indeed they have improved themselves both personally and mentally. But, in race and variety, they are the same.

What fact or position then, in favor of his hypothesis, has our author established, by his *over-stretched* analogy? Unquestionably not one; but directly the reverse. He has virtually entangled himself in the following syllogism, whose fallacy and preposterousness cannot be surpassed :

In Tartary, Hungary, Germany, Italy, Normandy, and other countries, striking changes have, from the agency of *natural causes*, in the course of a thousand years, occurred in the appearance and character of domestic animals.

But in human beings, who, in successive generations,

have resided in the same countries an equal length of time, subject to the action of the *same causes*, no such changes, nor any tendency toward them, have taken place.

Therefore, the *causes*, which have so greatly changed domestic animals, are competent to the production of analogous changes in the human inhabitants of the same countries.

If in this syllogism, constructed exclusively out of the Doctor's own materials, there be any unfairness, it is concealed from me. And if, under such circumstances, *one thousand* years produce *no effect* toward the conversion of one variety of the Caucasian race into another; neither can *ten thousand*. Such, at least, is my settled conviction. Nor have I the least apprehension that the soundness of that conviction will be seriously questioned by any enlightened and judicious physiological inquirer. For it may be safely regarded as a maxim in physiology, that, in a period far short of the half of a thousand years, the human constitution learns successfully to resist the mutative influence of the natural causes, to which it may be exposed. Instances of this resistance will be hereafter adduced.

Thus might Dr. Pritchard be followed throughout the whole of his celebrated treatise on the "Physical History of Mankind," and shown, as I confidently believe, to be radically mistaken, in every position he has assumed, and every argument he has advanced, in defense of the unity of the human race. The uncommon learning and ingenuity of that work, I have already acknowledged and highly commended, and can never fail to speak of it in similar terms. But to neither the soundness of its philosophy, the correctness of its logic, nor the conclusiveness of its argument, am I able to subscribe.

Though I have neither ground nor disposition to question the sincerity and earnestness of Dr. Pritchard's regard for truth, and his deep solicitude to promote it, I am notwithstanding compelled to believe, that, in preparing his treatise he was much more intently actuated by the spirit of an orthodox and fashionable religionist, than by that of a pure and unprejudiced philosopher. That spirit of necessity biased his mind, and awakened in him a stronger desire to compose a work conformable in sentiment to the first book of Moses, than to the great and

immaculate book of nature. And, had not the narrative by Moses been previously written, never would our author's work on the "Physical History of Mankind" have been written. To speak in terms more general, and therefore less pointed at the production of any individual unitist.

From the writings of Moses alone, *misunderstood and misinterpreted*, as I verily believe them to be, has arisen the long and intemperate controversy, respecting the unity of the human race. But for those writings, never would the doctrine of that unity have been publicly broached, or secretly thought of, by any enlightened, liberal, and philosophical inquirer — especially by any thorough-bred and sound physiologist. All the knowledge I am able to derive, either directly or analogically, from the works of nature, their relation to each other, and their mutual influence, but tends to mature and strengthen my conviction of the soundness of this belief.

I therefore repeat, that, but for the fashionable construction, which I believe to be erroneous, of the narrative of Moses, contained in a few of the first chapters of the book of Genesis, the inquiries, by enlightened and scientific men, respecting the origin of the human race, would have been very different, as well in spirit as in matter and manner, from those which have been pursued. *Mankind* would have been regarded as a mere subject of natural history and purely scientific research, precisely as is now the case with respect to the horse kind, the cat kind, the ape kind, and the dog kind.

Under such circumstances inquiry would have been calm and unclouded, because unprejudiced and unimpassioned observation would have been relied on, hypothesis comparatively discarded, reflection and reason called into untrammelled action, and truth much more readily and certainly attained.

Had the investigation been thus conducted, by minds exempt from partiality and prepossession, reasons would have been found for dividing mankind into several different species, no less substantial than those which are now adduced for thus dividing the horse kind, the whale kind, the cat kind, and the ape kind, or any other multiplex kind of either quadrupeds or birds. These remarks are founded on sundry reasons, which appear to myself to be

valid and conclusive. And the following is one of them :

If my senses have not deceived me, there is in color, figure, and general appearance, a much greater difference between a genuine and well-formed Caucasian and a Papuan, equally genuine and complete in all his attributes of national aspect and character, or even between an American Indian and a Bushman, than there is between the leopard and the small tiger, the domestic dog and the wolf, or the fox and jackal. And by resorting to analogy, and pursuing it to as great an extent as Dr. Pritchard has done, I could derive from that source a much greater number of reasons *against* the unity of the human race, than he has been able to do *in favor* of it. And my reasons, moreover, would surpass his in solidity. I therefore say again, that the prejudice and superstition implanted in the minds of inquirers, by the misconstruction of the Mosaic account of the creation of man, furnish the chief, if not the only cause, why the human genus has not been divided into several species, in common with the genera of inferior animals. Nor do I mean, by these remarks, to offer the slightest disparagement to the writings of the great Jewish leader and law-giver.

Toward those writings, under a correct interpretation, I entertain as high a regard, and conform perhaps as faithfully to the precepts they contain, as do any of the enthusiasts or fanatics, who may probably calumniate and denounce me, on account of the sentiments I am about to express.

I am far from being convinced that, under a liberal and fair construction, the narrative by Moses does not virtually refer to the existence of more than one original pair of human beings in the same region with Adam and Eve, or in one nearly adjacent, to which Cain retired, and there took up his abode, after the murder of his brother. In that narrative are recorded certain events and considerations, wholly inexplicable, except by overstrained conjecture, or under the admission of an original plurality of human beings.

Strong considerations of this description arise out of the histories of Cain and Abel, of whom the former was "a tiller of the ground," and the latter a "keeper of sheep." But it would be easy to show the great improbability, not to say impossibility, of the existence of those

occupations in a world peopled by only a single family of four individuals. An actual necessity or use for such branches of employment certainly did not exist. Place, at the present time, a similar family in an uninhabited island or tract of country, abounding in animals and vegetables, as Moses represents Eden, and the country around it to have been, and neither of the members of it will pursue the toilsome and troublesome occupation of either an agriculturist or a shepherd. Instead of corn, wheat, rye, or any other domestic production of the earth, or milk, butter, cheese, or the flesh of domestic animals, the family will subsist on game, fish, or on fruit or other vegetable productions of spontaneous growth, or on a mixture of the whole of them. To do so is as much the instinct and the practice of uncultivated man, as it is for him to breathe air or drink water. And that Adam and his family were other than uncultivated, no one can believe—certainly he can assign no valid reason for such belief. Cultivation is a *practical attainment*, not a *native attribute*.

The belief so generally entertained, that the account of the creation of man given by Moses, in the book of Genesis, confirms the doctrine of the unity of the human race, arises from two causes; *the character of the style in which it is written*; and *the entire neglect of a critical and strict examination of it*; not from the *intentional and actual import of its words*.

The style is oriental, and is more prevalent as well as more strongly marked in the Old Testament than in the New. But it characterizes both. It abounds in tropes and figures. And one of the figures very frequently, perhaps most frequently, employed, is Synecdoche; a form of speech which represents a *part* of anything for the *whole* of it—as a part of a country, a place, a people, or the heavens for the whole of them; and by that means deceives unlettered and unexamining readers. Thus for example, says one of the Evangelists:

“Now a decree went forth from Cæsar Augustus, that *all the world* should be taxed.”

But that emperor had neither the *knowledge, authority, nor power* to “tax *all the world*.” He was ignorant of the *very existence* of more than *three-fourths, perhaps than seven-eighths* of it. And he had neither authority nor power to impose taxes beyond the *confines of the Roman empire*—

certainly not beyond those of the *Roman provinces*. Yet did they and the empire united not only fail to embrace the *whole world* — they included but a *mere section* of the peopled portion of it.

But, as just stated, this figurative form of style is much more abundant in the Old Testament than in the New, and better calculated to mislead the common and inattentive masses of readers, who turn over the pages and skim the contents of the former. Thus, in speaking of the famine in Egypt, Moses expresses himself as follows :

“And the famine was upon *all the face of the earth* — and all the earth came to Egypt to buy of Joseph, for famine was extreme *in all the earth.*” Yet did it embrace but a *very small portion of it.*

On a certain occasion Moses again says — “The hail smote *every herb* of the field, and brake *every tree* of the field.” Yet, a few days afterward, the locusts came to the same devastated place ; and “They did eat *every herb* of the land, and *all the fruit* of the trees, which the hail *had left*” — a plain contradiction.

Nor are these the only considerations which indicate a *plurality* of the original parents of the human race.

When the decree of banishment was pronounced against Cain, on the account of the murder of his brother — “A fugitive and a vagabond shalt thou be in the earth” — his bitterest complaint of the cruelty of the measure was, that it would expose him to the danger, or rather the certainty of losing his life — “And I shall be a fugitive and a vagabond in the earth ; and it shall come to pass that every one that findeth me shall slay me.”

By whom, I ask, was he afraid of being slain ! Was it by any one of Adam’s household, his own kindred ? No, certainly ; had he dreaded them, his most promising scheme of escape and safety would have been to fly to a remote region, to which his own kindred (if indeed he had any) had not yet spread and peopled it. His fear, therefore, did not fasten on any of them, among whom he was resident ; but on strangers into the midst of whom he was about to be driven.

This, I confidently say, is a consideration evidential of the existence of a plurality of races, not easily refuted. At least I am unable to refute it. Nor have I yet met

any one better prepared than myself for the removal of the difficulty.

Another obstacle concurring in its support, and equally obstinate is, that we are not told that Adam had a daughter, at the time of Cain's banishment; nor until a much later period. And we are not, therefore, warranted in even *supposing* that he had. Beside, mere supposition is a *pitiful basis* on which to found a grave argument — or rather it is *no basis at all*.

But deeply and conscientiously as I revere the writings of Moses, when correctly interpreted and judiciously applied to the high and holy purposes for which they are intended and exclusively adapted, I regard them as I am compelled to do all other important and authoritative writings, when utterly dislocated in use, and misinterpreted in meaning. In consideration of their very weight and sanctity, when thus abused, they do incalculable mischief.

And in that perverted light am I forced to view the writings of Moses, when employed to establish the unity of the human family, or any other zoölogical tenet. And the origin of the different races of men is as purely a zoölogical topic, as is the origin of any other genus, or species of the animal kingdom.

I, therefore, fearlessly defy the entire host of *Scriptural unitists* to produce, from the Mosaic history, a single passage possessed of the slightest bearing, under a truthful interpretation, on the unity of man. Nor do I hesitate to assert, and am prepared to show, that every individual who attempts to impart to the writings of the great leader and lawgiver of Israel such a bearing, whether his design be virtuous or vicious, *acts the part of an impostor and a bigoted foe to truth*.

Unwilling, therefore, to spend any more time on a subject so entirely disconnected in its nature with that I am considering, I shall take leave of it after a few more references to the figurative and delusive language, in which the whole Mosaic record and many other portions of Scripture are expressed.

Cain, in deploring the decree passed against him, employs the same metaphorical terms which render hundreds of expressions in the Old Testament, in their *precise* meaning, obscure and equivocal. "Behold, thou hast

driven me out this day *from the face of the earth*” — that is, literally, from the *whole earth*. And the following phrases, possessing, as they do, the same character, and tendency, are worthy of attention.

To the Israelites, consisting of about perhaps half a million of fighting men, Moses, by DIVINE COMMAND, says, “This day I will begin to put the fear of thee, and the dread of thee upon the face of *all the nations under the heavens*” — meaning the *Canaanites* — and *no others* — “There were dwelling at Jerusalem, Jews, devout men, out of *every nation under heaven*” — “Ye shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, *from one end of the earth to the other end of the earth*” — “The fame of David went forth into *all the lands*, and Jehovah put the fear of him upon *all nations*” — “*All the earth* sought the wisdom of Solomon to hear him.”

Phrases of this sort, palpably *expressing much more than they mean*, and thus misleading shallow and inattentive readers, are scattered in hundreds throughout the Old Testament. And, as I conscientiously believe, they do not and cannot more directly mislead the “Million” on any subject, than on that of the unity of the human race. And one reason convincing me to that effect, I, without hesitation, pronounce *irresistible*. *Had there been originally but one race, nothing short of the power of God, supernaturally exercised, could have produced out of it all the races that now exist.* All the natural sublunary causes, now in being, not only could not produce the effect *in any limited period of time*; they could *never* produce it — *because they have no shadow of tendency to do so.* And the contrary of this is believed and asserted only by persons who are destitute of a knowledge of the power and operation of those causes — whatever may be the ground of that destitution — whether it be want of talent, want of inquiry, or indomitable prejudice — or the three combined.

When I take a deliberate view of all the preceding facts and considerations, it is not possible for me to believe, that Moses designed to assert the original unity of the *whole human race*. All I can be induced to admit, I say, as to his meaning, is, that Adam and Eve were reported, by him, as the first parents of the Caucasian race, the Jews to be that variety of it, of which, in his nature as man, the

Messiah was to be a descendant. Nor is there, in my view of the subject, anything in this construction of the Mosaic writings either contradictory of the true spirit of christianity, or in any way inimical to its philosophy, or its exercise.

Before taking leave, however, of the Mosaic record, I deem it my duty, because I believe that I can render the measure somewhat subservient to truth and science, to offer a few thoughts on another portion of it. I allude to the account of the Noachian deluge. The advocates of the hypothesis of human unity are compelled to refer the production of the different races of man, to a period posterior to that event. For they venture not to deny, that the family of Noah must have been all of one race. Nor, as far as I am informed, are any of them unwilling to concede that that race was the Caucasian.

But I have already endeavored to show, I trust not altogether unsuccessfully, an improbability, nearly if not quite tantamount to an impossibility, that, since the epoch of the deluge, all the races of men, which now exist, could have been produced from a single race, by the operation of natural causes. I have, also, spoken, not I hope unsatisfactorily, in refutation of the hypothesis of the *accidental* production of the different races. By nothing short, therefore, of the immediate power of the Creator, miraculously applied, could they have been brought into existence. And I again assert, that the hypothesis contending for the application of that power to such a purpose, is too self-contradictory and preposterous, to deserve an examination. Again, therefore, do I dismiss it without further notice.

Am I asked, then, in what way I account for the production of the different races of men after the flood? if they did not arise from *accident*, the regular operation of *natural causes*, or the immediate power of the Creator miraculously applied. To this question, supposing it propounded, my answer is brief and simple, and perfectly sustainable. Nor ought it to be held exceptionable, by the strictest religionist; for, to use the strongest language, and the most emphatic tone, there exists an *impossibility* that it should not be true. Every *natural* fact and consideration that can be brought to bear on it, pronounce it authentic. And not only are nature and truth in harmony with each other — *they are one*.

But, without further preamble, my answer is, that the deluge, recorded by Moses, *was not universal*, and did not, therefore, depopulate *the whole earth*. It inundated, and depopulated (with the exception of Noah and his family) only that portion of the earth inhabited by the Caucasians, or progenitors of the Jews, a branch of that race; the other races, therefore, escaped, and needed no reproduction. Hence, as heretofore stated, a little more than seven hundred years after the deluge, there existed, far to the eastward of the country which had been depopulated by the waters, a region peopled by a different race, whose skins were black, and their hair crisp, and their features uncomely. And from that region a large body emigrated, and planted themselves, as a colony, on the confines of upper Egypt. Nor do I hesitate to repeat with entire confidence, that the notion that such nation and colony were descendants of the family of Noah, is *but* a notion, at utter variance with all that is known with *certainty as fact* and all that is *reasonable* and sound, as opinion. Or, if human races, other than the Caucasian, did not exist before the flood, they were, for wise purposes, *created* after it, in various parts of the earth, as separate and distinct people, suited by the Deity to the situations and climates where they were destined to reside.

But without dwelling any further myself on the subject of the universality of the Noachian flood, I refer such readers as are desirous of the perusal of a satisfactory array of facts and arguments refutatory of it, to a course of popular lectures on the "Relation between the Holy Scriptures and some parts of Geological Science," by the Rev. John Pye Smith, D. D., F. R. S., and F. G. S., of England. I shall only add, that the work containing those lectures, has been republished in this country, and that the sentiments, inculcated in it, are received as true and orthodox, by some of the most enlightened philosophers and ecclesiastics, in Great Britain, as well as in many parts of continental Europe. Nor do I entertain a doubt, that, within the lapse of a few years, the same sentiments will be received with favor, and will become a matter of popular belief, in the United States, and in every other cultivated country, where truth and liberality maintain an ascendancy over bigotry and error.

Nor am I apprised of their being even now opposed by

geologists of character and standing in any portion of the world. On the contrary, I am of opinion that they are not; but that, by all judges, so enlightened and competent, they are favorably received.

But as every reader may not have ready access to the Rev. Dr. Smith's work, and yet possess a knowledge of some of the substance and sentiments of it, I here present to his notice the following remarkable extract from it, assuring him that it contains many others equally significant and striking. And, before introducing the passage, I shall add, in relation to it, that long before I had read Dr. Smith's lectures, or he delivered them, I had offered substantially the same objection to the account by Moses of the *Noachian deluge*.

"Ingenious calculations," says the Doctor, "have been made of the capacity of the ark, as compared with the room requisite for the pairs of some animals and the septuples of others; and it is remarkable that the well intentioned calculators have formed their estimate upon a number of animals below the truth. to a degree which might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most; as in general they show the most astonishing ignorance of Natural History. Of the existing mammalia (animals that nourish their young by the breast) considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travelers and naturalists are making frequent and most interesting additions to the numbers of those and all other classes. Of insects (using the word in its most popular sense) the number of species is immense; to say one hundred thousand, would be moderate; each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also, the innumerable millions upon millions of animalculæ must be provided for; for they have all their appropriate and diversified places and circumstances of existence. But all land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves their being brought into one small spot, from the polar regions, the

torrid zone, and all other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands; their preservation and provision; and the final disposal of them; without the idea of miracles more stupendous than any that are recorded in Scripture, even what appear appalling in comparison. The great decisive miracle in Christianity — the RESURRECTION of the LORD JESUS — sinks down before it.

“The persons of whom we are speaking have probably never apprehended any difficulty with respect to the inhabitants of the water, supposing that no provision was needed for their preservation. It may be, therefore, proper to notice some particulars. Such an additional quantity of water as their interpretation requires, would so dilute and alter the mass, as to render it an unsuitable element for the existence of all the classes, and would kill them and disperse their food; and all have appropriate food. Many of the marine fishes and shell animals could not live in fresh water; and the fresh water ones would be destroyed by being kept even for a short time in salt water. Some species can indeed live in brackish water; having been formed by their Creator to have their dwelling in estuaries and portions of rivers approaching them; but even those would be affected fatally, in all probability, by the increased volume, and the scattering and floating away of their nutriment.

“Thus, in a variety of ways, it is manifest that, upon the interpretation which I conceive to be erroneous, the preservation of animal life, in the ark, was immensely short of adequate to what was necessary.

“Further, if we admit that interpretation, and also accede to the usual opinion, that the Ararat, upon which the ark rested, was the celebrated mountain of that name in Armenia, and which tradition points out as being such, we are involved in another perplexity. That mountain is nearly the height of our European Mont Blanc, and perpetual snow covers about five thousand feet from its summit. If the water rose, at its liquid temperature, so as to overflow that summit, the snow and icy masses would be melted; and, on the retiring of the flood, the exposed mountain would present its pinnacles and ridges, dreadful precipices of naked rock, adown which the four men and four women, and, with hardly any exception, the quad-

rupeds would have found it utterly impossible to descend. To provide against this difficulty—to prevent them from being dashed to pieces must we again suppose a miracle? Must we again conceive of the human beings and the animals as transported through the air to the more level regions below? or that, by a miracle equally grand, they were enabled to glide unhurt down the wet and slippery faces of rock?”

Justly might our author have added, that, when thus miraculously conveyed alive to the foot of the mountain, the animals *certainly*, and almost to an *equal certainty*, the human beings, also, unless fed by *another miracle*, must have died of *famine*. In truth, if strictly analyzed and examined, the whole account of the ark will be found to be a *miracle* or a *fiction*. Unitists may take their choice. There is not, in the entire length and breadth of it, *a well composed trait of human vraisemblance*. Another quotation, of great interest, from the work of the Rev. Dr. Smith, and it will be dismissed.

“One fact more,” he continues, “I have to mention, in this range of argument. There are trees of the most astonishing magnificence, as to form and size, which grow, the one species in Africa, the other in the southern part of North America. There are, also, methods of ascertaining the age of trees of the class to which they belong, with satisfaction generally, but with full evidence after they have passed the early stages of their growth. Individuals of these species now existing are proved, by those methods, to have begun to grow at an epoch long before the date of the deluge; if we even adopt the longest chronology that learned men have proposed. Had those trees been covered with water three-quarters of a year, they must have been destroyed; the most certain conditions of vegetable nature, for the class (the most perfect land plants) to which they belong, put such a result out of doubt. Here, then, we are met by another independent proof that the deluge did not extend to those regions of the earth.”

Respecting the Rev. Dr. Smith, one remark more deserves to be here introduced. He is a gentleman of a very moderate estate—so moderate that previously to the delivery of his lectures he was unable to pay the fee of admission into the Royal Society of London. But so

much did his delivery of them enhance his reputation and standing, that he was soon after that event admitted *without the fee*. And I believe he was admitted *unanimously*—though *no* inconsiderable portion of the society is composed of strictly orthodox members of the Episcopal Church, and other religious denominations; and not a few of them bishops, deans, deacons, and other ecclesiastical dignitaries. His lectures were, therefore, popular alike with the clergy and the laity. Nor will the favorable reception and popularity of the doctrines they inculcate fail still farther to increase with the declension of ignorance, bigotry, and superstition, and the accumulation of liberal knowledge and truth.

As heretofore mentioned, the subject of the unity of the human race has been long, earnestly, and anxiously discussed—the anxiety being excited by the supposed sacredness of the matter involved in it. Learning, historical knowledge, and mental ingenuity have been abundantly bestowed on it. But, in my opinion, they have been bestowed to very little purpose; and, considering the distinguished abilities of some of the individuals engaged in the discussion, the amount of judgment displayed in the controversy, has been much less than might have been reasonably expected.

One cause of this insufficiency of inquiry (perhaps the *leading* one) is that, by probably all the inquirers, the question has been *prejudged*—by one party, *in favor* of the writings of Moses—and, by the other, *against* them. The former have commenced their labor, under an inflexible resolution to sustain and verify those writings, whether right or wrong; and the latter under a similar one to falsify and subvert them. On each side of the question, prejudice has been perhaps equally strong, and has blinded judgment and blunted conscience in an equal degree. For, that the consciences of each party have occasionally slumbered, and purblind *party spirit* been allowed to predominate over a pure love of truth, I am unable to doubt. Nor do I here allege more than the spirit of party, when highly excited, never fails to confirm. For that fell passion is known to be venom of the deadliest cast to intellectual correctness and moral purity.

That the question of the unity of man may be examined and discussed, without any reference to the Mosaic

history, will not, I think, be denied. Nor ought it to be denied that it cannot be fairly and philosophically discussed in any other way. In its true character, it is a question of science, not of either theology or religion. Yet has it been dislocated and misconceived to such an extent, as to be so treated as if the interests of religion were essentially involved in it. But the case is obviously far otherwise. It belongs as exclusively to the department of natural history, as does the origin of the horse, the sheep, or the dog. Nor will it ever be philosophically and satisfactorily discussed, until that view of it be taken and undeviatingly pursued.

Toward the Mosaic writings I mean neither disrespect nor disparagement when I say, that, to the eye of reason and philosophy, they shed no more light, either confirmatory or refutatory, on the subject of the unity of the *whole* human race, nor have they any more essential connexion with it, than with the writings of Herodotus or Socrates, Cicero or Pliny. My reason for the entertainment of this sentiment is plain, and to myself satisfactory and irresistible. I do not and cannot, as already stated, believe them to have been intended, by the author of revelation, for that purpose, else would they have been perfectly explicit, and fitted for its accomplishment. But they are certainly not so fitted; otherwise they would not, on account of any thing defective or indefinite, mysterious or enigmatical in their style and manner, have been subject to such different and contradictory constructions, as have been placed on them for centuries. For, since the revival of letters there has not been a period, during which certain individuals of high distinction in intellect, morals, and general rectitude, have not denied their sufficiency to disclose the origin of the human race. I need hardly mention that among the most enlightened of the Jews, this denial is general, if not universal. Such at least is my information on the subject. That people are said to contend that the object of Moses was to give, as alleged by myself, an account of *their* origin and parentage, not of that of the human race at large. And I am yet to be convinced that they are not as well qualified to interpret the narrative of their own historian and law-giver, respecting the creation of man, as the Christians are. For it cannot be denied, without a violation of truth, that in many instances, the

Jewish intellect is one of an uncommon order. Some of the most high-gifted personages of modern times have been, in part or *in toto*, of Jewish blood. And whatever may be their errors and prejudices respecting the New Testament, I know of no reason why their interpretation of the Old ought not to be respected.

In relation to the entire subject of unity, as it is generally understood, I have already observed, and now repeat, that I regard it as a question, not of either history, erudite research, or correct reasoning. It is a question exclusively of *observation* and *experiment*, for the ascertainment of facts. On this point also, which I deem an important one, my wish is to be distinctly and thoroughly comprehended.

In a philosophical and practical examination of the *supposed original unity* of the human race, the present *diversity* of races must be kept in view, and a strict scrutiny be held into the causes, by which such diversity is alleged to have been produced. Nor is there any way but one in which such scrutiny can be satisfactorily executed. And that must be, as already stated, by *observation* or *experiment* — or by the two combined — to illustrate this.

Have we any actual proof, that the supposed causes have, *in time past*, produced the changes requisite to form, from any single race, the several races which now exist? Can we, by fairly experimenting with those causes, produce, at the present time, the changes required for the transformation in question? Or can it be made to appear that even one new race has been thus produced? That these interrogatories must be answered in the negative may be easily shown.

The causes, as heretofore stated, to which the changes referred to have been ascribed, are three. 1. The immediate power of the Deity, miraculously employed. 2. Accidental anomalous births; and 3. The influence of such natural causes as climate, diet and drink, mode of life, occupation, and pursuit, customs, manners, and habits.

On these several topics some discussion has been already held, and a conclusion virtually drawn unfavorable to their having been the sources of the changes I am considering. And in the correctness of that conclusion every fact which bears on it constrains us to believe. In fact, so visionary is this notion now deemed, and so utterly

is it abandoned by competent judges, that no anthropologist of the slightest consideration ventures, at the present time, to advocate even its plausibility — much less its truth.

That the Deity, did he find it either necessary or expedient, could effect the requisite changes, no one doubts. But the necessity or expediency of such changes is positively denied on grounds which are incontrovertible. The reason is plain. A condition of things calling for changes of the kind would argue some imperfection in the original works of the Deity, which, we are assured, that after a deliberate inspection of them, he pronounced “very good.” And, if the creation of man, as a prominent portion of those works, were “very good,” why should he be afterward remodeled, and by the special and deliberate act of his Creator, so strikingly changed, in many of his most characteristic attributes? To charge directly, or even indirectly to allege, that, to amend his work, and render it more suitable to his high purposes, the Deity found it necessary to effect such alterations in any part of it, would be to offer him *deep irreverence*, (not to employ a stronger and more disrespectful term,) by calling in question his *infinite wisdom, prescience, or power* — or the three attributes combined.

Accidental or anomalous births, as the alleged cause of the transmutation of races, or rather of the production of new ones, have been briefly analyzed, and shown, as I flatter myself, to be utterly insufficient, as to the end aimed at by it — not to use a stronger and more condemnatory term, and pronounce it futile. Respecting this supposed cause, one remark further may be pertinently made.

It is derived, by analogy, from certain very rare occurrences among the inferior animals. Let the analogy be carried out and completed, and the issue marked and held in remembrance.

As far as human knowledge extends, the anomalous births just referred to, have occurred only among *domesticated* animals. Wild animals, as we have reason to believe, are entirely exempt from them. It can hardly be doubted, therefore, that the anomaly is a *morbid*, because an *unnatural* phenomenon, the product of domestication.

But *domestication* to inferior animals — cows, horses, hogs, sheep and dogs — is the same as *civilization* to man. And the human race are more civilized now, than they

were several thousand years ago — than they were, for instance, a short time after the deluge. They are more liable therefore to the unnatural and morbid effects of the change of their condition. The immeasurable increase of their numbers moreover has necessarily created in them a corresponding multiplication of chances to be assailed by all sorts of departures from nature. Wherefore is it then, that, within the scope of history, no single event of accidental births, productive of a new race, nor any phenomenon bordering on it, has any where occurred? And, in significancy and strength, this interrogation is increased by the fact that all the existing races had been formed (for they were then in being) several thousand years ago, when mankind were much less civilized, and less numerous than they are at present. Nor is this all. Accident is a departure from *all* rule, and is bounded and governed by *none*, in regard to either time, place, or number. Were it therefore the source of the different races of men, no solid reason can be given why those races should not be, in all respects, as indefinite and wild as accident itself. Nor, in that case, could any one solve the interrogation — *were the different races of mankind the product of accident, why is it that they are all accurately fitted, in constitution and taste, to the climates and countries, in which they reside?* Were all man's attributes the issue of accident, why is it that, in the words of the poet :

“The shuddering tenant of the frigid zone  
 Boldly proclaims the happiest land his own ;  
 Extols the treasures of his stormy seas,  
 And his long nights of revelry and ease ;”

while

“The naked negro, panting at the line,  
 Boasts of his golden sands and palmy wine,  
 Basks in the glare, or stems the tepid wave.  
 And thanks his gods for all the good they gave !”

In all this there is no accident. Every thing manifests the fitness of nature, and the work of wisdom, benevolence, and power.

It only remains then that I should offer a few remarks on the influence and bearing of what I have denominated the *natural causes*. Have we any *positive* or *plausible* evidence, that those causes have ever produced one race of men out of another? No, we have not, nor even a shadow of reasonable pretext for admitting that they *may* do it.

Have we any thing deserving the name of evidence to show that, under the agency of those causes, the slightest changes *toward* such a result are any where in progress? No, we have not. All existing evidence on the subject presents a contrary bearing, and speaks a contrary language. Where the causes in question are in the most powerful operation, we neither find Caucasians nor Mongolians changed into Africans, nor the reverse — Africans, or American Indians, metamorphosed into any other race. On the contrary, though a sultry atmosphere and a burning sky do, to a certain, but moderate extent, embrown the lighter shades of the human skin; yet do we find Caucasian fairness in very hot climates, and African ebony, and deep Mongolian bronze in temperate and even cold climates.

In relation to the embrowning of the Caucasian complexion, by a hot climate, there exists a settled principle, and therefore a *natural* one, which does not appear to have been carefully observed, and correctly apprehended; or if observed and apprehended, it has not been justly appreciated. It is, that for a certain number of successive generations, (say perhaps four or five,) the darkening of the complexion goes on, but in a decreasing ratio, and, at length, ceases; and the shade, whether more or less deep, becomes permanent. This statement is illustrated and confirmed, by the phenomena bearing on it, which present themselves in every long-inhabited and civilized country, from which there is little or no emigration, and which stretches extensively from north to south.

In such a country, the population being all of the same race, the northern is of a lighter shade than either the mid-latitude, or the southern complexion. But, if the population has been permanent for several generations, each complexion is equally fixed. The southern inhabitants, having been long inured to the burning sun and heated atmosphere, their constitutions have learnt so to resist their influence, as to yield to them no further, but to retain the tint they have already received. This resistance takes place on the same principle, which, in time, renders the human system proof against the influence of opium, arsenic, and other poisons, habitually swallowed, unless the doses be augmented.

This position is clearly exemplified in Europe, whose

northern inhabitants in Germany, Denmark, Sweden, and Norway are fair, its middle-latitude inhabitants in France less fair, and its southern ones, in Italy and Spain, still swarther. But in each country the complexion has been stationary for hundreds of years; and, for thousands to come, it will suffer no change from natural causes.

Of Arabia, Hindostan, and China, the same is true. In each of those extensive countries there exist three very obvious shades of complexion — a northern, a middle, and a southern. Beginning moreover with that first mentioned, they deepen gradually, but perceptibly to the last. And they have continued permanent for probably thousands of years, and are therefore as steadfast now as the climates which produced them. It is scarcely necessary to add, that, in neither country, have the natural causes produced in the *race* of the inhabitants a shadow of change. They were Caucasians when they first entered Europe, and they are Caucasians still.

Even in the United States is the truth of the principle I am contending for, confirmed. There exist I mean, among the inhabitants, a northern, a midland, and a southern complexion and aspect, which, in the legislative halls, in Washington, are clearly perceptible to the eye of an observer. And they are the product of the action of climate, and other natural causes, through a series of ages, on a people whose race is unchanged, and whose ancestors were emigrants from the same European countries. But their complexions and other personal attributes are now permanent, have been so for several generations, and are not likely to experience any further alterations.

But this article must now be brought to a close. Yet is the discussion of almost every topic contained in it, too limited to be as clearly and satisfactorily illustrated and settled as it might be rendered; and several points, of interest and moment, have not been discussed at all. Nor can they be, in a paper of this description, for want of room.

A belief that the Deity has, by his own immediate agency, produced all the existing races out of one, either beginning with the Caucasian, and, in a descending course, ending with the Papuan and Bushman; or the reverse — beginning with the Papuan, and, in an ascending one, terminating in the Caucasian — a belief to this effect is, as

already stated, exceptionable and even *offensive* to me; because it involves an imputation unworthy, in my view, of the character of the Creator.

Of the hypothesis which would call into existence new races of mankind, by anomalous births, my opinion, as heretofore stated, is equally unfavorable. And, as regards what I have denominated *natural causes*, it is impossible for me to believe in their competency to convert one race of men into another, until, by a fair experiment, the fact shall have been *proved*, by the production of the effect—until, by their influence, one race of men shall have been actually formed out of another different race.

We are ignorant of the effect which natural causes, whatever may be their description, can produce, until we have learnt it by observation, or experiment, or both united. Before we have thus learnt it, all we can say in relation to it is but empty conjecture, or, at best, analogy. And this is as true of climate, diet and drink, and the other causes I have heretofore associated with them, as it is of any others.

I feel it therefore to be a *duty*, perhaps I should call it a *command* imposed on me by reason, the spirit of philosophy, and the sacred regard I entertain toward truth, not to believe those causes capable of metamorphosing one race of men into another, until I shall have conclusive evidence that they have done so. Nor do I hesitate to say, that an exaction to the same effect is *virtually*, if not directly, made of all other scientific inquirers. They are commanded individually and collectively, by the same influences with myself, not to believe *any thing* without conclusive evidence of its truth. To do so is an abuse of the faculties which their Creator has bestowed on them. Nor is this all. They are *unable positively to believe*, in the true sense of the word, on any other condition.

Belief is not an act of *choice*, but of *necessity*. Without the requisite evidence, or what we consider requisite, we can no more believe, in the true meaning of the term, than we can breathe without air, or see without light. And when clear and conclusive evidence presents itself, its influence is absolute and compulsory. In such a case, belief, whether acknowledged or not, is produced as certainly and necessarily, as a ponderous body when unsupported descends, or a light one ascends, when unre-

strained. For the influence of moral and intellectual causes is no less positive and irresistible, than that of physical ones. Such I mean is the case, when the intellect is not *perverted* or *unsound*. The mind points to evidence as certainly, and by the influence of a cause as strong and natural, as that which directs the needle to the pole.

If then these several positions be true (and by no competent judge of them will their truth be disputed,) it will be philosophical and legitimate for us to believe and acknowledge, that the natural causes in question *can* metamorphose one race of men into another, when we shall know positively that the mutation has been produced by them. But to profess such a *belief* without such certainty, is to misrepresent and misname the operation of the mind, and to claim for it the performance of an impossibility. No man believes, or can believe, what he does not, on the credit of evidence, consider true.

No such certainty however exists. Nor is it certain that a transmutation of races has been produced in any other way; because the production has not been witnessed by any one now living; nor is it credibly recorded in history, nor even handed down to us in reputable tradition. Those persons therefore who profess to believe in it, deal only in fancy, fiction, or conjecture — not in either sound philosophy or correct logic. Their procedure furnishes matter for the following contradictory and preposterous syllogism.

To be authorized positively to believe any thing, we must know it, from authentic evidence, to be true.

But we do not know, from such evidence, that one race of men has ever, by any means, been changed into another race.

Therefore we positively believe that such change has been effected.

If there be, in the construction of this syllogism, any supposed or apparent unfairness, let the unitists challenge it; and it shall be successfully defended, or forthwith abandoned.

When I commenced this article, it was my design briefly to treat, in it, of three or four topics, of considerable interest, on neither of which, for want of room, have I even touched.

Of these topics, one was the *reputed unity* of origin of the *domestic dog kind* — the Shepherd's dog being the *primitive stock*; and another, the *supposed unity* of origin of the *domestic sheep kind*.

Respecting these contested points, I shall simply remark that I do not believe in the hypothesis generally entertained in relation to them. I do not, I mean, believe in the unity of origin of all the several breeds of the domestic dog; nor in that of all the breeds of the domestic sheep. My reasons for this belief are satisfactory to myself; and were it convenient for me to state them, I venture to think, that they would not be highly dissatisfactory to others.

The third point is the view of albinos entertained by some writers — and especially by Dr. Pritchard, who seems half inclined to the belief, that, under *certain circumstances*, not, however, well defined by him, they might give origin to a *new race* of men. Nor does that gentleman hesitate to say positively, that albinism is *not a disease* — or rather *not a mark* of disease.

On this hypothesis I shall only observe, that albinism *positively is a mark* of disease. It is an *infirmity*; and, far from forming the ground work of a *new race*, it does not constitute even a *distinct variety* of a race. All this is susceptible of proof. The fourth topic is the notion of the *infecundity* of hybrids. From this supposed fact is derived the hypothetical inference, that mulattoes are not hybrids, because they are prolific; and that, therefore, the Caucasians and Africans, from whom they are descended, are of the *same species*.

Without any disposition to attempt, at present, the solution of this tangled question, I shall merely observe, that, in many cases, the offspring of animals (notoriously different in species from each other) and, therefore, genuine hybrids, have proved fruitful.

In Spain, Sicily, and South America, the *mule* has borne offspring; the issue of the bison (American buffalo) and the domestic cow, is fruitful; the descendants of the red and fallow deer are fruitful; so is the issue of the domestic dog and the wolf; and the offspring of the tame and the wild goose; and of the bull-finch and the linnet, the same is true.

Nor are these all the animals, of different species, that might be named, whose issue is prolific. And, to botan-

ists, nothing is more familiarly known than the fecundity of hybrid plants.

But a hybrid animal is not fruitful to the same extent, with its parental species. Nor is it in general as hardy and long-lived. And this is true in relation to the genuine mulatto. It is less hardy and long-lived, than the Caucasian, or the negro.

There is strong reason to believe that a race of mulattoes could not be interminable. Nor is it known that a real mulatto has ever attained to a degree of great longevity. It is not believed that any one of that race has ever passed the age of eighty. And few if any have ever approached very near to it. The age of seventy is nearer their terminus.

From no source, then, in the compass of nature, as far as is known to us, can a single valid argument be drawn, in favor of a belief in the unity of the human race. The reason is plain. In this boundless storehouse, so incalculably rich and diversified in its contents, not a fact exists to minister to the support of an unsound doctrine.

It is admitted throughout christendom, that there exist two sources, from which may be derived some knowledge of the Divine attributes, and the Divine will. These are the works of nature, and the Scriptures of the Old and New Testaments. Each source, therefore, is regarded as a revelation from Heaven. Hence, the former is familiarly called the *primitive* or elder revelation, and the latter the secondary or younger one. And the denomination is appropriate, because it rests on truth.

In the preparation of the former of these two fountains of knowledge, fallible man has no concern. It is exclusively the product of the INFALLIBLE CREATOR, and contains nothing but the *essence of truth*.

As relates to the latter, the case is different. In the preparation of it, in its present condition, man has had an important concern, and may have introduced into it mistakes and errors.

Hence, in comparing with each other, therefore, these two revelations, if we find between them an obvious and irreconcilable opposition, or even difference, our duty, in relation to our belief of them is plain. We are bound to believe the elder and purer one. Such is the decision of reason and common sense — to say nothing of the man-

date of morality and religion, which cannot fail to be to the same effect. And such is the rule of belief which is inculcated, by the most pious and exemplary, as well as by the ablest writers on the subject.

In this article on the unity of man, the same is the rule I have undeviatingly observed. I have found, as I confidently believe, an irreconcilable collision between the Mosaic record on the subject, *as it is generally interpreted*, and the record, by the Deity, in the book of creation. In my adoption and employment of the latter, therefore, I have after a deliberate and severe examination of the whole matter, acted in faithful obedience to the decision of my judgment, and the dictate of my conscience. Nor can any one justly discommend the course I have pursued, however widely he may differ from me, in the belief I have formed.

Although convinced that, instead of arguments *in favor* of a belief in the *unity of the human family*, several valid arguments against it may be deduced from the Mosaic account of the creation of Adam and Eve, and the birth of their two sons, and the several injunctions and duties imposed on them, yet the delicacy of the subject, arising out of the deep and conscientious prejudices and scruples of hosts of enlightened and virtuous individuals involved in it, withholds me from dwelling on it in detailed discussion. Nor is the measure necessary, inasmuch as the question is abundantly susceptible of solution without it.

Essentially inherent, however, in the belief and its inculcation is one position of such a character, that, to pass it by in silence, I should be compelled to *feel in my conscience, and consider in my judgment*, as a serious fault — not to strengthen the expression, and call it a crime.

On Adam and Eve, as one of the objects and purposes of their creation, it was expressly and solemnly enjoined, “*to be fruitful and multiply and replenish the earth,*” with beings like themselves. But with this command they could not comply, unless aided in the task by the cooperation of their posterity. Hence, to their posterity, no less than to themselves, the command extended. They were equally bound, therefore, to be fruitful.

But for the sons and daughters of the original pair (bearing to each other the relation of *brothers and sisters*)

to unite in *sexual intercourse* was *incest*; and the commission of it was rendered necessary by the arrangement and command of the Deity himself—in case there existed no men and women but themselves.

But to present in its full force the thought and position I wish to communicate, I must quote from the writings of Moses the two following highly significant and important passages.

In Genesis, chapter i, verses 27 and 28, we find the subsequent words.

“So God created man, in his own image; in the image of God created he him; male and female created he them.

“And God blessed them; and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it.”

This command, I repeat, given directly to the parents, extended indirectly but unconditionally to their descendants, without whose co-operation it could not be carried into effect. And I again repeat, that sexual intercourse with each other, by the sons and daughters of Adam and Eve was *incest*.

Let us now contrast the passage just quoted with that contained in Leviticus, chapter xx, verse 17, which, by express command of God, was subsequently communicated by Moses to the tribes of Israel for their observance and direction;

“And if a man shall take his sister, his father’s daughter, and see her nakedness,” (*have sexual connection with her*) “and she see his nakedness, it is a wicked thing; and they” (*the sinning pair*) “shall be cut off in the sight of the people.”

Such, in the doctrine of the Mosaic Unitists, are two precepts of the same God, who has declared himself to be “*without change or shadow of turning*,” meeting and encountering each other in as direct collision and conflict as tongue can utter, or imagination conceive.

In the first precept, the sons and daughters of the same father and the same mother (Adam and Eve) are virtually commanded to commit incest—and by the existing arrangement of the Creator himself, no less than by his command, it is necessary for them to do so, or allow the whole human family to become extinct.

And, in the second, the act of obedience by them is, by the same supreme authority, pronounced a sin as foul and heinous, as to amount to a forfeiture of their lives.

Such a transaction, if perpetrated even by Nero or Caligula, would have affixed even on the guilt of either of them a deeper and more detestable atrocity and odium. Yet do those who profess to be his humble and adoring followers, impute it to a God of purity, justice, and consistency; and who, therefore, never swerves from his word or design in his tenor of truth and holiness.

The foul charge, prefer it who may, whether Christian, Mahomedan, or pagan, is flagrant blasphemy, and cannot fail to be so accounted and denounced, by every enlightened and genuine reverer of the Creator and Director of a faultless universe.

Since the above was committed to paper, I have conversed on the subject of it with several enlightened, liberal-minded, and pious clergymen. And I was pleased to find them much less intolerant of my sentiments than I expected. But they still declared them groundless and uncanonical. And I am sorry to add, that, in my opinion, they talked very strangely and even irreverently of the Deity, and the wisdom, stability and consistency of his general government, and special acts.

Among other notions, they allege that incest was not a crime until he pronounced it so; and that he found it most *convenient* and *expedient* not to declare it criminal until the world was somewhat extensively populated.

Revoltng absurdity! and blasphemous disrespect! ‘*Convenience*’ and ‘*expedience*’ to an omniscient, omnipotent, and unchangeable God! who governs creation by general laws as stable, upright and eternal as his own divine essence; and not by the fickle and impulsive will and vacillating notions of a short-sighted mortal! The thought is too abhorrent to be conceived and entertained, much less defended or excused!!

THE RACES OF MEN. — A FRAGMENT. By Robert Knox, M. D., Lecturer on Anatomy, and Corresponding Member of the National Academy of Medicine of France.

THIS is an extraordinary book, considering that it is the product of the middle of the nineteenth century, by a man of ability, a scholar, and a professed inquirer, apparently surcharged with knowledge obtained by extensive reading, travel, and correspondence.

I have pronounced the book "extraordinary;" and so, in many respects, it certainly is—especially in ostentation—dogmatic assertion respecting matters not correctly known by the writer; and, if not in *actually groundless* declaration, in overweening and extravagant pretension.

But leisure does not permit me to analyze and prove all these charges. Nor, as relates to some of them, is analysis or proof necessary. The charges are too self-evident to require the aid of either of them. The only dogma of our author, which I shall specially and analytically expose, with a view to its refutation, is that in which he has the folly and assurance to speak disparagingly of the "*man of the United States*," by which I mean the native *human product of the United States*—including both *males and females*. For the information of the reader who may not have seen Dr. Knox's book, I quote the two following passages on the topic immediately about to be analytically considered:

"Under the influence of climate, the Saxon decays in Northern America, and in Australia he rears his offspring with difficulty. He has changed his continental locality; a physiological law, I shall shortly explain, is against his naturalization there. Were the supplies from Europe not incessant, he could not stand his ground in these new continents. A *real native* permanent American, or Australian race of pure Saxon blood, is a dream which can never be realized." (P. 44, Philad. Edit.)

"Already the United States man differs in appearance from the European; the ladies early lose their teeth; in both sexes the adipose cellular cushion interposed between the skin and the aponeuroses and muscles disappears, or,

at least loses its adipose portion; the muscles become stringy, and show themselves; the tendons appear on the surface; symptoms of decay manifest themselves. Now what do these signs, added to the uncertainty of infant life in the southern States, and the smallness of their families in the northern, indicate? Not the conversion of the Anglo-Saxon into the red Indian, but warnings, that the climate was not made for him, nor he for the climate." (P. 57, Id. Edit.)

It is not a little surprising, that a writer so signalized, as Dr. Knox is, by his unconcealed pretension to perspicacity, originality, and knowledge, should degrade himself by dealing in charges, which have been not only thousands of times refuted and overthrown by words, actions, and other forms of manifestation, but which are so old and hackneyed, as to be stale, obsolete, and *repudiated*, if not actually forgotten, as unworthy of remembrance, by all enlightened and liberalized minds. I allude to his effete allegation, that the man of Saxon descent, or of any other descent, is belittled, enfeebled, or in any way deteriorated, by being born and reared in the United States.

The calumny (for such I pronounce it) is worn out, I say, by time. It was rife, until overthrown and trampled on, upward of sixty years ago, at the school where I received the rudiments of my English education. The school was composed of boys from England, Ireland, and the United States; and one, I think, from Scotland. And, in our scholastic competitions, which were frequent, the American youth never lost a prize. And, of course, the foreigners never gained one. Nor did we fail to prove superior to them in all sorts of gymnastic exercises — an occasional bout of boxing, "without gloves," not excepted. And, though I was the son of a foreigner, yet did I exult no less in acts of American success, nor struggle less ardently for their achievement, than did the proudest and most spirited sons of the natives of our country. Nor has there since occurred a single consideration, calculated to erase the impression, thus early produced on me, that, both corporeally and mentally, American human production and growth are (to say the least), in all respects, fully equal in excellence, to that of any other country on earth. And, for reasons to be hereafter rendered, I verily believe,

that, when fully and maturely Americanized, it is destined to be superior.

Respecting the characteristics of human Australian productions, I offer no opinion; because I possess no well defined and authentic facts on which to erect it. True, report tells us that our domestic animals grow there to great size and perfection. That, however, matters not, inasmuch as, whether correct or incorrect, it would furnish me, in the present case, with nothing beyond analogy, in which, when contending philosophically or logically, I do not deal. Though I have generally observed that where horses attain to high perfection, so does the human race. In relation however to Australian productions, whether human or brutal, when the question shall be ripe for decision, let Australians decide it.

But, when our author asserts, that "were the supplies from Europe not incessant, he (*the man of the United States*) could not stand his ground, but that he would decline in numbers, and ultimately disappear, leaving behind him a desert" — when he asserts this, he fabricates a position, as utterly groundless and wildly extravagant, as pen can indite, or fancy conceive. In every element of his position the author is at fault. It is not true, either that in the "southern States infant life is uncertain" (I mean *more* uncertain than elsewhere), or families unusually "small in the northern." On the contrary, families are, on an average, larger, in both regions, than in any portion of Europe (whether continental or insular) I have ever visited. And except in cities and large ill-cleansed towns, and during a portion of their *second summer*, the children of the United States, both southern and northern, are abundantly healthy, vigorous, and active. This moreover is as true of the children of New Orleans, as of those of any city in which I have ever sojourned during the summer season. Nor are the chief reasons why the children of ill-cleansed towns and cities are unhealthy, during their second summer, unknown. On the contrary, they are well known, and may, with care, be greatly weakened in their action, if not entirely prevented, by avoidance and removal.

They are two in number: 1. Indulgence in crude and improper diet, especially summer fruit, often *unripe* and almost always *uncooked*. 2. Exposure during both day

and night to the malarious exhalation from foul streets, alleys, and gutters.

In the avoidance of the first of these causes, there is no difficulty.

Feed the children on well baked bread, biscuit, or well boiled rice and sweet milk, with a little animal food moderately salted, taking care never to overload their stomachs, and withhold from them everything acid or acescent during the whole of the second summer; and, if the health be delicate or feeble, also during the third. Do this, and, on the score of diet, the work is done. Weak tea or coffee, moderately sweetened, with loaf rather than brown sugar, and well supplied with milk, together with a little good butter, may be given occasionally without injury. So may any kind of farinacious vegetable food, thoroughly cooked, and slightly spiced, if the digestive powers be in any degree enfeebled. But, be it remembered, that to indulge children of any age, or at any time, in gorging fruit to satiety (as is too apt to be done in the United States, where the article is easily procured, and costs but little), is injurious to health. Nor is the same practice less certainly hurtful (though the mischief done may be less serious) to adults, many of whom, in a manner neither very attractive, nor consistent with good breeding, amuse themselves by munching apples, peaches, pears, plums, or something else no better, as they walk the streets.

Nor, if it be really true, that the teeth of the ladies of the United States, when well cared for and attended to, decay earlier and more generally than those of the ladies of Europe, of the same rank and standing, am I without suspicion, that the improper and excessive use of summer fruit takes part in the production of the evil. But I am not certain that the assertion of our author, to that effect, is any thing else than the mere wanton gabble of one or more of the restless mouth-pieces of *many-tongued rumor*. I am very confident that the tale, whether in any measure true or not, is greatly exaggerated. I know many ladies in the United States (*natives of the country*), who can exhibit sets of teeth as sound, fine, and beautiful, as I have witnessed in any part of Europe—especially of *continental Europe*.

By only one way can the second cause—exposure to

the malaria of a foul city—be entirely escaped—the removal of children into a healthy part of the country, and keeping them there during the whole of their second summer; and, if they be delicate and puny in health, perhaps during the third. But all parents cannot, without great inconvenience, accommodate their children with a summer residence in the country. Another plan must therefore be adopted.

If they cannot live with their children entirely *out of* the malaria of the town or city, let them live *above it*. There is good reason to believe that that exhalation does not attain to a greater elevation than the second stories of city dwelling houses of the usual height. Let the third story then be the nursery; and let the children reside in it constantly, during the hot weather; and especially sleep in it, malaria doing much more injury to persons while asleep and at rest, than while awake and in action. If the children be brought out of their nurseries at all, let it be in the cool of the morning or afternoon. Let them be taken for an hour or two into the pure air of the country, brought back from their afternoon airing before the hour of dew-fall, and immediately reconveyed into their nurseries and retained there until the same hour of the following day.

Let this course of regimen be strictly observed, united with the diet already recommended, and I know, by experience, that the health of children may be generally preserved by it.

But the worst of our author's charges against the natives of the United States—at least that one whose fallacy is most rank and glaring—is yet to be analyzed. It is as follows:

*“In both sexes the adipose cellular cushion, interposed between the skin and the aponeuroses and muscles, disappears, or, at least, loses its adipose portion, the muscles become stringy, and show themselves; the tendons appear on the surface; symptoms of decay manifest themselves!!”*

This disgusting and offensive picture, delineated by a foul and calumnious pen, deserves no other reply than that it is an unqualified falsehood. From beginning to end, it contains not a single correct idea. The very sight of an American lady, or an American gentleman, healthful and youthful, or in the prime of life, or indeed at any

time of life, except in the far advanced decrepitude and shriveledness of age, "nails it to the counter," as a specimen of unsurpassed and unsurpassable mendacity. Such an issue from the brain of a *sane* and sober man is truly astonishing, and excites a doubt whether Dr. Knox, when he gave vent to it, was not either *monomaniacal* or *drunk*. Externally contemplated, the revolting caricature completely unsexes woman, obliterates her beauty, and blights her loveliness.

Yet, does the hapless and foul-tongued delineator know? — if not, I tell him — that, by general acknowledgment, the most beautiful, splendid, and attractive woman — "the admired of all admirers," at the coronation of George IV, where the beauty, lustre, and loveliness of Great Britain were constellated, was a *native of the United States* — and of one of the SOUTHERN STATES!! — Fy! fy! Doctor, wipe your pen, expurgate your mind; use *civet* to your fancy, and mend your manners, else never desecrate with your foot the soil of the United States, on which you acknowledge you have never trodden, and yet have had the impudence to caricature its inhabitants more offensively than even the most offensive novel-fictionist of your *selfish fault-finding nation*, that has preceded you. And I regret having ample and solid ground to add, that a great majority of your countrymen, who have visited the United States, and written books respecting it, have dealt much more in gross and repulsive fabrication and calumny, than in truthful narrative and sound exposition. To all else I have said of your book, I here subjoin, that you are one of the most inconsistent writers that an inconsistent world has yet produced.

In page 34 of your work, you pronounce "*woman's form the only absolutely beautiful object on earth.*" And in page 57, you describe, *in mass*, the women of the United States (positively *among the most beautiful*, if not *themselves the most beautiful in existence*) so repulsively as to make them monuments of actual deformity — their adipose matter, which gives *fullness, roundness, and softness, wasted*; their aponeuroses, which give hardness and ruggedness, projecting and almost naked; their muscles and tendons "stringy," and marking the surface with ridgers, like cords; and their entire fabrics showing "symptoms of decay!!" Such is the kiln-dried, haggard and "eye-sore"

picture you contrive to draw of the most beautiful samples of what you had just before asserted to be "*the only absolutely beautiful object on earth.*"

My good sir, I pray you to pardon me, when I say, in the language of Shakspeare's *chef d'ouvre*, that, in the inconsistency you have here perpetrated, "There is something more than natural, if our philosophy could find it out." And, to continue my quotation, pardon me again, when I add :

"Sense sure you have,  
Else you could not have action : but sure that sense  
Is apoplex'd ; for madness would not err ;  
Nor sense to extasy was ne'er so thrall'd,  
But it reserved some quantity of choice,  
To serve in such a difference. What devil was't,  
That hath thus cozen'd you at hood-man blind ?  
Eyes without feeling, feeling without sight,  
Ears without hands or eyes, smelling sans all ;  
Or but a sickly part of one true sense  
Could not so mope."

But against the fallacy of our author's picture of the man of the United States, lies another charge, as serious, substantial, and unanswerable, as fact can make it. Were he the skin, bone, and tendon fabric, which he represents him to be, then would he be necessarily *lighter*, in proportion to his height and the width of his frame, than the man of Europe, exempt from a similar condition of body. But is such the case? *No, it is not — directly the reverse is true.*

From Professor Drake's recent work, on the "Principal Diseases of the Valley of North America," one of the ablest medical productions in print, I derive the following facts :

In the year 1842, the Professor took the stature and weight of 316 soldiers of the United States army, consisting of native Americans, 155 ; Irish, 82 ; English, 17 ; Scotch, 10 ; Germans, 45 ; Danes and Poles, 7 ; total, 316. Nearly all of them being between the ages of 20 and 30 years, had attained their full stature, breadth, and the weight of young manhood. The Americans, Irish, and English, were the tallest, and were nearly equal to each other in height. The Scotch, Germans, Danes and Poles, were the lowest ; and were in height, among themselves, very nearly equal. But the stature and breadth of the whole

of them was so nearly the same, as to make no element worth taking into account, in calculating their weight; and their average and greatest individual weights were as follows :

|                           | AVERAGE.  |       | GREATEST. |
|---------------------------|-----------|-------|-----------|
| Americans . . . . .       | 148 lbs., | 9 oz. | .189 lbs. |
| Irish. . . . .            | 144 "     | 11 "  | .192 "    |
| English . . . . .         | 147 "     | 2 "   | .183 "    |
| Scotch. . . . .           | 146 "     | 8 "   | .167 "    |
| Germans . . . . .         | 146 "     | 1 "   | .176 "    |
| Danes and Poles . . . . . | 143 "     | 7 "   | .165 "    |

Thus is our author's position respecting the natives of the United States conclusively defeated and overthrown. Notwithstanding the demi-skeletons into which his account metamorphoses them, they are heavier, in proportion to their personal dimensions, than the natives of either of the other six countries with whom I have compared them. By their American birth-right, therefore, they are evidently improved rather than deteriorated.

Nor, if our author's account of the Saxon race in *Europe* be correct, is this the only improvement it has received from American influences. In proof of what I say, to the following purport does Dr. Knox speak of them in his work (p. 44):

"His genius (that of the Saxon) is wholly applicative, for *he invents nothing*. In the fine arts, and in music, taste cannot go lower. The race in general has no musical ear, and they mistake noise for music."

Our Patent Office fully attests that this is far from being the case with the descendants of the Saxon race in the United States. They are sufficiently inventive in all parts of the country; but more abundantly so in New England, where, if I mistake not, the Saxon blood exists in *greater proportion*, and *purser quality*, than in any other part of the American continent. Nor, in those respects, does European Old England herself surpass American New England. It is exceedingly doubtful whether or not she equals her. And, in the spirit of invention, I am confident she does not. I mean, that in proportion to the number of inhabitants, there are more, many more, inventions *per annum* effected in New England than in Old.

Of the Saxon race, Dr. Knox further says that they have "*no musical ear, but mistake noise for music.*"

This scrap of history discloses to me another striking and delightful improvement which that race has received in the New World. For though the United States has never yet produced a Handel, a Mozart, a Rossini, or a Haydn, yet has she produced many a son and daughter, that can clearly discriminate a clap of thunder, the cackling of a goose, or the braying of a jackass, from the solemn tones of an organ, the sprightly notes of a violin, or the mellow ones of a flagelet. In fact many of her native Saxons, though not altogether *world-renowned*, are, notwithstanding, excellent and even *able* musicians.

And may not the Doctor, in the preceding assertion, have propagated a serious disparagement, not to say a slander, on some of the Saxon race who first saw the light on the east side of the Atlantic? Before replying to this question, may it not be discreet in him to inquire, whether Jenny Lind may not be a descendant of that "race of men, which he tells us dwelt, in remote times, in Scandinavia, say in Norway, Denmark, Sweden, Holstein — on the shores of the Baltic, in fact; by the mouths of the Rhine, and on its northern and eastern bank?" In a word, had he not better first *learn* his lesson, and *then say* it? — an interrogatory, which, if truthfully answered, will necessarily extract from him a *self-condemnatory* reply — because it will be *affirmative*. And, in fact, he has even already rendered the reply in deeds, as well as words. For he acknowledges that he has never *visited* the United States; though he has been led by his folly and insolence to attempt a personal description of its native inhabitants, without having ever seen and *carefully examined one in a million of them*. In truth I seriously doubt whether he has ever "*carefully examined*" even *one of them*. I strongly suspect that he is, *in his own conceit*, too *intuitive* ever to submit to the *drudgery of observing*. Yet would it be superfluous in me to add, that without such preparatory measure, he *is*, and necessarily *must be*, as incompetent to a correct description of native Americans *now*, as he was *in his infancy*. Hence, as heretofore demonstrated, his description is utterly *truthless and disgraceful*.

Our author asserts, moreover, that Saxons alone are good sailors. As far as actual experience avails, this assertion is believed to be true. The only accomplished

sailors in existence are of the Saxon race. And that the New Englanders are the best sailors in the world, is not now a debatable topic. By Englishmen themselves, I have heard that point liberally, and I will add, *honorably* conceded. For it is always *honorable* to concede the truth.

Not only then, in refutation of the opinion of Dr. Knox, can the Saxon race be *propagated* and *preserved*, it can be, and is already, *improved* in the United States, and is destined to be still *further improved* under the unparalleled advantages enjoyed by them in this peculiarly favored land. To me there appears to be for this opinion a firm and authentic, not to say an infallible ground.

It is a truth contested by no one, that the original physical condition of the United States is *unsurpassed* in excellence by that of any other country on earth. Nor is it less true that in the excellency of its moral and mental condition, it is *unequaled*. And in the latter condition it is peculiarly suited to the character of the Saxon race. It secures to its inhabitants that entire freedom of action and thought, which the Saxon spirit instinctively loves, to which it boldly aspires, and for which our Saxon ancestors fought and conquered. Humanly speaking, therefore, it seems impossible for a race which it so specially, in all respects, suits, can fail to subsist, spread, flourish, and attain in it all the perfection of which it is susceptible. Nor, in stating this sentiment, do I merely express an anticipation. I have made it sufficiently appear, that, according to our author's own representation of the Saxon race, they have improved already in the United States. He openly asserts that in Europe they "*invent nothing*, and have no ear for music." I assert that in the United States *their invention is fruitful*, and their musical powers highly respectable. And I state only what is notoriously true.

It is a matter of no less surprise than regret, that so clear, sprightly and vigorous a thinker as Dr. Knox is held to be, should, without having ever visited the United States, allow himself to be seduced into the vulgar folly of taking hold of the fag-end of the old fictitious and effete gossip-story, about the "*belittling and fading of man in America*," and rendering himself ridiculous by bandying it about in the pages of his book. Why it has, I repeat, been long spurned and repudiated by every enlightened and

truth-telling man, possessed of the slightest information on the subject of it. Even Englishmen, long our most unjust, inveterate, and irrevocable revilers, are at length becoming sensible and ashamed of their falsehood and folly, and beginning to do us justice. Our Revolutionary war was utterly refutatory of their envious and ignoble slander. So was our war of 1812 with Great Britain, in almost every battle of which, especially *by sea (until then, the "pride and glory" of the enemy)*, the arms of America were signally triumphant.

Nor has the futile tale and the unmanly grudge, on which it was founded, been rendered less odious to truth and magnanimity, by measures and incidents of a peaceful and civic character, than by those of military and naval exploit.

I have listened to abler debate and more splendid declamation in the Congress of the United States, and elsewhere in our country, than I ever did in the Parliament of Great Britain. True, I never witnessed the oratorical displays of Pitt or Fox, Burke or Sheridan. But I have witnessed those of Brougham, Canning, McIntosh, and Wilberforce, scarcely, if at all, their inferiors in public speaking. And I heard Dr. Priestley, on the close of Fisher Ames' speech on Jay's Treaty, frankly acknowledging that he had never heard its equal from the lips of either of those members of Parliament I have named, nor of any other parliamentary speaker. And the British have themselves acknowledged, that in the business of diplomacy, American statesmen have no superiors — indeed, they have, on some occasions, said, *no equals*.

As respects the size of native American families, I have a right to prefer a personal claim to some degree of knowledge. I have traveled through most parts of the United States, and made it my business to inquire on that subject. And I say, without hesitation or reserve, that the largest families generally, and in *special cases*, I have ever seen in any country, were in the southern States of the Union.

The most populous family I knew resided in Kentucky, on the Ohio, a few miles from Louisville. It consisted of 27 children, *by one mother*, 23 or 24 of whom were alive and healthy, in the year 1820. The next most populous I remember to have known, resided on the low flat lands

of North Carolina, and consisted of 23 or 24 children, by two mothers, but the same father, of whom 22 were alive and well, in the year 1792. But I have known of *scores, perhaps hundreds* of families, that ranged, in number, from 8 to 12 or 14 children, and sometimes more. Of the size of families in the middle and northern States, I am less extensively and accurately informed; but I know it to be full and large — reaching often to 12 children, and occasionally to a higher number. And whether in the northern, middle, or southern States, the population is very generally of Saxon blood.

If, instead of visiting the United States only *in fancy*, Dr. Knox will do his mind the justice to visit it *in person*, dismiss his prejudices (for he is fearfully warped by them), and instead of merely *guessing*, or listening to the idle tale of rumor, faithfully observe for himself, he will every where meet the family groups I have described, *improving* instead of *deteriorating*. And if they do not convince him that the United States can propagate and preserve from extinction or decay the fine Saxon race, then will I be reluctantly compelled to regard him as an opponent unworthy of notice. But I am not yet done with him.

Though, as the title of his book announces, he has written exclusively, and somewhat elaborately, on "The Races of Men," he has not expressed on the subject a single substantial idea that to me is new. Without throwing, or even attempting to throw, any light on the *origin* of races, he has simply told us that they exist, and perhaps have existed much longer than the Mosaic account authorizes us to believe — (diversifying somewhat their *number* and *names*). He has also stated some of their differences from each other — asserted that they cannot, by the action of any existing natural causes, be mutually identified — that some of them belong to a higher order of being than others, and that several, or perhaps the whole of them, are destined to run out, and give place to successors of some other sort or sorts of terrestrial inhabitants.

Such is our author's account of the "Races of Men." And, his first and last positions or *conjectures* excepted (geology, on which they are based, being, at that remote period, in too nascent and imperfect a state to be a very instructive and valuable element of philosophy) — with

those two exceptions, I presented, on the same subject, the same views precisely, forty-one years ago last July. The production in which my representation appeared, was an article in the July number, 1811, of the *American Review*, a periodical work edited by Robert Walsh, Esq., our late Consul in Paris. The periodical was soon afterward discontinued, for want of encouragement. I afterward pursued the subject to a greater extent in one of the volumes of the *Port Folio*, for the year 1814; and again in the year 1831, in the first edition of the present work, of the Appendix to the second edition of which this paper makes a part.

The positions for which I have contended, in all my writings on the subject, are the following: 1. That no natural cause or causes, now existing, could have originally produced, from a SINGLE RACE, *species*, or *variety* of men, all the races, species, or varieties, that now diversify the HUMAN FAMILY. 2. That no now-existing natural causes can convert any one race of men into any other race; and, 3. That several now-existing races are destined to *wear out* and disappear, under the progress of civilization, because they were neither designed, nor are they calculated for a civilized state of existence. And among these doomed races are our North American Indians, who will as certainly "pass away," before the march of civilization, as will the moose, the buffalo, and the grizzly bear. They are a people of the forest, the prairie, and the wigwam—not of the field, the garden, and the comfortable dwelling house. Of the Papuans, the Bushmen, the Hottentots, and perhaps other races of the southern hemisphere, the same is true. They also will be extinguished by the influence of civilization, when it shall reach them, in common with the kangaroo, the giraffe, the tiger, and the lion, co-tenants of their native soil. On the same ground (*his unfitness for civilization*) the charib, (*whose organization and nature were the symbol and consummation of savagism*) is already gone.

Dr. Knox thinks, or affects to think, that for the maintenance of the population of the United States, we depend, and are compelled to depend, on the importation of inhabitants from Europe. In further reply to this allegation, I say again, as I have already said, that, in the first place, it is utterly and insolently untrue; to which I add,

in the second place, *God forbid that it should be true*. Our human imports are chiefly from Ireland, England, and Germany. And with a worse population, than a very large portion of almost every cargo of them that enters our harbors composes, no civilized country was ever *encumbered and cursed*. In saying, "encumbered and cursed," I employ those terms in their literal and strongest meaning. The importations are an encumbrance, because they crowd us, in many places, with beings both worthless and expensive; and they inflict on us a curse, because a fearful fragment of them (if indeed they be nothing more than a fragment) are a mass of *moral lazars*, and communicate the contagion of their vices to the lower orders of our native inhabitants.

In plainer terms: The population we receive from abroad, consists, in an alarming proportion, of the dregs and refuse of human nature—the outpourings of jails, penitentiaries, and poor-houses, that but evacuate such dwellings in Europe to populate similar ones in the United States. Did even a tithe of the population of the Union consist of such human vileness and wretchedness, nothing short of another FLOOD could purge the land of its abomination and crime.

That there are exceptions to this offensive picture is not denied. A "remnant" from abroad, worthy to be received, "saved," and cherished, occasionally reaches the shores of our country. And they are welcomed to a land of PLENTY, FREEDOM, and felicity, with a degree of cordiality, and in a tone of feeling, worthy of those who are already participants of the highest blessings, political and social, that earth affords and man enjoys. But to assert, or even intimate, that we rely on them for the substantial population of any portion of our country, is an outrage on truth and common sense, almost too gross and glaring to be noticed and refuted. The task, slight as it is, might, by a quibbling perversity, be construed into the admission of a *possibility*, that the assertion may contain some shred of truthfulness; whereas it does not contain even the *shadow* of such a shred.

The government of the United States is now engaged in taking the census of its inhabitants; a measure which will be accomplished in a few months. And, *when* accomplished, it will show that the population of the Union has

increased, in the last ten years, from five to six millions of individuals. And it will further show, that, though during that period our human importations from foreign countries have been much heavier than they were during any equal space of anterior time, yet do they not constitute a fifth part of the permanent increase that has occurred. Let this allegation be illustrated by the State of Kentucky, whose census is finished and handed to the bureau to which it belongs. And the case is as follows :

Kentucky is believed to be an *exporter* rather than an *importer* of *white inhabitants*. She sends, I mean, to her sister States more than she receives from them and all the countries of Europe united. Her increase in population, during the last ten years, amounts to 213,513. This increase has raised her whole population from 779,831, the amount of it in 1840, to 993,344, its amount in 1850.

Without any exterior, and therefore from any quarter, she has augmented her population in ten years, *from her own internal resources of natural propagation*, nearly one-fourth of its entire amount. And I need hardly add, that that far, very far, exceeds the natural increase of the population of any European nation in existence. How ineffably absurd is it, therefore, in our author to allege that, but for our annual importation of droves of paupers, felons, gamblers, idlers, *et aliorum pecoris epismodi*, our population would run out, and reduce to a desert the paradise of the world!!

Once more. Though Dr. Knox does not include, in his tale of American deterioration, the express imputation that the natives of the United States are *wanting in longevity*, yet do some of his remarks evidently lean in that direction. And long since the commencement of the nineteenth century, the plain and positive charge to that effect made no inconsiderable portion of the remarks of almost every Englishman, who either wrote or spoke on the subject. And, whether asleep or awake, the thoughts or dreams of the celebrated but most imaginative Abbe St. Pierre, appeared to dwell on the groundless but engrossing theme, and always connected it with the *defective size* of the man of the new world. Notwithstanding the politeness of his nation, of which he possessed his full share, he sometimes spoke of it in public, in a manner offensive to Americans who heard him. But an incident

at length occurred, which, if it did not completely eradicate from the mind of the Abbe his favorite and long cherished error, induced him subsequently entirely to suppress, or greatly restrain the promulgation of it, either verbally or in writing. Dr. Franklin was the American agent on the occasion, and he effected his object in that decisive, demonstrative, and irreversible manner, so peculiarly his own. He and the Abbe, with whom he was on terms of intimacy and friendliness, were invited guests at a large public entertainment, I believe a diplomatic dinner, in Paris. Either by accident or design, the two distinguished gentlemen were seated face to face, on the opposite sides of the table. On each hand of the great American were situated three of his own countrymen, of full American size; and on each hand of the Frenchman were situated the same number of *his* countrymen, of common French size. The time was during the war of the revolution between Great Britain and the United States.

The entertainment having progressed to the removal of dishes, and the uncorking of bottles, the conversation was soon directed to the most engrossing topic of the day, the affairs of Great Britain and her revolted colonies, already self-converted into independent States. Nor was it difficult to make a diversion from the *hostile use* of the implements of war by the inhabitants of the two different hemispheres of the earth, to their comparative strength and power to use them. And that was the conversational theme that, beyond all others, attracted the attention and fired the enthusiasm of the Abbe St. Pierre. He therefore immediately embarked in it with his usual fervor, until his remarks became exceptionable to the American gentlemen seated by the sides of Dr. Franklin; and one or two of them intimated to him the propriety of defending his country. But, in a meaning manner, and with a look implying authority and silence, he replied, in an undertone, "presently." And, for a short time, he attempted to heighten, by a few remarks, the enthusiasm of the Abbe, rather than to depress it. But he at length commenced, with his confident antagonist, the eventful combat of continent against continent; and in a moment his triumph was complete, and St. Pierre prostrate in defeat and mortification.

"Mons. Abbe," said he, in his calm, but half-sarcastic

manner, "in a case of controversy, where facts and demonstration can be resorted to, as arguments, those of mere words should be abandoned. You contend that the man of America is belittled, and therefore inferior in size and strength to the man of Europe." "I do," replied the Frenchman. "There are seated," rejoined Franklin, "on each side of you, three French gentlemen, and, on each side of me, three Americans. And neither of the parties are picked men, but fair representations of the stature of their respective countries. Will you and your friends, therefore, have the goodness to rise, and I and mine will do the same; and let the company present decide which are tallest and largest, the French or the Americans?" No sooner said than done. The fourteen gentlemen were instantly on their feet; and, in *stature* and *girt*, *beam* and *keel*, (the reader will choose the term which best suits his taste,) the smallest of the Americans was a *demi-giant* compared to the largest of the Frenchmen. The question was therefore *self-decided*, and the spectators had only to unite unanimously in a hearty laugh at the vanquished and mortified Abbe. For this anecdote I am indebted to Mr. Jefferson, and believe it substantially true. It smacks of the *peculiar tact* of Franklin.

In the year 1821, an event, not greatly dissimilar to this, occurred to myself, in Drury Lane theatre. Five other American gentlemen and myself, who had visited that institution in company, were indulging ourselves, between two acts of the play, in a promenade from end to end of the lobby.

While thus amusing ourselves, I observed that we were constantly gazed at by about an equal number of well dressed young Englishmen — one of whom was, by his costume, recognized by us as an officer of the Guards. Though the party did not actually follow us, yet they kept their eyes so closely and unremittingly fixed on us, and seemed to scrutinize our countenances and persons so strictly, that I deemed their conduct singular at least, if not exceptionable.

At length, in approaching them, I said to my associates, in a tone intended to be heard and understood by the scrutinizing party, "Those gentlemen we have passed so often, and are now about to pass again, must have observed in us something very singular to them; but whether

agreeably or disagreeably so, I neither know nor care. Their eyes have been thus unceremoniously riveted on us, for the last five or ten minutes, with a degree of intensity not usual anywhere, and not tolerated in well-bred society."

As we again approached them, in our return movement, the officer of the Guards stepped a few feet ahead of his companions, apparently for the purpose of speaking to us. In relation to my associates I made a similar movement, and assumed a like position. And we both simultaneously bowed and touched our hats.

Laying his hand then gently on my shoulder, the officer said, in a mild voice and courteous manner — " I perceive, sir, you have observed my companions and myself fixing our eyes on your friends and yourself, more frequently and intently than you thought the occasion required or perhaps justified; but I beg you to be assured, that a want of respect formed no part of our motive for doing so. Our only reason was the curiosity and attraction produced by your size and figure, each of which, you must yourselves acknowledge, is sufficiently impressive to excite more than common attention."

This reply producing instinctively a more discriminating glance of my eye at my friends than I had hitherto indulged, I perceived that I myself, surpassing in stature six feet and an inch, was, notwithstanding, nearly two inches lower than the next lowest of the Americans, and fully three inches lower than the tallest of them — and our proportions corresponded — and we were all southern Americans.

The explanation was satisfactory. And a few jocular remarks respecting southern productiveness and southern growth, which were introduced, terminated our conference, and the rising of the curtain recalled us to our seats. And thus, by a brief and courteous explanation (one of the best conservators of peace and harmony), terminated in good humor, what, without it, might have led to a different result.

A few thoughts more on the size of American families, and the longevity of the natives of the United States, shall close this article :

The city of Louisville contains between fifty and sixty thousand inhabitants — a great majority of them of the Saxon race. It stands also on the bank of a large inland

river, which certainly does not favor salubrity. And I would not shrink from a serious venture, that there does not exist in Europe, a single city, similar in site and equal in population, which presents so large a crop of healthy, vigorous, and active children.

Not deeming of much importance the size of families on so limited a scale as that of a single city of moderate dimensions and population, I have expressly inquired into the gage of only four families in Louisville (but shall, when leisure permits, pursue the subject), and two of them contained each nine children, the third, ten, and the fourth, eleven; all of whom lived, in health, until fifteen years old, when two of them died of an acute disease.

On the subject of human longevity, in the United States, I published; in a prize Essay on Malaria, in 1831, the following facts. And, extraordinary as they may appear, they stand (as far as my knowledge extends) uncontradicted and unquestioned.

The census, for 1830, of North Carolina, my native State, shows the number of its inhabitants (*white* and *black* in complexion, and, in *race*, *Saxon* and *African*) to be 738,470, of which 304 were *centenarians in age*, and some of them beyond it. Hence it appears that, on an average, in every 2,425 of the inhabitants of the State, there existed one person who had lived 100 years.

Although North Carolina has never produced a Parr, to live 152 years, nor a Jenkins, to live 169, yet has it, as I verily believe, in the average longevity of its native inhabitants, borne away the palm from every equal portion of the British-Isles, as well as from every other place that can be mentioned. Such is my opinion; but I have not so extensively examined the subject as to be authorized to assert it as a *positive fact*. I have elsewhere remarked that the New England population consists almost exclusively of Americanized descendants of the Anglo-Saxon race. Under the present head of my subject, therefore, the following extract from a Boston paper is inserted; because, as far as one very striking example avails, it furnishes irresistible proof of the opinion I maintain:

LONGEVITY IN BOSTON. — Mr. Simonds, the city registrar, in his report of births, marriages, and deaths in Boston, for 1850, says that by an analysis of the ages of more than two thousand persons who died

in 1850, taken from all the seasons of the year, it is found that the average period of human life in Boston is less than twenty-one years; that those of American origin average over twenty-five years, while those of foreign origin average scarcely seventeen.

One fact more, as an appropriate capital for the surpassing column of American productiveness, and the monument will be complete.

In the census now in progress in one of our Western States, is recorded an instance of a young married woman having given birth to eight living and healthy children in *five* years! — triplets twice, and twins once. And, from the Warrenton Whig, a very respectable paper, I extract the following passage:

In the upper part of this county (Warrenton), several days since, a wife gave birth to two children — making six in less than three years. She has been married but seven years, and has ten children — five of which cannot walk — three of them being *triplets*, succeeded by *twins* before the former were able to walk.

The two following records of two different instances of human fecundity, believed to be unparalleled, I also extract from two respectable papers, and have no reason to question their truthfulness:

A Mrs. Phillips, living near Vandalia, Illinois, had twin children about eighteen months since, and about three weeks since, gave birth to five more, all alive and kicking. Go it ye suckers!

HARD TO BEAT. — A married couple, living in the upper part of Queen Ann's county, Md., who have been in wedlock twenty years, have had twenty children. No danger of depopulation in that quarter.

Europe is challenged to find, at the approaching "World's Fair," a match for these specimens of human fruitfulness. I earnestly hope they will dispel the fears of Dr. Knox, that his favorite Saxon race is in danger of *running out* in the United States, for want of human prolificness. And I put to him the stronger and more puzzling question: Is there not more danger, that, under auspices so propitious and promising, the Saxon race will *RUN OVER the capacity of the world to afford it room to spread and flourish?* To the consideration and analysis of Dr. Knox, I cheerfully and fearlessly submit the following prediction:

Instead of "*running out*," or suffering a shadow of decadency, the United States' edition of the Anglo-Saxon race is destined, when fully Americanized, developed, and matured, to surpass, in excellency and lustre of every

description, the English edition, as far as that surpasses the Saxon race itself, when it first, in its barbarian condition, planted its standards on the British shore. And, in that improved capacity, will it rule all other existing races, not, as I hope, with the sceptre and the sword; but, by the principles and laws of wise, just, and well-administered government.

Still further to expose the inanity and fallacy of Dr. Knox's notions, and more completely to dissipate his fears respecting the running out of the Anglo-Saxon race in the United States, I publish the following paragraph, extracted from a newspaper of reputable standing in judgment and varacity:

☞ The Cincinnati Commercial of the 7th instant, says: "Betsy Overstake, wife of Abram Overstake, a resident of Highland county, aged seventy-one years, gave birth to a child four weeks since. She had not had one for thirty-one years." When will the wonders of the Great West cease?

Some of my preceding paragraphs speak volumes on the *abundant* fecundity of the women of the western world, and this testifies with equal force to its *duration*. As far as my information on the subject extends, Betsy Overstake is the oldest woman that has borne an infant in modern times. One about the age of *sixty-three* bore a child a few years ago, in the State of Rhode Island. Dr. Knox will therefore perceive that bright hopes of the non-extinction of the Saxon race are offered equally in the northern and southern sections of the United States. And the subsequent document still further exposes our author's ignorance and presumption, in asserting the difficulty and uncertainty of rearing children in the southern States. Nor is that all. The document furnishes additional evidence to an existing belief, that the inhabitants of our southern States surpass perhaps, in longevity, the inhabitants of any other portion of the world.

The following extract from an introductory lecture, by Professor Barton, of New Orleans, is so directly and strikingly confirmatory of some of the sentiments expressed in this appendix, that I avail myself of its insertion:

"But, of all the circumstances going to prove the salubrious and flourishing condition of the country (as to population), there are none so much and so properly relied on, as its influence upon its native and acclimated

population, as proved by the relative numbers of children and old persons to the great mass of the inhabitants ; and here there can be no room for mistake, or partiality, or prejudice. I have taken some trouble to ascertain the truth, and have used official records for the purpose.

“ I have compared Louisiana with Massachusetts, as one of the most northern, and with Pennsylvania as a middle State ; the results are, that in *this State* (Louisiana), children form 1 in every 3.55 of the inhabitants ; in Massachusetts, as 1 in every 3.95 of the inhabitants ; in Pennsylvania, as 1 in every 3.22 of the inhabitants.

“ I then compared New Orleans with the four northern cities. The following are the results : In New Orleans there was 1 child in every 3.96 of the inhabitants ; in Baltimore there was 1 in every 3.68 ; in Philadelphia there was 1 in every 4.34 ; in New York there was 1 in every 3.88 ; in Boston there was 1 in every 4.35.

“ This certainly will be a most unexpected result to most of you ; it clearly proves, when coupled with the fact that not 1 in 100, or 200 or 300 scarcely, who emigrate here, are included in this class, and go, of course, to swell the ratio against it. Still not satisfied, and that there might be no room to complain, and as this city has not only been considered the most sickly part of the State, but credulity, ignorance, or spleen, has pictured it to be one of the most sickly cities in the world, I made the following exhibit, to show its *peculiar* and *superior* advantages in soothing and ameliorating the advanced condition of life, and promoting its acquirement, and its immense advantages in this respect, over the other large American cities :

“ In Boston there was but 1 over 100 years of age, in every 61,392 ; in New York there was 1 in every 8,570 ; in Philadelphia there was 1 in every 3,094 ; in Baltimore there was 1 in every 1,300 ; in Charleston there was 1 in every 2,329 ; while in New Orleans there was 1 in every 997 !

“ These results will be still more astonishing, if you will call to mind that this ratio, in favor of our city, is very much diminished against us, by there being no emigrants of *this age*, or any way approaching to it, they consisting mostly of those of middle life. We have, then, the astounding and, to many, incredible fact, and it is derived from *official records*, I repeat, that Louisiana, and particu-

larly New Orleans, is not only highly salubrious for her native and acclimated population, but is, so far as it regards them, the healthiest large city in America! These results will not be materially varied when we come to test them by the data furnished by her diseases.

“Let us next proceed to examine how far this ‘dreadful climate’ is favorable to advanced life; for if we can prove to you, and from official records, that it is not only the best climate for children, but that the chance of acquiring a green, vigorous, and elastic old age here, is superior to that of any large city of this country, my object will have been accomplished. For this purpose I have compared New Orleans with the capitals of the two States above mentioned, and with New York and Baltimore, and this is the result:

“In Boston there was, over 60 years of age, the ratio to the whole population as 1 in 3,161; in New York there was over 60 as 1 in 3,533; in Philadelphia there was over 60 as 1 in 2,487; in Baltimore there was over 60 as 1 in 2,573; while in New Orleans there was over 60 as 1 in 2,486!

“But, further to evince to you that this climate is highly and peculiarly favorable to *extreme old age*, I made another estimate, to show the relative proportion of those above 100 years of age to the whole population; and as North Carolina has been remarked for the longevity of *her* inhabitants, I felt no hesitation or apprehension in including her in the comparison, and it resulted as follows:

“In Massachusetts there was, over 100 years of age, 1 for every 10,517; in Pennsylvania there was 1 for every 9,765; in North Carolina there was 1 for every 2,081; in South Carolina there was 1 for every 2,441; while in Louisiana there was 1 for every 1,608!”

In further confirmation of the unsurpassed, if not unequaled influence of every section of the United States, whether north, middle, or south, in strengthening and prolonging human life, and thus preventing the extinction of races, the following anecdotes of three Anglo-Saxon-American revolutionary soldiers, and the widow of a fourth, are confidently offered without comment:

THREE REVOLUTIONARY PATRIOTS GONE!—Jonathan Olcott, of Hartford, aged 93 years; Roswell Miller, of Windsor, aged 92 years; and Thos. S. Bishop, of Avon, aged 90 years—all revolutionary pen-

sioners, rode in the procession in this city, on the 4th of July. Before the month was ended, all three of them were in their graves. Honor to the names of the old patriots. — *Hartford Times*.

REMARKABLE LONGEVITY. — Mrs. Hannah Dodson, a most worthy lady, we are informed, died at her residence, in this county, on Tuesday, the 12th inst., at the advanced age of *one hundred and three years*. Up to the time of her death, or within a few weeks thereof, she enjoyed remarkable good health, and was unusually lively and cheerful. She was the oldest resident of this county, and was the wife of Lambert Dodson, a Revolutionary patriot, who was in the battle of Yorktown — sharing in the glory of the taking of Lord Cornwallis, which achievement hastened and terminated the contest with Great Britain, resulting in our national independence. — *Bedford, (Ia.) Standard*.

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#### NOAH'S ARK — THE UNSKILLFUL AND INSUFFICIENT STRUCTURE OF IT.

[A FEW THOUGHTS ACCIDENTLY OMITTED IN THEIR PROPER PLACE.]

It has long been a matter of surprise to me that no writer competent to the task, on the score of talent and information, and, at the same time, exempt from prejudice and superstition respecting it, has not undertaken to demonstrate the total unfitness of this piece of water architecture, *in every point of view* that can be taken of it, for the great purpose for which it is represented to have been constructed. I say "*in every point of view*" — not merely in its *dimensions*, the incalculable insufficiency of which has been satisfactorily exposed by various writers, but more pre-eminently by the late Rev. John Pye Smith. The fault of the ark, to which I especially now allude, is so broad and glaring, that no person of intelligence, who will carefully examine the following directions for the building of it, can fail to perceive it.

Genesis, chapter vi, verse 14: "Make an ark of gophir-wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

"15. And this is the fashion which thou shalt make it of; the length of the ark shall be three hundred cubits (450 feet), the breadth of it fifty cubits (75 feet), and the height of it thirty cubits (45 feet).

"16. A window shalt thou make to the ark, and in a *cubit* shalt thou finish it above; and the door of the ark

shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

“18. And thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

“19. And of every living thing of all flesh, two of every sort, shalt thou bring into the ark, to keep them alive with thee; and they shall be male and female.”

Such was the size and such the structure of the ark — a vessel of immense dimensions, crammed with living beings of every description, with all their discharges, solid, liquid, and aeriform, in full play, and ventilated by one door, and one *small* window (“in a *cubit* shalt thou finish it”).

Such is the representation of the ark and its population. And it is truly *startling and offensive*. As a human residence, the “BLACK HOLE OF CALCUTTA” was a paradise to it! and *it* destroyed human life in a few hours. Yet Noah and his family, and the hosts of animals enshrined with them in the horrid dormitory, without air, without light, and filthier far than the Augean stables, emerged from it in health, after a soaking in it of a hundred and fifty days!!

But we are told, by the fanatical defenders of the scheme, that the lives of Noah and his retinue were saved by miracle. By miracle it was, indeed, and one of the most stupendous the Deity ever performed. And as easily, and in a much less offensive style, could he have saved them on a few floating planks, a fleet of egg-shells, or the uncovered and obedient surface of the waters. Better still — a single act of his own ALMIGHTY WILL could have performed the miracle, without the aid or agency of any other means.

The imputation to an all-wise and all-perfect God, of a scheme of action so foul, unnatural, and odious, should be disavowed by every one, whether heathen or Christian, who venerates and adores him.

If, instead of this multiplex and tangled story about the ark, the deluge, Mount Ararat, a raven, a dove, and sundry other things, involving a train of miracles, which ran through a hundred and fifty days, and continued as long afterward as was necessary to render a desolated world inhabitable by man, and other animals that subsist by similar means and similar functions — if, instead of this misty, mazy, and inconsistent account of things, we had been simply

told that the Deity, moved and offended by the wickedness of a disobedient earth, had destroyed, by a sweeping miracle, the whole of its inhabitants, except Noah and his family, whom, on account of the superior course of rectitude pursued by them, he had selected and preserved, as a human stock, for the purpose of repeopling it with a less rebellious, corrupt, and obdurate race, and as many of every species of inferior animals as would produce, with regard to them, a similar result; and that all this had been done *miraculously*, without any show or pretence of effecting it by *physical means*, or *agency*—had this been the narrative imparted to us by Moses, the act disclosed by it might have been regarded as the doing of a God; and its belief might have been held admissible, without any derogatory imputation to its DIVINE AUTHOR. But to charge HIM with the issuing of mere *physical orders*, or the performance of *physical acts*, which needed the aid of miracle piled on miracle to sustain and carry them out to their intended result—such a representation is so utterly destitute of *vraisemblance* and therefore self destructive, that to exact from an enlightened, independent-minded people, an unconditional belief of it, amounts to an outrage on human credulity.

Nor is the story of the ark and its cargo, the only portion of the writings of Moses destined, during the present century, to be subjected to a more stringent critique than it has ever yet sustained. I allude to that of the *longevity* of the antediluvian population. And, without engaging in the discussion myself, I frankly acknowledge my ignorance of any principle, law, or single fact that I would venture to offer in support of the Mosaic creed respecting it. On the contrary, the whole tenor of my physiological knowledge and belief discountenances it.

Nothing short of direct miraculous aid could enable the present organization of the human body to maintain its living condition through the immense span of eight or nine hundred years. And neither the revelation by the works of God, nor that by his written word, gives us the slightest hint of any change in it, for either better or worse, since the subsidence of the Noachian deluge. Nor have we any right or authority to assume one.

Establish the fact that the antediluvian people lived, as the *natural term* of their lives, from four or five hundred

to near a *thousand years*, and you prove them to have been a *race* or *species* (call it which of the two you please) essentially different from that which has populated the earth during the last four thousand years. And that will be no improvement of the doctrine against which I am contending—but rather a deterioration of it. Opposition is unhesitatingly challenged to furnish a sound reason for believing that *mān*, before the flood, was either corporeally larger, stronger, or longer-lived than he is at present. And it is further challenged to make it appear, that any sentiment, growing out of this call, offers either disrespect or injury to the Christian religion.

The well-informed physiologist does not need to be told that, in all civilized and cultivated countries, *the average of human longevity is evidently on the increase.*

THE END.



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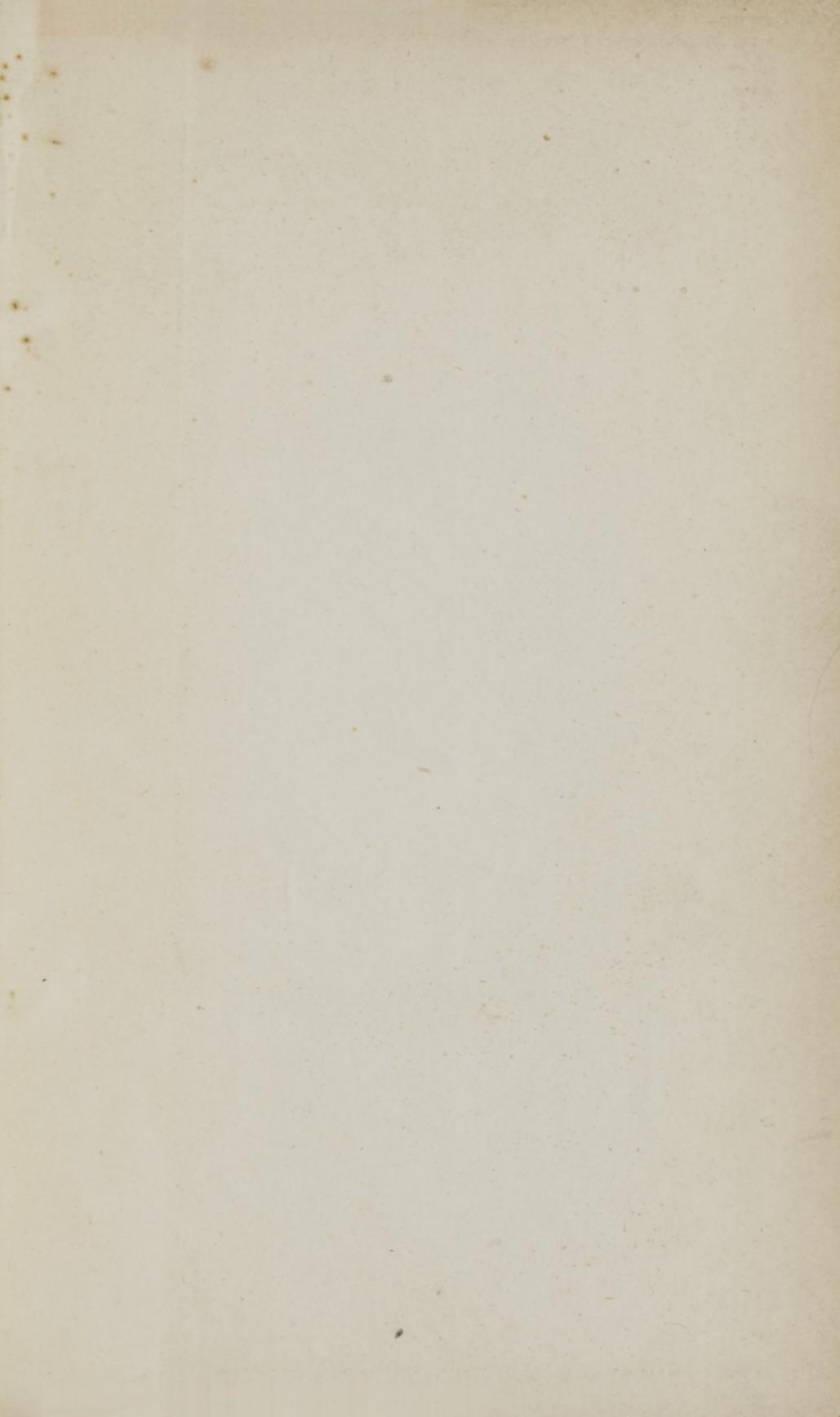
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