ANTHROPOLOGY

FOR

THE PEOPLE

A REFUTATION

OF THE THEORY OF

THE ADAMIC ORIGIN OF ALL RACES

BY
CAUCASIAN

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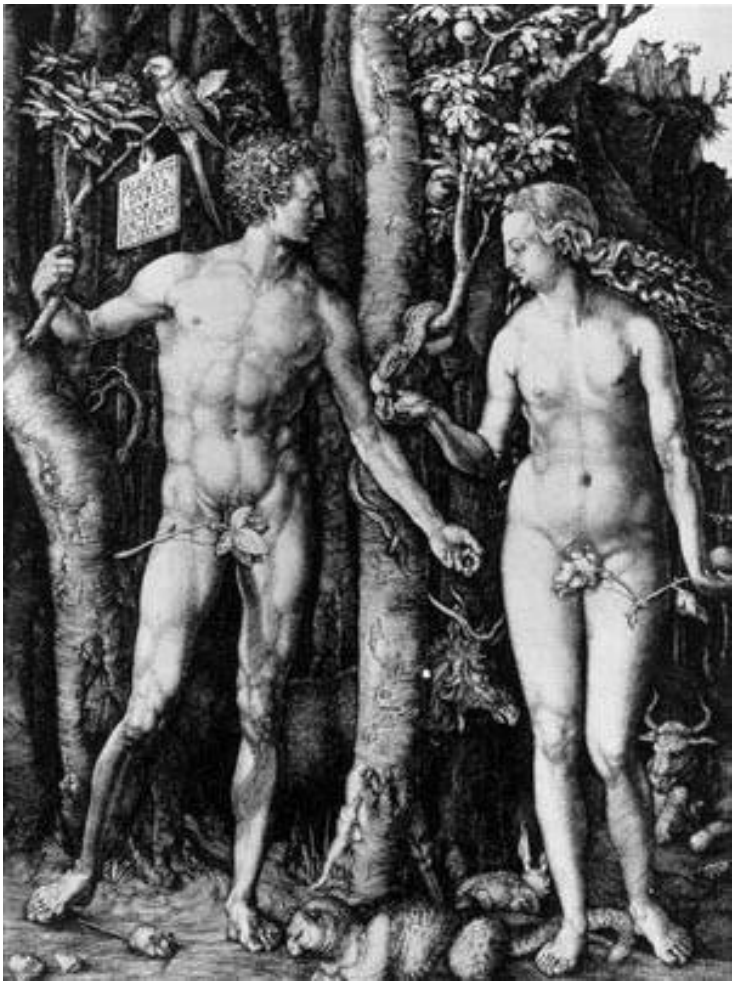

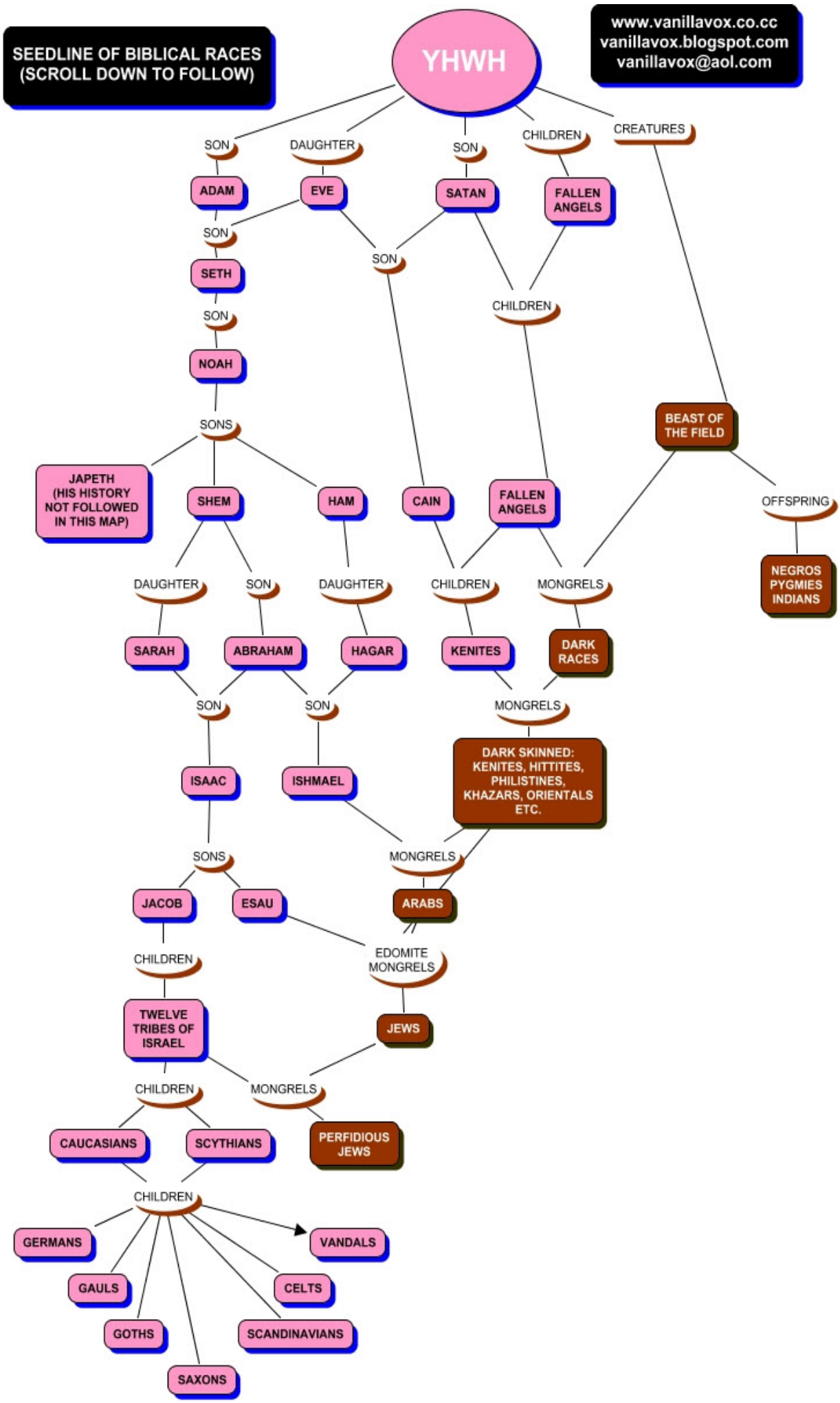
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YHWH
www.vanillavox.co.cc
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SON
DAUGHTER
SON
CHILDREN
CREATURES
ADAM
EVE
SATAN
FALLEN ANGELS
SON
SON
SETH
CHILDREN
SON
NOAH
SONS
BEAST OF THE FIELD
JAPETH (HIS HISTORY NOT FOLLOWED IN THIS MAP)
SHEM
HAM
CAIN
FALLEN ANGELS
OFFSPRING
NEGROS PYGMIES INDIANS
DAUGHTER
SON
DAUGHTER
CHILDREN
MONGRELS
SARAH
ABRAHAM
HAGAR
KENITES
DARK RACES
SON
SON
MONGRELS
DARK SKINNED: KENITES, HITTITES, PHILISTINES, KHAZARS, ORIENTALS ETC.
ISAAC
ISHMAEL
SONS
MONGRELS
JACOB
ESAU
ARABS
CHILDREN
EDOMITE MONGRELS
TWELVE TRIBES OF ISRAEL
JEWS
CHILDREN
MONGRELS
CAUCASIANS
SCYTHIANS
PERFIDIOUS JEWS
CHILDREN
GERMANS
VANDALS
GAULS
CELTS
GOTHS
SCANDINAVIANS
SAXONS

PREFACE

In presenting himself before the public, the author of this work, which is intended for the people, asks a fair and candid consideration of facts and arguments which are not familiar to the general public, or mass of the people, to whom they are of profound practical importance. The object sought is the diffusion of truth, with the hope of arousing attention, in some degree, to serious evils. When truth is presented, it is our duty to receive and act upon it, opposed, as it may be, to prejudices and preconceived opinions. It cannot result in permanent injury, but final good; and as to consequences, we are not responsible for them : our business is to accept the truth, and leave them to Him in whose hands are the destinies of all.

The author is deeply impressed with the evil tendency of the theories generally prevailing concerning the origin of races and their relations toward one another, and would particularly awaken the public mind to that degrading error, which, regarding all mankind as having the same origin and with naturally the same capacities, responsibilities and duties, would reduce all to the same level and mingle them in one common mass, towards which is the general trend of scientific speculation.

A large proportion of men of scientific attainments seem fascinated with the evolution hypothesis, which, as generally interpreted, involves the unity of origin of the human race ; and this latter dogma has been the source of a fanaticism which has brought an incalculable amount of sin and suffering on the world, and threatens' much more. It will die hard, and many pens will be inked and many tongues wearied in defence of the unfounded and debasing error that all races of men were alike created in God's image, and constitute one brotherhood, capable of attaining the same intellectual and moral level ; and that, hence, all racial diversities should be disregarded and obliterated. Many scientists give their authority to this dangerous delusion, and the assertion may be safely ventured that on no subject has more nonsense been published to the world, labelled "science," and received as oracular wisdom by the credulous multitude. An old adage says, "When philosophers set out to be foolish, there is no folly equal to theirs." Is not this demonstrated in the case of our modern scientists, who, leaving their proper sphere—the investigation of nature and the discovery of truth—give us their assumptions and theories as facts of science? Has the world fallen into that sad state of which St. Paul speaks, when it has come "to believe a lie"? A more cunning and dangerous lie, and a more palpable one, than the genetic equality and unity of the human race, the evil one never invented.

This writer claims to speak with some degree of authority on certain matters herein discussed, from long and intimate knowledge of the Negro race, both as slaves and freemen, and, therefore, much that he writes is the result of his own observation. The position he is compelled to take is one of apparent hostility to the Negro; but he disclaims this, and asserts that he is kindly disposed towards that race, and has always been ready to promote their best interests, and has never failed to do so when opportunity was presented. It may also appear that his sympathies are more with the people of the Southern than with the Northern States of the American Union; but he insists that, in this respect, he is governed by a sense of right and justice and sufficient warrant of facts. His acquaintance with the Southern people, whom he believes to be equal to any on the face of the earth in all the best attributes of manhood, and his opinions of the essential and original diversities of races, might naturally lead him to sympathize with the South, the suffering victim 44 mistaken philanthropy; but he has endeavoured to judge fairly, and has written conscientiously. He has no interest to subserve but truth. He writes anonymously, not because he shrinks from the adverse criticisms that await him in certain quarters, and which must be encountered by one who opposes old beliefs and popular prejudices ; but because what he has to say should go forth without prejudice, favourable or unfavourable, that his personality might attach to it.

To his readers he would say that he is not a skeptic, nor infidel, nor "slave-driver," nor pirate, nor does he think himself an exceptionally wicked man; but he claims to be a fairly good citizen

disposed to do something for the benefit of his race and for the world, and thinks he sees a wide field for this in opposing what he considers a dangerous popular error. Many who deal in facts and arguments will agree with him. Will they have the moral courage to avow it? Let others answer him fairly and fully, and if they can prove him in error he will admit and accept the truth. The most important of all questions is still the one Pilate asked: "What is truth?"

And now he deposeth and saith, that the matters and things herein stated of his own knowledge are true, and those stated on the information of others he believes to be true.

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CHAPTER I

ANTHROPOLOGY.

ANTHROPOLOGY DEFINED. - DIFFERENCES AND CLASSIFICATION OF RACES. - DEFINITION OF SPECIES. - THEORIES OF THE ORIGIN OF MAN.

ANTHROPOLOGY treats of the origin and natural history of mankind. As the science of man, it is closely connected with ethnography, ethnology, zoology, biology, physiology, psychology, philology and sociology, all of which have man for their main subject, but are distinct sciences contributing to the general science of mankind. In this volume, intended for popular use, its limits will be confined, for the most part, to the origin and specific differences of the human races. These differences are such that the classification of the various types of humanity is as necessary as that of the different varieties of animals of the same genus. The numerous classifications made are based on colour, hair and anatomical structure. That of Blumenbach, published A. D. 1781, has been most commonly accepted, and is sufficient for popular use. He reckons five distinct races, viz.: The Caucasian, white or European; the Mongolian, yellow or Asiatic; the American, red or Indian; the Malay, or brown; and, lastly, the Negro, or black, or African, including the Australian, although the latter is now generally regarded as separate and distinct from the African Negro. A simpler classification is that of Cuvier, viz. : Caucasian, or white; Mongolian, or yellow; African, or black.

Professor Huxley divides the human race into four principal types, based on hair, colour and form of skull, viz.: Leucous, white people with fair complexions and yellow or red hair; Leucomelanous, white, with dark hair and pale skins; Xanthomelanous, people with black hair and yellow, brown or olive skins; and Melanous, races with black hair and dark-brown or blackish skins. The first two; types, composed of white people or Caucasians, he subdivides into Xanthochroi, or fair whites, like the people of Northern Europe, found also in Northern Africa and Western and Southwestern Asia as far as Hindustan; and the Melanochroi, or dark whites of Southern Europe, Arabs, and others of the Caucasian, or white races.

In Blumenbach's classification, the Eskimo, who are sometimes considered as Mongolians, are included in the American or Indian type. The Caucasian is so called from Caucasus, a chain of mountains extending from the Black Sea to the Caspian; but the term has no significance as designating that locality as the cradle of the white races. It applies to all the Adamic, or Noachic races, Shemites, Hamites and Japhetites; in other words, all the white races. The term Aryan is applied only to the descendants of Japheth; it is a word of Sanskrit origin, meaning "of a good family," and designating the superior classes in India. Iranian, from Iran, the ancient name of Persia, is sometimes used as synonymous with Caucasian. Mongolians, or Turanians, and Malays are generally regarded as being of one stock, and embrace the Chinese, Japanese and other yellow races of Asia and the Eastern Archipelago. The term Ethiopian is frequently applied to all negroes; but in early history Ethiopia, or Ethiopia, designated a large part of Arabia and but a small portion of Africa, and, therefore, "Ethiopian" comprehends others besides negroes; it embraced some who were Caucasians. In Genesis ii. 13, it undoubtedly refers to a part of Asia. Arabia was the Ethiopia of the Greeks, and the latter name was seldom, if ever, applied to the regions of Africa occupied by Negroes.

However marked the different species of men may have been originally, these differences have, in some cases, become modified by inter-mixture and other physical causes, such as climate and mode of life, so that it is more difficult to determine distinguishing characteristics; and hence the various and numerous classifications, from the two races of Virey to the sixty-three of Burke. Agassiz, than whom none is of greater authority, divides mankind into eight distinct species. The races of men are regarded as being of different species when they differ in anatomical character and organic form, and when these differences are permanent. The permanency of differences is a matter to be decided by evidence. Dr. Morton defines species as "a primordial organic form." Agassiz adopts this, and adds: "Species are thus distinct forms of organic life, the origin of which

is lost in the primitive establishment of the state of things now existing; and varieties are such modification of the species as may return to the typical form under temporary influences." For example: the horse and the ass belong to different species, but the different kinds of horses with which we are familiar are varieties of the same species.

The Bible contains the only history of the creation of man. With the Christian world, all speculations, opinions and theories must be subordinated to the Sacred Volume. Science has theories based on assumptions, but no admitted facts to cast light on this interesting and practical subject. When we look over the world and see such remarkable differences, moral, mental and physical, between various races, from the most cultured Caucasian down to the lowest negro type, the question arises: "Have all these different races been derived from one primitive stock?" This is a question very much disputed, the more cautious scientists scarcely venturing beyond conjecture. We must consider the evidence and answer accordingly.

Three theories prevail as to the origin of man on earth. The oldest is the one known as the "Unity of the Human Race," or the Monogenic theory, which is that God created only one pair, Adam and Eve, and from them all the different races on the face of the earth are descended, and that the strange diversities now existing are the result of environment, or of accidental and extraneous causes; that a portion of the descendants of this one original pair has developed into the most highly civilized European and American, and that others have degenerated into the lowest African and Australian. The advocates of this theory admit but one species of the genus homo, and maintain that the different races are only varieties.

The second theory is that of the " Plurality of Origin," or the Polygenic theory, which is, that the human race consists of several different species, derived from different and distinct origins, separately created, or, as Agassiz expresses it, from different centres of creation, and that the races of men differ because God, in the beginning, made them so, and that they could not have acquired their peculiar features after they had emigrated from a common centre, and, as the same great naturalist says, " that, like all other organized beings, mankind cannot have originated in single individuals, but must have been created in that numeric harmony which is characteristic of each species." According to this view, the diversity of races is not a result of environment, nor the operation of natural causes, but of physical origin, and God created the human species by gradation, as he did the lower animals and vegetable world, beginning with the lowest order of life and rising to the highest, not by a process of evolution, but by immediate creation.

The other and latest theory is that of Evolution, or that man is evolved from the lower order of animals. Its extreme and skeptical advocates deny the hand of God in man's creation, and say that, as the hot sun now develops insects out of stagnant puddles, so the human race has been developed out of " primeval slime," commencing in the lowest insect life and gradually and slowly, through millions of years, working out its stupendous results in man, the highest class of animals. Others, who profess belief in the Bible, think that evolution was the divine method in creation. This theory does not necessarily imply that all men are from one pair.

CHAPTER II
MONOGENY.

THE UNITY THEORY, OR MONOGENY - DIVERSITIES OF RACES - PECULIAR DIFFERENCES BETWEEN THE CAUCASIAN AND THE NEGRO.

If we could divest ourselves of prejudice and pre- conceived opinions, it would require very strong evidence to persuade a reasonable mind that ‘’Caucasian, Mongolian, Doko, Bushman, Australian and Indian were all the children of common parents; but this is the generally

received opinion of the Christian world: it is the historical belief in which the present and past generations have been educated, and which, for the most part, they have received without question. Distinguished names carry with them great weight, and so far as their authority goes on the questions of monogenism and polygenism, it may be conceded that they are about equally balanced between the two theories/ Numbers do not determine truth. The opinion of one great scientist is worth more than that of a multitude of inferior men. Most of the earlier schools of ethnologists were monogenists, and this might be expected because of the almost universal opinion that belief in the unity of the human race was required by orthodox Christianity. Until such a number of distinguished scientists of the present day were captivated by the fascinations of evolution, the plurality theory was growing rapidly in popular favour, but the new theory has withdrawn attention from it and almost superseded it. Of the later scientists, no name is more illustrious, nor of weightier authority, than that of Agassiz, who advocated the plurality theory. But the theories of scientists are of no more value than those of other men. What we look to them for is facts, and from admitted truth others can argue as well, or better than they; for they are, by no means, the best logicians.

The great difficulty with the monogenist is to account for the variations in the different races of men. Adam and Eve, from whom, on his theory, the whole human kind is descended, were the immediate creations of the Almighty, and were made as perfect in all respects as He intended man, His crowning earthly work, should be, and were gifted with all necessary knowledge: they were perfect physically, mentally and morally. The population of the earth may be set down at fourteen hundred millions, of whom ten hundred and fifty millions are of the inferior races. The sad spectacle is presented, if the unity theory is true, of four-fifths of the human race divergent, degenerated and degraded; and the problem is to account for this condition of things. On this theory, the human race has, on the whole, degenerated in all respects, and creation is a failure.

The principal physical differences are in the form and size of the skull, colour, hair, and shape and proportions of bones. The chief points in which the Negro, the lowest of the human species, differs from the superior races are thus enumerated in the Encyclopaedia Britannica, in an article on the negro, written by Professor Keane, of University College, London:

"The chief points in which the Negro either approaches the Quadrumana or differs most from his congeners are: 1st, the abnormal length of the arm, which in the erect position sometimes reaches to the knee-pan, and which on an average exceeds that of the Caucasian about two inches; 2nd, prognathism, or projection of the jaws (index number of facial angle about 70, as compared with the Caucasian 82); 3rd, weight of brain, as indicating cranial capacity, 35 ounces (highest gorilla 20; average European 45); 4th, full black eye, with black iris and yellowish sclerotic coat, a very marked feature; 5th, short, flat, snub nose, deeply depressed at the base or frontal suture, broad at extremity, with dilated nostrils and concave ridge; 6th, thick, protruding lips, plainly showing the inner red surface; 7th, very large zygomatic arches, high and prominent cheekbones; 8th, exceeding thick cranium, enabling the Negro to butt with the head and resist blows which would inevitably break any ordinary European skull; 9th, correspondingly weak lower limbs, terminating in a broad, flat foot, with a low instep, divergent and prehensile great toe, and heel projecting backwards ("lark heel"); 10th, complexion deep brown or blackish, and in some cases even distinctly black, due not to any special pigment, as is often supposed, but merely to the greater abundance of colouring matter in the Malpighian mucous membrane, between the inner or true skin and the epidermic or scarf skin; 11th, short, black hair, eccentrically elliptical or almost flat in section, and distinctly woolly, not merely frizzly, as Prichard supposed, on insufficient evidence ; 12th, thick epidermis, cool, soft and velvety to the touch, mostly hairless, and emitting a peculiar rancid odour compared by Pruner Bey to that of the buck goat ; 13th, frame of medium height, thrown somewhat out of the perpendicular by the shape of the pelvis, the spine, the backward projection of the head, and the whole anatomical structure ; 14th, the cranial sutures, which close much earlier in the Negro than in other races. To this premature ossification

of the skull, preventing all further development of the brain, many pathologists have attributed the mental inferiority which is even more marked than their physical differences.

"Nearly all observers admit that the Negro child is, on the whole, quite as intelligent as those of other human varieties, but that on arriving at puberty all further progress seems to be arrested."

Prof. Keane omits to mention the remarkable difference in the pelvis of the Negro, which is narrower than in the Caucasian, more elongated and more inclined and more nearly approaching the quadrumana. The Negro pelvis averages in circumference only 26+ inches, whilst in the white race the average circumference is 33 inches.

There are numerous other differences, some of which may be mentioned. The cartilage at the end of the nose of the white man is divided, or split, as anyone can test by placing a finger on the tip of that organ; but in the Negro nose this split does not exist, nor does it exist in mulattoes. The prostate gland in the Negro is bilobular, or, to put it in popular terms, it may be said to be divided into two parts, like the quadrumanous organization. The absence of the "nasal spine" in the negro is another singular difference.

There also seems to be a difference between the blood of the white man and that of the Negro, too subtle to be detected by microscopic observation, but proved by experimental test. The skin of the white ltan inserted in the flesh of the Negro becomes black, and the skin of the Negro grafted on the white man turns white. Nothing but the blood could produce this change. The pigment which colours the skin is in minute cells, principally in the lower stratum of the epidermis, or the rete malpighi, fixed in the tissue, and filled by secretion from the blood.

The eye of the Negro affords a peculiarity of structure strikingly different from that of the white man. It has been long known, and was described by Dr. Samuel A. Cartwright, of Natchez, Mississippi, nearly fifty years ago, in simple, non-technical language. He says:

"If you look into the inner angle of the eye, next to the nose, and slightly elevate the eyelids, you will discover nothing in the white man's eye but a small prominence, or glandular-like substance, and a very small semi-lunar membrane. The prominence is composed of seven distinct crypts, or sacs, filled with an unctuous fluid, and has seven distinct openings, or orifices. The semi-lunar membrane is for the purpose of directing the tears into a sac, which lies behind and below the prominence. But if you look into the eye of the Negro, in the same manner, you will discover that his eye has an expansion of the above-mentioned membrane, or, in other words, an additional anatomical contrivance, consisting of a membranous wing expanded underneath a portion of the upper eyelid, and that when the eye is exposed to a bright light, the membranous wing covers a considerable portion of the globe of the eye. You will find the same membranous wing still more fully developed in birds, forming a kind of curtain, or third eyelid, called by naturalists the nictitating membrane, evidently to guard their eyes against the dazzling influence of the sun's rays. The master may neglect to provide his slaves with a covering for the head to shield the eyes from the brilliancy of the sun while labouring in the fields, and such neglect would greatly increase the irksomeness of labour under a tropical sun, if God, in his good providence, had not provided them with the above-mentioned contrivance to protect the eyes against the brightness of the solar rays. You have, no doubt, frequently seen slaves throw off their hats as an encumbrance and voluntarily expose themselves bare-headed to the sun, without suffering any inconvenience from the intensity of his light."

Strangers at the South have often been surprised at seeing Negroes thus exposing themselves in the sun, and even lying down to sleep under a heat that would prove fatal to a white man, but which their organization makes tolerable and even pleasant. Now that they are free, and, in imitation of the white man and under the tyranny of fashion, Negroes carry umbrellas, parasols and veils to shade them from the sun, thus putting themselves to inconvenience and resisting

nature, this membrane will, from non-use, probably disappear from the eyes of Negroes in civilized countries.

Dr. Cartwright further says:

"But if anyone should wish to know why the Negro can expose his naked skin to a tropical sun without suffering pain or inconvenience; why, after a fever leaves him, rejecting soups, teas and light diet, he eats, through choice and with impunity, a full meal of bacon or pork, voluntarily sits in the sun a few hours, as if to promote its digestion, and the next day performs his usual duties as a field labourer; why he has no revenge for being subjected to the indignity of corporal chastisement; why he feels a perfect contempt for those persons of other races who put themselves on terms of equality and familiarity with him, and why he loves those who exercise a firm, yet discreet, authority over him; why he is turbulent, refractory and discontented under every other government than that which concentrates all the attributes of power in a single individual, and why, when freed from the restraints of arbitrary power, he becomes indolent, vicious and intemperate, and relapses into barbarism—he may find the cause of all these and many more peculiarities of his character, by years of deep researches in the anatomy and physiology of his brain, nerves and vital organs."

The author, when in quest of information, was advised to apply to Dr. Middleton Michel, a prominent physician of Charleston, S. C., and a professor in the South Carolina Medical College, as one who had paid much attention to comparative anatomy. He politely responded, and from his communication the following is extracted:

"In the windpipe, or larynx, we may detect another anatomical development far more frequently than in the white race. The larynx is formed of true and false cartilages. The textural peculiarity of these false cartilages is that they are delicate, pliable, elastic, and never undergo ossification. To this class belong the epiglottis and the cartilages of Santorini and Wrisberg, The so-called cartilages of Wrisberg, cuneiform or cruciform cartilages, as they are also designated, are developed within the aryteno epiglottidean folds, one on each side of the rima glottidis, or chink of the glottis. Of all these intrinsic pieces forming or supporting the windpipe, none are so inconstant, and, when present, even variable as to size, as the Wrisberg cartilages ; scarcely any larger than the Santorini cartilages, they, at best, are concealed within the mucous folds of the aryteno epiglottic larynx, and are very difficult to find. In the white subject I have never met them, and when to the touch and sight they were discernible, it has always been in the Negro. I have made a special investigation of this point, and I would caution those who seek to discover these delicate t nodules of fibro-cartilage, that, when the scalpel would fail to discover them, their presence is often satisfactorily revealed by simply rolling the aryteno epiglottic folds between the thumb and forefinger, as then the touch at once detects the firmer resistance of an extremely delicate body enfolded within these mucous layers and embedded among the minute granules of sparsely-scattered laryngeal glands.

"Thus it is that, hardly ever encountered and even overlooked when present in the Caucasian race, the larger development of Wrisberg cartilages in the Negro have led some to affirm that they existed only in black persons, constituting another racial distinction."

At the South the Negro is believed to be exempt from certain diseases, one of which is hydrophobia, and certainly they are less liable to and suffer less from yellow and malarial fevers than white people. Hydrophobia is unknown amongst Negroes, and it is well known that they have been bitten by rabid dogs. It is also believed that the gums of some Negroes, known as "blue gums," secrete a poison which makes their bite a dangerous wound. This is testified to by respectable physicians and others, and is, no doubt, true. These Negroes probably belong to some African tribe with whom this is a peculiarity. Some insects, as the chigger, or red bug, so annoying to white people of the South, are harmless to the Negro.

The moral diversities are greater and more marked than the intellectual and physical. The distinguished author above quoted (Prof. Keane), who is an Englishman and cannot be charged with prejudice against the Negro, makes a suggestion which has frequently occurred to some close observers of the Negro, viz.: "It is more correct to say of the Negro that he is non-moral than immoral."

The monogenists maintain that all these differences can be accounted for on natural laws, and result from climate, food, mode of life and other physical causes, and, further, that the Bible requires belief in the unity theory. They also maintain that all races have certain mental and moral qualities which are inconsistent with the idea of difference of species. Great weight is also attached to the argument from philology, or the science of languages, by which it is supposed that all languages can be traced to a common source. According to some of these theorists, differences in races are not fixed and permanent, but the different types, or species, being only varieties of the same original stock, will, under favourable circumstances, run into one another; in other words, the Caucasian may degenerate into the Mongolian, Indian, or Negro, and these latter may develop into the former. Other monogenists believe the diversities of races, however they may have originated, are fixed and permanent. Others, recognizing the fact that these diversities, or physical characteristics, have existed as far back as our knowledge extends, and admitting that they cannot be accounted for on natural causes, but unwilling to give up the unity theory, attribute them to the hand of God.

The logical outcome of this theory, as boldly maintained by some, is the universal brotherhood of man, political and social equality, and the admixture of races. Blood purity and antipathy of races, or instinctive repulsion, are mere prejudices inconsistent with Christian charity and the general good of the whole body of humanity.

This theory is so offensive to our natural instincts, and is prima facie so absurd and preposterous, that it never could have been entertained by intelligent minds, but from the apprehension that belief in it was required by the Bible; and that is the only reason why it is now esteemed the orthodox faith of Christians. It is because of this prejudice, too, that Christians, who have been compelled to abandon the theory as utterly untenable, are afraid to encounter the prejudices that exist against the conclusions to which polygeny leads. Why close the eyes to palpable facts, and force the Bible to an issue with science and common sense?

CHAPTER III
POLYGENY

THE PLURALITY THEORY, OR POLYGENY. - SUPERIORITY OF THE ADAMIC RACE - DIVINE WILL THAT RACE PURITY SHOULD BE PRESERVED.

THE polygenists deny the propositions of the monogenists, and insist that no satisfactory or reasonable account of the origin and differences of races can be given except on the theory of different origins. They believe that Mongolians, Malays, Indians and Africans are not descendants of Adam, and are not brothers in any proper sense of the term, but inferior creations. They believe this view is entirely consistent with Scripture, and reject as inconsistent with the character of the Almighty the thought that He would degrade, by a special act of His providence, the great majority of the human race, especially as nothing of the sort is hinted at in the Sacred Volume, and no satisfactory cause for such an act can be assigned. They believe polygeny is the only theory reconcilable with Scripture.' All that is necessary is to construe the Bible as an account of the creation of a man (Adam) in God's image and after His likeness, without denying what is plainly intimated, that other races were on earth when Adam was created. We have his history from his creation, which cannot, consistently with the Bible, be put back beyond some

six thousand years. His family have always been the representatives of religion, civilization and progress. History and tradition point to Southern Asia as the cradle of the Adamic race, and there we find the descendants of Adam, in the earliest days of history, a small family, with a language as perfect as any now spoken; and from that centre they have gradually extended their authority and influence over the world, and everywhere the inferior races have disappeared before them. The fact that they had such a language proves the contemporaneous existence of a high state of civilization. The idea that tribes diverged from this historic family into Eastern Asia, Oceanica, America and Africa, and degenerated into the inferior races that have occupied those regions, as far back as we have any information, is an-assumption without proof from any source, and is really nothing more than a superstition. Since Adam's creation, the world has not been without civilization and religion in his family. His race has always been, on the whole, progressive, but on the theory of monogeny, there has been degeneracy and degradation in the great majority of his descendants. But the process of degradation is against science, history and the Bible, for all prove progress in science, art, and all the material elements of civilization, but not in powers of mind, nor in morality and religion.

Archaeology may prove the existence of man on earth long prior to the period assigned for the creation of Adam, but that will only prove the existence of pre-Adamites and not affect the Bible chronology. These latter, or the inferior races, have never equalled in any respect the Adamic race, and have never shown any aptitude or capacity for civilization and true religion, though some of them have had centuries of opportunity. What we find them now they have always been, and we are without the slightest reason to suppose that their most remote ancestors were above them in the scale of humanity; and it is just as absurd and unsupported by evidence to suppose that the Adamic race was originally in a similar low moral and intellectual state and worked out its present elevation. History furnishes no such record, nor is there any proof of a savage race having risen to civilization by their own unaided efforts. In point of fact, no people have ever become civilized by propinquity to civilized races, and when inferior races have acquired something of the civilization of the Caucasian, they have proved themselves incapable of retaining it. In Africa, from time immemorial, the Negro has been in contact with Caucasian civilization, but has never acquired it, contented, as he has always been, with the necessities of animal life. In America, the Indians have witnessed the white man's civilization for three hundred years, but without profit; if capable of civilization, why did they not preserve the ancient civilization of Peru, Central America and Mexico? It perished with the race capable of developing and retaining it. The civilized and uncivilized races have always been separate and distinct, because God made the former superior and the latter inferior and incapable of reaching the higher level.

From this theory, that God made the yellow and the black races inferior, physically, mentally and morally, we infer that he designed them for a subordinate and dependent position; that to impose upon them the duties, obligations and civilization of the superior race and give them the same mental and moral training, is to do violence to their nature and must result in evil; that the Creator, having made different races, intended that blood purity should be preserved, and for this purpose implanted the instinctive mutual and universal repulsiveness of races; that political and social equality is unnatural and repugnant to the best human instincts, and that miscegenation, or admixture of races, is not only an enormous sin against God, but a degrading bestiality which can result only in unmitigated evil and final destruction. Scientific thought must return to this theory, which is in unison with science, Scripture, reason, history, common sense and natural instincts. It will be found to have a unity and consistency in all its parts, which commend it as true.

CHAPTER IV
EVOLUTION

DEFINITION AND DIFFERENT THEORIES OF EVOLUTION - DIFFICULTY OF ACCOUNTING FOR LIFE - INCONSISTENT WITH THE BIBLE - ADAM AND EVE IMMEDIATE CREATIONS. -DIVERSITY IN NATURE GOD'S PLAN - THE FACTS OF GEOLOGY, PALAEONTOLOGY, AND PHYSIOLOGY AGAINST EVOLUTION. - PROF. LE CONTE'S LATE WORK CRITICISED - EVOLUTION PANTHEISTIC IN ITS TENDENCY - THE THEORY NOT PROVEN - TESTIMONY OF DISTINGUISHED SCIENTISTS.

A SCIENTIFIC discussion of the theory of Evolution is not intended, but only some general observations and an inquiry into its harmony with the Bible.

The term " evolution" is derived from the Latin word "evolution," which signifies an "unrolling," and is employed to explain the mode of creation, or the unrolling or evolving of the present state of things from primitive matter; it is the unrolling or coming of one thing out of another. With one school of theorists, who accept the Bible as the word of God, it is simply the method He employed in creation. They admit a final cause, and believe that the laws of nature were made and put in operation by God to accomplish His purposes, and that He made all things, including man, not by an immediate and special act of creation, but by the slow process of evolution.

With another school, evolution is made to account for creation without the necessity of God. They recognize the existence of nothing but matter in the universe, and no law above the law of nature. They ascribe the origin of species and of all organic forms to the "fortuitous combination of matter," which is nothing more than chance. The effect is to destroy all sense of moral responsibility, and substitute for God's moral government of the universe blind forces, immanent in matter, chance, and inexorable necessity. They reject the supernatural, banish the Almighty from the universe He created, and loudly proclaim that their system is destroying Christianity. In matter they find "the promise and potency of every form of life," and, of course, if nothing in the universe but matter, there is no future life, and man is but a brute. These speculators, who are aiming at the overthrow of religion, do not seem to be consistent with their theories; for if religion is only a natural development it must be something that is required by man's wants and necessary to his well being; otherwise it would not exist. If evolved, as claimed, it was evolved to meet an imperative demand, just as the human intellect and bodily organs were evolved, and hence, like them, a necessity. How, then, can they consistently oppose that which nature calls for?

Evolution assumes that the matter out of which all things have been evolved, existed primarily in a sort of gaseous state, which contained the primal germ and all the necessary material out of which the universe was formed. It begins with the "Nebular Hypothesis," which, in its most popular form, assumes that all the space now occupied by the whole solar system was filled with a "nebulous mass," "fire-mist," or gaseous matter, extending through infinity, and out of this primeval chaos the earth and all the heavenly bodies were evolved by condensation of the nebula. In some way or other this vast nebulous matter settled down around different centres and grew into stars and suns. Earth originally formed part of the "solar nebulosity," from which it became detached and slowly condensed into our globe. The moon was originally a part of the earth's nebulous matter, from which it became detached as the earth had separated from the sun. The impact of the component atoms upon each other produced light and heat. The gaseous matter gradually condensed and hardened, and each separate mass commenced whirling on its own axis and making revolutions around a common central orb with amazing precision and regularity, but how the rotation began no one can tell. In some such way, which some men of science seem capable of conceiving, earth was formed, and when developed into a proper condition for animal and vegetable life, animals and plants were found on it. But, unfortunately for this theory, the

great telescopes constructed since the days of La Place have proved the imaginary nebulae to be stars, and the theory is generally abandoned as inconsistent with ascertained facts. It was in its origin mere guess-work, unsupported by proof. But still the nebular hypothesis is adhered to by Spencer, Tyndall, and others, who say that, although the nebulae within reach of telescopes have been resolved into stars, that does not prove that the nebulous matter does not exist. The probability, however, is that if the nearer nebula have been resolved into stars, the more distant are the same.

Having accounted for the existence of the world in this imaginary way, evolution proceeds to account for all living things in it and on it. The claim is that men and animals and plants all come from one common basis of life—protoplasm, cosmic dust, primordial fog, or by whatever name the "formal basis of all life" is called. Protoplasm, according to Huxley) is the original substance out of which all organic matter is developed, and is the same in plants and animals. By some means or other the gaseous fire, or matter of the universe, got into the form of protoplasm, the slimy substance that contains the germ of life, and out of this mud sprung living things. It is described as resembling albumen, or the white of an egg, and is composed of carbon, hydrogen, and nitrogen. This is the "structural unit" from which all living bodies, vegetable and animal, start into life. Huxley says: "Beast and fowl, reptile and fish, mollusc, worm and polyp, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus." Out of this mysterious' substance, in which the life germ exists, a mysterious artist fashions and develops a reptile, a bird, a mosquito, an elephant,, or a man.

The first and insuperable difficulty with the evolutionist who denies Divine interference is to account for that mysterious thing we call life. How did the living creatures evolved by the heat of the sun out of mud or slime—the lowest form of insect life— come to have life? How did the living come from the non-living? The answer given is, by "spontaneous generation." But that is totally and confessedly without proof, and is contrary to the maxim, "*omne vivum ex vivo:"* Life nor anything else can be evolved from matter unless it previously existed in matter, for evolution is the unrolling of something already existing in germ or embryo. Spontaneous generation is neither more nor less than creation, or causing something to exist which does not exist. In other words, it is attributing to natural laws divine power, or the power to make something out of nothing.

No human skill nor power has yet succeeded in producing a spark of life. Evolution (and all science) is confessedly helpless and utterly baffled before the problem of the origin of life. No more is known of it now than was known to the world four thousand years ago. This is almost universally admitted. The controversy on this point has been settled by the experiments of Prof. Tyndall, a skeptical evolutionist, who demonstrated that in every case in which .it was claimed that life had been generated from dead organic matter, the living germs were derived from living parents. He affirms " that not a shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

But scientists have a convenient way of getting over such difficulties, and say that although there may now be no such thing as " spontaneous generation," there may have been in some past age, or such a condition of things may have existed by which life was produced by natural laws. And this guess or supposition is called science! Darwin supposed that life was given by the Creator to a few primitive forms in the beginning.

It is maintained that matter is eternal, though Scripture teaches the eternity of God, and that He alone is the first and the last, the beginning and the end; but it cannot be maintained that life is co-existent with matter, because geologists teach us that there was an azoic (no life) age, or period of time, in the earth's existence, in which it was impossible that life could exist. More than a dozen times, as geology reveals, the earth has been submerged and all animal life on it destroyed, Human pride is humbled before the great mystery of life, and is obliged to confess: "It is too high for me; I cannot attain unto it." The only explanation is in the plain teaching of the Bible, that creation was the immediate act of God, who is the sole author of life. He is the

Creator of all things, but if matter is eternal, then, instead of being the creator, He is only the fashioner, or developer of matter into the present cosmic system, and really created nothing. If He did not, or could not, create matter, the fair inference is that He could not annihilate it, and, therefore, would not be omnipotent, and if not omnipotent, then no God at all.

Evolution fails at the outset to account for life. It teaches that all organic life has been developed from a primeval germ, but as to whence that originated and how it became endowed with such wonderful powers and activities, we are told nothing. The "fortuitous combination of atoms," the very existence of which is only an assumption, has produced all organic and inorganic formations, or evolved creation out of lifeless matter. Life is evolved out of lifeless, the organic out of the inorganic, mind out of matter, thought out of the non-thinking, soul out of the soulless. Conscience is a mere phenomenon of molecular changes and has no moral authority; it simply grew as anything else grows, and is the result of necessity. The delicate organs of sight, sound, touch and smell have gradually developed by natural forces, and all without the intervention of a Divine mind! Could anything be more absurd? If anyone not a scientist should give utterance to such nonsense, he would be set down as one of those whom the Bible calls fools; but when coming from Huxley, or some other distinguished scientist, the believers in what Carlyle calls "the gospel of dirt," receive it as science, and exclaim: "Great is science, and Huxley is her prophet!"

Matter and life are as unlike as it is possible to conceive things to be; there is no analogy or similarity between them, and the idea that one can produce the other is too absurd for patient consideration. Life is an entity, as much so as matter, and its connection and association with matter is as inexplicable as the union of the human soul and body, or the union of the divine and human in Jesus, the Christ.

Evolution, as already stated, implies that there is something to be evolved. Nothing can give out that which it does not possess. Like evolves like, and something cannot come from nothing. Insensate matter cannot evolve sensation, unless sensation previously exists in matter. It is preposterous to talk about matter evolving mind, reason and conscience, unless these principles exist in matter. And this is just what people endowed with reason and common sense are invited to receive as a truth of science! Invisible atoms, or molecules, supposed to exist in protoplasm, but which no microscope has ever detected, are imagined to contain the power and potency of life, and without a designing mind_ to have evolved from slime, first a tadpole or earthworm, and finally man! In other words, these wonderful molecules have wrought all the mighty works usually ascribed to the Almighty. How these atoms, accepted as the final cause of all things, came into existence and survived all the vicissitudes that the earth has experienced from gases, water and intense heat, are seine of the marvels that science has not explained.

But we cannot discuss the various existing schools of evolution. The "fittest," if there is any such, may survive; but they are conflicting and are more likely to destroy each other, and then the voice of truth will be heard.

Evolution is prima facie inconsistent with the Bible, because its great advocates are nearly all unbelievers. It is emphatically the theory of infidels, skeptics and atheists—the pet philosophy of all the fools who say in their hearts, there is no God. It is used by Huxley, Spencer, Hæckel and others in support of infidelity. The present age is materialistic, and the tendency of speculative thought is to the denial of the spiritual and of God, or a refusal to recognize His presence and agency in the affairs of the world; and hence the popularity of evolution with this class of minds. It attempts to account for creation and all the phenomena of mind and matter without Divine interposition. They deny design, intelligence and will in creation, and reduce everything to the action of properties and forces inherent in matter. They stop at secondary causes, and ignore the maker of the laws and forces they put in the place of God. Spencer assumes the self-existence and eternity of matter. On this assumption, God and the universe are co-eternal; they are two parallel existences, and we can just as well infer the existence of matter from God as the existence of God from matter. The Bible declares that God alone is eternal and that He created all things. The meaning of the word translated " created," in the first verse of the

Bible, is not settled, but many of the best scholars think that it implies creation out of nothing, and this is the meaning usually attached to it. It seems to express the idea that matter is not self-existent, or eternal, in opposition to all heathen philosophers, and is the only word to express an original creation. Other words are used in reference to God's work, which mean to "form," "shape," or "build," out of existing matter. In Gen. ii. 3, it is written that God "rested from all His work which He had created and made." Here the best and most natural interpretation is that He first created matter, and then fashioned it into various organisms. This is strengthened by a consideration of the means by which God produced the um verse: "He spake and they were made; He commanded and they were created."

Scientists tell us that creation out of nothing is inconceivable, and we admit the truth of the axiom "ex nihilo nihil fit;" but it does not apply to creation by the Almighty, who is infinite in power and resources, and to whom nothing is impossible. Contrary to this maxim of science, St. Paul teaches that the universe was "not made of things which do appear," or, in other words, that this world which we now see was not made out of any matter now appearing or existing, but out of nothing, at the command of Him who "spake and it was done;" and this the apostle describes as one of the first articles of faith. Science cannot possibly teach us anything about the origin of the universe, but "through faith we understand that the worlds were framed by the word of God."

Evolution, as generally understood, is creation by the laws of nature. Everything must have a cause, and every effect is the result immediately of some law. The laws of nature are numerous. Who made them? The evolutionists answer through their prophet, Mr. Spencer, that their author, or ultimate cause, is "unknowable." But the human mind, conscious that it would not be in existence without an omnipotent, intelligent creator, and feeling that such a creator, if a benevolent being, would not leave his creature without a knowledge of its creator, is not satisfied with such an answer, and irrepressibly clamours for a final cause. Evidently the laws of nature are not ultimate. Is it not more reasonable and more scientific to assume that these laws are all made by God, the only final cause? On Him, as the Creator, the mind rests satisfied. No one doubts that God could have formed the present universe by a process of evolution, and if it was possible to prove that, it would not be inconsistent with theism, and might be held consistently with belief in the Bible. The Bible idea is, that God is constantly present in creation, controlling and directing all things so as to work out His eternal purposes, and to do this He must exercise His providential care and protection unceasingly over all His creation; and to exclude Him from His providential care of His works is virtually to dethrone Him. The attempt to account for the origin of creation on natural principles, though coupled with theism, and ascribing every phenomenon to some secondary cause, has a sure tendency to withdraw the mind from the contemplation of God and invisible things. If God has always operated by natural laws, then what need at all of His interposition? How prove that He exists apart from matter? And would not pantheism be the logical result? On such a theory there can be nothing supernatural, and, of course, it is fatal to revealed religion. Men argue in this way: Evolution, they say, is a law of nature. If the laws of nature are unchangeable, there can be no miracle, no special providence, and, of course, it is idle to pray for any blessings requiring a deviation from the laws of nature; and hence the writers of the Bible are in error, and it cannot be God's word. They forget that we can ourselves control, or set aside to some extent, the laws of nature and accomplish our purposes despite their opposition. We can overcome distance by steam, telephone and telegraph in a way that a few years ago seemed impossible and miraculous. If we a measure, master the laws of nature, how much more can God! He can certainly do His pleasure, without reference to natural laws. Nothing can control His power but His own will.

If creation was not supernatural, and all things the product of natural laws, then the same natural forces will operate in the future, and there can be no coming of Christ; for no divine Christ could ever have existed, and there can be no resurrection, no future state, no judgment and no eternity. Man dies and goes to dust and ashes, and what laws of nature will evolve his remains into a new spiritual body, or evolve the new heavens and the new earth wherein dwelleth righteousness? The plain teaching of the Bible is that God created all things by the immediate exercise of His power; but evolution, as accepted by believers in the Sacred Volume, teaches that He created by

the slow operation of natural laws, of which there is no proof, and of which proof is impossible from the nature of the case; for no one can look back to the beginning and prove God's method of work, and there are no records of any description to bear witness.

If evolution is true, nothing was originally created perfect, but all living things are due solely to the operation of unconscious, unintelligent forces, as expounded by Hæckel, Huxley and Strauss. But the plain meaning of the Bible is, that every living thing, animal and vegetable, was made perfect in the beginning, and ordained to produce "after its kind." The grass, the herbs and the tree were all made perfect, " each with its seed in itself," to generate " after its kind," and every animal was made perfect, with the wonderful power of reproducing or propagating its species " after its kind." The great law of reproduction announced in the Bible is "each after its kind;" but evolution sets this all aside and produces all living creatures from one low type of life.

Christianity reveals a God who gives us our daily bread, who clothes the grass of the field and gives the lily its beauty, who numbers the hairs of our heads and notes even the falling of a little sparrow; but evolution excludes Providence: the laws of nature operate without God's superintending care; His presence is not needed, and the evidence of His existence is weakened. But we cannot love, revere and worship a God for whom we have no practical need, and the inevitable tendency must be to disregard, forget, and finally deny and reject such a deity. The evolutionist forgets to trust in God, because his mind is directed to natural laws. The essence of Christianity is implicit trust in God, and without such trust there can be no love or devotion. There is no logical halting place between atheism and a God who has left the world to the operation of natural laws and withdrawn himself as a necessary factor in the affairs of the world. Such a God would not be a benevolent being, and, therefore, no God at all.

On the question of man's origin, evolution has not and cannot cast a single ray of light. It teaches that he is evolved from some lower animal; and all naturalists agree that in his physical structure he is most nearly allied to the ape. But the " missing link," the absence of intermediate species, is still missing, and the widest possible gap exists between man and animal creation. All the investigations of late years, conducted regardless of labour, time and expense, have really resulted in proof of the fact that there is no connection between man and the ape, or any other animal. A German scientist, A. Woldt, in an article published in a leading German review, Nord and Sued, February, 1887, says, "There is perfect unanimity among scientists that none of the known apes is the ancestor of man." The gulf between man and animals is impassable.

The Bible says! "The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." That is a distinct statement that God made him immediately, out of inorganic matter, dust, decayed, crumbling, disintegrated leaves, grass, stones, wood, etc. An ape, or any living animal, is not "dust," but organized matter. The word "dust" seems to exclude the evolution theory. So, St. Paul says, "the first man is of the earth earthy," again the same thing, inorganic matter, or dust. Adam, the first man, is called by St. Luke "the son of God." Does not this imply that he was created immediately by God? Does not St. Paul's expression, "we are his offspring," imply the same? The clear implication, not to say positive statement, is that his body was an immediate creation; and the positive statement is that God "breathed into his nostrils the breath of life," which is totally irreconcilable with evolution; this was special and immediate. The Bible tells us how man was created; but no living naturalist, if interrogated as to man's origin, can give a more satisfactory answer than Quatrefage's, "I do not know."

Some think evolution may be applied to plants and animals, but not to man's creation. Mr. St. George Mivart, in "Men and Apes," published in 1874, adopts the general theory of evolution so far as man's body is concerned, but claims a specific creation of his soul. If it is assumed that plants and animals are evolved from protoplasm, to make the theory consistent and logical the same must be assumed of man; and if true of his mental and physical nature, how stop short and not assume that his spiritual nature, his ideas of God and eternity, are evolved in the same way? Opinions and theories will, in the long run, reach their legitimate conclusions. The final

rejection of God and revelation is the natural and logical outcome of evolution. This was illustrated in the case of Darwin, who was a Christian, but, with his development theories, ran into infidelity.

Man appears in creation suddenly and fully developed, and, I repeat, with no proof to connect him with any lower animal. Huxley confesses that if, in defining man, we are to take into account the phenomena, of mind, there is between man and those beasts which stand nearest to him in anatomy a difference so wide that it cannot be measured, an “enormous gulf," "a divergence immeasurable" and "practically infinite." Tyndall says, "the chasm between brain action and consciousness is impassable," and he adds, "here is the rock upon which materialism must split whenever it pretends to a complete philosophy of the human mind." Darwin says, "the difference between the mind of the lowest man and that of the highest animal is immense." In all the known past we see no evidence of evolution in him, physically, mentally, or morally. He has more knowledge, but not greater mental power. We know this to be true, and it is a standing barrier in the way of evolution. Some of the evidences of this truth have been adduced in another chapter of this work, but it may be here stated that those marvellous works of pre-historic ages, the pyramids of Egypt, the most stupendous ever erected by human hands, and which loomed up six hundred years before the wearied Israelites toiled beneath their shadows, furnish incontestable proof of the genius, science, and civilization of their builders. If the architecture of the Great Pyramid was of human origin, it was the fruit of an intellect unsurpassed, if equalled, in all subsequent time. How is it that the wisdom and knowledge which conceived and constructed these memorials of a forgotten age were never attained by Grecian sage nor equalled by modern *savant*?

Modern enterprise and research have unearthed in Western Asia records made on clay tablets, bricks and stones, which attest the truth of the Bible, and tell us of civilizations equal, or superior, to those of Greece and Rome in their most brilliant period. If the evolution of modern scientists was ever anything more than the figment of a brain that knew nothing of an Almighty Creator, it has been dormant for at least five thousand years, or expired in evolving the mighty genius that gave birth to the pyramids and the hoary civilizations of the unknown past. In point of fact, there is no change in the physical, mental, and moral capacities of races. The Adamic races of the present day,, have no advantage in natural powers and capacities over those of early days.

The Bible tells us that man was created alone and lived alone for some time until Eve was created, and that God made her after Adam and out of a rib taken from him whilst he was in a "deep sleep." Her creation was clearly the immediate and special act of God. There is no avoiding this conclusion consistently with orthodox views of revelation, unless the evolutionists again call for time and assume that Adam's "deep sleep" lasted several thousand years longer than Rip Van Winkle's, in which Eve was evolved. But some of the evolutionists bridge over this difficulty by assuming that the account of Eve's creation is an allegory. What writer ever introduces allegory in a historical narrative without giving some intimation of it, or in some way making it to appear that it is really an allegory? If the history of Eve's creation is an allegory, why may not other persons and narratives in the Bible be construed into allegories when they do not fit in with our theories or peculiar ideas? Why not assume that the story of Adam's creation is a fable, or allegory, and that the Garden of Eden, the trees in it, the eating of the forbidden fruit, the serpent, on which facts the whole Christian scheme is based, are all allegorical ? Was it an allegorical sleep that came over Adam when the allegorical rib was taken from his allegorical side? Was it an allegorical conversation that is recorded between the woman and the serpent? Was it an allegorical conversation between God and Adam in the garden after the fall, and was it an allegorical curse that was pronounced on the sinning pair? Who is to decide what is allegorical and what is truthful record? Why not become rationalists at once and convert the book into a collection of legends and myths? Much of the corruption of the early church arose from pagan influences, particularly from gnosticism, which introduced the allegorical method of interpreting scripture. The serpent, the evil one, was allegorised into a redeeming power, or the redeeming word, as Cain and Judas were into true spiritual heroes, thus destroying the influence of the Bible and subordinating it to tradition and the authority of the church. St. Paul assumes

the literal truth of the Mosaic account of the creation of woman, and makes it the ground of his exhortation that woman is not to assume "authority over the man." The Bible also says there was not found a helpmeet for Adam, implying that there was no woman. If Adam was evolved, others, males and females, were evolved contemporaneously with him. He must have had brothers, sisters and innumerable kindred and other fellow-beings, and could not have been alone, as the Bible says he was. Others must have approached him very closely in perfection, both male and female, and surely a "helpmeet" might have been found on evolutionary principles.

The Bible idea of Adam is that he was created pure and holy, but capable of sinning. Is the theory that he was a developed barbarian consistent with that conception? The sinless nature with which Adam was gifted was lost by the fall. He died by reason of that spiritually—became dead in trespasses and in sin. In his body, too, the seeds of death were sown, and Adam became a dying man. In this respect all idea of evolution is excluded, for evolution teaches that his moral attributes, as well as his intellectual, were gradually developed from a low to a higher state; but in Adam there was moral degeneracy, if not mental also. But, again, the record of Moses is conveniently converted into allegory, or fable. If there was no Adam, who was created holy and fell by sin, then there was no redeeming Christ and no need for an atonement. Reject the Bible account of man's origin, and the whole system of Bible truth goes with it. Impair confidence in the Sacred Word and all faith is shaken.

In some circles it is looked upon as evidence of "culture," or "advanced thought," to set Moses aside as uninspired, or only partially inspired, and to reject the miracles he relates as mere Jewish fables. But if Moses was not inspired, who of the writers of the Bible were? Why attach less authority to him than to David, Isaiah, John or Paul?

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We still prefer the old-fashioned theology of St. Paul, who declared that "all scripture" was given by inspiration of God, and of Christ, who commanded to "search the scriptures," declared they could not be "broken," and that those who would not believe Moses and the prophets would not believe one who rose from the grave. This ruthlessly destructive criticism leaves us without a Bible, without God, and without hope in this world. A better authority than modern scientists, or critics, tells us that the Old Testament was written by "holy men of old, who spake as they were moved by the Holy Ghost," and on that authority we are content to receive it as a whole, until proved untrue, or something better is substituted for it. If "the song of Moses and the Lamb" is sung in heaven, we need not be ashamed of it on earth. But if Moses has mixed up fables with his professed history, he is unworthy of credit. When Christ prayed, "Sanctify them by Thy truth, Thy word is truth," He referred to the whole Jewish scriptures.

He and His apostles refer to particular miracles which some Christian ministers sneer at as Jewish fables in such a way as to show plainly that they believed them and accepted unreservedly the entire Old Testament.

Angels, if their existence is admitted, were either evolved or created. If evolved, then from what? We have no intimation of any creatures between men and angels existing, or ever having existed. If evolved from man, they would pave appeared subsequently to man. The "missing link" between angels and men is as hard' to find as between men and apes. Men may be developed into angels, but not by any process of evolution.

Man, on the evolution theory, is simply the head of the animal kingdom, a sort of primes 'inter pares, and ought, in a few millions of years, to develop into some higher being. Or, according to Tyndall, he is a mere cunningly devised, or rather developed, machine—an automaton impelled by forces over which he has no control and which make him irresponsible. For five thousand years he has made no progress in his physical, mental or moral constitution.

Evolution has done nothing for man in the past, is doing nothing for him now, and will do nothing in the future. He must work out his destiny by the means and powers God has given him. Christians do not look for further evolution, in its scientific sense, from the present state. They

look, it is true, for a higher and better life in great eternity, but it would require great ingenuity to interpret the language of the Bible, concerning the future, consistently with the theory of evolution. The earth is to be destroyed and made anew by the immediate act of God and by a sudden and rapid process. If the world is to be destroyed and made anew by the special and immediate exercise of God's power, it is reasonable to suppose that He created it in the same way at the beginning.

At the foundation of evolution is the postulate that one species is evolved into another. But no process by which one species of animals is transformed into another is now in operation, nor has been in all the known past. I believe, with Agassiz and other Christian scientists, that creation was the immediate act of God, and that from the beginning there has been a series of creations, and no science can assign a better cause for any formation or existence than that God made it; that affords a complete, consistent and reasonable explanation of all the facts of science.

Diversity in nature is God's plan. He has made different species, just as he has made no two persons exactly alike, nor two leaves of trees precisely the same. Varieties are innumerable, and the causes producing them are in constant operation, but they are confined' strictly within the limits of species. The bounds of one may touch closely upon another, but they never overlap, nor run into one another. As Agassiz says, they move in regular cycles, but the cycles never run into one another. Domestic animals of the same species are found in great varieties, but no matter how great the differences in varieties, a sheep is always a sheep, and a horse, whether a Shetland pony or Percheron, is always a horse. Pigeons exist in numerous varieties, but are never transformed into any other kind of bird. No connecting link between different species has ever been discovered. If such " links," or intermediate species, ever existed, they would be found in every stage of development. Between man and the ape (supposing man to be thus developed, for the sake of illustration) there would be innumerable creatures, varying in form and shape as they gradually emerged from the ape to man. For instance, we would find them with tails of every length, from the present long-tailed ape down to a mere stump, which finally disappeared when the human stage was reached. Lord Monboddo's explanation of its disappearance is as satisfactory as any other—" Man rubbed off his tail by sitting on it." But, unfortunately for this theory, the lower extremity of man's spine has none of the functions of a tail, whether in a rudimentary state, or lost by disuse.

"'Tisn't easy to settle when man became man,
When the monkey-type stopped and the human began,
As some very queer things were involved in the plan."

It is a little singular how tails come and go in the story of man's evolution. His remote ancestor, the tadpole, lost his by dragging it on the ground until it disappeared in his progeny, the frog. In the Primary Period, the caudal appendage was, it seems, not needed; but in subsequent developments it again appeared in man's immediate progenitor, the monkey, which has a long, strong tail. Having reached its full development in the monkey, it suddenly disappears in his descendant, man, as explained by Lord Monboddo. But it takes a scientist to appreciate such transformation.

The connecting link, or the evidence for the transmutation of species, has been looked for in vain in fossil remains. The fossil proofs, which ought to be most numerous between man and his brutish ancestor, because man is a late, if not the very last, animal creation, are confessedly wanting, and the want of them is fatal to the theory. Many plants and animals sculptured on the ancient monuments of Egypt are the same to-day as they were fifty centuries ago. The same may be said of barley and wheat found in the tombs of the Pharaohs. Bones, or fossils, estimated to be many thousand years old, are the same as those of like species now existing, proving that animals now living in many parts of the earth are of the same type as those which lived thirty thousand years ago, or more. It is estimated that the coral reefs of the ocean must have required at least a hundred thousand years for their formation; but no change in all that period has taken place in the zoophytes by which they were formed. Evolution has left them as they were in the

beginning. Even Professor Huxley admits that " there is' no instance in which a group of animals having all the characters exhibited by species in nature has ever been origmated by selection, whether natural or artificial." Darwin admits that the weight of ,?authority is against the theory of transmutation of species. He says: " The transitional forms joining living and extinct species not being found; the sudden manner in which several groups of species first appear in European formations; the almost entire absence, as at present known, of formations rich in fossils beneath the Cambrian strata, are all undoubtedly difficulties of the most serious nature. We see this in the fact that the most eminent palaeontologists, namely, Cuvier, Agassiz, Barranda, Pictel, E. Forbes, Falconer, etc., and all our greatest geologists, as Lyell, Murchison, Sedgwick, etc., have unanimously, often. vehemently, maintained the immutability of species."

Geology proves that in the earliest ages of living creatures the highest and most complicated organization existed, and as there are no evidences of other creatures at all approaching them from which they could have been evolved, they must have been immediate creations and not the slow product of evolution. The Devonian Age commenced with the highest type of fish. The hugest reptiles, far exceeding in size any at present existing, introduced the Reptilian Age. Mastodons introduced the Age of Mammals. The earliest fossils are of plants and animals that lived in water, or when the earth was almost entirely covered with water. But the shells of the Age of Mollusks show no signs of evolution; for there is just as much evidence that the largest were created first as that the smallest first appeared. The tiniest shells, invisible to the naked eye, are found with others of enormous size, as much as four feet across: they were apparently created contemporaneously. The general tendency of the facts of palaeontology are regarded by some of the most eminent English and American scientists as being dead against evolution. Hugh Miller asserts that the fossil remains furnish evidence of degradation from a higher to a lower order, instead of an upward tendency from the lower. It is sacrificing truth to assert that palaeontology affords any support to this arbitrary hypothesis, and it is only from the fossil remains that evidence is possible.

Skeptical scientists attempt to avoid the evidence of permanency of type in a way that seems to be more puerile than philosophical. They are obliged to admit the persistence of types under the same conditions. Change, they tell us, depends on surroundings, or the influence of conditions. Some insects, reptiles and animals are contented with their environment, and remain unchanged in type through long periods of time. Others, not satisfied with their condition, are pushing ahead for some better state, and in the course of some millions of years change their type. And so Prof. Huxley maintains that permanency of type in certain animals and vegetables is consistent with evolution. Some types, it seems, are discontented or ambitious, and constantly striving for something better, wile others with similar surroundings are contented as God made them. In the case of some, it would seem their Maker did not know their wants and capacities, and so placed them in unfavourable surroundings. All this is the merest figment of the imagination of men wise in their own conceit. What possible proof is there that any living animal, except man, is not contented with its natural state, or that it is striving for some higher state than that in which God has placed it? All living creatures, including the lower races of men, are content as God created them and assigned them their place in nature, and there is not the least evidence of their struggling for a higher and better state.

Another assumption of the evolutionists is, that different species are evolved, not by environment only, but by "natural selection" and the "survival of the fittest." It is also assumed, without proof, that there is a natural tendency to variation. There is a capacity to vary to a limited extent; but the tendency is to retrograde as well as to advance, to rise and also to fall, but no tendency, as there is no capacity, to pass from one species to another. No one maintains that any such tendency is proved. Von Hartmann, a leading German philosopher, and many others, totally deny any such tendency.

The philosophy of "natural selection" is, that organic existence—all living creatures—must correspond, or be co-ordinate, with environment or surroundings; and the more perfect this correspondence, or co-ordination, the more favourable are the conditions of existence. The

necessities of animal life arise from unfavourable changes in environment— changes of climate, food, natural multiplication, disease and other such causes. An unfavourable change impairs or destroys organic existence. Strong organism resists and survives these changes better than weak. Then there arises a struggle between the weak and the strong for the most favourable conditions of existence, in which the weak perish. The stronger, surviving and perpetuating its organic form, tends to the improvement of the type. Another principle is, that as environment changes, organism changes to correspond, and thus promotes welfare. Mivart, an evolutionist, pronounces "natural selection" "a puerile hypothesis."

The theory is, that nature selects and preserves useful variations—only the useful—and that all creatures advance towards perfection; that the imperfect is gradually improved, and existence made easier and pleasanter. In the human constitution, the tendency should be to the modification or removal of all that causes pain or disease. Is this sustained by facts? Take a single illustration, the birth of children. This wonderful provision of Providence for perpetuating the species is now attended with danger, and requires for the mother care and skilled assistance. But how different is it in the animal! It is, in animals, an easy process, requiring no external help. If man was primitively a brute, the human birth was simple, comparatively painless and without danger; but it has developed into the present complex, painful and dangerous process!

The dragon-fly, tadpole and other organisms develop, in water, organs for life in the air which would .cause them to perish if they did not make their way to the upper atmosphere. What connection has this with environment? In the water they know nothing of what is outside of it, and to suppose they are struggling for and evolving an organism adapted to a world of whose existence they are unconscious, is a fancy a school-girl might indulge in.

To all these mere hypotheses it may be replied that, as a matter of fact, the "fittest" do not survive as a general rule. Sometimes the "fittest" are the most delicate and most difficult to preserve with all that human care can do. The fittest survive only when controlled by human agencies. It is in this way (by human agency) and this alone, that improvement in animals is ever effected, as in the case of domestic animals, which are improved by careful breeding and attention to their surroundings. Agassiz said: "Our domesticated animals, with all their breeds and varieties, have never been traced to anything but their own species; nor have artificial varieties ever failed to revert to the wild stock when left to themselves."

In all organic life there are reversions as well as advances. The beginning of species is perfect; deterioration follows, as is proved by the Silurian fossils. Prof. Dana says that organisms never begin at their lowest point, but high up, and then deteriorate; and this he lays down as a rule to which there is no exception. The first man was made perfect, and no science can offer an iota of proof to the contrary, and analogy makes it probable, because in living organisms there is deterioration rather than advancement. This does not conflict with the fact of progress in creation, for the lowest organisms were created first and then the higher, and that is progress; but between each there is a chasm. Each order was created perfect, but instead of advancing, each particular order rather evinces degeneracy.

It is said by some, that evolution is not the transmutation of one species into another, but the derivation of one from another; or, that all organic forms are derived from some preceding organism. But whether this is a material distinction or not, it does not alter the nature of the evidence required. Practically, transmutation and derivation amount to the same thing, and the proofs are the same.

A physiological argument against this theory is derived from some of the peculiar differences found to exist between the white man and the Negro. What process of evolution, or natural selection, or coordination of organism to environment, could change the solid cartilage of the Negro's nose into the split nose of the white man? What process of evolution could change the prostate gland of the negro, or any imaginary brutal human ancestor, into that of the white man? The split in the nose is not a needful thing, and has no known use or purpose; and the same may

be said of the difference in the prostate gland and the absence of the nasal spine in the Negro. These organs in the Negro, in their present form, answer all purposes, and their different forms in the white man give him no advantage. The Negro knows nothing of these differences and can feel no desire for a change; and so there could be no seeking, or striving, after improvement or change in these respects. These differences are almost unknown. It is doubtful if half a dozen men, including anatomists and scientists, can be found in the city of London, or New York, who are aware of them. They are totally unaccountable on any principle of evolution. They are, too, just as unaccountable on the unity theory of degradation. No natural causes can be conceived of which could have changed the nose and prostate gland of Noah's descendants, to say nothing of other similar differences, into their present structure in the Negro. This argument is conclusive against both evolution and monogeny. One fact inconsistent with or contrary to a hypothesis overthrows it.

It is a philosophic principle that cause must equal effect— "*causa æquat effectum*." It is generally greater, but it must be at least equal. If intelligence, mind, will, are found in an effect, they must exist in a cause. But the evolution of the human frame, so "fearfully and wonderfully made," and of our mental and moral faculties, from insensate matter, be it never so refined, through reptiles and brutes, unless by the power of God, is, notwithstanding the authority of distinguished names, impossible to be conceived, irrational and absurd, and too monstrous to be considered for a moment by any well-balanced mind. It is just as easy to conceive of mind evolving matter as of matter evolving mind. Even Tyndall, an infidel evolutionist, says: "I bow my head in the dust before the majesty of mind. The passage from the physics of the brain to the corresponding facts of consciousness is inconceivable as a result of mechanics." The effect is so infinitely greater than the cause that it must be rejected at once as preposterous. But infidels and atheists are the most credulous people in the world about everything except revelation; they can believe any nonsense that militates against religion and the Bible. The theory of this school of evolutionists is without any scientific basis, and is simply scientific nonsense. That the human mechanism, with all that attaches to it, should come into existence without a designing Maker is so offensive to common sense that it must stagger the blindest credulity of bigoted infidelity. It may appear to Hæckel, Spencer, Tyndall, Huxley, and all who have come "to believe a lie," very wise; but to common sense impressed with the truth and value of God's word and capable of reasoning, it is vain, foolish and repulsive, contributing nothing to science and unsettling the faith of the weak and ignorant. Darwin denies design in creation, and says that it would "annihilate" his theory; but design is plain to all who are not blinded by unbelief, and Mr. Mill, the greatest infidel logician of this century, thinks it the most unanswerable argument in favour of God's existence. If design be denied in creation, the only alternative is chance; and the dogma that all things come by chance is too nonsensical to be entertained by a rational mind. The fortuitous combination of matter, or chance, as accounting for creation, is nonsense, whether emanating from the brain of an imbecile or of Mr. Herbert Spencer.

Many who accept evolution have given up the figment of man's descent from a "semi-simian" ancestor, because of its total want of proof. Vogt, another distinguished German scientist, thinks we are not of simian or apish descent, but that both men and apes are descended from some more remote ancestor, who reared two families, men and apes; so that the latter are only our cousins, and not our progenitors.

Prof. Le Conte, of California, who has lately published a work on "***Evolution and its Relation to Religious Thought***," illustrates the theory by the development of an egg. " It begins as a microscopic germ-cell, then grows into an egg, then organizes into a chick, and finally grows into a cock; and the whole process follows some general, well-recognized law." This process, he says, is evolution. " It is more: it is the type of all evolution." This embryonic evolution, which is nothing more than the process of generation and growth, not only in fowls, but in animals and men, is harmless and unobjectionable. But when a process like this is applied to the whole organic kingdom, and it is maintained that, as a cock is developed from the minute germ-cell into the egg and then into the bird, so the whole animal kingdom up to man is developed from a living marine creature, or a "jelly-speck," in which life was produced by the

natural operation of heat and light, and there is an unbroken continuity from the jelly-speck to man, or the elephant, then we must demand far more proof than has yet been adduced. We require more than conjectures, or guesses, when it is claimed that we are developed in some such way up through a brute and a savage to an Adam, the most perfect of men. When we are told that our brutal ancestry, thus evolved, gradually worked their way up through brutality and savagery, manufactured language, and that mind and spirit grew in the same slow way from sense and feeling, we are startled at the -magnitude of the credulity that could receive such stupendous results as scientific truth without the most undoubted evidence. In the face of this, science may be said to be unanimous in asserting that there is no proof to connect species one with another, and least of all to link man with any previously existing creature. Prof. Virchow, the leading scientist of Europe, and the greatest now living, and who was referred to as the ultimate authority in the throat affection of the late German Emperor, declared, a few years ago, that every positive advance made in the province of prehistoric anthropology has actually removed us further from the proof of any connection between man and the rest of the animal world. He also declared that evolution " has no scientific basis."

Prof. he Conte proposes the egg as " the type of all evolution," and argues that, as there is a continuous natural process from the egg germ to the full- grown fowl, so there is a similar continuity in all organized life, from the mollusc up to man. But, in point of fact, there is no continuity, for there is a break, an unbridged gap, between each species of organized existence. The professor cannot account for the existence of the first hen on his theory; he cannot connect her genetically with any antecedent organism, nor can he connect his evolved cock with any subsequent organism. All that we really know is that all eggs come from birds, and all birds come from eggs; but whence came the first bird? The germ of the egg is a perfect organism, and cannot itself be a starting point. So every organism is derived from another organism, each is perfect from the beginning, just as God created it, and each evolves " after its kind." He made them perfect, made the grass, the herb and the tree, each "yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his, kind." If life and organism come from protoplasm, or bio-plasm, or any other matter, life and organism, in accordance with Le Conte's type, must have existed in that matter in embryo, as the egg and its germ come from organized life; but if there, what put them there? If the analogy of the egg, the type, is valid, the antitype, that is, the whole series of organized life, must have been derived in a similar way; that is, from antecedent living organisms. The analogy proves only that every organism is derived from a preceding living organism, and each evolves after its kind. What is said of the egg applies to another type adduced, the development of the frog from its larva. All this is precisely in accord with the Mosaic narrative, which is by far the most reasonable and philosophical. Its plain and simple statement is, that God created all things by the immediate exercise of His power, and gave them the power of reproduction. It begins every variety of life with a perfect organism, ordained to produce after its kind. Of the flora, or vegetable life, He said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Of the fauna, or animal life, He said: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. . . And God blessed them, saying, Be fruitful and multiply," etc.

By no fair construction can this be construed to mean anything but that God, in the beginning, made everything perfect, with the wonderful power of procreation.

It is readily admitted that there is progress, or an ascending scale, from lower to higher, in creation. The lower forms of organized life first appeared, and the great problem of evolution is to prove that the higher was evolved from the lower. The order of nature advances from lower to higher, not by a continued process, but *per saltum*, or by a leap, without any connection whatever. The Professor bridges over these leaps or gaps between species by "artificial means," by "breeds" or "races," which in the lapse of time established new species. Natural selection produced varieties, and varieties evolved into races, and races into species. Artificial is opposed

to natural, and we may ask, Who were the artificers or artificial agents by whose skill the "breeds" were produced? Breeds, or varieties, are artificial and produced by human care and superintendence, and when left to themselves revert to the primitive type; as a matter of fact, they are not found in nature. Prof. Le Conte admits this, and says that "natural selection compels reversion." Without reference as to how this is accounted for, it is plain, from this admission, that nature is hostile, not only to transmutation, but to variation of species. In other words, "natural selection" compels a preservation of species or type permanency, and opposes variation; and to oppose variation is to oppose evolution, for there can be no evolution without variation; varieties must produce species. He adds: "But artificially made forms are in harmony with the artificial environment of domestication, but not with the environment of nature. In nature the fittest survive, but artificial breeds are not fit to survive in a state of nature. They are, therefore, quickly destroyed in the struggle for life, or must be modified. Nature immediately begins to select the fittest, and gradually in the course of time produces one or more uniform species, similar to that from which they came, or perhaps to what they would have been by this time if left to the operation of natural causes under the conditions supposed. But natural species, if they are formed, as the derivationists suppose, by the operation of natural causes, cannot revert unless the conditions revert; for the same causes which operated to produce still continue to operate to keep the species." He proceeds to illustrate by supposing a case: "The pointer, left to himself, must either change or become extinct, because not adapted to the wild state. But suppose' for a moment that these habits and instincts were useful to the animal in a wild state: evidently they would be instantly seized upon by natural selection, and not only perpetuated, but intensified, until a very distinct species was produced." It is the merest assumption that the habits of the animal, in the case supposed, would result in a new species of dog. If the pointer could survive, without reversion, which nature forbids, the result would be only a breed, or variety, and not a new species. The history of the world furnishes no instance of any such origin of species.

It is singular that all of these imagined varieties, which are supposed to have been the intermediate links between species, and which must have existed in all ages and in vast numbers, should have perished without leaving the least trace of their existence. Between man and his anthropoidal ancestor there must have been an incalculable number of intermediates and in all degrees of transformation, as already remarked. But all above the animal that was our supposed ancestor, say the ape, were fitter to survive than the ape; but every one perished in the struggle for life, and the feebler survived. It would appear undeniable that those nearest man were the fittest to survive, and better able to accommodate themselves to environments, but they all died out and left the anthropoid. Here we have a clear case of the survival of the unfit, which is irreconcilable with evolution.

To expect people of ordinary common sense to believe that all the intermediate forms, millions and millions in number, between the countless numbers of species that have lived on earth, were all eliminated in the struggle of life, and this, too, when nature is confessedly the foe of variation, and when it is admitted that intermediate forms are "not reproduced by cross-breeding," is expecting a degree of credulity not found among ordinary people. It is surprising that those who can believe such extraordinary guess-work of scientists cannot believe the miracles of scripture. The intermediate links are necessary to support the theory, and they are all missing, and no explanation of their conspicuous absence that is scientific or plausible, or worthy of respectful consideration, has been given, either of their production or disappearance, on the supposition that they ever existed.

Hæckel finds the cradle of the human race in a lost continent, which he "supposes" to have been submerged beneath the ocean. If we could only get down to it we would find the "missing link," all the innumerable forms between man and his ape-like ancestor. This is more science.

To revert to Prof. Le Conte's types: the cock is evolved from the egg, and the frog is evolved, on a similar plan, from its egg, each after its kind, without any break, or missing link, and continuously; but to argue from this that the hen that laid the first egg was evolved, or derived from an inferior bird, or from an organism of a lower type, and may evolve into some fowl of a

higher type, say a turkey or an eagle, is a non sequitur, and without an iota of proof. The analogy breaks down at the outset, for in these types of evolution there is no break; the continuity is uninterrupted; but in the series of species there is between each one a break, a wide gap, with nothing to fill it; the continuity is broken, and the breaks are not in accordance with the course of nature. Because there is a similarity between the types adduced and the general plan on which the series of living organisms are constructed, to infer that organic forms are genetically related, or all derived from one and the same source through intermediate changes and modifications, of which nothing is known and are only supposed to have existed, is illogical, unscientific and unsupported by a single fact. True science generalizes only on the basis of known truth; but to generalize on the ground of "similarity" where facts are necessary, and argue from a basis so unsubstantial the unity and blood- relationship of all existing organic forms, between every one of which there are breaks, and that man is evolved from frog-spawn, is not logic or science, but a mere figment and heathenish superstition.

Consanguinity cannot be proved or implied by resemblances. A resemblance, or similarity, necessarily exists in creation, because the wisest and best mechanical principles are employed, varied according to the sphere and wants of the creature. All animals classed as vertebrates must have a backbone, and there is necessarily a similarity between all backbones, whether of reptile, animal, or man; but this no more proves consanguinity than the fact that all animals have a brain, or feet to walk upon, and are constructed on the same general principles. The mollusc needs no backbone; but to fish and the higher forms of vertebrata it is a necessity. How could the vertebrate be evolved from a creature that has no vertebra? or, how could something be evolved from nothing? The fish appears suddenly in the midst of molluscs, and to bridge the gap between them, the evolutionist is obliged to draw on his imagination. History furnishes not a solitary instance of one species passing into another, and hence evolution has not an iota of direct testimony in its favour. And men have the effrontery to assert that this so-called science is proved—a “historical fact!"

The types fail to prove what is claimed for them, because, in the case of the egg, we have a perfect fowl from a perfect fowl, and in the case of the frog, a perfect frog from a perfect frog. So, too, we have a perfect horse from a perfect horse; a perfect monkey from a perfect monkey, and a perfect man from a perfect man. We have organisms from perfect organisms, which is consistent only with separate and immediate creations.

Fossil remains found in different geological formations show that the lowest forms of living organisms existed first in order. When the temperature of the earth had decreased sufficiently and it was sufficiently condensed for life, life appeared, first in the cellular plants of the vegetable kingdom, and then in animal life. In this, science and the Bible are in harmony, alb they are in the entire order of creation. In the geological divisions, the Primary, Secondary, Tertiary and Quartenary, we find there has been a progressive series of living creatures, from the lowest to the highest. The early condition of the earth, covered with water and mud, made existence impossible for any but the humblest forms of life, as zoophytes, molluscs, fishes, etc. When the earth advanced in its formation and "dry land appeared" and vegetation covered the earth, higher orders of animal life were found, and the attempt of the evolutionists is to show that this series of animals were genetically connected, or evolved from one another. Prof. Le Conte thinks he does this by showing that the changes the frog passes through from its embryo to the perfect frog are similar to “the order of succession of forms in geological times." But to prove a "general similarity," which is all he claims, is, as above intimated, insufficient and scientifically worthless to prove a continuous evolution of the organic forms of the different geological periods. Similarity is not identity; absolute truth is essential. It is a canon of positive science that nothing can be assumed; and evolution, if science at all, must be positive.

At the risk of repetition, the egg and the frog are the two types. The geological periods, each with its peculiar organic or living forms, constitute the anti- type; or the passage of the frog or cock through their respective series of changes from the germ to the perfect organism, is similar to the series of living forms that have succeeded each other through the geological eras, and the

inference is, that as the frog or cock is a continuous development from the germ, so the whole animal creation has been developed through successive stages, from protoplasm up; or, in other words, the argument is, that species are connected just as the larva and the perfect frog are connected, or just as the germ cell of the egg and the cock are connected. This is the statement of the case; but its great need is evidence.

The Professor's contribution to the general stock of knowledge on this subject must be estimated at a low value. When he can produce the intermediate links, and establish the continuity he claims by facts instead of surmise and supposition, he may claim that his theory has some foundation in science. To claim, in the present state of the case, that evolution is proved, is mere enthusiasm, and opposed to the general consensus of scientific opinion, as we shall presently make apparent. He sees the great difficulty in his theory, and would overcome it by the last expedient of the evolutionists—a demand for time. They throw back "the beginning" as many millions of years as they please, and find not the slightest evidence to prove their necessary propositions. Is there any reason to believe that coming aeons will furnish the required proof? Give them a few more millions of years and their theories may develop into truth; they at least give us the benefit of their predictions that they will. And such guesses and prophecies are called science! Darwin's theory of Natural Selection requires two thousand and five hundred millions of years since life began on earth to develop the present cosmos. But distinguished scientists limit the period within which life on earth was possible at from about seven thousand to only fifty million years. The Glacial Period, since which man must have appeared on earth, is probably of recent date, some estimating that its close cannot be thrown back over seven thousand years. Cautious geologists, aided by the most recent discoveries, estimate that it closed from about five thousand to ten thousand years ago. Some think man may have existed on earth in the Tertiary Period, that is, prior to the glacial epoch, and that at the last ice epoch, and interglacial times, man was spread over a large part of the earth. The latest expression of opinion by Sir J. W. Dawson, one of the greatest of living geologists, is that the Glacial Period ended not more ,than six or eight thousand years ago. He further says: " The elephants and their allies, the deinotheres and mastodons, appear all at once in the Miocene Period and in many countries, and they only dwindle in magnitude and numbers as they approach the modern."

We have already shown how naturally evolution runs into pantheism. It is to be feared that we have an illustration of this in Prof. Le Conte. He honestly thinks himself a. Christian, and we hope he is; but his religion savours unpleasantly of pantheism. In pantheistic language, he speaks of a "divine omnipresent energy" universally diffused, by which he means simply the forces of nature. He says: "This universal Divine Energy, pervading all nature, is what we call physical and chemical force;" that is, the Divine Energy, or Divine Essence, which cannot be separated from the Divine Energy, pervades all nature, energizing all things, and evolving "the life force of plants," "the animal soul," and "the spirit of man." This is not what Christianity teaches of the relation of God to His universe. It removes God from the affairs of earth, and the inevitable tendency is to weaken our perceptions of a personal God and destroy all idea of a particular providence. The idea of God is blended with the forces and ordinary operations of nature, and .His personality is lost to the mind's view.

If Prof. Le Conte was asked, whence comes the germ cell of the egg with its life? Why will a cock or hen come from it? What power collects from the material world the lime, phosphorus, sulphur, oxygen, etc., which make the shell, muscle, bones, blood and feathers? What strange power does all this? He would probably answer that it is all the work of God, who is the author of the laws of nature. But the undevout mind, when told that all is evolved by "force," in accordance with the laws of nature, involuntarily substitutes "force" for God, and that becomes his God, or, rather, fetish.

As to the inspiration of Holy Scripture, Prof. Le Conte leaves it to each one's reason to decide what he will accept as truth. He does not, like some scientists, insist that experiment is the only test of truth, but says there is "no test of truth but reason." But reason is an unsafe guide in matters of revelation, and that maxim would prove fatal to the divine authority of the Bible,

which appeals not to reason alone, although challenging the closest investigations of reason, but to faith and conscience. The question of the Divine authority of the Bible is not to be decided by reason, but by testimony.

Christianity is based on facts proved by testimony, and the office of reason in that connection is to examine the nature of the evidence. If reason is to decide on the truths of revelation, the fundamental doctrines of Christianity would be rejected. Reason cannot prove miracles. One man's reason would reject the doctrine of the Trinity; another man's would reject the personality of the devil; another's would deny the atonement, until the whole Gospel would be eliminated, or reasoned away. We believe, on sufficient testimony, that the Bible is the word of God, and when He speaks reason is silenced.

Prof. Le Conte cannot prove by reason the existence of his egg, or frog, or of himself, or that matter at all exists. He can see, feel, smell, taste material things; but these, it may be, are only impressions, or perceptions, which may deceive. He has the subjective perception of these things, but how prove their objective reality? If he reasons about it, he will land in idealism and absolute-Pyrrhonism. He knows that matter exists, not by reason, but solely by consciousness, which is really the foundation of all our knowledge.

We confess perfect indifference to the reconciliation of evolution and the kind of religion we take Prof. Le Conte's to be; we do not see that he has put the religious world under any obligation for his work. He weakens the authority of the Bible, and whoever is guilty of that damages true religion and does a grievous injury to his race, whether the blow falls on the Old or the New Testament; they are a unit and "cannot be broken."

The Jews professed implicit faith in Moses; but Christ told them that if they believed Moses they would believe Him, for Moses "wrote of Me." "If," He says, "ye believed not his writings, how shall ye believe My words?" May we not ask the same question of those who believe Moses so far as it suits their peculiar views, or accords with their reason? If they do not acknowledge the truth of Moses' "writings," which Christ acknowledged and to which He appealed to prove His Messiahship, thus founding His religion upon it, how can they recognize Him as a divine teacher? Reject Moses, and the rejection of Christ must follow.

If evolution is true, there have been no special creations. If the Bible is true, there have been special and immediate acts of creation; the creation of Eve was such, and is sufficient to negative the evolution hypothesis. God is uniform and consistent in His operations; and if He made woman by a direct or immediate creation, the reasonable inference is that He made man in the same way; and if the human species is a direct and immediate creation, it is an equally reasonable inference that all species of animals were similarly created. It is admitted by the evolution naturalists that a single miraculous creation would break down their theory. All who receive the Bible admit that woman's creation, if not man's, was an immediate and miraculous exercise of the power of the Almighty. Christian evolutionists admit that man's soul was an immediate and special creation, and to all such this ought to be conclusive against evolution. Moreover, if the Bible is true, the human body of Christ was a special creation: it was not produced in the ordinary way. He is called by St. Paul “the last Adam," and is put in antithesis to "the first man, Adam," of whom He was the antitype. If the human body and soul of "the last Adam," the antitype, were specially created, is it not reasonable to suppose that “the first Adam," the type, was also a special creation, which is consistent with all scripture? The antitype must be formed on the model, or pattern, of the type.

If evolution is true, Adam had earthly parents, and others were evolved contemporaneously with him; but if St. Paul is right, he was the first man, and if Moses is right, he was “alone" on earth some time after his creation. If evolution is true, there have been no miracles, nothing supernatural; but the Bible is full of miracles and the supernatural. If evolution is true, there has been moral development from the beginning; but this is contrary to experience, and Christ told the

Pharisees, when speaking of the hardness of their hearts, that it was not so from the beginning, recognizing the fact of their moral degeneracy.

To prove evolution would be to prove that man is essentially a beast. In this practical age men require proof from every claimant of truth, and are not willing to give up old beliefs for theories based on assumptions and so unreasonable and destitute of proof as to make the most extraordinary demands on human credulity. We await proof of the bestiality of man. When the lost connecting link between man and the beast is discovered, proving an unbroken continuity; when some reasonable explanation is proposed of the existence and origin of abstract ideas, or of religion and morality and of language, on their theory; when some sort of a bridge, rickety as it may be, is thrown across the gulf between man and the brute, evolutionists may claim a respectful consideration.

Evolutionists would avoid the "necessity of numerous miraculous creations." There is no good reason why a Christian should desire this; but what is gained in that direction, if we adopt the theory of some theists, that God retains a personal supervision over the whole series of evolutionary changes? Every variation, or change, by which one species is evolved from another is a miraculous intervention. A law that could develop species, as claimed by evolutionists, would be a power equal to a supernatural creator, and would work as extraordinary, and far more numerous, miracles than the Christian's God. Is not the evolution of a bird from a reptile, or a man from a tadpole, as miraculous or as wonderful as an immediate creation? It is simply substituting blind, irresponsible law for God. As something can come only from something, evolution is a misnomer and inconceivable unless it be admitted that a supernatural power created the germ to be evolved and put the system in operation.

Darwin admits the creation, in the beginning, of a "few simple forms," after which the Creator withdrew from the scene and left the law of "natural selection and the survival of the fittest" to work out the more difficult and complex organic forms and species with such different faculties, habits, and functions. This supposed law must have come into existence after the creation of these primitive, simple forms; for previous to that no such law was needed, there being nothing to select from and nothing to survive; and, if not necessary in the beginning, why needed at any subsequent period, when the power that created the first few simple forms and ordained the law could just as easily create different species, or genera? Is it rational and logical to call in Divine interposition at first, and then dispense with it at a certain stage?

It may be suggested to Christian evolutionists, that to withdraw the Almighty from the arena after He had put certain laws in operation, and leave His creatures to the contingencies of nature, would be to rob Him of His noblest attributes, His goodness and mercy.

The evolution theory might well be dismissed until proved. At present, it is but an unverified hypothesis, as admitted by its ablest advocates, and it is accepted by many, not because it is true, but because it seems to be true. The general consensus of scientific judgment may be summed up in the Scotch verdict, “not proven." The testimony of a few witnesses on this point will be sufficient. Agassiz opposed it in all its forms and pronounced it “a mere mire of assertion."

At a meeting, a few years ago, of the American Association for the Advancement of Science, President Dawson, of Montreal, one of the first living geologists, in his retiring address, delivered an argument against evolution, and still holds the views then expressed of an uncompromising opponent of the theory. At the same meeting another scientist said of evolution, “It has not a fig leaf of ascertained fact to cover its nakedness of speculation." Another said, "Neither its author nor his disciples have been able, by any amount of research, to find a particle of evidence to support it." Tyndall, who accepts the theory, admits that it is only a hypothesis, and lamentably defective in proof. In an article in the Fortnightly Review published a few years ago, he says: "There ought to be a clear distinction made between science in a state of hypothesis and science in a state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. I agree with Virchow, that the proofs of it

are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited." Huxley, at first, confessed its want of proof, but accepted it provisionally, though he now seems to treat it as proved. Virchow says further: "We cannot teach, we cannot pronounce it a conquest of science, that man descended from the ape, or any other animal." Many in Europe, like Von Bischoff, DuBois Raymond and others, decline to accept it, while others with Jensen, the eminent botanist, reject it altogether. Sir W. Jones, one of the most distinguished living scholars, is reported to have used these words: "That man could be thus evolved out of the inferior animals was the wildest dream of materialism—a pure assumption which offended him alike by its folly and its arrogance." M. Gaudry, a French evolutionist, says: "The primary fossils have not yet furnished us any positive proof of the passage of the animals of one class to those of another class;" and speaking of the origin of the whale, he says: " We have questioned these strange and gigantic sovereigns of the tertiary oceans as to their ancestors; they leave us without reply." Spencer, who was one of the earliest and ablest apostles of Darwinism, is reported lately to have been obliged to condemn " natural selection," as not presenting any true physical causation whatever, and also as abandoning with it his own famous invention, " survival of the fittest," as "involving the same confusion of thought, and as equally incapable of reducing biological facts to any satisfactory explanation." Principal Dawson says further:

"The evolutionist doctrine is one of the strangest phenomena of humanity. It existed, and most naturally, in the oldest philosophy and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature ; but that in our day a system destitute of any shadow of proof, and supported merely by vague analysis and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as philosophy, and should find able adherents to string on its thread of hypotheses our vast and weighty stores of knowledge, is surprisingly strange."

Similar testimony ad infinitum might be adduced. Since these utterances no new facts have been discovered to change materially the state of the question.

At the Anthropological Congress held in Vienna in 1889, Virchow said:

"Twenty years ago, when we met at Innsbruck, it was precisely the moment when the Darwinian theory had made its first victorious mark throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed to connect man with the apes ; the proto-man, the proto-anthropos, is not yet discovered. For anthropological science the pro-anthropos is not even a subject of discussion. The anthropologist may, perhaps, see him in a dream, but as soon as he awakes he cannot say that he has made any approach toward him. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once ; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. It can thus be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place."

In the face of such testimony, it is surely a reflection on the judgment and modesty of any claimants to scientific knowledge to assert that the theory is proved.

The theory must be rejected as unverified and incapable of proof, and, if believed by all the scientists in the world, that would not make it true. Dogmatism, though so often resorted to by modern scientists, is particularly out of place in science.

Evolution makes the most extraordinary assumptions and the greatest demands on credulity. It is as old as Greek philosophy, and has been revived, of late years, in the interests of infidelity and atheism. It is not in harmony with the Bible, and if accepted, that sacred volume can be of no more authority than the Talmud or the Koran. If true, the Bible account of the creation of Adam and Eve is a myth. It has already unsettled the minds of some, without offering any

solution of the great and irrepressible questions concerning God, immortality, creation, duty and destiny. Its fruit is unbelief, and the fruit of unbelief is disquiet, discontent, crime, immorality, lawlessness, and disregard of all moral obligations.

A quotation from Carlyle will be a suitable conclusion to this chapter:

"Ah! it is sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frogspawn; the gospel of dirt the order of the day. The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper it becomes : What is the chief end of man? To glorify God, and enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs, through monkeys, can ever set that aside."

It is proposed now to consider some of the peculiarities which differentiate the races of mankind.

CHAPTER V
THE SKULL

ABSENCE OF "NASAL SPINE," AND OTHER PECULIARITIES OF THE NEGRO SKULL.-RESEMBLANCE BETWEEN BRAIN OF NEGROES AND APES.-CULTURE DOES NOT ALTER NOR ENLARGE THE NEGRO SKULL - IMPOSSIBILITY OF THE INFERIOR HAVING THE SAME MENTAL AND MORAL CAPACITIES AS THE SUPERIOR RACES - NO MATERIAL PROGRESS IN THE INFERIOR RACES FOR FIVE THOUSAND YEARS.

A STRIKING feature that distinguishes races is found in the skull. The three divisions of Prichard will answer for ordinary purposes, viz.: the oval, or elliptical, the pyramidal, and the prognathous. The first characterizes the highest type of man; the second, the Mongolian; the third, the African; but their several peculiarities, being generally known, need not be here specified. They differ in capacity as much as in shape, that of the white race being greatest and that of the Negro least; and the nations they characterize differ in civilization and in mental and moral attainments according to shape and capacity of skull. The highest type of skull has a mean capacity of ninety-two cubic inches, while that of the Hottentot and Australian Negro is only seventy-five, a difference of seventeen inches, according to Dr. Morton's measurement.

Dr. Michel, referred to in chapter second, has furnished some peculiarities of the skull, including the cranium and face, of the Negro, some of which will be new even to anatomists. He says:

"The pterygoid processes' of the spheroid bone descend perpendicularly as buttresses against which rest the bones of the face. In the pure African skull, I think I have discovered that these pterygoid processes' are projected forward to a marked extent, so as to push the jaws in front, which in their extension, give that prognathous aspect to the face of the Negro. The lower we descend in the animal series, the more marked becomes this pterygoid inclination forward and the muzzle-like protrusion of the whole face, which is the necessary result. This accounts for the diminished facial angle in the Negro, which is 70° and sometimes only 65°; whereas in the white race it is generally 80°. I am not aware that this differential feature respecting the pterygoid processes in the pure African has been noticed by anatomists, for they all describe these apophysial elements as occupying a vertical position.

"The bone forming the back of the head [occiput] rests by two articular surfaces upon the summit bone of the neck [atlas]. These articular surfaces are called the 'occipital condyles,' and are

described as two oblong, or oval, convergent and perfectly smooth surfaces by all anatomists. Some years ago [1850] Neill, of Philadelphia, called attention to these condyles as presenting distinctly marked features in the Negro, in whom, instead of being smooth and oval, these condyloid eminences sometimes present the outline of the figure 8, and their surfaces are divided by a ridge, or even by a transverse groove, into two articular parts, which are often in different planes. Research has shown that these anatomical variations in the condition of the condyles, so very rare in other races, occur, on the contrary, very constantly in the pure African skulls obtained from the coasts of Africa, and when from Cuba, only in genuine heads belonging to Negroes from the barracoons, who had not yet worked on the plantations. The curious significance of this feature is that it points to the original separation of this basi-occipital piece from the rest of the bone, as permanently exhibited in animals, and as seen in the human foetus before subsequent development indissolubly blends these ossific centres together. Thus, this unobliterated vestige of early foetal evolution still retained in the African skull demonstrates the low grade of organization in the Negro, repeating as it does the well-known permanent arrangement in lower animals.

"Another, and far better known distinguishing mark of the Negro's skull, is found in the absence of the 'nasal spine' at the inferior termination of the concave border of the opening of the nose. This again is a feature commemorative of foetal development, and serves at once to point unmistakably to the Negro skull. This fact is familiar to all American anatomists.

"Now if we look into the skull and consider its relative capacity among the races of men, and endeavour to unravel the intricacies of arrangement in the labyrinthiform brain it contains, we can recognize always certain differences that have been generally admitted by all biologists. Thus, Le Bon's tabulated statements declare that out of one hundred modern Parisian skulls there will be eleven specimens whose capacity ranges from 1,700 to 1,900 cubic centimetres, while among the same number of Negro skulls not a single one will be found possessing the capacity above mentioned. His important table of percentages compels us to infer that there is a large number of men [Africans] more allied by brain volume to the anthropoidal apes than they are to some other men. The resemblance of the brain of apes to Negroes has always been noted ; indeed, the differences between the Nero and the chimpanzee brains are far less than between the brains of the chimpanzee and orang-utan.

"With regard to the brain itself, the average size and weight differ here also as a race feature. The average weight of the Negro's brain may be stated at forty-two ounces, while forty- nine ounces is the recognized average in civilized races.

"Now, again, as to the configuration of the brain through its convolutions. We should remember how smooth and devoid of fissures and convolutions are the brains of the lower order of animals, and how smooth, symmetrical, regular and convergent are the very early cerebral convolutions in the human foetus, in order to appreciate the law of development which I now proceed to state : that the brain tends to become more and more convoluted as we proceed from lower to higher order. This ornamentation of the brain surface in conolutional complexities becomes then a measure of the grade of development of the organ. The human foetus attains to this higher degree of intricate anfractuosities and convolutions at the time of birth, but only by having passed through transitional stages of brain fissuration resembling the permanent stages in lower animals ; thus, in the notably small parietal lobe of the human foetus, the Rolandic fissure is at first bent nearly at right angles, resembling the same fissures in the adult orang-utan. Again, the extent and prolongation backwards of the Sylvian fissures is another well-known feature of the human brain, and this retained condition, as to depth and direction, is characteristic of this fissure in the Negro and apes.

"In the higher developed brains, this Sylvian fissure, through increase of the temporal lobes, becomes short and horizontal as in the adult white brain, and, moreover, this fissure, becoming thereby closed, covers the central lobe of Reil. In the Negro, on the contrary, the retained embryonal condition of the Sylvian fissure presents itself so patent, so open, that without

separating its borders, a limited portion of the central lobe of Reil remains permanently visible. This foetal character has been noticed by Gratiolet in the so-called Hottentot Venus.

"These few anatomical features are not to be regarded as abnormalities in the Negro, but as perfectly normal inheritances of embryonal life, which, though they may occasionally present themselves in other races, exist in these only as transitional forms, which are overcome ultimately by progressive development."

Dr. Michel seems to regard these peculiarities, not as specific differences, but as indicating only different degrees of development. In the Negro, as he thinks, there is a cessation of development, or a paint at which the law ceases to operate at a much earlier period in the Negro than in the superior races. But this, of course, is theory about which doctors may differ. What good reason can be assigned why development of the embryonal life should cease at certain points in the Negro?

It is the common opinion, though unsupported by facts, that cultivation alters and enlarges the skull, but if that, or any natural cause, can change the prognathous skull of the Negro into the oval skull of the white man, the proof is wanting. The skull of the African in the United States, after the lapse of ten generations, is the same in structure and capacity as that of his brother in Africa; and we know that it has remained unchanged for four thousand years or more, although, to some extent, during the whole of this period in contact with civilization and religion. Dr. Nott says that he has looked in vain for twenty years for evidence to prove that cultivation could enlarge a brain, while it expands the mind. He also says:

"The heads of the barbarous races of Europe were precisely the same as those of civilized Europe of our day; this is proven by the disinterred crania of ancient races, and by other facts. Nor do we see around us, among the uneducated, heads inferior in form and size to those of the more privileged classes. Does anyone pretend that the nobility of England, which has been an educated class for centuries, have larger heads or more intelligence than the ignoble? On the contrary, does not most of the talent of England spring up from plebeian ranks? Wherever civilization has been brought to a population of the white races, they have accepted it at once ; their heads require no development. Where, on the contrary, it has been carried to Negroes, Mongolians and Indians, they have rejected it. Egyptians and Hindus have small heads, but we know little of the early history of their civilization. Egyptian monuments prove that the early people and language of Egypt were strongly impregnated with Semitic elements. Latham has shown that the Sanskrit language was carried from Europe to India, and probably civilization with it."

Men and women of the same race have always been subjected to similar influences and advantages. Why then should there be a difference in the size of the head and quantity of brains? There can be but one satisfactory answer, and that is, that the Almighty intended them for different duties and responsibilities, and, therefore, gave them different functions and capacities. Were Adam and Eve created equal mentally and physically? Does anyone believe they were created precisely with similar heads?

The Negro, and other lower races, by reason of the conformation of their skulls, are naturally incapable of any considerable progress and advancement. They cannot reason or apprehend abstract truth like the white man unless they have his head and brains; these must be reconstructed before they can be the equal of the Caucasian. The human mind manifests itself through the instrumentality of the brain, and its capacity depends on the size of the brain compared with that of the body; but the brain of the Negro being so much inferior in size and of coarser texture, it is impossible that he should have the mental capacity of the Caucasian; his inferiority is the necessary result of his physical and mental organism, and that was the work of God, and man cannot improve or alter it for the better. In average measurement the brain of the white man exceeds that of the Negro about ten per cent. An attempt to develop the Negro skull into that of the Caucasian is just as idle, not to say absurd and wicked, as would be the educating of apes

with a view of developing their skull into those of human beings. Evolutionists imagine that can be done in the lapse of ages; but the philosophic Christian can only look upon it as a foolish conflict with God and nature.

No people are capable of receiving and preserving Christian civilization unless they have a high degree of mental activity and capacity; and to have that, the lower races must be changed in their physical nature, and especially must their brain be enlarged and improved. The brain of the African approximates that of the gorilla more closely than it does that of the Caucasian. It is darker in colour than the white man's, different in texture, more dense, and has fewer convolutions, and more like the quadrumana, and can be easily distinguished. Owing to their physical structure, the Negro races have neither the power nor the wish to rise above the savage state, and have never done so, except in individual cases and under outward pressure. Savagery and semi-barbarism are their natural state; they are incapable of self-advancement because of their organism. Hence, all attempts to force upon them the education and civilization of the white man are not only unphilosophic, but absurd and detrimental. If the Creator had designed the Negro for the education, duties and responsibilities of the white man, He would have given him a similar skull and brain. His whole constitution makes it evident that he was intended for a low and subordinate sphere of life—that of a servant or labourer under the control of a superior; he has never proved himself fit for anything else, and was plainly never intended for anything else. A Negro with powers of abstract reasoning and capable of dealing with questions of philosophy and science beyond the average Caucasian has never been known. His head, approaching more nearly that of an animal than that of a Caucasian, his coarse nature, dull sensibility, feeble mind, and want of moral perception, disqualify him for anything but physical labour; and hence to force him into the training and higher pursuits of the white man is to do violence to his nature, impair his vitality, and unfit him for the sphere of life for which Providence intended him. It is as unwise as to attempt to train the ass for the functions of the horse. It is cruelty to the Negro, as it is a sinful disregard of the will of God and contempt for His work.

It is true, occasional instances are found amongst Negroes of considerable intellectual development, but seldom reaching the average capacity of the Caucasian; but in all such cases the presence of white blood may be suspected. He has been in contact with civilization for several thousand years, but has always been the representative of ignorance, fetishism and barbarism, because he has nothing inherent in him to raise him above his natural savagery. He is generally spoken of as a degraded being; but from what state has he been degraded? He was never, in the world's history, superior to what he now is in his native Africa, and never equal to the condition to which he has been raised in the United States. His natural condition of barbarism is not a state of degradation, and he has not the instinct, nor the desire, nor capacity, to rise above it; and to force upon him the "higher education" is treason to the laws of nature. It is impious to intimate that the head his Maker gave him is a degraded head.

His skull and brain are demonstrative proof of his mental and moral inferiority, and the occasional instances of abnormal development do not affect the general proposition of his inferiority. As stated elsewhere, it is impossible, from the formation of the Negress, for a child with a large head to be born; but nature sometimes produces abnormal creations, or monstrosities, in defiance of ordinary laws, and a Negro with the skull and brain, and consequent mental capacity of the Caucasian, would be a *lulus nuturæ*. But because of an occasional freak of nature, are we to infer that the whole race is capable of the same progress? Some animals can be taught to dance, play cards, cipher, and perform other curious tricks; but does such training promote the material, moral and mental progress of the world? And are we to jump to the conclusion that all animals ought to be similarly trained? Would not every intelligent person say that this would be foolish and sinful? Dr. Van Eyrie, in a book entitled "Negroes and. Negro Slavery," published in New York, 1861, writes as follows:

"The Negro brain is incapable of grasping ideas, or what we call abstract truth, as absolutely so as the white child; indeed, as necessarily incapable of such a thing as seeing without eyes, or hearing without ears. In contact with, and permitted to imitate the white man, he learns to read,

to write, to make speeches, to preach, to edit newspapers, etc.; but all this is like that of the boy of ten or twelve, who debates a la Webster, or declaims from Demosthenes. People ignorant of the Negro mistake this borrowed for real knowledge, as one ignorant of metals may have a brass watch imposed on him for a gold one. The Negro is, therefore, incapable of progress, a single generation being capable of all that millions of generations are, and those populations in Africa isolated from white men are exactly now as they were when the Hebrews escaped from Egypt, and where they must be millions of years hence, if left to themselves. Of course, this is no mere opinion or conjecture of the author. It is a necessity of the Negro being— a consequence of the Negro structure—a fixed and eternally inseparable result of the mental organism, which without recreation—another brain—could no more be otherwise than water could run uphill, or a reverse of the law of gravitation in any respect could be possible. But people ignorant of the elementary principles of science, as well as of the, nature of the Negro, fancy that this is quite possible; that however inferior the organism of the Negro in these respects, it is the result of many centuries of savagery and 'slavery,' and therefore, if he were made ‘free,' given the same rights, with the same chances for mental cultivation, that the brain might gradually alter and become like that of the white man! This involves gross impiety, if it were not the offspring of ignorance and folly ; for it supposes that chance and human forces are more potent than the Almighty Creator, whose work is thus the sport of circumstances."

Not only the skull and brain, but the whole organization of the Negro is different from and inferior to that of the white man, showing plainly that the Creator intended his status to be beneath, separate and distinct from that of the superior race; and hence the folly and sin of putting the two races on an equality in church or state. Being what he is, it is utterly impossible to make the Negro, by any amount of education, the equal of the white man. Apart from the influences of the white race, he is forced, by the constitution God has given him, to be a savage or barbarian; and hence the attempts to Christianise and civilize Africa are the fruit of ignorance and the wildest dreams of visionaries, fanatics and enthusiasts. Africa has unsurpassed sources of wealth, which cannot possibly be developed or made available without the compulsory labour of the natives. Living in a land highly favoured in many respects, and within reach of both ancient and modern civilization, his country is an unknown and uncultivated wilderness; and so it must remain if the world depends on the Negro to develop it. In such a country, and with advantages which would have made the white races great nations, he is, and must remain, without civilization, without literature, art or science, and almost without language; with no code of morals, no manufactures, no commerce, no religion but fetishism, and no moral sense, and that because of the necessity of his nature. With the skull and brain and general structure that God has given him, to educate him in the same way and for the same duties and station in life is a monstrous delusion and an impious attempt to contravene the laws of the Eternal One, and will prove fatal to the Negro, not only disqualifying him for and diverting him from occupations in which he might be useful, but undermining his health. The evil in this direction is already perceived, as it affects the Negro in the Southern States, in the increase of diseases of the eye (some of which were almost unknown in slavery), caused by unnatural use. There is also a marked increase of insanity, formerly very rare, the result of strained and unnatural exercise of the brain, whilst the knowledge he acquires is sufficient to make him an absurdly imitative coxcomb, increase his capacity for mischief, and consign him to a life of idleness, vagabondage and thievery. Dyspepsia, unknown among slaves, has now become quite common. Civilized life and the pursuits of the Caucasian, being unnatural, must necessarily impair the Negro’s constitution.

It is generally believed, though not sufficiently verified, that young Negroes advance at school about as rapidly as white children until they reach the age of twelve or fourteen years, when they seem to have attained their full intellectual development. About this age the growth of the Negro brain is "arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone."

What is said above of the Negro applies to all the yellow races, but not to the same extent, for they have better heads, and do not so nearly approximate the animal in any respect, and, of course, hold a higher place in creation.

CHAPTER VI
HAIR

DIFFERENCES NOTED - THE NEGRO'S HAIR FELTS - THE HUMAN HAIR NOT AFFECTED BY CLIMATE-HAIR, LIKE COLOUR, DEPENDENT ON RACE AND NOTHING ELSE.

THE hair is another important mark of diversity of races. The white races are marked by long, waving or curling hair and flowing beard; the Mongolian and Indian by straight, and the Negro by kinky or frizzled hair or wool. Dr. Brown, of Philadelphia, the distinguished microscopist, has thoroughly investigated the hair of the human races, and shown conclusively that the pile of the Negro is really wool. He is the best authority on this point, and is, on that account, quoted in the Encyclopaedia Britannica. The following extract is a summary of his conclusions:

"There are, on microscopic examination, three prevailing forms of the transverse section of the filament, viz.: The cylindrical, the oval, and the eccentrically elliptical. There are also three directions in which it pierces the epidermis. The straight and lank, the flowing or curled, and the crisped or frizzled differ, respectively, as to the angle which the filament makes with the skin on leaving it. The cylindrical and oval piles have an oblique angle of inclination. The eccentrically elliptic pierces the epidermis at right angles, and lies perpendicularly in the dermis. The hair of the white man is oval; that of the Choctaw and some other American Indians is cylindrical; that of the Negro is eccentrically elliptical or flat. The hair of the white man has, beside its cortex and intermediate fibres, a central canal, which, contains the colouring matter when present. The pile of the Negro has no central canal, and the colouring matter is diffused, when present, either throughout the cortex or the intermediate fibres. Hair, according to these observations, is more complex in its structure than wool. In hair, the enveloping scales are comparatively few, with smooth surfaces, rounded at their points, and closely embracing the shaft. In wool, they are numerous, rough, sharp-pointed, and project from the shaft. Hence the hair of the white man will not felt; that of the Negro will. In this respect, therefore, it comes nearer to true wool."

It is impossible to conceive any natural cause that could have changed the hair of the white man into the wool of the Negro. How account for the matted, woolly head of the Negro and the long hair of other races in the same climate and subject to similar influences? The Negro has never shown any desire to straighten out his wool, except occasionally in imitation of the whites. But suppose he knew the precise difference between his hair and that of the white man, does anyone imagine that any continued effort on his part would cause the central canal in his pile and remove the other differences? If the Negro has sunk from the Adamic race to what he now is, what caused the central canal in his pile to disappear, and by what natural process could it be restored? Can the evolutionist explain it on his theory? Can the monogenist explain it on his?

The hair of the Negro, from infancy to old age, is nearly always black, and does not become grey like that of the Caucasian. In advanced age it becomes greyish. The woolly mat on the Negro’s head is nature's protection against the sun, and makes a hat or other covering for the head unnecessary. This and the open pores of his skin adapt him to a hot climate, and make the heat that oppresses the white man pleasant to him. The full, flowing beard is also a distinguishing mark of the white races. A great ornament to a Caucasian woman, and which St. Paul says is a glory to her, is her long hair, given by nature as a covering; but this is denied the females of the negroid races, who have no more natural covering than animals. The hair of the American

Indians, who are of all colours, from almost black to white, is all alike in texture and colour, and entirely independent of climate and mode of life.

Differences in hair are no more dependent on climate and external circumstances than differences in colour. Hair, like colour, depends on race and nothing else.

In cold climates, nature provides a coat of wool, or fur, for the dog, which it sheds in warm seasons, leaving only its hair; and in hot climates, the hair itself is partially thrown off. In warm climates, the domestic sheep loses its wool, but its hair remains. It appears, then, that cold tends to produce wool and heat to remove it, or change it into hair. But in the case of the natives of the hot, humid regions of Africa, on the theory that they are degenerate Caucasians, heat has actually changed the hair of the head into a heavy mat of wool, and instead of being thrown off, as is the natural tendency, the covering of the head is increased. .God has provided this covering for the Negro's protection; but when it is argued that this is the effect of external agencies, we are met with the fact that heat and humidity naturally tend to destroy and diminish hair. Again: on the assumption that the Caucasian is a developed Negro, we have cold climates actually changing wool into hair. It is clear that external agencies work no such changes in the human races.

Another induction from this state of facts is that the laws of environment that govern animals are not equally applicable to the human species.

CHAPTER VII
COLOUR

NOT DEPENDENT ON CLIMATE - PERMANENT THROUGH ALL KNOWN TIME - THE WHITE SKIN A CLEAR INDICATION OF SUPERIORITY.

THE ancients assumed that colour of skin, which so strikingly distinguishes different races, depended on climate; and the unity theorists still assume that this, with moisture, diet and mode of life, is sufficient to produce the various complexions of the genus homo. In support of this they allege that peoples belonging to the same race, as Jews and Arabs particularly, vary in complexion according to their local habitation and mode of life. It may be true that the sun temporarily darkens to some ex tent the complexion; and amongst the fairest races different shades of colour are found. It is probable that Noah's children, like families at the present day, varied in complexion as much as their descendants, among whom we now find the fair, blue-eyed "Xanthocroi," or "fair whites" of Huxley's classification, and the "Melanochroi," or "dark whites." Wherever we find the Caucasian we find this variety of colour, without reference to climate or other external influences. But gradations of colour, which appear to be permanent, only prove the existence of hybrids, or an extensive admixture of races.

That colour is permanent in the white, yellow and black nations is proved by the ancient monumental and pictorial records already referred to. Four thousand or more years ago the Caucasian was white, the Mongolian yellow, and the Negro black. The Aryan Hindoos of pure blood have preserved their fair complexions in a hot and moist climate for some three thousand years. The Kabyles and Arabs in Northern Africa always have been, and still are, white people. The former are the original inhabitants of Northern Africa, and through thousands of years show no signs whatever of being transformed into Negroes.

A hot climate and moisture are regarded as potent causes in darkening the colour of the skin, but the colour of the Egyptians has not changed for more than forty centuries, and, though inhabiting the driest country in the world, are of a similar complexion to other peoples living in the

same latitudes and in very moist regions. The blackest of all the Negro tribes live farther from the equator than most other black tribes. The hair of some is less woolly than that of others, and the colour varies from jet black to a dark or copper hue: some of them are described as hardly darker than the Gypsies. In the Southern States and in different climates, they are as black as their African ancestors.

All unmixed races retain their original complexions; and why they are white, yellow or black we cannot tell, except that it was done in the wisdom of God, for the purpose of marking the different races and keeping them distinct and separate. Complexion depends on the colouring matter in the Malpighian mucous membrane, between the inner or true skin and the epidermis or scarf skin; but why this pigment is of one colour rather than another we know not.

The colour of the American Indian has been unchanged since the discovery of America, and in the same regions he once occupied the white man has retained his colour since his immigration thither. To-day the descendants of British settlers, whose ancestors came to America three hundred years ago, are unchanged: these can now be seen in Southern cities with as fair and transparent skin as their ancestors.

Colour is one of the numerous facts that mark races as distinct and separate. The white skin is as clear an indication of superiority as the elliptical skull, symmetrical form and handsome features, and causes the white face to express the emotions of the soul in the play of the features, which is not true of the Negro, whose features are denied the power of such expression. Hence a Negro could not possibly be a great actor or orator, though he may speak well and have a good voice and manner. Only the face and features of the Caucasian can flush with anger, shame or indignation, or grow pale, or fire up with the genius and pride of conscious power. The wonderful play of features, as witnessed in a Garrick or Kean, or Burke, Webster or Clay, and which so wonderfully excite and stir up the listening multitude, is denied the Negro, and prove that he was not intended for so high a calling. No passion of the heart nor thought of the, soul kindles the eye or crimsons the brow of the Negro. According to the Talmud, "it is a good sign that a man is capable of being ashamed." If the Negro can feel shame, it cannot be seen in his face.

The Southern half of Africa, the peculiar home of the Negro, is of milder temperature than the Northern half, and yet the Northern limits have, from the earliest ages, been the home of the white man, the seat of the great Egyptian and Carthaginian empires; and no evidences exist of any tendency in them to become Negroes. The Phoenicians settled this region three thousand years ago, and Cambyses conquered Egypt 525 B. C. Of course, none but the illiterate suppose these great peoples of Northern Africa were Negroes, or genetically connected with the Negro race. Now, at the same distance below the equator as this region is above, we find the Negro, who doubtless existed there, in the same condition as he now is, centuries before a white foot touched African soil. How is it that the sun, as supposed, has burnt the latter black and his surroundings made him the lowest of the human species, whilst the former have remained white and ranked amongst the greatest peoples of the world? Africa has a great variety of soil and climate, and portions in the Negro territory are temperate, exceedingly fertile and healthy; but that does not seem to have improved the people, or altered their physical peculiarities. There is a race of diminutive human creatures, in the heart of Africa, of white or yellow complexion and long, straight hair. The Akkas, in the countries of the Monbutte and the Amadi, are described as living in the groves that line the streams, which afford them game and good hiding-places. Full-grown Akkas measure between four and four and a half feet. According to Emin Bey, "the colour of their skin varies from a clear yellow to a glistening red. The whole body is covered with a thick, stiff, filthy growth of hair." The pigmies of the Aruwhimi forest are described as reddish brown and yellow, or as having the colour of "half-baked bricks," and as intelligent as the ordinary African, though scarcely superior to the tribes of baboons found in the same region. Some of these African pigmies are described as more active, energetic, industrious and intelligent than some tribes of full stature. They are found in the equatorial regions, where the influences supposed to effect the changes which characterize the Negro are most potent. In the

same equatorial regions are other tribes of marked difference, such as the Wahermas and Gallas, described by Jephson, one of Stanley's lieutenants, as "tall, high-bred looking people, with comparatively sharp noses and thin lips—a great contrast to the Surs, who are a short, thick-set race." How happens it they differ so from the Negro, though living in a similar climate and under similar conditions? How happens it that in a similar climate and soil some people are white, others yellow, copper-coloured or black, and vary so in physical conformation? The yellow Hottentot is in the same latitude, in Africa, with the black Kaffir. "The Yoloffs," says Goldsberry, "are a proof that the black colour does not depend entirely on solar heat, nor on the fact that they are more exposed to a vertical sun, but arises from other causes; for the farther we go from the influence of its rays the more the black colour is increased in intensity."

The singular differences in colour found among the aboriginal inhabitants of America are inexplicable on the unity theory, and upset all arguments to sustain that theory derived from climate, latitude, elevation of land and mode of life. The Eskimo, farthest north and in the coldest region, are brown or yellow. If they crossed over from Asia at some remote period in the past, climate and external circumstances have made no change in their complexion. Farther south, and in a warmer climate, were the Kalushi, a white race; and in the region of Green Bay, still farther south, we find the Menominees, not so white as "he former. The Kaws, of Kansas, were almost as black as Negroes, while the whitest tribes, some with blue eyes and auburn hair, were found nearest the equator. Then, again, we find the tall, warlike Patagonian, and just across the Straits of Magellan, the stunted, stupid Fuegian! Among Africans and Indians, tribes are found in the same latitude of different complexions. Humboldt says: "The Indians of the torrid zone, who inhabit the most elevated plains of the cordillera of the Andes, and those who are engaged in fishing at the 45th degree of south latitude, in the islands of the Chonos Archipelago, have the same copper colour as those who, under a scorching climate, cultivate the banana in the deepest and narrowest valleys of the equinoctial region."

The Jews have always retained their distinctive features and Caucasian complexion; but there are "fair whites" and "dark whites" amongst the children of Shem, as amongst the posterity of Japheth. If any of either family are as black as sometimes represented, they are hybrids. It has been said that Jews long ago settled in Cochin and Malabar, of the British possessions in Asia, have become "so black as not to be distinguishable by their complexions from the native inhabitants." But the "native inhabitants" are not black. Some of the old Aryan Hindus are as white as the English, and amongst those very Jews some of the women are represented as "exceedingly fair."

It is said that black Arabs exist, who have become so by heat and exposure. This cannot be substantiated by sufficient proof. Numerous varieties of Arabs, so-called, are found, from white to black, whose origin is involved in obscurity. Some are mixed with Negro blood, and some known as Arabs are most probably of African descent. The genuine Arab is an Arab wherever he is found. "As they are represented," says Count Gobineau, "on the monuments of Egypt, so we find them at present, not only, in the arid deserts of their native land, but in the fertile regions and moist climate of Malabar, Coromandel and the islands of the Indian Ocean. We find them again, though more mixed, on the northern coasts of Africa; and, although many centuries have elapsed since their invasion, traces of Arab blood are still discernible in some portions of Roussilon, Languedoc and Spain." An example of permanency of type, under most unfavourable circumstances, may be found in the Bedouins: they are said to be undersized, of dark complexion, aquiline nose and well-formed features. Their small stature is attributed to "hardships endured through uncounted generations," and there is probably, also, impurity of blood; but it is plain that a hard life, in a hot climate, has had no tendency to transmute them into Negroes: their dark complexion is from African admixture. About one-half of Arabia is in the tropical region, and portions are extremely hot. Why have not the causes that, in Africa, changed, as is supposed, the white man into the Negro, had the same effect in Arabia? It is impossible, on the unity theory, to account for the fact that in the same latitude, and under similar conditions, we find the Negro in Africa, Indians in America, and the Mongol and Malay in Asia. The only satisfactory explanation of this is that in the beginning the Almighty so created them.

CHAPTER VIII
LANGUAGE

SIMILARITY NOT PROOF OF IDENTITY OF ORIGIN - LANGUAGE SIMULTANEOUS WITH THE CREATION OF MAN - CORRESPONDS WITH CIVILIZATION AND CULTURE - LANGUAGE OF AMERICAN INDIANS A PUZZLE TO MONOGENISTS.

IT is argued by monogenists that the different languages spoken throughout the world are traceable to one primitive tongue, and from that is inferred one primitive race of a common origin. A common language, it is said, proves a common origin; and, vice versa, distinct and different languages prove a difference of origin! If we take for our guide the Bible, °which furnishes the only history of man's origin and language, we must believe that God created the head of the Adamic race a perfect man. As he came from the hand of his Maker, Adam was the perfection of manhood, physically, mentally and morally. God gave him language, and that language was perfect: possibly it was impaired by his fall. Through two thousand years of change and vicissitude, it descended to Noah and his family. During this period, on the supposition of pre-Adamite or non-Adamic races, Adam's posterity was in contact with, and had intermarried with, these races, until the family of Adam had become utterly degenerate and corrupt, and, unavoidably, the pure, primitive tongue given him by God must have become adulterated and corrupted by the languages of the inferior races, and the latter incorporated into their language much of the language of the superior race. This may account to some extent for similarities between the languages of Adamic and pre-Adamic races.

When language was confounded at Babel, the three families derived from Noah, who had previously spoken the same language, were now divided by different tongues, and separated to their allotted regions of the earth. But, as might be expected, a family likeness existed between the languages spoken by these three Noachic families, and it would be surprising if evidences of a common origin could not be traced. They spoke what is called the "inflectional" languages, and the difficulty of the monogenist is to connect them with the "agglutination" tongues of the lower races. There are now about a thousand different languages spoken in the world, and when we consider how they change in the course of but a few years by travel, intercourse, conquest and other causes, it would seem, at first sight, impossible to trace the different languages now spoken to any remote period in the past; and hence we find the best philologists on the unity side arguing only for the possibility of the common origin of all, the proof being confessedly impossible. On this much disputed question, McCausland says: "The theory of the common origin of all languages is one on which a great diversity of opinion has prevailed, and which has given rise to considerable discussion among the most eminent philologists, more especially in Germany." On the question, William Von Humboldt, Professor Pott of Halle, Buschmann and Steinthal of Berlin, and Schleicher of Jena, who contend for a plurality of originally distinct languages, are arrayed against Max Muller, Bunsen and Boeghtlink, who insist on the possibility of a common source of all languages. The former rely on the total failure of proof of a unity of the origin of speech; and the latter rest on the negative circumstance that such a common origin cannot be proved to be impossible. Max Muller, after a critical survey of the Iranian and Turanian languages, winds up with the important conclusion that nothing necessitates the admission of different independent beginnings for the material or for the formal elements of the Turanian, Semitic or Aryan branches of speech. Professor Boeghtlink, after asserting the possibility of two such languages as the Chinese and Sanskrit having the same origin, adds: "I say the possibility, not the historical reality, because all attempts at proving such a common origin ought from the very beginning to be stigmatised as vain and futile." Professor Whitney, of Yale College, in the article " Philology" (Encyclopaedia Britannica), says: "In strictness, language is never a proof of race, either in an individual or a community; it is only a probable indication of race, in the advance of more authoritative opposing indications; it is one evidence, to be combined with others, in the approach towards a solution of the confessedly insoluble problems of human history." It may safely be stated as settled, that language is far from being

conclusive evidence of race affinities, because tribes and nations change their language. A few hundred years hence it would be wide of truth, should some future anthropologist infer from the fact that Indians and Negroes in the United States spoke the English language that therefore they belonged to the English race.

Professor Sayce, a distinguished English philologist, who is in the same university (Oxford) with Max Muller, says, in a late address, that a common language is not a test of race, but of social contact. He also comes to the conclusion that " distinctions of race must be older than the distinctions of language; for," as he aptly says, "a man cannot rid himself of the characteristics of race, but his language is like his clothing, which he can strip off and change at will. Within the limits of history racial characteristics have undergone no change, while we have undoubted evidence of the entire disappearance of primitive languages from use." In languages of different races of different origin, and which have never been brought in contact, resemblances are possible, owing to similarity of wants and circumstances, and because human nature in the most diverse races has similar principles, common feelings and instincts, which find expression in similar words.

Differences in language, like differences in races, were ordained by God, and given to peoples according to and adapted to their wants, capacities and status in creation. Professor Sayce thinks language was not created until the several types of race had been fully fixed and determined. The types of men were fixed by the Creator when He made them, and immediately on their creation He gave them language. To the highest type of men, destined for the highest civilization, the Creator gave the most perfect language, and to the lowest in the scale of humanity He gave one of rude structure and incapable of expressing the wants of civilized life; and so languages are as various as the physical, mental and moral diversities. Some with no more wants than brutes seem to have no more language than brutes. Max Muller considers language the great and impassable barrier between men and brutes. But brutes and birds have their own peculiar languages, and can make known their wants, thoughts and emotions to one another. There is just as great difference between the chattering of the monkey and the gibberish of the African as there is between the latter and the language of the white man. Language of refined and perfect structure and civilization and intellectual power are intimately and inseparably connected. The culture of language, civilization and intellectual progress move pari passu, and all involve a multiplication of ideas, and ideas cannot exist without words in which to express them: men cannot think without words. As the most perfect of languages has existed from the remotest periods, so must civilization and the highest mental capacity have existed. The antiquity of Hebrew, a Semitic and Sanskrit, an Aryan tongue, prove the antiquity of civilization,- that is, from the days of Eden. From that period a language has existed which was necessary in civilized life, and could have existed under no other condition of society; and all speculations about the barbarism of Adam and the gradual formation of language are without foundation and the merest assumptions of infidelity and atheism, or mere figments of scientific dogmatism. No one doubts that the Caucasian race, at its first appearance in history, had a language as perfect as at present, and that implies its civilized condition. As a people degenerate or revert to barbarism their language decays. Examples of this might be cited from history; but as one now to be observed, take the Negroes of Haiti, who are gradually losing their French and relapsing, through a mixed lingo of French and African, into the barbarous language of their African ancestors.

The Aryan (Japhetic) and the Semitic (Shemite) languages unquestionably flowed from the same source. The language of the descendants of Ham, that great people who founded the great empires of Assyria and Babylon, Egypt and Carthage, spoke a language of the same origin. The history of these races is the history of the rulers of the world, and theirs are the only languages that have a literature and history; and of these the superior (the Aryan) has had the most perfect. The Mongolian and Turanian branches, including the Malays and all inferior races, have inferior languages, and have done nothing for the world's history. Referring to the Chinese, McCausland says: "With a knowledge of the most useful arts of civilized life, and with a genius for imitation and invention, they are wholly destitute of the qualities of a civilizing race, and remain as

stationary and stagnant, as regards progressing civilization, as the untaught savage." Their language is not adapted to, nor capable of, literature of a high order.

It is said there are well-developed languages amongst some barbarous tribes of Indians and Negroes. All we know about this is matter of opinion expressed by missionaries, whose enthusiasm often leads them to wrong conclusions. Words express ideas, and ideas must have words in which to express them; and it is simply impossible that a people could have a language, or words to express ideas, of which they had no conception. No people can cultivate a language beyond their wants. A cultivated language necessarily implies a cultivated people.

The languages of the American Indians puzzle the monogenists, because nothing connects them ethnologically with any races of the old continent, and some of these cannot be connected with one another. If derived from Asia, it would seem that the greatest affinity would be found between those nearest together on the two continents, not only in language, but in form and features. In this respect, however, to quote from the ***Encyclopaedia Britannica***, Volume XII., page 823, they are so different as "to form an anthropological barrier between the populations of the two hemispheres at the very point geographically most convenient for effecting the transition." The same writer (Professor Keane) says: "Science has demonstrated beyond all cavil that, while differing widely among themselves, the American languages not only betray no affinity to any other tongues, but belong to an absolutely distinct order of speech." If the argument from language proves anything, it proves that the American Indians are *autoethones.* It is a complete confutation of the unity theory.

The only fair and reasonable conclusion is that the argument of the unity of origin of races derived from resemblances in language is without sufficient proof, and is altogether inconclusive and unreliable. It is clear that language does not determine race. Indeed, the opinion that all languages had a common origin is almost abandoned, and, of course, the argument for the unity of the human race derived from that source falls with it.

The idea of one common language for all races of the present day is based on the assumption of the natural equality of all races, and the capability of the inferior for the civilization of the superior: it could be possible only for the civilized races. There is not much greater probability of all languages coalescing and forming one universal tongue than there is of all the nations and tribes of people of the world mongrelising into one great yellow mass—an unnatural, revolting and beastly consummation to which some fanatics look forward as the goal of human progress and the millennium of earthly brotherhood.

The Jesuit, Breitung, comes to the conclusion that, in connection with other reasons, "the argument from linguistics makes it the more probable hypothesis that the white race alone can trace its origin to Noe."

CHAPTER IX
PERMANENCY OF TYPE

TYPES DISTINCTLY MARKED FOR THOUSANDS OF YEARS - CASE OF THE TURKS AND MAGYARS - PERMANENCY OF CUSTOMS AND CIVILIZATIONS - ADAM A CIVILIZED MAN, AND HIS RACE ALWAYS THE REPRESENTATIVE OF CIVILIZATION - THE CHINESE - NO INSTANCE OF CHANGE OF TYPE - CLIMATE AND MODE OF LIFE EFFECT NO IMPORTANT CHANGE IN THE HUMAN SPECIES.

THE history of the world affords no satisfactory evidence that the different types of mankind ever run into one another; but, on the other hand, goes to show that they are fixed and permanent. There is no evidence that a white man is ever degraded into Mongolian, Indian or African, or that the inferior races ever have been or can be raised to the physical,

mental or moral likeness of the Caucasian. In all climates and under all circumstances the several races have maintained their distinctive features from the earliest history. The Caucasian, Mongolian, Indian, Eskimo and Negro are now, so far as evidence goes, what they have always been, with slight modifications that do not materially affect original types. The diversity of races, we know, has existed for several thousand years, and no physical causes have, in that length of time, had any influence in changing one type of man into another. It will not be disputed that the white races (including Jew, Arab and Egyptian) and the Negro were as distinct and different four thousand years ago as they are now. Indeed, we may go further and safely assert that in the last five thousand years no physical change has been effected in Caucasian and Negro. This is clearly proved by Egyptian and Assyrian monuments. For these monumental records some claim a chronology running back ten thousand years before the Christian era: they can confidently be referred to a period nearly 3000 B. C. No one will regard it as extravagant to assert that these old records (pictorial and monumental) prove distinct types to have existed four thousand years ago, if not much longer, and they have not changed within that period. The scene from " Belzoni's Tomb," at Thebes, about 1500 B. C., of later date than some others, depicts four distinct types, coloured red, yellow, black and white, as known to the Egyptians, with their respective features so plainly delineated as to be beyond question. Topinard says: "Whether assisted or not by archaeology, history narrates that under the twelfth dynasty, about 2300 B. C., the Egyptians consisted of four races: (1) The Rot, or Egyptians, painted red, and similar to the peasants now living on the banks of the Nile; (2) The Namu, painted yellow, with the aquiline nose, corresponding to the populations of Asia to the east of Egypt; (3) The Nahsu, or prognathous Negroes, with woolly hair; (4) The Tamahu, whites, with blue eyes." The above date of Topinard (8300 B. C.) M. Mariette puts at 3064 B. C., and Lepsius at 2380 B. C. The mummies of Egypt are of the same type as the Egyptians of the present day: the oldest of these desiccated remains date about 4000 B. C.

The era of Menes carries us back still further, nearly 4000 B. C., as will be seen in the chapter on Chronology. We may, then, confidently claim that the different human types were as distinctly marked as at the present day about six thousand years ago, and we may reasonably infer that they have been the same from creation. Any other inference is inadmissible and unreasonable, unless it could be clearly shown that causes have been in operation sufficient to change primitive types. In this long period of time there is not the slightest proof that a white man ever did or could become a Negro, or that a Negro ever did or could become a white man; for the slight changes caused by environment afford no proof of change of type.

The Jew, in every climate and under every form of social and physical environment, has preserved the features of his race; thus proving that physical characteristics are independent of climate and other physical causes. "Can the Ethiopian change his skin or the leopard his spots?" was a proverbial expression to denote an impossible thing, quoted by the prophet Jeremiah two thousand five hundred years ago, and shows that the old Jews recognized the permanency of racial differences. Whether the prophet or proverb referred to the dark-complexioned inhabitants of Asiatic Ethiopia or the black African, he seems to have regarded the colour of men as fixed and permanent as the spots of the leopard: neither could be changed.

The pure Hindoos of the Aryan race have bees three thousand years in a hot and sultry climate, and are still unchanged. The fact that the different types have remained unchanged, or retained the same distinct form and feature for more than a hundred generations, affords a reasonable presumption that the same distinctions existed long before, and that they are permanent. If four thousand years, to adopt a moderate chronology, has done nothing towards transforming gone race into another, we can conceive of no period of time that would obliterate racial distinctions.

It may be said that the monumental and pictorial records are unreliable, inasmuch as the portraits and figures are defaced and were unskillfully drawn, and are caricatures of the originals; but they are sufficient, and do clearly identify the distinct features of Caucasian, Mongol and Negro. This really was never questioned until late years, when a fanaticism that can perceive no specific differences between the white, yellow and black races has resorted to every sort of pretext to

sustain an extravagant and monstrous assumption. It is not questioned now by intelligent and fair-minded persons. Blumenbach, who adopted the unity theory, recognized the correctness of the different types of these old records. So did Dr. Morton (who spent twenty years in Egypt), Hoskins, Taylor, and many others; so that only the most ignorant and prejudiced could have any doubts that these remains of ancient art correctly portray the physical features of the early Egyptian, Jew, Arab, Negro and some of the white races. These portraits preserve even the colour of the skin, and prove that the complexion and features of these several races were distinctly marked four thousand years ago. This is true of nations like the Jews, who have lived in different climates, and have, at different times, changed their mode of life. The discoveries by Botta of the bas-reliefs of Khorsabad, published A. D. 1850, prove further that the present Assyrian nations are identical with the ancient inhabitants of the same region.

Early in the present century Cuvier proved the sameness and fixity of birds and reptiles from those preserved in Egypt for the same period of time.

The advocates of unity commonly adduce two examples to prove that types are not permanent, and that the lower may be transformed into the likeness of the superior races. The Turks and Magyars are claimed by some as furnishing undeniable historical evidence of such change, but in neither case is this claim conceded. In the case of the Turks, it is assumed they belong to the Mongolian species, and that a change from the yellow skin and repulsive features of the pure Mongolian has been the result of civilization and civilized surroundings, without any admixture of better blood. The Mongolian origin of the Turks is by no means certain. Count Gobineau, an advocate of the unity theory, referring to the arguments in support of the above supposition, says: "These arguments are more specious than solid. In the first place, I am greatly disposed to doubt the Finnic origin of the Turkish race, because the only evidence that has hitherto been produced in favor of the supposition is affinity of language; and I shall hereafter give my reasons for believing this argument, when unsupported by any other, as extremely unreliable and open to doubt. But even if we suppose the ancestors of the Turkish nation to belong to the yellow race, it is easy to show why their descendants have so widely departed from that type." He then proceeds to show that there has been a great infusion of European blood into the Turkish race through past centuries, and sufficient to produce the supposed change even on the admission of their Mongolian origin. If improved from the Mongolian stock, the change must have taken place in a period too short to be credible; for in the earliest accounts we have of them by oriental writers, they are celebrated for their beauty of face and form. The above-named writer concludes his remarks—which on this point are unanswerable—in these words: " When we consider that the Turkish population of the whole Ottoman empire never exceeded twelve millions, it becomes apparent that the history of so amalgamated a nation affords no arguments, either for or against the permanency of type." This, be it remembered, is the admission of a monogenist.

The unity theorists are not more fortunate in the other instance adduced, the Magyars. It is claimed that they, too, are of Mongolian origin, and, since their settlement in Europe, have, in the course of a thousand years, become in all respects the equals of any European people, and this without any admixture of blood. But the origin of this people is very obscure. They are by some supposed to be descendants of the ancient Scythians, and these are believed to have been derived from Gomer, the eldest son of Japheth. We are not aware of any evidence that the Magyar has, since his settlement in Europe, changed materially his physical characteristics. Indeed, it is impossible that this could be the case; and if his skull and other parts of his anatomy have been changed, it is singular that his habits and mode of life have not also changed. He still depends on his herds for support, and jealously preserves his own language. It has been asked: "Can it be that the manners, language and customs of a people are more durable than the hardest part of his organism—the bony skeleton?" In point of fact, the Magyars are not Mongolians, as has been shown by De Girando, but are descendants of the Huns, who embraced many nations or tribes. Some were known as "white Huns," who marched under the standards of Attila. The connection of the Magyars with the Huns has been denied; but the proof is derived from Greek and Arab historians, Hungarian annalists and philological arguments. The fact of their speaking a non-Germanic dialect is by no means conclusive, for the philological argument is unreliable

at best, - and instances can be adduced of Germanic tribes adopting a Mongolian dialect and of Mongolians adopting an Aryan tongue. Language is a thing that may be laid aside or assumed according to circumstances.

The origin of both Turks and Magyars is too obscure to derive from their history an argument to show that the specific differences of mankind are not permanent, but may change from one to another, or merge one into another; and examples sufficient for proof must be unquestioned. Fairly considered, these two examples can weigh little or nothing against those adduced to prove permanency of types.

There is also a wonderful permanency of civilization, and of habits, customs and modes of life, as witnessed in the Arabs, Jews, Magyars, Chinese and other nations. Civilization has always been preserved in the Adamic race, and no non-Adamic race has ever reached an advanced civilization.

Adam was a civilized man and not a rude savage: God made him perfect, and it is difficult to understand how anyone who accepts the first chapters of Genesis as historic can read them and not admit this. To speak of Adam, created in God's image, as a wild barbarian savours of blasphemy. Is it possible or probable that such a creature could live sinless and in happy communion with his Maker until placed, as Adam was, on the probation related in the sacred record? Can we conceive of God entering into a most solemn and momentous covenant, involving awful and tremendous responsibilities, with an ignorant savage? The covenant and the religion given to the first man implied extraordinary intelligence and virtue. Is the nakedness of our first parents, if taken in a literal sense, an evidence of savagery? They were alone in the garden, and as innocent as babes, knowing no shame. It may be said they were exposed to the gaze of some of the lower races of men, who were, it may be, servants to them. If so, Adam and Eve were of a higher order of beings, as much above others as fallen man is now above beasts; and as man shrinks not from exposure to animals, so they shrunk not from the presence of the human creatures infinitely beneath them, and whom they regarded as nothing more than brutes. When they lost their innocence, and knew evil as well as good, they were reduced nearer to the level of the pre-Adamites, and experienced shame.

Adam was gifted with language, and if the Hebrew, as is generally supposed, it was a perfect language, and indicated a high civilization; for language, as already stated, is always an index of civilization. He must have understood the covenant made with him, and he also had knowledge to give names to the animal creation, which implied extensive information. If the words in Genesis, chapter ii., verse 24th, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh," were spoken by Adam, they express sentiments of the highest civilization. The words preceding these, in the 23rd verse, "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man," were not the reflection and expression of an ignorant savage. Adam, when Eve was brought before him to be named, seems to have recognized as a truth that the mode of Eve's creation symbolized the great principle of the unity of husband and wife, which is at the foundation of the marital relation in the most civilized and Christian nations in the world; and this is evidenced by the words last quoted. This principle Christ taught, and St. Paul also argued from the words of Adam, that husband and wife are "no more twain, but one flesh." The name Adam gave Eve, and the names they gave their children, their employment, their religious belief and their worship, all indicate something far above the savage state. If they were not civilized, whence the civilization of their children? No barbarous people have ever become civilized of themselves: civilization has always come to such from without. The argument of Archbishop Whately on this point has never been refuted. The Adamic race has always been the representative of civilization, mental, moral and religious progress. Adam's sons and grandsons were artists, architects and musicians. Cain built a city, after having been driven from his father's family on account of his crime; and for that crime he felt remorse, which a savage never feels. One of the causes of his lamentation was: "From Thy face shall I be hid "—that he was driven from the worship and ordinances prescribed to his father.

A savage or barbarian could have no appreciation of, or desire for, the spiritual and holy life of Adam and Eve before they sinned: they understood and felt their loss, and experienced remorse for their sin. In a spiritual sense "their eyes were opened," and in a similar spiritual sense, "they saw that they were naked": they felt, with shame and confusion, that their physical nakedness symbolized their present spiritual nakedness, the loss of their primitive innocence, purity and holiness. The Bible is in direct conflict with the infidel theory that Adam was a savage and his posterity gradually developed to their present state, and it affords no support to the inference that present savages may develop as his race have done. Adam's race begins with the highest civilization, because he was created a civilized man. No evidence can be adduced to support the dogmatic assertion that the civilization of his race, and which they have always maintained, was of gradual growth. They have made progress in mechanics, material comforts, and many departments of knowledge, while none has been made in moral and mental powers. The oldest records of the race show a mental development equal or superior to that of the present day. Most of our modern thinkers are but pigmies by the intellectual giants of ancient Greece and Rome and the still older lawgivers, poets, orators and philosophers of still older Israel and the patriarchal ages. So far back as we can trace the history of man's mind, it has been in the highest state of development.

Further, Adam called his wife's name Eve, because she was the mother of all living. Before this he had called her Isha, the feminine of Ish, man. Why does he now call her Eve, "the life," unless he had reference to the promise just made to him? He had just heard the sentence of death; but he now recognizes the gospel truth that his race should be made alive by woman's offspring: this name was evidence of Adam's faith—faith in the promised deliverer—and of a clear understanding of the prophetic promise. He was a penitent believer in Him who was to bruise the serpent's head and restore life—the life eternal—to the fallen race. The worship of Adam and Eve and their children was characterized by sacrifices, and kept in their minds the fundamental Christian truth of vicarious suffering. It was doubtless with the skins of victims slain for sacrifice that our first parents were clothed; and as the slain victims symbolized a vicarious sacrifice, so the skins which covered their bodies symbolized the "righteousness" of another with which the penitent, believing sinner is clothed. The germ of the gospel was revealed in the Adamic worship, and if he understood not its meaning it was but an unmeaning ceremony. Considering all these things, can we believe Adam was a savage? Would a barbarian have been placed in a beautiful garden "to dress and to keep it?" Adam's sons cultivated the soil and raised cattle. They observed the Sabbath, which was instituted by God, and worshiped on that day. This seems to be true, because the record says that "in process of time" they brought their sacrifices. In the margin we read, "at the end of days," which is the literal translation, and is usually understood to mean the end of the year. But it may just as well mean the end of the week, the seventh day, on which God rested, as an example to His creature man, and which He blessed and sanctified. We know that civilization has never been lost amongst his posterity. The characteristics of his race, from his creation, are permanent, and as far as proof is possible it goes to establish that point. If, as we contend, characteristics or types have been fixed as far back as history or our knowledge carries us, it is not only evidence of this permanency, but it devolves the burden of proof on those denying it.

It is well known that evolutionists and others who deny the historical character of the account of man's creation assume that it is, in a great measure, allegorical. But that is simply to put the inspired record on a level with fiction, and leave our own reason to decide between the allegorical and historical. We have no notice of what is allegorical and what is historical. It is a continuous narrative, and in such a case no reliable writer blends facts and allegory without notice.

The Chinese furnish a striking instance of permanency of character and civilization. For centuries they have been a stationary people. Long before the Christian era they had their poets, historians, scholars and philosophers, and used xylographic writing, but they have done nothing for the progress of the world. Mr. Layard, in " Nineveh and its Remains," remarks that " the Mongolian nations have scarcely a monument to record their existence; they have had no

literature, no laws, no arts; they have depopulated not peopled." If they had been a progressive people they would, centuries ago, have been the leaders and teachers of the world. As, it is, all they have done for the interests of humanity might be blotted out without loss. Christian civilization is unsuited to their nature and they reject it. Their religion is as stagnant as their civilization and learning: for more than two thousand years they have developed nothing new or good. Bishop Schere- schewsky, late missionary bishop of Shanghai, who was a student of Buddhism for more than twenty years, says: "I feel myself competent to state that a more gigantic system of fraud, superstition and idolatry than Buddhism, as it is now, has seldom been inflicted by any false religion on mankind. It is true that Buddhism is not devoid of teachings in which there is much that is good and noble; but as a religious system it is utterly inefficient to mould or guide the souls or the bodies of men." They are incapable of a higher civilization, and are as unchangeable in religion, manners and customs as in their physical structure.

Archbishop Whately declares that no authentic instance can be produced of savages who ever did emerge unaided into civilization. This is similar to the opinion of the great German historian Niebuhr, who thinks that "all savages are the degenerate remnants of more civilized races, which have been overpowered by enemies and driven to take refuge in the woods, there to wander, seeking a precarious existence, till they had forgotten most of the arts of settled life, and sunk into a wild state." He also says that " no single example can be brought forward of an actually savage people having independently become civilized." We may add that no instance can be found of a civilized people of the Adamic race " independently " falling into a state of savagery. The popular belief is in the capacity of savages to advance, though against all experience. It is said, on the testimony of one individual, that a tribe in Australia has made some advance from barbarism. If it can be proved that this tribe has made any progress, they were doubtless assisted from a foreign source, shipwrecked sailors or others, and whether they can retain what they have acquired is to be proven. Proof must be conclusive to set aside all past experience. That civilized man has ever been evolved from a savage is without proof and opposed to all our knowledge on this subject. The great probability is that this Australian tribe above referred to, which seems to be somewhat in advance of other savages of that region, is now just what it has always been, if any such tribe really exists.

Civilizations vary and seem to be as permanent as race types. Wherever the Adamic race can be traced, civilization is found; and though families and tribes have degenerated under unfavourable environments, they readily rise, when relieved of hostile pressure, to the superior state for which they were intended. There is no proof of the degeneracy of any unmixed race as a whole. Superior races have, on the whole, been progressive, and those who have decayed lost their virility and vitality by admixture with an inferior stock. Degradation of the Caucasian is exceptional and abnormal, the result of hostile surroundings; and whatever deterioration may have occurred, no evidence of running into a lower type can be found. These cases of partial and abnormal degradation never extend to an entire race, but only to portions separated and confined to an unfavourable locality, and they are susceptible of elevation to the race to which they belong. Illustrations of this may be found in the ignorant mountain populations of the Northern United States and in the inhabitants of the pine barrens, sand-hills and malarial sections of the South. The case of certain Irish families who have been exposed to extreme poverty and privation two hundred years has been cited as proof of change of type. If the worst representations of their deterioration are true, it only shows that they are degraded by intemperance and want; but there is not the slightest proof of even a tendency to change into Indian, Mongolian or Negro. They are still white people, and capable of restoration; but if they are as bad as represented, it is very probable that they are remnants of aboriginal pre-Adamic races who once occupied Europe.

No proof can be adduced to show that physical changes, such as the transformation of the prognathous skull of the Negro and the pyramidal skull of the yellow races into the elliptical skull of the Caucasian, or the change of the black, yellow and copper skins into white, to say nothing of other specific differences, can be effected by the influence of climate, food, mode of life or surroundings. No instance can be adduced of one nation changing its physical character-

istics for those of another. It is asserted that changes are gradually progressing in the form, features, complexion, constitution and character of Negroes in America and of Englishmen in America and Australia, which go to prove that types are not permanent. It is true that Negroes have improved in many respects in the United States, just as domestic animals improve by special care; and some approach the physical conformation of the Caucasian. The better shaped Negroes may have been improved by reason of their improved circumstances; or their ancestors may have been of the same form and features. It is known that the varieties of Negroes in Africa are numerous, some of them approximating the figure and features of the white races, and varying in colour, some being blacker than others, and slaves were brought from different and diverse tribes. It cannot be shown that Negroes of unmixed blood are different from their African fathers in any important physical particular. The Negroes in the United States, after more than two and a half centuries, retain, and with no evidence of change, the peculiarities which distinguish their race from all others; and this will be disputed by no one acquainted with the Negroes of America. It would be naturally inferred that the change from savage life to contact with civilization, a sufficiency of wholesome food, good clothing and comfortable shelter would make in them a material improvement; but to say they are approaching the European model is preposterous: no natural causes are known which can produce such transformations, though slight changes may occur, caused by environment. With such striking evidences as we have of the permanency of types, and want of proof to the contrary, it would seem impossible for a fair mind to come to any other conclusion than that racial diversities are fixed and permanent. But even in such a book as the " Speaker's Commentary," we find this statement gravely made: " The European inhabitants of the North American States are said, even in two or three generations, to be rapidly acquiring a similarity of feature and conformation to the original inhabitants of the soil, though not losing their European intelligence and civilization." The writer was imposed upon; otherwise such an absurdity could not have found its way into so respectable a publication.

Three hundred years have made no change in the complexion or other characteristics of the people of America. In any Southern city, one may see as fair and beautiful complexions and as fine figures amongst the descendants of the earliest settlers as in any part of Europe. Contact with the whites has modified and improved the features and expression of the African in America, without at all affecting his general and anatomical structure; and so the rude, coarse white man is improved and refined in expression of countenance by culture. It nay be, then, that the modified features of the negro in America differ from those of his brother in Africa, just as the refined and cultured white man differs from the rude and ignorant.

The Parsis, or Parsees, of India removed to that hot region, not from a cold country, but from Persia, about twelve hundred years ago. They are of the purest Aryan type, and still preserve their original characteristics, without the slightest evidence of deterioration. The Arabs and the Kabyles, who were the people known to the Romans as Numidians, or the Libyans of antiquity, remnants of the ancient Berbers, the most ancient inhabitants of Northern Africa, though bronzed by the sun, are white at birth. Professor Sayce, writing lately of the white races of ancient Palestine and Northern Africa, says:

"These Kabyles offer a striking appearance to the traveller who sees them for the first time. Their clear, white skins, covered with freckles, their blue eyes and light hair, their tall and shapely stature, make him believe himself once more in some English or Irish village. We need not wonder that at one time they were regarded as descendants of the Vandal conquerors of the Roman provinces in Africa. But however satisfactory this explanation seemed at first sight to be, it was soon found to be untenable. The skull and skeleton of the modern Kabyle resemble those of the prehistoric inhabitants of the country whose remains are buried in the cromlechs of the later stone and earlier bronze ages. Moreover, the Egyptian monuments have revealed to us the fact that the Lebu, or Libyans, who fought against the Pharaohs centuries before the Vandal invasion, were a white-skinned, fair-haired population. It is, therefore, evident that the Kabyles are the descendants of the early inhabitants of Northern Africa, and that their physical characteristics are not due to the importation of foreign elements from the North of Europe, but are

the inheritance they have received from their remote forefathers. As far back as our monumental evidence extends, the northern coast of Africa was peopled by a portion of the white race.

"The traveller in Palestine meets with the same indications of the presence of a white race as does the traveller in Northern Africa. The first time I visited the country I was struck by the fact that blue-eyed, fair-haired children are to be found alike in the plains and the mountains, in the crowded cities, and in the most remote villages. At the time I ascribed their physical characteristics to the influence of the Crusades, and imagined them to be the descendants of immigrants from Europe. It was but repeating in another form the explanation which saw in the Kabyles the children of the Vandals.

"Last winter I made a journey overland from Jerusalem to Egypt by the ancient "way of the Philistines." Between Gaza and El-Arish, the frontier town of Egypt, it was impossible not to notice the numerous examples of fair-complexioned, red- haired men with whom I met. More particularly I had an opportunity of examining the present Sheikh of El-Arish. Like myself, he was on his way to Egypt, and for two successive nights he joined our camel-drivers as they sat round their camp-fire. Time after time I watched the profile of his face, and time after time I thought that the Amorite chief depicted by an Egyptian artist of Ramses III. on the walls of Medinet Abu had once more awakened to life. The slightly retreating forehead, the peculiar nose, the pointed beard at the end of the chin, were all there in the living Sheikh of El-Arish as they were in the Egyptian portrait of the chief of the Amorites. The Sheikh might have been the model whom the Egyptian artist portrayed.

"The characteristics of race, when once fixed, are extraordinarily permanent ; and it is no more surprising to find the features of the ancient Amorites still surviving in the population of modern Palestine than it is to find that six thousand years have made no perceptible difference between the Egyptian fellah of to-day and the famous wooden statue of one of his forefathers which adorns the Boulaq Museum. If there is still a white race in Palestine, it is because there was a white race before the days of the exodus."

Civilization depends on capacities and endowments bestowed by the Creator; and the inferior races, as proved by the history of the past, are incapable of, and have no aptitude for, the civilized life of the Caucasian. With the latter, progress is the law of their nature; God so made them. The yellow races of Eastern Asia have the civilization now that they had in the beginning. Different civilizations mark different species of the human race, and as one type never runs into another, so the civilizations of different species never merge into one another.

It is folly and ignorance to assert that the Negroes now in America are as advanced in civilization as our ancestors in Europe fifteen hundred years ago, and then infer that the Negroes may make similar progress in sufficient time. This is assuming that the black race has equal capacities with the white, which is too absurd to require contradiction. The former savages of Europe were the aboriginal inhabitants, and not Adam's race. The Adamic tribes who swept down on the Roman empire were a wild, rude people, but not savages, and, as soon as permanently settled, demonstrated their natural superiority. Attila had a higher sense of honour and manliness than the Emperor Theodosius, who was professedly a Christian. The princess Honoria, sister of the Emperor Valentinian, offered him her hand in marriage. Alaric, Theodoric and his Visigoths were equal in the highest attributes of manhood to the Roman general and his soldiers. Much more might be said on this point; but let it suffice to reiterate that none of the nations of Europe, who are of Adamic origin, can be proved to have been savages.

Dr. Nott remarks:

"As far back as history and monuments carry us, as well as crania and other testimonies, these various types have been permanent; and most of them we can trace back several thousand years. If such permanence of type through thousands of years, and in defiance of all climatic influences,

does not establish specific characters, then is the naturalist at sea without a compass to guide him."

All more recent investigations confirm this opinion. While some limited and temporary changes have taken place under the influence of climate and other external circumstances, no evidence exists of change of species. If descended from one primitive stock, it cannot be shown how different varieties have come to exist. Mr. E. B. Tylor, author of the article "Anthropology" in the Encyclopaedia Britannica, says:

"But although the reality of some such modification is not disputed, especially as to stature and constitution, its amount is not enough to upset the counter proposition of the remarkable permanence of type displayed by races ages after they have been transported to climates extremely different from that of their former home. Moreover, physically different races, such as the Bushmen and the Negroids in Africa, show no signs of approximation under the influence of the same climate ; while, on the other hand, the coast- tribes of Terra del Fuego and forest tribes of tropical Brazil continue to resemble one another, in spite of extreme differences of climate and food. Mr. Darwin, than whom no naturalist could be more competent to appraise the variation of species, is moderate in his estimation of the changes produced in races of man by climate and mode of life within the range of history. The slightness and slowness of variation in human races having become known, a great difficulty of the monogenist theory was seen to lie in the shortness of the chronology with which it was formerly associated. Inasmuch as several well-marked races of mankind, such as the Egyptian, Phoenician, Ethiopian, etc.', were much the same three or four thousand years ago as now, their variation from a single stock in the course of any like period could hardly be accounted for without a miracle. This difficulty was escaped by the polygenist theory."

Darwin shows singular changes in animals produced, as he supposes, by what he calls "sexual selection," and thinks it would be strange if man was not changed, or modified, by the same cause; but he admits that his theory will not account for all the differences between races, which he says is "a most perplexing question."Topinard, a late, close, and philosophic investigator, concludes that there is no proof that any important and hereditary change has ever been produced by the influence of external circumstances.

Types have remained the same through all time and under all conditions of life. Tribes and peoples living under entirely different conditions—different as possible in climate, food, clothing, etc., as the Eskimos and the inhabitants of Southern China— are similar in colour, features, stature, etc. Again, tribes of Africans are found who differ greatly in physical appearance, but who live under similar conditions without any appearance of change of type. Some of the lowest tribes live in highly favoured lands, under conditions of climate and soil favourable to the highest development, but who have always been in brutal barbarism, showing that it is not favourable surroundings that elevate men, but their mental and moral organization.

It is thought by some that the Negro type is less fixed than that of the higher races; but that, if true, would only be further proof of their approximation to domestic animals. It does seem that the improved condition of the race in the United States is evidence that the race is more susceptible to external influences, and that the tendency to varieties is greater than in the higher races. The Negro’s constitution is adapted only to hot climates, like the equatorial regions of Africa, where he was created, and suffers in cold regions. Like domestic animals, he degenerates under severe cold. The Caucasian can inhabit all climates of the globe without material deterioration; but animals cannot. Some animals cannot live when removed from their natural habitat. The monkey becomes sickly, diseased, and infertile when transferred to cold regions, and the Negro likewise experiences similar detriment in cold climates.

That climate and mode of life can effect any considerable change in the human species is now hardly maintained by respectable ethnologists. It is the argument of partisans fighting it out on that line to the last ditch. Prichard, the "father of ethnology" and the great authority with

monogenists, was forced to the conclusion "that the difference of climate occasions very little, if any, important diversity as to the periods of life and the physical changes to which the human constitution is subject." He was obliged to admit that the causes of difference of races were beyond human detection. No such causes have been in operation for at least four thousand years, and, as Virchow asserts, it can "be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place." Men have adopted the traditional belief in the unity of the human race, and imagine all other theories are inconsistent with the Bible, and set out to collect arguments in support of their belief. Otherwise it is difficult to understand how sensible men could satisfy their minds that the noblest European and American and the lowest African were the offspring of the same primitive stock. Their reasoning, in some respects, is specious, and, to prejudice, pre-conceived opinions and fanaticism, irresistible; but sound reason, instinct, and common sense revolt at such a dogma. Queinsteadt remarks that, "if Negroes and Caucasians were snails, instead of human beings, all zoologists would agree in classifying them as two different species."

The law that living creatures should bring forth after their kind was designed to prevent universal miscegenation and the elimination or disappearance of works which God pronounced " good," or, in other words, to preserve permanency of type.

CHAPTER X
SIMILARITY OF RACES

SIMILARITY NO PROOF OF IDENTITY OF ORIGIN - ALL RACES HAVE NOT THE SAME INTELLECTUAL AND MORAL CHARACTER - MENTAL AND MORAL ACQUISITION MUST CORRESPOND WITH ORGANIZATION - NO GOOD REASON WHY THE INFERIOR SHOULD NOT BE EQUAL TO SUPERIOR RACES, EXCEPT THAT GOD MADE THEM SO - THE QUESTION OF CONSCIENCE - MISSIONARY WORK UNPROFITABLE AMONGST THE LOWER RACES - VARIETIES OF DOMESTIC ANIMALS.

IT is claimed by some that certain general resemblances of races favour the hypothesis of a common origin. But the similarity alleged and admitted is harmless and proves nothing. Greater similarity, and in more numerous points, is found between animals of different species. Some species of animals, are so closely allied that only a naturalist can distinguish them. The skeletons of some, acknowledged to be of different species, are so much alike that even naturalists cannot distinguish them; but a child can point out the difference between the skeleton of a white man and that of a Negro. Take the highest and lowest human types, and though the extremes may not be very wide apart, there is room for very great diversity; and, remembering the analogies of nature, it is not surprising that close resemblances should be found between diverse human species; but things may resemble one another without being at all related. The resemblances in different races must be many and great, and the differences confined to narrow limits; but the resemblances do not prove identity, any more than the resemblances between the donkey, zebra and horse prove identity of origin.

It is said that all races have the same intellectual and moral character; but if admitted to be the same in quality, it is certainly not the same in degree. To say that the inferior races are intellectually and morally equal to the Caucasian is the assertion of ignorance, or a reckless disregard of all observation and experience. All history proves that they are incapable of acquiring and retaining a moral or intellectual state above that they now hold; and science, supported by observation, demonstrates that much higher attainment is physically impossible. Take, as an illustration, the Chinese, the most civilized of the inferior races, with the exception of the Japanese, and we find that they have added nothing to the knowledge and religion or morality of the world. They have done all they were capable of accomplishing. Moral or mental acquisition must correspond with organization, or be in harmony with wants and natural capacities; and the Chinese for two thousand years—perhaps for many more—have had enough

for their wants, and of such degree as their capacities will admit of, and, therefore, from the constitution of their nature, can go no further in science, literature, philosophy and religion—those great marks of progress and superiority which distinguish the Caucasian. They have added nothing to the knowledge of the world. Their science is merely the record of certain phenomena mixed up with silly superstitions. They are incapable of scientific generalization. Their works on astronomy, physiology and other sciences are almost destitute of true science, because only a record of phenomena, or facts without classification. To-day the sun and moon are, in their imagination, living things and objects of worship, and the stars influence or determine all human events. Eclipses, of which they have a very ancient and accurate record, are the efforts of a great dragon to destroy the heavenly luminaries; and, at the present day, the government orders the new Krupp guns to be fired off to frighten him from his purpose. Rain is caused by the dragon carrying up vast quantities of water from the lakes and rivers in his mouth and pouring it down over the earth. They are now what their fathers were thousands of years ago. Their literature is paltry and insignificant; and if all their philosophy and religion were stricken out of existence, the world would sustain no loss. In morals they are utterly corrupt. In public life corruption is as great as it was in South Carolina ox Louisiana in the days of Negro ascendancy. The people are strangers to truth and honesty.

It seems to be regarded in some circles, at the present day, an evidence of culture to laud Buddhism, and go back five hundred years before Christ to find morals and philosophy, which are extolled to the disadvantage of Christianity. This affectation of modern skepticism is as untruthful as it is absurd. Buddhism is rather a system of morals than of religion. As a religion it is a childish system of pantheism and fatalism, inculcating no belief in God, none in the immortality of man as an individual, but teaching that after many transmigrations man reaches the blessed state of Nirvana, or absorption into deity, when his separate existence ceases. Supreme good consists in annihilation. Of this Nirvana of the blest, its admirer, Edwin Arnold, writes:

"The aching craze to live ends, and life glides
Lifeless—to nameless quiet, nameless joy,
Blessed Nirvana—sinless, stirless rest—
The change which never changes."

It is true, a few rays of light or a few gems of truth may be found in this "Light of Asia," in what Max Muller, whose oriental scholarship entitles him to speak on this subject, calls a heap of rubbish. He says of the sacred books of the East: "I confess it has been many years a problem to me, aye, and to a great extent is so still, how the sacred books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent." The moral precepts of Buddhism were doubtless derived from Moses, who lived nearly a thousand years before the author of Buddhism was born. Gautama, the founder of the system, lived about the time of the Jewish captivity at Babylon, and it is an easy supposition that copies of the Jewish Scriptures, or at least of the Decalogue, were carried to India by adventurous Jews, or by learned men of the East who visited Babylon. The antiquity attributed to writings of Buddhism is entitled to no credit, the investigations of modern scholars proving that no existing Buddhist work can be traced back earlier than the fifth or sixth century of the Christian era. Dr. Edkins, of Peking, in his work on the religions of China, says, "that in the works of the great scholars Buddhism is philosophy run mad, while in the practices of the people it is idolatry and demon worship."

Confucianism is equally valueless to right living, or mental or moral elevation. Its author was born about 500 B. C., and had similar opportunities with Gautama to learn from Moses.

The moral and intellectual inferiority of the Chinese—an advanced people of the lower races, with extended opportunities and advantages—being thus apparent, how much more conspicuously true must it be of nations inferior to them!

To infer unity of origin from the possession of intellect, or the power of reasoning, would prove too much, for animals think and reason. Dr. H. Bischoff (***Essay on Difference between Man and Brutes***) says it is impossible to deny to animals as many mental faculties as we find in men. Animals assuredly have mental and moral characteristics similar to those in men, different in degree, but, it may be, the same in kind. They possess reason, perception, memory, reflection, hope, fear, love, hate, shame, sorrow. Max Muller says: "The great barrier between the brute and man is language," and not mind and affections. Unquestionably all mankind have intellect, but it is just as true that the inferior races are, in this respect, far below the superior. If they were created equal, they would now be equal. No good reason can be given why the African, Asiatic and Indian races should not be now the equal of the Caucasian, except that the Creator made them different. They have done nothing for the mental and moral advancement of the world, because God gave them skull and brain of such conformation and size as to make it impossible for them to attain the standard of the Caucasian: they were designed for a lower place in creation.

It is true that occasionally instances are found amongst the lower races of individuals of mental ability equal to the average white man, but they are extremely rare, and, if entirely free from white blood, are simply abnormal or monstrosities, and are analogous to those instances of extraordinary physical strength and size occasionally found amongst the physically feeble races. It may be remarked here that it would surprise most people to know the wide diffusion of white blood, in many cases almost, if not entirely, imperceptible, amongst the blacks of the United States. Professor Keane, an impartial and competent witness, testifies that " no full-blood Negro has ever been distinguished as a man of science, a poet, or an artist, and the fundamental equality claimed for him by ignorant philanthropists is belied by the whole history of the race throughout the historic period," and this is known to be true by all well-informed persons. The same writer says, in effect, that the mental differences of races are as great as the physical. "And as both," he says, "are the gradual outcome of external conditions fixed by heredity, it follows that the attempt to suddenly transform the Negro mind by foreign culture must be, as it has proved to be, as futile as the attempt would be to suddenly transform his physical type." All their social institutions are at the same low level, and throughout the historic periods they seem to have made no perceptible advance except under the stimulus of foreign (in recent times notably of Mohammedan) influences. Their religion is a system of pure fetishism and worship of ancestry, associated with such sanguinary rites as the "customs" of Dahomey and Ashantee, and a universal belief in sorcery. Evidently this learned Englishman, unobscured by British fanaticism, and, therefore, taking an impartial and philosophic view, shows far more knowledge of the Negro than some born and raised in slave-holding communities, and who have had better opportunities of knowing the truth.

The conscience or moral sense of the lower races, if it exists, is, like their intellect, of a very low degree. Sir John Lubbock thinks conscience is entirely wanting in savages. If conscience, as some of our philosophers of the present day suppose, is a mere prejudice of education, of course the rude barbarian has not acquired it. If, as Bentham and others teach, it is the judgment of what is useful and for the greatest happiness, it cannot be expected, unless to a minimum degree, amongst savages. If, as Whewell teaches, it is the culture of the reason and moral sentiment, it can be found only in those capable of reasoning on the question of right. If the evolutionist is right, it awaits development in the lower races. The true view is that of Bishop Butler, who regards it as a distinct faculty of the soul, and as such it exists in all the Adamic races: it is part of the Divine likeness in which Adam was created, and differs not only in degree, but in quality, from that observed in the lower races, and even in animals. In Adam it was part of the Divine essence breathed into him for his guidance and protection from evil: in other creatures it is a faculty of perception and sensation given by the Creator and necessary to intercourse and social life. In ordinary usage it stands for the moral or spiritual constitution of man. The lower races and animals have conscience as a perceptive faculty. They have some idea of right and wrong, but never feel that they must do right except as a matter of expediency. From an instinctive feeling, animals sometimes recognize the rights of other animals, and this feeling, or the fear of suffering or of punishment, may force them to recognize the rights of others; but they have no compunctions of conscience, no inward accuser or judge, when they do wrong. The negro

commits the most atrocious crimes, but never feels remorse, and dies on the scaffold without any dread of the future. The most brutal criminals die expressing the belief that they are going straight to heaven.

A late report of something like the conscience of a human being in an animal is the following, for which the New York Commercial Advertiser, June, 1889, is responsible:

"Spring brings the turnpike musicians and monkeys in great numbers. While one pair of these were giving a concert on Main Street in Carbondale, Pa., to a crowd of youngsters and two inebriate countrymen, one of the men gave the monkey a cent, for which it doffed its cap jauntily. Then the country-_ man teased the little animal, until at last it buried its teeth in the man's finger to the bone. When the blood gushed from the wound the monkey looked regretfully at the finger, then into the man's face, and handed back his money. No amount of persuasion would induce the penitent animal to again accept the coin, though it was repeatedly offered and though he accepted money from others all around him."

We will venture the assertion that a more satisfactory proof of the existence of conscience cannot be found amongst African savages.

It is said that all nations and tribes believe in God and immortality, and worship a deity. But this is not true. Some have no idea of deity, or of immortality, and no more idea of worship than beasts. It cannot be shown that any inferior race has ever held belief in immortality, except where it has been derived from foreign sources. Their so-called religions do not require, or imply, belief in God or immortality. And suppose they all had an instinctive idea of immortality, what would it prove? It would simply be an argument in favour of their future existence, and that is not denied. Even the lower animals may exist hereafter; but that, if known, would be no proof of the identity of origin of men and animals.

On the other hand, the fact that the yellow and black races have no instinctive longings for immortality is an argument against their surviving the death of the body. What are missionaries accomplishing among the people who are supposed to have the same moral qualities as the Caucasian? If they belong to the Adamic race, they would have been Christianised and civilized long ago. But being pre-Adamities, and, therefore, without the moral nature of Adam's race, it may well be doubted whether they are capable of receiving Christianity. The hope of Christian-ising them is a delusion, and so far as they profess Christianity it is merely nominal. This seems to be the case in China and Japan, the most enlightened of the heathen nations, and which are now open to missionary effort. In Japan there seems to be a possibility of Christianity becoming the official religion. It is true, the leading thinkers of Japan look with contempt on the Christian religion; but as the people seem to be drifting away from their native superstition and idolatry, it is believed Christianity would promote civilization and good morals, besides entitling the empire to the comity of nations and to recognition among the great nations of the world. It may be mentioned here, that some suppose the Japanese have a large element of white blood. The people must have some religious restraints, and Mongolian statesmen think Christianity is now the most available. Their profession of Christianity will be only nominal, and probably confined to the educated classes. "A young Japanese gentleman of energy and Christian consecration," quoted in the Spirit of Missions, hits upon this truth unintentionally when he says, the Japanese "are favourably disposed towards Christianity, but are non-believers in God, immortality, Christ, and Christian ethics." Buddhism in Japan shows no signs of dying. Great zeal is now manifested in building temples and establishing schools at great cost. A temple is now in course of construction at Kyoto, which has been twelve years in building, and will require five more for its completion, at a cost of ten millions of dollars. That they will become in any true sense a Christian people is the mere dream of enthusiasts, and is not expected by those who believe in the God-ordained diversity of races. Paganism is not a civilizing force beyond a certain degree, but it is adapted to the wants and capacities of pagan nations, upon whom Christianity may be forced and they may become nominal Christians; but, as all experience proves, as soon as the enforcing influence is removed they will go back to their natural religion. It is not ignorance and

superstition, as is usually supposed, against which the missionaries have to contend, but nature. They are struggling to contravene nature and improve on God's work.

Resemblances often exist in the customs, manners, religion, language of races, and in the use of similar tools and weapons, which indicate no ethnic affinity, but are mere coincidences, and arise spontaneously and naturally from similarity of wants and conditions, to which no importance ought to be attached; they also result from intercourse. Similarities in various species of the genus homo are not greater than in certain animals, birds, and fishes of different species. The difference is as great between the Caucasian and the Negro as, to use a familiar illustration, between the horse and the donkey, which are of entirely different species.

To support the hypothesis of a single species, it is common to draw an analogy from the different varieties of domestic animals supposed to be of the same species. If there are so many varieties of dogs, horses, hogs, sheep, cattle, etc., it is argued, why may there not be similar varieties of men? It is unwarrantably assumed that the same physiological laws, and the same laws of generation, prevail in the human race as in animals; but without urging this objection, it is not admitted that the animals referred to are from one original stock. Their origin is involved in utter obscurity, and it is just as difficult to prove their origin as it is that of man. Perhaps the greatest variety is amongst dogs; but who can prove that dogs have a common centre of origin? Who can prove, or even make it appear probable, that the dog of the American Indian has the same origin as the European or Asiatic dog? Dr. Nott says: "We have abundant evidence to show that each zoological province has its original dog. Two thousand years before Christ the different varieties of dogs were as well known as to-day." From the monuments of Egypt, "it is no longer a matter of dispute that as far back, at least, as the twelfth dynasty, about 2300 B. C., we find the common small dog of Egypt, the grey-hound, the stag-hound, the turnspit, and several other types." These various types are permanent, and, when pure, remain unchanged in all climates. Tested by permanency of type, the *genus canes* consists of several species, many of which, though very similar in many respects, are so different as to be classified into different species, all of which are prolific among themselves to an unlimited degree; but one type is never transformed into another. What is said of the dog holds good of other domestic animals. Two species of the genus horse most remote from each other, the horse and the ass, as is well known, produce an infertile hybrid; but there are several species of asses very similar in general structure, and which breed with one another, but are of different species. Naturalists classify horses into at least six different types. Of our domestic cattle there are several distinct species, of near resemblance, and which breed with perfect freedom. The domestic cattle of Europe consist of numerous varieties, which are traced by the best naturalists to three distinct species.

It is useless to dwell on certain general resemblances, for nothing of the sort can bridge over a chasm which has existed five thousand years or more between the various species of the human race. Nor is it necessary to dwell on the specific differences of races. Science is unanimous in the conclusion that, on the supposition of a single stock, these varieties could not have originated between the flood and our earliest records. Some suppose that the causes which they imagine might produce such changes operated in that period more rapidly than they ever have since, as mentioned elsewhere; or that God miraculously, and by direct interposition, degraded about four-fifths of the human race, which is a monstrous proposition, without the colour of proof. How, then, are we to account for the different varieties of the genus homo? We conclude, with Agassiz, "that the races cannot have assumed their peculiar features after they had migrated into those countries from a supposed common centre. We must, therefore, seek another explanation. We must remind the reader of the fact that these are not historic races," etc. "We maintain, further," says Prof. Agassiz, "that, like all other organized beings, mankind cannot have originated in single individuals, but must have been created in that numeric harmony which is characteristic in each species."

CHAPTER XI
HYBRIDITY

DIFFERENT SPECIES OF ANIMALS FERTILE IN VARIOUS DEGREES - SOME HYBRIDS FERTILE TO AN UNLIMITED DEGREE - THE NEARER SPECIES APPROXIMATE, THE MORE PROLIFIC THE PROGENY.

THE fact that the different races of mankind unite and produce offspring, and that their children are fertile among themselves, is still regarded by some monoenists as the stronghold of their theory. But the investigations of late years prove this to be a very unreliable support. The argument is, that the offspring of different species, like the mule, is absolutely infertile; but inasmuch as the offspring of different races of men are prolific, therefore they must belong to one species. The progeny of the Caucasian and the Negro is fertile, and, therefore, the white man and the Negro belong to the same species.

The law of hybridity seems to be most capricious, for it is proved, in innumerable cases, that different species of both animals and plants are fertile in various degrees. In the Encyclopaedia Britannica, article "Hybridism," we read: "As a general rule, animals or plants belonging to distinct species are not able, when crossed with each other, to produce offspring. There are, however, innumerable exceptions to this rule." Some hybrids are absolutely sterile; others are fertile for a few generations, and others are fertile to an unlimited degree. Some, like the mule, which is considered absolutely infertile, are sometimes capable of fecundation. The dog, which is not, as some suppose, derived from the wolf, produces with the wolf a hybrid which is fertile for three generations. The hybrid of the dog and jackal is fertile for four generations. M. Quatrefages, one of the latest monogenist writers, says that " the hybrid progeny of two moths showed themselves to be fertile inter se for eight generations." The hybrids from the common and Chinese geese, which Mr. Darwin says are species so different that they have sometimes been ranked in distinct genera, are perfectly fertile. The bison, or American buffalo, crossed with the common domestic cattle, produces fertile offspring; the domesticated or "straight-backed" cattle of Europe and America are completely fertile when crossed with the " humped cattle " of Asia and Africa, which are generally conceded to be a different species. Other fertile crosses are those of the hare and rabbit, the goat and steinbok, goat and sheep, fox and dog, mallard and muscovy ducks. As a general rule, the nearer species approximate, the more prolific the progeny. Another rule is, that when hybrids are prolific for several generations, the tendency is to infertility and decay.

Both these last-mentioned rules undoubtedly hold good in mongrel races of men. As equal numbers of two different species, say the white and the black, have never been segregated and isolated, and are not likely to be, experimental proof of the degree of their fertility is unattainable; but the known tendency to feebleness of constitution and infertility affords convincing proof that a race of mulattoes or mongrels could not perpetuate themselves. Dr. Nott says the hybrids of the white man and Negro are fertile for four generations. It is a well-known fact in the Southern States, that the mulatto and his progeny are feebler than either of the parent stock, and much more predisposed to certain diseases, as consumption and scrofulous affections. This proves true, notwithstanding that there is a constant infusion among mulattoes of fresh blood from the original races, which prevents a more rapid decay of virility. A race of hybrids cannot perpetuate themselves; they die out under the law of hybridity or reversion. It has been noticed in the case of mulatto parents, where they are faithful to marital obligations, and there is no infusion of fresh blood, that the offspring tends to the Negro type; and hence it is not uncommon to see the children of mulattoes much darker or more like the Negro than the parents. Not a trace remains of the blood of the many thousand whites who, for ages past, have left their mulatto off-spring amongst the Negroes of. Africa: it soon sloughs off. Nature avenges the unnatural crime by excision.

The fact that the mulatto is a hybrid tending to sterility and decay, and the further fact that the union of equal races of the same species produces a superior race, would seem to be conclusive evidence that nature never intended such intermixture as the former, and that the Caucasian and negro are different species.

The results of experiment and observation have now established beyond controversy the fact that the fertility of hybrids is not proof of identity of species.

CHAPTER XII
CHRONOLOGY

THE BIBLE TEACHES NOT WHEN, BUT BY WHOM, THE EARTH WAS CREATED - BIBLE CHRONOLOGY - TYPES FIXED LONG BEFORE THE DELUGE - TRUTH OF THE BIBLE RECORD MAINTAINED.

ONE of the popular errors is that the Bible teaches that this world was created about six thousand years ago, when all that it says on this point is declared in these simple but comprehensive words: "In the beginning God created the heaven and the earth." When " the beginning " was may have been ten thousand or ten million years ago: it was some undefined period in the eternity of the Almighty. After it was created, it existed in a chaotic state until reduced to order and prepared for man's abode. Many ages rolled by, many and great changes took place, and living creatures swarmed upon it, before it received its highest and noblest inhabitant. The object of Scripture was simply to teach by whom the world was created; and in the text quoted, it settles a question that long perplexed ancient philosophers, namely, that creation was not the result of chance; that it had not existed from all eternity, nor was it the work of the imaginary gods of polytheism, but came into existence by the fiat of the only living and true God. The Bible does not teach science, but in regard to creation it is not amiss to say that it is in singular harmony with the scientific accounts of creation, as admitted by the most eminent geologists. Professor Dana, who is of the highest authority, speaking of the first chapter of Genesis, says: "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired." Sir J. W. Dawson makes a similar declaration.

Creation is represented as having been completed in "six days," but this now is almost universally understood to mean six epochs, or periods of time, and not six literal days—a translation supposed to be consistent with the original Hebrew.

In some of our Bibles we find in the margin or running title of the first chapter of Genesis, the date of creation, 4000 B. C., but this is no part of the text: these figures and other similar dates are known as Archbishop Usher's chronology, and are derived from the Hebrew genealogical tables. The above date does not fix the period of "the beginning," but cannot be far wrong when referred to the creation of Adam; and here the monogenists are confronted with the serious difficulty of reconciling their theory with Bible chronology, which does not afford sufficient time between the deluge, or rather the dispersion, about two hundred years later, and the time when we find the specific ethnological and linguistic differences as at present existing. About this there is scarcely any difference of opinion amongst men of science. Down to the dispersion, the family of Noah was " of one language and one speech," and "without diversity of tribe or race. If this family degenerated into the inferior races, it was after the dispersion; and even such men as Dr. Prichard, anxious to maintain the integrity of Bible chronology, but obstinately adhering to the unity theory, are obliged to admit that the time is too short. Others surrender the sacred record, because, as Sir Charles Lyell, an evolutionist, says, "a much greater lapse of time is required for the slow and gradual formation of races (such as the Caucasian, Mongolian and negro) than is embraced in any of the popular systems of chronology." The longest period derived from Septuagint chronology, dating from the dispersion, gives about six hundred and fifty years down to the known existence of different types; but according to Chevalier Bunsen,

who is less extravagant in his demands than many others, the diversity of races could not have occurred in less than ten thousand years: others insist on a much longer period. Max Muller, whilst asserting the possibility of all languages having a common origin, requires for their growth a length of time totally irreconcilable with Bible chronology.

The three old versions of the Bible, the Hebrew, Samaritan and Septuagint, are the bases of three different chronologies, varying to the extent of about a thousand years. The variations in the different texts are found in the two periods between Adam and the flood, and from the flood to the call of Abraham, and must have originated in the errors of copyists, intentional or accidental. The Septuagint, from which the longest chronology is derived, was translated at Alexandria about 250 B. C., and some have charged that the translators lengthened periods intentionally in order to approximate correspondence with Egyptian chronology: others have supposed that Hebrew chronology was shortened by the rabbis "to escape the force of the Christian argument that the world was six thousand years old, and that, therefore, the Messiah must have come." If either or both of these suppositions were true, it is manifest that neither can vary by any considerable period from the original, and the true date must lie between the extremes. Sir Isaac Newton's calculation is practically the same as that of Usher.

No one can doubt that the Negro and other types date back at least 1500 B. C.; for hundreds of Negro portraits, to say nothing of others, are found as early as the eighteenth Egyptian dynasty, which Lepsius dates at 1500 B. C. The Bishop of Ely, a monogenist, accepts this date, and in a note on Genesis, in the "Speaker's Commentary," says: "We find the Negro clearly depicted on the monuments in the reign of Sethos I., which was about 1500 B. C." The flood is dated 2348 B. C. (Usher), the date commonly received. This allows, from that great event down to the unquestioned existence of the Negro and other types, eight hundred and fifty years, in round numbers, or from the dispersion six hundred and fifty, or, taking the Septuagint as a basis, about a thousand years. If the Negro has existed four thousand years without any perceptible variation, is it credible that he could have been so degraded from the white race in one-fourth of that period? If there has been no change of type for the last four thousand years, why suppose there was any in the preceding four thousand years? But really the Negro type, as well as the Egyptian, Chaldean, Hebrew, and Hellenic, was known and pictured in the era of Menes, when the Egyptian empire was fully established. The latest date at which this era is fixed is 2515 B. C.; the oldest that of Champollion, 5867 B. C. These two extremes are generally abandoned, and an estimate adopted between the two. Lepsius, than whom there is no higher authority, and who was a devout Christian, fixes this era at 3892 B. C.; that is, one hundred and twelve years after the creation of Adam. The latest date fixed by any ethnologist (2515 B. C.) antedates the deluge. In the twelfth dynasty, 2380 B. C. (Lepsius), the red, white, yellow and black races are depicted, and taking the Septuagint period of the flood (3246 B. C.), allows only two hundred and ninety-eight years for the differentiation of races on the unity theory, or about two hundred years less from the dispersion, after which the supposed varieties must have been formed.

Some, admitting the impossibility of the diversity of races taking place in the brief period derived from Bible chronology, assume that it was caused by the will of God, or the exercise of His miraculous power. Of this there is no evidence whatever, and assuredly we should have the clearest proof before admitting that He would degrade four-fifths of the human race and make them incapable of rising above semi-civilization. The popular belief that the Negro is a descendant of Ham, and his inferiority a consequence of the curse pronounced on Canaan, is nothing more than superstition.

The variations in the different versions of the Bible, arising from the different numbers used in the texts, are found, as above stated, in the two periods between Adam and the flood and from the flood to the call of Abraham, after which date Hebrew chronology is reliable. The calculations are made from the genealogical tables contained in the Bible. The texts differing, although to no great extent, it is plain that accuracy cannot be attained; but it is equally evident that the date of Adam's creation cannot be thrust far back of the dates thereby reached, without detriment to the record. It is said the Bible does not teach science, but if statements are made in it,

historical, geographical, or scientific, which can be proved untrue, it will be impossible to maintain its credit as the inspired word of God. Some scholars, like Dr. Prichard, compelled to recognize the fact of the differentiation of races at so early a period of man's history, and also obliged to admit that a much longer time was necessary to produce the varieties of races than could be derived from the Bible, have come to the conclusion that we have "no chronology, properly so termed, of the earliest ages, and that no means are to be found for ascertaining the real age of the world." Whilst it may be admitted that we cannot ascertain the age of the world, it must be insisted that we have the means of approximating near the time of Adam's creation.

The Bible teaches there were ten generations from Adam to Noah, or the flood, and distinctly enumerates them, giving the age of each patriarch at the birth of his son and heir, and thus making, from Adam down to the deluge, a period of sixteen hundred and fifty-six years, according to the Hebrew text. It was, probably, the Hebrew canon from which Christ taught, and which was received by the apostles and early church, and is substantially the Old Testament as we now have it in King James' version. The Septuagint may have been in more general use; but with the Jews their own version was most authoritative. As a matter of interest we give the following table of the generations of Adam, published in the "Speaker's Commentary," containing the Samaritan and Septuagint, as well as the Hebrew chronology.

	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT.		
	Years before Birth of Son.	Rest of Life.	Whole of Life.	Years before Birth of Son.	Rest of Life.	Whole of Life.	Years before Birth of Son.	Rest of Life.	Whole of Life.
Adam	130	800	930	130	800	930	230	700	930
Seth	105	807	912	105	807	912	205	707	912
Enosh	90	815	905	90	815	905	190	715	905
Cainan or Kenan .	70	840	910	70	840	910	170	740	910
Mahaleel	65	830	895	65	830	895	165	730	895
Jared	162	800	962	62	785	847	162	800	962
Enoch	65	300	365	65	300	365	165	200	365
Methuselah. . . .	187	782	969	67	653	720	187	782	969
Lamech.	182	595	777	53	600	653	188	565	753
Noah	500	. .	. .	500	. .	. .	500	. .	. .
Shem, at the flood .	100	. .	. .	100	. .	. .	100	. .	. .
Date of flood . . .	1656	. .	. .	1307	. .	. .	2262	. .	. .

There is no disagreement in the list of names, and the result as to age of the patriarchs at death is almost the same. St. Luke, tracing the genealogy of our Lord, gives the same list of names from Adam to Abraham, thus accumulating inspired testimony. The difference in the date of the flood between the Hebrew, which is generally accepted, and the Septuagint, is only six hundred and six years, and practically amounts to nothing in questions relating to the duration of man's existence in this world; and surely it is unreasonable to insist that the slight variations in the text throw the whole chronology of the Bible into confusion and leave us at liberty to assume that thousands of years may have passed between Adam and the flood over and above the periods derived from the sacred texts. The name of each patriarch is given, and his age at the birth of his son and heir, in regular succession down to the flood, and the only possible way of lengthening the time is to add to the age of the patriarchs, which no one pretends is admissible, or to argue, as some do, that the names of individuals stand for tribes, dynasties or nations. But this is plainly inconsistent with the above table, where each patriarch is said, at a certain specified age, to have begotten another. The word "begat" means generation, the relation that exists between parent and child; nowhere is an individual said to "beget" a nation.

Much ingenuity has been exercised in construing the Bible to fit favourite theories; but they are based on perversion of the text, and by using a freedom with it, which, if allowed, would force the Sacred Volume to countenance any absurd or extravagant theory man's mind may conceive.

Turning from Genesis v., from which the above genealogical table is derived, to Genesis xi., we find the Hebrew genealogy from the flood down to Abraham. Shem begat Arphaxad two years after the flood. Arphaxad was thirty-five years old when he begat Salah;

Salah thirty at the birth of Eber; Eber thirty-four at the birth of Peleg; Peleg thirty at the birth of Reu; Reu thirty-two at the birth of Serug; Serug thirty at the birth of Nahor; Nahor twenty-nine at the birth of Terah, the father of Abraham—making a total of two hundred and twenty-two years. Terah was one hundred and thirty years old when Abraham was born, and Abraham was seventy-five when he migrated to Canaan, the result being four hundred and twenty-seven years from the flood to Abraham's removal, or about two hundred less from the dispersion. The Septuagint lengthens this last date something over eight hundred years from the flood. The list of names agrees, except that the name of Kainan is inserted in the Septuagint between Arphaxad and Salah. Subsequent to the call of Abraham, Hebrew chronology, as already observed, is regarded as accurate.

It is just as difficult to construe the names in this table to mean anything but individuals as in the first above given. The important thing in the tables is not the number of years a patriarch lived, or his exact age at the birth of a son, but that the list of names, the genealogical succession, is accurate; and this we must maintain or give up the inspiration of the record. The chronology derived from these tables is plain and simple, and it is confused only by efforts to conform it to certain theories. If the Bible furnishes, as it does, a genealogy with a succession of names, with nothing to cause suspicion of its correctness, and in that list of names it tells us that Adam at a certain age begat Seth, and Seth at a certain age begat Enos, and Enos at a certain age begat Cainan, and so on down to the flood; and then again furnishes another table, in which it is expressly said that Shem, the son of Noah, at a certain age begat Arphaxad, and Arphaxad at a certain age begat Salah, and so on down, in regular succession, to Abraham, we must have strong and clear reasons for rejecting it. If we are told, and believe what we are told, that these tables are full of errors, and that some names, professedly and confessedly of individuals, stand for tribes or nations which it is said these old patriarchs "begat," and that these tribes or nations at a certain age "begat" other tribes and nations, plainly confidence in the record is destroyed, and how are we to know what to believe? The legal maxim, *falsus in uno*, falsus in omnibus, must prevail. If these records are not historical and reliable, then what part of the Bible is to be so regarded? How can we consistently accept as history the account of Adam's creation, and reject the chronology and genealogy of his family contained in the same record and having the same evidences of truth? To do so is to receive the record of Moses so far as it fits in with accepted theories, and reject it when it conflicts with them. Why accept the account of the creation of Adam, and reject the same authority for the time of his creation and the genealogy of his family? Will not this unsettle the mind in regard to most important Bible truths, and end in doubt about the whole Book? If we are not to believe these plain historical statements, then our faith in the whole Book is shaken. When it records that Adam was one hundred and thirty years old at the birth of Seth, and that Seth was one hundred and five years old at the birth of Enos, and Enos ninety years of age at the birth of Cainan, and continues the succession down to Noah, making in all sixteen hundred and fifty-six years from Adam's creation to the flood, and when it traces our Lord's lineage back to Adam, there is no room for the supposition that names have been omitted, and nothing in the record gives the slightest intimation of such omission; and there is just as little ground for the assumption that names of individuals in the tables stand for tribes or families. This latter assumption seems to be completely negatived by St. Jude's statement that Enoch was the seventh from Adam—that is, the seventh man.

The list of names given in the table is precisely the same in the three different texts, the variations being in the ages of some of the patriarchs, from errors, perhaps intentional, of copyists. In the Hebrew text the age of Adam at the birth of Seth is stated to be one hundred and thirty years, and in the Septuagint it is two hundred and thirty, and so with several others; but this does not at all affect the completeness of the list of names; it causes only a variation in the period from Adam to Noah.

So far as the New Testament refers to the genealogy of the Old Testament, it is confirmatory of the older record. St. Matthew traces the genealogy of our Lord back to Abraham. St. Luke runs it back to Adam, "the son of God." In these tables we might as well construe "Joseph," "Heli," "Abraham," and others to mean families as to suppose that the names of earlier date have any such meaning. It is impossible to read the tables of the evangelists and suppose the writers had any such idea. They plainly mean individuals throughout, and there is no room for any other supposition. The bulk of them are unquestionably names of persons, and an interpretation that would make the remainder merely figurative, without any hint to that effect by the writers, would destroy all rules of interpretation and make Holy Scripture a thing of wax, to be moulded into such shape as may suit the wishes or prejudice of men. The tables are prima facie complete and perfect; and there is nothing in the record to suggest anything to the contrary; they are published as complete, and have every appearance of completeness. It is the merest assumption, and not required by the necessities of the case, that there are lapses or omissions in these genealogical tables. We must receive the whole Bible, with its chronology and genealogy, or consign it to the shadowy realms of myth and legend. Ingenuity is taxed to the utmost, truth sacrificed, and the Bible imperilled, to sustain the superstitious notion that the whole genus homo now on earth is descended from Noah since the flood, or that they are all of " one blood," created equal, and, therefore, brethren by race and entitled to the same rights and privileges—an absurdity that no intelligent person could believe, if freed from prejudice and fanaticism.

Making all allowances for the errors of copyists before the invention of printing, it is incredible they should be so great and numerous, in all the ancient versions, as to destroy all confidence in the original records. No proof of such errors exists, except the disagreement of the texts, which may have been in part intentional and in part unavoidable; and, after all, the chronological discrepancies are not very far apart, and that fact is proof that none of them are far from the truth. It may be further said in favor of the Hebrew text, that the Jews were exceedingly careful to preserve the correctness of their Scriptures, punishing with death the slightest change or alteration of the original manuscript, so that it must have been preserved with wonderful accuracy down to the Christian era. This scrupulous exactness on the part of the Jews, and the further fact that they numbered the words and letters of their sacred writings, to say nothing of the existence of parties founded on various interpretations of the original, and who closely watched each other, so as to make alterations of the text almost impossible, amount to a guarantee of the correctness not only of the Book as a whole, but of every name and date found in it. Whatever errors of copyists may exist, or interpolations, they have been made since the downfall and dispersion of the Jews as a nation, and could not have existed in the Hebrew Scriptures of Christ's day.

The chronological difficulty disappears on the supposition that the inferior races were created before Adam, and that his creation is correctly estimated from the Bible at about six thousand years ago. Men, in a zoological sense, may have existed long before; but there is nothing to show that Adam's creation antedates this period. This is consistent, and preserves the integrity of the Bible.

The population of the world in the days of Abraham, supposing the flood to have been universal, is totally irreconcilable with the short space of time that had elapsed from that cataclysm—say, in round numbers, four hundred years, or two hundred years from the dispersion. It is far beyond the range of probability, or, indeed, of possibility, that Egypt could have been a populous and civilized nation in Abraham's day, and that the numerous peoples mentioned in the Bible in connection with Abraham could have sprung up and spread over the country from the Euphrates to Egypt; it is contrary to all history and experience.

The Bible is true, and all that is required is to construe it fairly and rationally, and in harmony with its own plain language.

The opinion now generally adopted, that the "days" of the first chapter of Genesis signify periods of time and not literal days, is not free from difficulty. It is forced and unnatural, and takes great liberty with the text. The plain, literal statement is, that God, in six days of twenty-four hours each, performed the work as related; and the rejection of this simple narrative is for the purpose of reconciling Moses and the geologists. This forced construction is inconsistent with the fourth commandment, in which "day" plainly means a natural day of twenty-four hours. The reason man is required to work six days and rest one, is "for," or "because," God completed His great work in six days and then rested one day; and this is the true origin of the division of time into weeks. If eons of time were spent by God in this creative work, the commandment misleads and amounts to a false statement.

Another argument in favour of the literal meaning of the word "day" is that the Hebrew word " yom," although it may be translated a period of time, yet when a numerical adjective is joined to it, means always a day of twenty-four hours. This statement is confidently made and without fear of successful contradiction.

Is this natural construction, which had always been received until these latter days, when it has become common to compromise away Divine truth at the demand of skepticism, reconcilable with the claims of geology?

The record tells us that "in the beginning," that is, in some undefined period, God created the heaven and the earth, the word " created " implying that He made them out of nothing. Geology shows that at various times in earth's history, by some tremendous convulsion of nature or cataclysm, all living creatures had been destroyed, and a reorganization followed. After one of these appalling convulsions, the earth was left in the condition described by Moses, "without form and void," or "desolate and void," the words used expressing "devastation and desolation," as if it had been in some former state of life and order. How long it lay in this form until God commenced the six days' creative work we know not, and it is not important. Dr. Murphy, of Belfast, Ireland, in his work on Genesis, says that the true grammatical construction is, "In the beginning had God created the heaven and the earth. And the earth had become a waste and a void." This implies that the earth had been in a different state, and denotes, he says, "that the condition of confusion was not in process, but had run its course and become a settled thing." All the ancient fossil remains were deposited in the indefinite period preceding the commencement of the six days of the present creation. Geologists can assume any length of time preceding the re-formation or re-adjustment of the earth into its present state; but if we accept the Bible, the earth as it now is was formed about six thousand years ago.

If palaeontology proves an earlier existence of the genus homo, it will only establish the fact that men, or creatures classified as men, were in existence and perished in some cataclysm long before God said, "Let there be light, and there was light;" but it will not conflict with the view here presented.

But if living creatures were brought into existence in this world only about six thousand or seven thousand years ago, how account for the various existing species of humanity? The answer is, that they were created on the sixth day, when God " made the beast of the earth after his kind and the cattle after their kind," and may properly be called pre-Adamites, as Adam and Eve were created after them.

CHAPTER XIII
THE DELUGE

CAUSE OF THE SINFULNESS OF MANKIND - WHO WERE "THE SONS OF GOD" AND "THE DAUGHTERS OF MEN"? - THE DELUGE NOT UNIVERSAL.

THE development of sin, after the fall of our first parents, was such that God determined to sweep the offending race from the face of the earth by a mighty deluge. This was consummated sixteen hundred and fifty-six years after the creation of Adam, or two thousand two hundred and sixty-two years by the chronology of the Septuagint. The Bible contains the only historical record of this great event; but traditions, said to be found in almost all parts of the world, confirm the fact that a destructive deluge once occurred. It is hard to account for the universality and similarity of these traditions, supposing them to exist, without granting them an historical basis. Recently-discovered cuneiform inscriptions on clay tablets in Assyria and at Babylon corroborate the Mosaic account.

The object of the flood was to destroy the race of Adam. It was the wickedness of " the Adamite" that "God saw was great in the earth," and "it repented God that he had made the Adamite on the earth." "And the Lord said, I will destroy the Adamite whom I have created from the face of the earth." I give here the translation "the Adamite," instead of "man," for, whether "ha-Adam" can generally be translated "the Adamite " or not, it is plain that in these two texts it refers to the descendants of Adam.
To perpetuate the race, God resolved to save Noah and his family. This pious patriarch is described as "a just man and perfect in his generations," that is, in his genealogy: his family history proved him to be of unmixed blood running back to Adam.

In the sixth chapter of Genesis the inspired writer assigns the cause of the universal depravity that prevailed. In this connection he relates that "there were giants in the earth in those days." This does not necessarily mean giants in physical stature and strength, but may mean "violent men," "monsters," "prodigies," or "giants" in crime. The only reason assigned for the great ungodliness of the world is recorded in these words: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Who were "the sons of God" and "the daughters of men" from whom sprung this degenerate progeny? Difficult as it may be to interpret the peculiar language employed, it seems clear that the marriages referred to were the union of different races.

The expressions, "sons of God" and "daughters of men" are placed in antithesis. The orthodox interpretation is that "the sons of God" were the descendants of Seth, who still worshiped the true God, and that "the daughters of men" were the ungodly race of Cain. But it is not easy to understand how the descendants of Seth, if pious enough to be called the sons of God, which this interpretation would seem to require, could have been so universally disobedient, depraved and regardless of God's will as to enter into these unlawful marriages; and it is clear they did not adhere to God, for Noah was the only righteous man. Certainly "the sons of God" were not so called because they were righteous, for their sins were so great as to call for the vengeance of God. The supposition I adopt is that our translation is incorrect, and that instead of " the sons of God" the expression should be rendered "sons of the gods," meaning worshipers of false gods, the idolatrous and inferior black and yellow races with whom the descendants of Adam were in contact, and who were on the earth when Adam was created, and who, therefore, were not made in the image of God, and were without the spiritual nature of our first parents. The Chaldean version gives "sons of the eminent ones," and may refer to superior men of the inferior races. This may be the true meaning, even if "the sons of God" be the true translation; for, according to the Hebrew idiom, the name of God is often used to express something great, beautiful or good, and so the expression may refer to men of great stature, strength or renown amongst the

inferior races. Or, if “the sons of God" is the correct rendering, it may be that the writer designates them as “the sons of God” because created by God. The expression "sons of God” has different meanings. In Job xxxviii. 7, it is used to designate unfallen angels; but in Genesis vi. 2, it cannot have that meaning. It is true, some have supposed that angels did really come down from heaven, assume the form of men, and take to themselves wives of the daughters of men; but this is simply preposterous. Such a thought or unholy desire entering the minds of unfallen angels would have consigned them to Tophet, ordained of old for the devil and his angels. If angels, they were spiritual beings, and it is difficult to conceive how they could have perished in the flood; but the supposition is too absurd to merit consideration. Some think "the sons of God" were Adamites, and that "the daughters of men" belonged to the lower races, the practical conclusions from which are the same as herein maintained.

It seems clear that "the daughters of men" were women of the Adamic race. The expression, "children of men," in Genesis xi. 5, plainly refers to the Adamic race. In Genesis vi. 1, we may translate, "When the Adam [some render it "the Adamite"] began to multiply on the face of the earth, and daughters were born unto them," etc. If this be admitted, as it must be, "the daughters of men" were Adamites, literally "the daughters of Adam." The earth was corrupt, says the record, and all flesh had corrupted his way upon the earth, and the earth was filled with violence. The corruption was not only the ordinary fruit of sin, but it was corruption of blood: it was the degradation of Adam's race by intermixture with the lower races. The "violence" that filled the earth was more than lawlessness and oppression: it was that unholy miscegenation that did violence to God's order of things and the implied command to keep separate races that He had made diverse. It was a mongrel race that God destroyed. The union was unnatural and forbidden, and the fruit monstrosities in nature and in sin. The offspring of such unions as the mixed white and black races are notoriously more vicious and immoral than either parent stock, inheriting the vices without the virtues of their progenitors. The marriage of white men to women of the inferior races was sufficiently offensive to merit the destruction of such a people; but when the men of these races " took to them wives " of Adam's posterity, when white women descended to such shocking and beastly degradation as to submit to the embrace of Africans or Mongolians, chieftains and men of renown though they may have been, no wonder God said: "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing and the fowls of the air; for it repenteth Me that I have made them." Is not this disgusting and degrading sin as offensive to God now as it was in Noah's day? This amalgamation of races—the intermarriage of the Adamite with the pre-Adamite—is the only union we can conceive of that is reasonable and sufficient to account for the corruption of the world and the consequent judgment. Doubtless, Noah preached against it, but the people, like very many of the present day, could perceive no difference in races but skin-color, and approved of, and entered into, the unholy alliances that ended in their destruction. In this latter respect the world seems to be now very much as it was then. It is true, there is not at present the general corruption of Caucasian blood, although it exists to some extent; but the sentiment of the world concerning the diversity of races is probably the same. White men and women intermarry with Mongolians, Indians and Negroes, and the public opinion of the world approves, or fails to condemn unreservedly; the outrage against decency,' race, nature and Divine law. This sentiment is almost universal outside the Southern States, and is pregnant with evil: the evil leaven of fanaticism has leavened the whole lump. Is it not a sign of the times, a feature of the predicted corruption of the latter day, foreshadowing the second coming of our Lord?

If the lower races are not Adamites, how did they escape the deluge? One answer to this question is, that they were saved in the ark with Noah, but are not mentioned apart from animals, because not created in the image of God, as Adam was, and, therefore, not men in the highest sense of the word. Another answer is, that the deluge was not universal, but only partial, covering that portion of Western Asia occupied by the descendants of Adam, who had become degraded and corrupted by the marriages already mentioned, and who could not have spread over any considerable portion of the earth. As the purpose was to destroy the corrupt descendants of Adam, there was no necessity for a universal deluge. It is said that the region inhabited by this

doomed population bears evidence of the recent action of water, and it could be easily overflowed by an upheaval of the waters of the Black and Caspian seas on the north, as it lies much below their level, and of the Indian Ocean on the south. The expression, "the fountains of the great deep were broken up" most probably means " the ocean-beds were heaved up." The Bible literally interpreted would lead to the conclusion that the deluge was over the whole earth, but the other opinion is adopted by many of the best Bible scholars and devout believers in its inspiration. The Bible, intended as it was for the common people, does not employ the language of science or philosophy, but describes phenomena as they appeared to eye-witnesses. The Mosaic account was probably given by Shem to his descendants, and to him and all in the ark the flood seemed to be universal, and to have destroyed every living thing on the face of the earth outside the ark. The ancients and people of the East, where the Bible was written, did not write with the cold exactness of people of the present day, but employed a great deal of hyperbolical language. When they speak of the whole world they mean the world known to them, or the Roman Empire. They sometimes speak of the whole heaven, when they mean only the visible canopy above. Moses relates that in the days of Joseph "all countries came unto Egypt to buy corn," when he meant only a great many of the neighbouring nations. It is also related that God "put the dread and fear of the children of Israel upon the nations that were under the whole heavens," which has a similar meaning to the above. The same usage of hyperbole is frequent in the New Testament; as where it is said there were Jews assembled at Jerusalem, on the day of Pentecost, "out of every nation under heaven," and where St. Paul says, "The gospel was preached to every creature which was under heaven." As Hugh Miller says: "It is well known to all students of the sacred writings that there is a numerous class of passages, in both the Old and the New Testaments, in which, by a sort of metonymy common in the East, a considerable part is spoken of as the whole, though often greatly less than the moiety of the whole." It is strictly consistent with Bible usage to interpret the deluge as destroying the whole race of Adam, but, at the same time, confined to the limited portion of the world inhabited by his ungodly race: they were the sinners for whom the judgment was intended. Indeed, they were the only sinners in the world; for sin came by Adam, and is the sad heritage of his family.

God's covenant with Noah, which was that He would not again cut off all flesh by a flood, was extended to the lower animals, "from all that go out of the ark to every beast of the earth;" that is, not to those that go out of the ark alone, but to all others upon the earth; from which it appears that all animals were not destroyed by the flood, and, of course, that the flood was not universal.

On the supposition that the flood was universal some perplexing questions are suggested. It has, for instance, been asked, whence came the waters necessary to cover the whole earth to such a great depth, and whither did they go when they disappeared? Such a submersion would require a vast deal more water than was on and in the earth and in the atmosphere that surrounds it. How did animals in distant regions and beyond great oceans make their way to the ark? It is objected that animals and fowls gathered from all lands could not endure the change of climate. It is said there are animals now living in South America and New Zealand of the same type as the fossil animals which lived and died there before the creation of man, and it is asked, "Is it conceivable that all should have been gathered together from their original habitats into the ark of Noah and have afterwards been redistributed to their respective homes?" "Different animals, such as the marsupials in Australia, or the sloths in America, have for ages Wept to a limited region, and could scarcely be conceived as travelling across oceans, or other obstacles, to the ark in Western Asia and back again." It is simply impossible, on natural principles, that the animals collected in Noah's ark could have restocked the earth. Again, trees have been found in Senegal, in Africa, and in Mexico, thirty feet in diameter, and which show by their rings that they are five thousand two hundred and thirty-two years old, or six hundred and fifty years older than Noah's flood. If the deluge overwhelmed them, how did they survive? Of course, all such questions may be replied to by saying that it was all God's work and nothing is impossible to Him, and we readily accept this solution wherever the intervention of miracles is necessary.

The theory of a partial deluge is not free from scientific difficulties, and we must fall back on the supernatural. It accomplished God's purpose in a miraculous way and against the ordinary

operation of natural laws, the possibility of which will not be questioned by those who believe in a personal Deity.

The proof depends not on science, but on testimony. The antecedent probability of a miracle is determined by the answer to this question: Has the condition of man, at any time, required the immediate interposition of his Creator in order to prove His existence, manifest His superintending care and make known His will to His intelligent creatures? This question the instinctive belief of mankind has always answered affirmatively.

Another argument against the universality of the flood is the existence of volcanoes older than Noah's deluge, whose condition shows that they could not have been subjected to the action of water about five thousand years ago.

It has been asked, if the deluge was not universal, what was the necessity of an ark? Why did not God remove Noah and the tenants of the ark to a locality beyond reach of the flood, and save them in that simple way? To this I know of nothing better that can be said than the remarks of the Bishop of Ely, in Note A on Genesis viii., "Speaker's Commentary":

"If it be inquired why it pleased God to save man and beast in a large vessel, instead of leaving them a refuge on high hills, or in some other sanctuary, we, perhaps, inquire in vain. Yet surely we can see that the great moral lesson and the great spiritual truths exhibited in the deluge and the ark were well worth a signal departure from the common course of nature and Providence. The judgment was far more marked, the deliverance far more manifestly Divine, than they would have been if hills or trees or caves had been the shelter provided for those to be saved. The great prophetic fore-picturing of salvation from a flood of sin by Christ and in the church of Christ would have lost all its beauty and symmetry, if merely earthly refuges had been sufficient for deliverance. As it is, the history of Noah, next after the history of Christ, is that which most forcibly arrests our thoughts, impresses our consciences, and yet revives our hopes. It was a judgment signally executed at the time. It is a lesson deeply instructive for all time."

Those who believe that the deluge was universal think the existence of the traditions already referred to strengthens their view. They argue that these traditions amongst races so remote and dissimilar must have had a common origin; that they are all derived from Noah and his family, and are proof of the common origin of races. But may not these traditions be accounted for by the intercourse of trade and travel? Many years before Christ; those enterprising Hamites, the Phoenicians and Carthaginians, had reached almost all portions of the world, including, very probably, the American continent. Who can tell how many shipwrecked seamen were driven to distant and unknown lands, whence they never returned, and communicated knowledge to barbarous tribes? Some of these traditions are probably of very recent growth, and they may refer merely to local inundations. Indeed, it is a matter of doubt if a single genuine tradition of the flood exists among barbarous tribes. But supposing the flood did literally cover the whole earth—a belief which is rapidly becoming a thing of the past—may not God have saved some out of the inferior races, in other parts of the world, in a way similar to that by which he preserved Noah? No reasonable objection can be made to this hypothesis, and it accounts for the similarity of traditions supposed to exist. The Bible makes no such allusion, but its history is limited to the posterity of Adam.

It is singular that, if the deluge was universal, the Egyptians, that ancient and civilized people, should have no traditions and no records of its occurrence. The sources of Egyptian chronology, which is derived from monuments, tablets, and historical writings gathered by Manetho, an Egyptian priest, about 250 B. C., are confessedly scant and unreliable; but dates that may be relied on carry the history of that ancient empire back to about the period of the flood. Egyptian history is generally admitted to begin with Menes, the first king. The date of that era is fixed by Mariette at 5004 B. C. A still later Egyptologist, Villiers Stuart, arrives at the conclusion that this event was not less than 4124 B. C. Mariette is very high authority, and is said to have spent

a lifetime in exploring Egyptian antiquities; but Prof. Sayce thinks he has fallen short in his estimates rather than gone beyond them. Bockh fixes the conquest of Egypt by Menes at 5702 B. C. The date usually assigned to the flood is 2348 B. C. The calculation from the Septuagint gives a longer period, 3200 B. C. Thus it will be seen that the era of Menes antedates the deluge. In this department of learning no one is more distinguished, or regarded as more reliable, than Prof. Lepsius, who assigns the latest date (3892 B. C.) as the beginning of Egyptian history. Scholars who believe that all the people on the face of the earth, with the exception of those in the ark, were destroyed by Noah's flood, and that all now living are descended from Noah, and that his descendants had peopled the earth and had become differentiated into the now existing types of humanity between the deluge and the earliest history, have been obliged to bring the era of Menes to a much later date. The lowest calculation brings it down to 2515 B. C., but even this is anterior to the Usherian date of the deluge. This latter date, as derived from the Septuagint text (3200 B. C.), affords a longer period to those who make their calculations to suit their theories. M. Virey, a distinguished French archaeologist, has lately translated Egyptian writings estimated to be more than six thousand years old, and they show an advanced state of morals, culture and civilization at a period further back than the Usherian date of Adam's creation. The "***Book of Prah-hotep***" was discovered in A. D. 1847, and owes its preservation to the custom of placing copies of their books beside dead scribes. How did they and the mummies with which they were preserved and their sepulchres escape the flood? Some of these mummies were embalmed more than five thousand years ago. No unprejudiced mind can reasonably doubt that Egyptian history runs back to a period anterior to the flood, and if this wonderful judgment had been visited upon that land at the date assigned by the Bible, these old relics would not be in existence. The fair conclusion is that there was no flood in Egypt.

Whether the deluge was universal or limited, it will not be questioned that it destroyed the whole of Adam's descendants, with the exception of Noah and his family. If it was not universal, the races whom it did not reach were not of Adam's family. If the flood was universal and all perished except those in the ark, then the lower races were in the ark in a different capacity from Noah's family, or Noah's family degenerated into the yellow and black races in a period too brief to be admitted by science. It is impossible to show relationship between Noah's descendants and the Negroes of Africa, or any other inferior race. If it was possible to trace such relationship, it would seem most probable to exist between the ancient Egyptians and Negroes; but all efforts to show any racial connection between them have failed, and it is admitted that no such connection can be traced.

It will be said that the usually received Bible chronology is not authoritative, and that the flood may have occurred at a much earlier date than it allows. This is discussed elsewhere, but it may be said here that its date cannot be thrown back very far without destroying all confidence in Hebrew genealogy. I prefer to retain a chronology consistent with the Bible, and not sacrifice it to support theories without foundation in truth and offensive to reason, instinct, and common sense.

CHAPTER XIV
CHRISTIANITY AND THE NON-ADAMITE: EVIDENCE OF THE BIBLE.

THE BIBLE DEALS ONLY WITH THE ADAMIC RACE - INTIMATIONS OF PREHISTORIC RACES -ADAM ALONE CREATED IN THE IMAGE OF GOD - INFERIOR RACES EXCLUDED FROM THE COVENANT OF GRACE.

THE Word of God, when clearly expressed, silences argument amongst Christians. If that Word plainly declared that all mankind are descended from an original pair, there could be no further controversy amongst those who believe in the inspiration of Holy Scripture. But many who accept fully and emphatically the doctrine of the plenary inspiration of the Bible deny

that it teaches any such thing, or that such a dogma can be fairly deduced from it. It is maintained that the theory of a plurality of races is consistent with the Bible; that it explains some difficulties, and harmonizes Scripture with history, experience, and the conclusions of science; that the Bible contains intimations of the existence of pre-Adamic races; and that the unity theory is damaging to the sacred record, because, on this theory, science upsets its chronology and history, makes it impossible to trace with any degree of confidence the genealogy of our Lord, deprives us of the only history we have of the origin and progress of our race, and undermines the whole fabric of revelation, besides being offensive to our common sense and natural instincts.

The Bible deals only with the race of Adam; none other ever had a history. It is not questioned by Christian scholars that the Adamic race was destroyed by the flood, with the exception of Noah and his sons. From Adam came, through Noah, Ham, Shem and Japheth, the three sources of the three main streams of humanity. These are all the Bible mentions; but it does not exclude the inference that there were races of men, in a zoological classification, when Adam was created, and that he was the progenitor of the white races. No intelligent individual doubts that Noah's family were white people.

The Hebrew genealogical tables trace their race back through Noah to Adam, "the son of God." Adam is without lineage, and, according to the Bible, he and Eve are, beyond all question, the parents of a new race created in the image of God. The pure and holy nature God gave them at their creation was corrupted by sin, and so heinously wicked did their posterity become that God destroyed them by the deluge, leaving only Noah's family to perpetuate the race. History traces the families of the three sons of Noah down to the present time. In a general way, it may be briefly stated that the Japhetites spread from the centre of dispersion east, north and northwest. We find them in Armenia, after the separation from the families of Ham and Shem, whence they moved eastward into India and northward and then westward into Europe. The Shemites, the main family of whom was the Hebrews, who are now scattered over the world, spread, after the dispersion, into Central Syria, Mesopotamia, Western and Northern Arabia. The Hamites settled a large part of Arabia, nearly all the region between the valley of the Nile and the "great river, the Euphrates," the eastern shores of the Mediterranean, including the Holy Land and all Northern Africa, and are by some supposed to have crossed over into Europe and to have founded the Pelasgian races. They were the founders of the great empires of Babylon, Assyria, Egypt and Carthage. Noah's grandson (Mizraim) settled in Egypt; but it is now admitted that there is no connection between the Egyptians and negroes, and certainly there is just as little relationship between the negroes and the Carthagenians and Moors, and other Hamites who settled in North Africa.

Only illiterate people imagine that the people of Northern Africa were negroes. Another son of Ham (Phut) settled in Africa, from whom the ancient Libyans are supposed to be descended, and who are represented on Egyptian monuments with white skins and blue eyes. The Kabyles, a white race of Northern Africa, are supposed to be their descendants.

All of Ham's descendants, like those of Shem and Japheth, have always retained the characteristics of the white races, while the inferior races have retained theirs also, without material change; and this striking fact has suggested the doctrine of permanency of types.

Egypt is spoken of in the Psalms of David as "the land of Ham." The name "Ham" signifies "hot," "sunburnt," and hence "swarthy," "dark"; but it is now generally admitted to refer to the colour of the soil. The Egyptians, Carthaginians and Moors were powerful and civilized nations, and exterminated or enslaved the negro population of their respective territories. They were all Caucasians; and to suppose that Hannibal, Cleopatra, Saladin, St. Augustine, Cyprian, Tertullian, and others of distinguished fame, were Negroes because born in Africa, is as absurd as to suppose that the descendants of modern Europeans settled in America are Indians.

The popular superstition is that the Hamites are black, or Negroes, and that in some unknown way they became so from the effects of the curse pronounced on Canaan, but without a word in the Bible to support such a conclusion, as there is not a word in the Sacred Volume to show that there is any racial connection between the other Noachic families and any of the inferior races. The tenth chapter of Genesis traces Noah's posterity to the regions they severally settled, but makes no mention of other races. It is important to remark that in the days of Abraham, less than five hundred years (Usher, three hundred and seventy) after the deluge, several nations are mentioned in the Bible who are not named in Genesis x. Whence came the Rephaim, the Zuzim, the Einim, the Horites, and others mentioned in connection with Abraham? These were apparently powerful races in the days of Abraham, and if riot pre-Adamites, no satisfactory account of their origin can be given, and none consistent with Bible chronology.

After our first parents were driven out of Eden they had two sons, Cain and Abel. In a fit of jealous rage, Cain slew his brother. So far as appears from the record, only three persons then constituted Adam's family. It is said that Adam had "sons and daughters," but that is mentioned after the birth of Seth.

When Cain was born, Eve evidently thought he was the promised avenger who was to bruise the head of the serpent, and that in him God's promise was fulfilled; for she said: "I have gotten a man from the Lord," or, more accurately translated, "I have gotten the man Jehovah." When Abel was killed and Cain banished, our first parents believed God's promise had failed, so far as they were concerned. No child is then spoken of until Seth was born. This name means "appointed," and Seth was so named because his mother believed he was appointed to supply Abel's place. She would naturally believe that the first son born after Abel's death was to supply his place; but Abel's place was not supplied until Seth was born; from which it seems that Seth was the first son born after Abel's death. The assumption, then, that Adam and Eve had many sons and daughters when Cain was banished is seemingly inconsistent with the record.

Cain complains of his sentence, and says: "Behold, Thou hast driven me out this day from the face of the earth (that is, from the land where Adam and his family lived); and from Thy face shall I be hid; 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." It is asked, of whom was Cain afraid? Evidently the people amongst whom he was to go as a fugitive and a vagabond. Admitting that Adam and Eve had many children born between Cain and Abel and between Abel and Seth, and accepting the most extravagant calculations of their numerical increase in the one hundred and thirty years preceding the birth of Seth, and supposing that Abel was slain just before Seth was born, is it reasonable to suppose that Cain feared the vengeance of his brothers and sisters, nephews and nieces? If such kindred existed, is it probable they would have sought his life? If it was they whom he feared, what protection would he have had in the place from which he was driven more than else- where? Those living near the scene of the homicide and knowing all the facts of the case would probably be more excited and more likely to avenge it than those at a distance. It would be safer to go amongst those most distant and who may not even have heard of the wicked act. He would naturally fear going amongst barbarians and savages, who might kill him and then eat him. There is no reason to suppose that Cain's kindred, if they existed, had any inclination to kill him, and if they had, they would probably have left it to the decision of their father, Adam. The children of Adam were, it is reasonable to suppose, piously educated. Some of them, as Abel and Seth, profited by it; others, like Cain, went astray from paternal instruction and the Divine commands. The good, if other descendants of Adam existed besides those mentioned, would be filled with horror at the first death; but they would look to God for guidance, and would hardly think of slaying the offender without Divine authority. The wicked would probably sympathize with Cain, who, in that fallen community, would be likely to have as many friends as his slain brother. It is not improbable that party spirit would have sprung up amongst them, for Cain seems to have been the representative of one form of worship and Abel of another. Abel's religion was one of faith; Cain's was formal and ritualistic, and better suited the carnal mind; and each may have had his partisans. On the whole, it does not appear reasonable that Cain feared his kinsmen, supposing that he had them. 'After Cain's banishment, his wife is spoken of

and his son Enoch, after whom he called the city he "builded." If the expression "builded a city" may be translated " began to build a city" or "was building a city," and even if the city was but a collection of huts, it may well be inquired, whence came the labourers who did the work, and the inhabitants?

Another question asked is, whom did Cain marry? It is believed that Cain, Seth and other sons of Adam married daughters of Adam. If it was so in Cain's case, it was a hard fate that his wife should be driven with him into banishment, separated from parents and home, and her children cut off from religious association and pious training and no intimation made of it. It would seem that the strongest appeal Cain could have made for mercy would have been on account of his wife, about to be driven out with him amongst people whom he feared would slay him, and, if not kill her and her children, leave them desolate and helpless among enemies. It is objected that the intermarriage of the sons and daughters of Adam would be incestuous and forbidden by God, and hence Cain and the other children of Adam must have married women of other races; but this argument is not urged here, for such marriages cannot be shown to be against the eternal moral law, and may have been permitted by Divine wisdom as a necessity. The will of God is what makes a thing morally right or wrong. The intermarriage of brothers and sisters, now so shockingly repulsive, was not condemned by the ancient Egyptians, who were advanced in morals and civilization. God made our first parents a superior race and in His own image, and would not allow the race to be degraded by intermixture with the inferior races, and, therefore, allowed the marriage of brothers and sisters. This was necessary, or He must have miraculously created wives for the sons of Adam, as Eve was created for him; and this is the probable truth, although not mentioned in the record. The law of consanguinity was not enacted until the time of Moses. Abraham married his half-sister; Amram married his aunt. Cain most probably took a wife from some of the inferior races, and became the progenitor of mongrels and idolaters.

God intended the Adamic race to be kept free from admixture with any inferior blood. He expressly commanded the Jews not to intermarry with the Gentiles; but this seems to have been limited to those who lived amongst them, who were pre-Adamites or mongrels, and of inferior blood. They seem to have intermarried with Gentiles of pure Adamic stock. Esther was given to Ahasuerus, a Gentile. Timothy's father was a Greek and his mother a Jewess. The object of the prohibition was to preserve the purity of the Noachic race.

The first intimation of pre-existing races is found in the account of Adam's creation. The language employed is remarkable. In solemn counsel, the Triune God is represented as saying: "Let us make man in our image, after our likeness; and let them have dominion," etc.

It was just as easy for the Almighty to make man as the lowest animal; but, apparently to give increased dignity and importance to the highest and noblest earthly creature, after seeming deliberation, He not merely commanded him to come forth, but seemingly fashioned him with His own hands and in His own image, though it is not necessary to believe that He moulded him as a man would form a figure or image. Evidently He endowed His last creature with something possessed by no other creature of earth, and which distinguished him above all others, when He breathed into his nostrils the breath of life and man became a living soul. The likeness to the Creator did not consist in form or figure, for God is a spiritual Being, without form or parts; nor did it consist altogether in intellect, for animals possess that gift to a certain degree. To the loftier intellect with which man was endowed was superinduced a moral or spiritual nature which enabled him to apprehend God and eternal things, commune with his Maker in this life, and look forward to an eternity of bliss; and it is this—his spiritual nature—that separates him by an impassable gulf from all other creatures of earth. If other creatures existed, classified as men, they did not possess this nature. Adam was gifted with the capacity to apprehend God and immortality, something, it may be, like the "God-consciousness" of Schleiermacher, and which is the loftiest conception of the human mind, and is really a peculiarity of the Adamic ,race. Branches of this race have, at times, lost all knowledge of the true God, but regained and retained it; and even when without revelation they have by reason attained elevated views of

Deity and a future life, but still so far short of truth as to prove the necessity of a Divine revelation. They alone have preserved a knowledge of God, and no other race has proved itself capable of receiving and retaining the Christian revelation. When Adam ryas created, on our theory, the highest type of inferior races existed, but they had no revelation, for they needed none: they had no sin and needed no Saviour. This view rules the pre-Adamite and his posterity out of the category of men in the true and highest meaning of that word. In a zoological sense they belong to the genus homo, but the mode of their creation concludes them only in the highest order of animals, and subjects them to the dominion of the Adamite. The above last-quoted text may be translated: "Let us make Adam in our own image," etc., or, "Let us make a man in our image." Then the record says: "So God created man in His own image." In this text the word translated "man" differs from that in the preceding text by having the article prefixed, and we may translate: "So God created the Adam" (or the Adamite), or, "So God created the man in His own image." This suggests that there were others called men, but that God had now created one, the man, in His own image and far above all others, and with dominion given to him over all others.

It is said of Adam, "There was not found a helpmeet for him," the probable meaning of which is "a helper suited to," or rather "matching him." Does not this imply that there were females, but none to match the new man created in the Divine image? When Eve, Adam's beautiful bride, stood before him, he said: "She shall be called woman, because she was taken out of man." She word here translated "man" is "Ish," used for the first time in the Bible. It is a generic term, or used for "man" in the abstract. Adam had just said of Eve, she is now "bone of my bones and flesh of my flesh," by which he intended to express the close relationship in general between husband and wife; and he then adds: "She shall be called woman (Isha), because she was taken out of man (Ish)." If Adam was then the only man in the world, why should he have used the word "Ish"? The use of the two terms "Adam" and "Ish," which is of frequent occurrence, is significant and suggestive of other races, the former denoting the superior and the latter the inferior. It is the opinion of some scholars that if the Bible had been translated correctly, particularly in reference to the above words, it would appear clearly that other races existed when Adam came from the hand of God, and that the Bible is a history only of Adam's race. Similar views are maintained with much force in a book published anonymously in Edinburgh about thirty years ago, entitled "***The Genesis of the Earth and of Man***." A second edition, revised and enlarged, was issued in 1860, with an introduction and endorsement by a distinguished scholar, Reginald Stuart Poole, of the British Museum. The conclusion of this work is that Scripture teaches the existence of men before Adam, the first of a new and superior race.

In Genesis ii. 18, it is said that Adam was "alone," and the inference is incorrectly drawn that no other races of men existed. Unquestionably, Adam was alone, isolated from other races, over whom he was elevated as a superior being; and God had no intention that he should go out and marry a Mongol or negress, and thus produce a degraded offspring. The Divine design was that a superior race, created in the Divine image, should spread over the earth, and, therefore, a "help-meet" was miraculously created for him. Again, it is said, "There was not a man to till the ground," or, "Adam was not to till the ground;" that is, God had not then made Adam and placed him in Eden; or it may imply nothing more than that Adam and his family were the first agriculturists. It is also said, Eve was "the mother of all living," and that this expression covers all the races of men. In reply it may be said that "all living" may, in accordance with the mode of speaking usual in the East, mean less than all living, as "all lands" means only "many lands"; or it may be said "all living" refers to the posterity of Adam, the only race the Bible is concerned about. All such expressions, which seem to imply all the inhabitants of the earth, refer only to those created in the image of God, the descendants of Adam.

The reference to other races in Genesis vi. 2, where the expressions "the sons of God" and "the daughters of men" are placed in antithesis, and seem plainly to denote different races, has been considered in the chapter on the deluge.

Professor Agassiz says: "We challenge those who maintain that mankind originated from a single pair to quote a single passage in the whole Scriptures pointing at those physical differences which we observe between the white race and the Chinese, the Indians and the Negroes, which may be adduced as evidence that the sacred writers regarded them as descended from a common stock." The challenge has never been successfully answered. A passage quoted in reply is the question of the prophet Jeremiah, "Can the Ethiopian change his skin, or the leopard his spots?" The Ethiopian, it is said, is the Cushite, a descendant of Ham; hence the Cushites were black. But Ethiopian does not necessarily mean "Negro." Moses married an Ethiopian woman, a Cushite, or descendant of Ham; but no intelligent person imagines he married a negress. The ancients refer to two Ethiopias—one in Asia and one in Africa. Asiatic Ethiopia was peopled by the descendants of Ham, who were certainly not Negroes. The prophet was stating an impossible thing, and logically it no more follows that he regarded the Negro as descended from Adam than he regarded the leopard as derived from the same source. It may be that he had African Ethiopia and the Negro in his mind. But if, as some suppose, the Negro is really an Adamite, then the Ethiopian's hue might be changed; for, if blackened by a burning sun, it would not be permanent, but in a more temperate climate and with favourable environment, would revert to the original white complexion. But the proverbial expression used by the prophet was true; for it is an impossible thing for the Negro to change his hue, which God gave him when He made him. Another text used in this connection is the prophecy in one of the Psalms of David: "Ethiopia shall stretch forth her hands to God." But is not this Asiatic Ethiopia, or Arabia, the only one of which the psalmist probably knew anything? Again, Isaiah prophesies that Sinim shall come to Christ, and it is said that Sinim means China. But this is a mere guess. Sinim was more probably some province of Egypt or Arabia. Even admitting that Ethiopia and Sinim, in these two last quotations, meant African Ethiopia and China, it may refer to Adamites, who, before the fulfilment of the prophecy, may settle in those lands.

It is said that Moses, in Deut. xxxii. 8, declares all nations are of one stock. The passage is: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This is nothing more than a declaration that when God allotted the different peoples of the earth their habitations, even then He had in view the interests of His chosen people and reserved for them an inheritance proportionate to their numbers.

In Genesis iv. 26, we read: "Then began men to call upon the name of the Lord," or, as it reads in the margin: "To call themselves by the name of the Lord." What "men" are here meant? So far as appears from the record, all the men then existing were Adam, Seth and his son Enos, Cain and his son Enoch. Is it credible that the "men" referred to were Adam, Seth and Enos, who were pious men? If the correct translation is, "Then began he to call on the name of the Lord," there would be no difficulty in referring it to Enos, or Seth, his father, who then " in gratitude and hope began to praise the Lord and to call upon Him with reassured hope in His mercy and His promises." Jerome says that in his day many Jews accepted the version of the "Targum of the Pseudo-Jonathan": "In those days men began to make themselves idols, which they called after the name of the word of the Lord;" or, "There was profanation in calling on the name of the Lord," which can only mean that the name of the Lord was profaned by the more ancient races, to whom "men" must refer.

The argument to show that pre-Adamic races are referred to in the Bible might be made stronger from the Old Testament. But enough has been said for present purposes. The texts quoted in opposition may all be explained similarly to the above, especially remembering that such expressions as "all mankind" are hyperbolical, or refer solely to the posterity of Adam, the only men in the true sense of the word.

It should also be borne in mind that the Bible is not a history of the world, but of the church and the genealogy of its founder, the seed of the woman. Indeed, the Old Testament is scarcely more than an introduction to the history of the incarnation. No other history is recorded or mentioned, except incidentally.

It is supposed that St. Paul, in his famous sermon at Athens, taught the unity of the human race in these words: "And hath made of one blood all nations of men for to dwell in all the face of the earth"

From the days of St. Jerome, the word "blood" has been regarded by many as an interpolation, and is left out in the new translation, so that it reads: "God made of one all nations," etc. To supply "blood" is arbitrary. Dean Alford says the meaning is not " hath made of one blood," but "caused every nation [sprung] of one blood to dwell on all the face of the earth," which is not inconsistent with, but favourable to, the plurality theory. The apostle does not tell us what kind of unity he meant, and we are at liberty to substitute for "blood" some other word, as "form," "substance," "kind," or anything peculiar to all men that one may choose to conjecture. If a scientist should write that all birds are made of one kind or nature, referring to something peculiar to all birds, as that they were all bipeds, or had feathers, or wings, would anyone suppose that he meant all were from one original pair? The expression is similar to that which the same apostle uses when he says, "There is one flesh of men, another flesh of beasts, another of fishes, and another of birds." Here no one imagines he intended to assert that all beasts were derived from one original pair, or that fishes or birds were so derived. But this would be the fair interpretation of his meaning, if we were required to construe "one blood" (supposing that "blood" is the word to be supplied) as teaching that all men were of one species. "One blood" and "one flesh" mean about the same thing.

"Blood," in the Old Testament, is frequently (as in Genesis ix. 4) used in the same sense as "life" or "soul," that is, the "sensitive soul," which is common to man and animals. To say, then, that all men are alike in being made of "one blood" is the same in Scripture language as to say they are of "one life" or "soul," which they have in common with animals, and implies nothing whatever of community of origin, or likeness in the spiritual nature, or image of God. A resemblance in certain respects exists between men and beasts, and hence Solomon says they all have "one breath."

The Greeks believed themselves to be "*autocthones*," or indigenous to the soil; but St. Paul informs them that they and he alike, and all Adam's race, were created by the one living and true God, and were of one family. Had he intended to teach that all the human kind were of one origin or family, he would most probably have used a different word from " blood "; for neither Greeks nor Hebrews used this word to express race or origin, except in a very few instances by the poets, and these doubtful; and St. Paul was speaking in prose, and whether writing as a Greek or a Hebrew he would have used the word "*geneos*" or "*spermatos*." The general use of the word "blood" to express race is of later origin.

A little further on, in the same address, the apostle says we are the offspring of God, using the word "*genos*," and quotes from one of the Greek poets, "For we are also His offspring," in which the same word is used, which every Greek prose-writer would have used to express the same thought. He was addressing cultivated Athenians, and to express community of origin, he would certainly have used the word that Thucydides or Pausanias or Plato would have employed in making such a statement.

But admitting that St. Paul wrote or intended to write "blood," it would then be necessary on the part of the monogenist to prove that he applied it to every species of men, and not solely to the Adamic race. Did the apostle intend by the expression "all nations of men" more than those created in the image of God? In Acts xvii. 30, he says God "commandeth all men everywhere to repent," and in the verse following, "hath given assurance unto all men, in that He hath raised Him from the dead." In these texts "all men" cannot refer to the whole human species, for the "assurance" and "command" referred to had not been given to all races in the world. In the original Greek, it is *pasi pantachouto* all men everywhere—and is nothing more than a popular hyperbole. This explanation applies to the oft-quoted expression, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus," which applies only to the brotherhood of saints, and refers only to the Adamic race. The

great apostle preached only to his race. After his two years' preaching at Ephesus, it was said, " All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." By "Asia" here, where the apostle preached only to "Jews and Greeks," is meant Asia Minor or Pro-consular Asia. No evidence exists of apostolic preaching in any part of Asia except such as was inhabited by Caucasians. It is probable that it was to the teeming nations of Eastern Asia, the Mongolians, that St. Paul wished to go and preach the gospel, when he was forbidden by the Spirit and sent westward. If the Chinese, Japanese and Malays belonged to Adam's race, and were interested in the gospel of salvation, where else could he have found. such a wide and abundant field of labour?

If it was impossible to avoid the word "blood" in the text quoted, we might go further and insist that the blood of the Negro is really different from that of the white man, as shown in Chapter II.

It is arbitrarily assumed that the Ethiopian eunuch converted by Philip was a Negro. What we know of him is that he was "of Ethiopia," and "of great authority under Candace, queen of the Ethiopians," and had "come to Jerusalem for to worship." He was, then, a Jew, and present with other Jews from "every nation under heaven" to attend the feast of the Passover. He was most probably a Jew who had settled in Ethiopia; that is, Asiatic Ethiopia, or Arabia. If it be insisted that it was African Ethiopia, then it may be replied that the principal inhabitants of this portion of Africa, including Abyssinia, were not Negroes. Candace is supposed to have been queen of the same country that was ruled by the Queen of Sheba, a descendant of Abraham, called the Queen of the South, and who visited Solomon in the height of his glory. The best opinion is that Sheba was Southern Arabia, lying between the Red Sea and Persian Gulf. It is almost certain that this distinguished Ethiopian was a Jew by race, one of those “Jews, devout men," mentioned in the second chapter of the Acts of the Apostles, for the following reason: St. Peter says that he first preached the gospel to the Gentiles. His first great sermon, on the day of Pentecost, was addressed to Jews, the "men of Judea and all dwelling at Jerusalem," and who were, in the figurative language of the writer, "out of every nation under heaven," then sojourning in the Holy City, not only to attend the Passover, but because of the general expectation of the appearing of the Messiah at that time. St. Peter's first preaching to the Gentiles, then, must have been to Cornelius and his friends. But this was subsequent to Philip's preaching to the Ethiopian, so that the latter must have been a Jew and not a Gentile.

With just as little reason it is supposed by some, who think that everybody born in Africa must be a Negro, that Simon of Cyrene was an African Negro, when all intelligent people know that Northern Africa was a white man's country. This Simon appears to have been well known at Jerusalem, as his name is given, and he is designated as the father of Alexander and Rufus, who were probably well known, the one bearing a Greek and the other a name which was both Latin and Greek. Probably Simon, a Jew, had married one of the Greek colonists of Cyrene. If the latter was intended to designate colour, it is very certain Rufus was not a Negro. The probability is that these were amongst the devout Jews who had come up to attend the Passover. Simon, coming in from the country, met the multitude taking Jesus out to Calvary, and, perhaps, pitying the poor, bleeding, reeling sufferer, and expressing his compassion and condemning their heartlessness, was compelled by the jeering rabble to bear the heavy cross beneath which the condemned one was sinking.

But it is said the view here advocated limits the gospel offer of salvation to the race of Adam. This conclusion seems to be irresistible, for, beyond all question, non-Adamites are not men in the same sense in which God made Adam, to whom He gave dominion over all others. In whatsoever the Divine likeness in which Adam was made may have consisted, it is evident that it did not exist in others of the human species. Only to Adam was given "the breath of life," a something not before in any creature of earth: he was a new creature and the founder of a new race. No others had his moral and spiritual nature; no others were put on probation and fell as he did; no others were immortal and exempt from decay and death; and no others were capable of sinning, for Adam and Eve were the first sinners. Religion implies a covenant, and the

non-Adamic races were never placed in covenant relations with God. It was Adam who sinned and brought sin into this world, and, hence, those who preceded him were not fallen sinners. It was Adam's blood that was at- tainted, and his race that was promised a deliverer in the seed of the woman. As the promised Redeemer was to be of the woman's seed, hence the necessity that Christ should be born of a woman; and He was promised only to the seed of the woman, or her posterity, and hence the care with which His descent is traced back to Adam. Races not descended from Adam cannot be interested in the gospel of Christ, for only Eve's posterity can be interested in the redemption by Christ; and this is just what St. Paul argues in Romans v., et seq. St. Paul's whole argument in this chapter is based on the fact that Adam brought sin and death into the world, and that One, Christ Jesus, brought life and righteousness. Sin and its evils rest upon him who fell and his posterity, and the parallel redemption is to these alone. Those who died in Adam are resurrected in Christ. All died in Adam and all are made alive in Christ; and "all" has the same limitation in the one case as in the other. It limits sin and death to Adam's race, and it equally limits Christ's atonement to the same. This is the only fair construction. Adam, as the "universal headship" of the natural life of his children, entailed upon them a sinful nature. Christ, the second Adam, is the source of spiritual life, of restoration and salvation. His salvation is co-extensive with Adam's sin, and can extend only to his posterity.

The non-Adamic races are not adapted to, nor intended for, the spiritual religion of the New Testament, because without the spiritual nature which was given to Adam, and are not men in any true and proper sense. Man is man because of his triune nature—the material, the mental and the spiritual—body, soul and spirit; and to suppose that the inferior races possess the latter is but a delusion. They did not sin and fall in Adam, and they are not restored or made alive in Christ. They were never in covenant relations with God, and are clearly outside the covenant of grace, and no degree of progress they may attain can bring them under its conditions. To suppose that creatures in human form, many of them but little above four-footed animals, almost destitute of language and other characteristics of men, who were never in covenant relations with God, and never received a revelation from Him, were made in the image of God, is but a pitiable and profane superstition, and amounts almost to blasphemy.

That the gospel should be limited to the race of Adam is no greater difficulty than that God's chosen people, the Jews, were the recipients of His earlier and special revelations. The fact that the gospel was for so long a time hidden from the Gentile world, which was so long left in spiritual darkness, is one of those inexplicable things which St. Paul calls a mystery. God has not revealed to us the wonders of His providence nor of His grace. Neither Christ nor His apostles preached to the black or yellow races: they were not made sinners by Adam's fall, and required not the restoration of his posterity. Adam and Christ are so correlated that relationship to one implies relationship to the other.

It is said that Christ commanded His gospel to be preached to "all nations" and to "every creature." The meaning of such expressions has already been explained. Nothing could be more comprehensive than St. Paul's declaration, when he said the gospel in his day "was preached to every creature which is under heaven," when everybody knows that this is not to be understood literally. It had not been preached in Central or Southern Africa, nor in Eastern Asia, nor in Oceanica, nor on the American continent. Had thousands of churches been established in apostolic, days amongst Chinese, Indians and Negroes, they would have soon disappeared, and these people would have gone back to their original idolatry and fetishism. Christianity never has taken a permanent hold on any but Caucasian races, and never will, because of differences ordained by God.

But whilst the inferior races, if responsible, are apparently outside the covenant of grace, God will assuredly deal justly with them. Their business is to live according to the capacities and light they have. From the earliest ages they have been stationary, and, as all experience proves, are incapable of further permanent progress, or of receiving and maintaining Christian civilization; and such as they are' and have been they will remain until Christ shall come to "judge the quick and the dead." Then, and not till then, will their idolatry and fetishism cease— how, we

know not; but we know that in that day "a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."

Prophecy makes it certain that idolatry will exist until the end, and their Christianisation is hopeless. It is idle to attempt to change their nature and defeat the purposes of the Almighty; it is a foolish conflict against destiny. Millions of dollars and valuable lives are wasted in futile efforts to Christianise and civilize races who have no capacity nor aptitude for the development and duties of the Caucasian, whilst thousands of our own blood are in brutal ignorance and pinching want. How much better and happier would the world be if all this waste had been expended on the moral, mental and material advancement of our own race! If all thus thrown away on the yellow and black races was used at our own doors and on our ignorant, destitute and suffering poor, surely a brighter day would dawn upon us. Israel's redemption would draw near, and the time be hastened when sin and suffering shall be no more, and righteousness cover the earth.

But the love to which our neighbour is entitled by Divine command is dissipated on those who are in no proper sense brethren or neighbours, and of whom no one can confidently say they are in moral peril, whilst millions of our own race are in real and imminent danger.

When Christ came upon the earth the world, in God's providence, had been wonderfully prepared for that great event. Rome had united all the Noachic races in one great empire, linked together by a system of roads constructed for the rapid transportation of her troops from Britain to Parthia, which rendered communication with all parts of her immense territory easier and far more complete than ever before. The conquests of Alexander the Great had diffused the Greek language throughout all this vast empire, so that the heralds of the gospel had a polished and perfect language by which they could reach all the Adamic races. But no part of this preparation extended to the inferior races, and neither Christ nor His apostles carried to them the glad tidings of salvation. Why? Simply because they had not the nature and capacity to receive it. It was only when the superstitious notion that all men were sons of Adam began to prevail that misguided men went out on the profitless mission of preaching to Negroes, Mongolians and Indians. The object of religion is to reconcile man to God and restore our fallen nature to the lost image of God. But why attempt to restore those who were never alienated and are now what they were created? It is preposterous to talk about restoring to God's image those who never had it. Does not this explain why Christ and His apostles did not carry the gospel to them and why Christianity makes no progress amongst them? This, of course, will be fiercely denied, and numerous statistics and missionary reports will be referred to in order to prove wonderful advancement amongst barbarians and savage tribes; but these are fallacious and misleading, and many of them palpably untrue. These races have an intellectual nature, but not having a spiritual nature, their religion is necessarily mental, emotional and animal, and its effects are only transitory, and do not change moral character; and whenever the Christian influence of the superior race is withdrawn, they go back to fetishism and idolatry, which are natural to them; and so the broad fact remains, in confutation of all statistics and reports, that although Christianity has been introduced to them, and some of them have been in juxtaposition with it from its earliest existence, they have been stagnant, evincing no aptitude for it, and little or no consciousness of a moral law; isolated they are fetishists and non-moral barbarians. Some of them have intelligence enough to perceive the advantages of Christian civilization, and adopt it as something expedient and desirable; but it influences only their mental and physical nature, and appeals to them only as it gratifies material wants and improves the physical condition. Religion cannot possibly be anything more than this to races without the spiritual nature bestowed upon Adam.

Some tribes, as is well known, have not the remotest idea of Deity, no idea of the existence of God, and are in that respect on a level with beasts. Besides those already known, Dr. Von den Steiner has lately [1888] discovered tribes of Indians in South America who have "no conception of God." A few Indians have nominally accepted Christianity and settled down to a sort of civilized life, because their hunting grounds are gone, and some other mode of life is a necessity.

They are superior to the Negro, and some of them formerly owned Negro slaves; but they will eventually perish under the influence of civilization. Some who were settled on reservations in North and South Carolina and forced to the life and labour of white men are almost extinct. The Seminoles of Florida, a superior tribe, are as far from Christianity and civilization as their ancestors, were when Columbus discovered America. They are rapidly disappearing under the influence of civilization and whiskey.

In Central New York is a body of Onondaga Indians living on a "reserve," who, as Lieut. Curtis, U. S. A., writes, are to-day as "isolated and degraded, in the midst of a stirring Christian community, as little in sympathy with its thought, activity and aspirations, as many a blanket Indian on the plains of Dakota. They are but five miles distant from the busy streets of Syracuse, but far removed from the spirit and the life of the nineteenth century." They number only about four hundred souls, more than half of whom are pagans, and requiring the renunciation of Christianity as a condition of election as sachem. The old heathen dances and feasts are still celebrated, and the practice of heathen rites and the tribal relations continued. They seem, too, not to have been neglected, for Lieut. Curtis says: "The church has taken up the neglected work and carried it on with commendable, if not with successful zeal. Both the Episcopal and Methodist churches have missions on the reservation, and a number of the Indians are enrolled as members. Bishop Huntington has for years carried the cause of the Onondagas upon his heart, and been untiring in his efforts for their elevation." These poor creatures are dying out under the influence of civilization, for which they were never intended and for which they are constitutionally unfit. To attempt to civilize them is an unwise effort to pervert nature, and must end in their destruction. Under circumstances similar to those of these Onondaga Indians, Negroes would all, long ago, have become nominal Christians and adopted the usages of white people; not that the Negro is superior to the Indian, for the contrary is true, but because the former is more tractable and docile and exceedingly imitative. The Negro is more like the domestic animal; the Indian like the wild beast of the forest.

Instances can be mentioned where schools and missions have been established among Indians of the Territories of the United States, and civilized habits introduced; but the missionaries, having left them for a few years, have found, on revisiting them, that the natives had gone back to their natural, wild mode of life.

A missionary, writing from Natal, in a letter published in the New York Observer, January, 1885, says:

"It may appear strange to some that among no tribe of South Africans has the gospel as yet made any perceptible progress, except among those which have been conquered and kept in subjection by the strong arm of British authority. The Matabele tribe, to which the A. B. C. F. M. sent a party of missionaries in 1836, have had agents of the London Mission labouring among them for twenty years or more, but I have not yet learned that they have gained a single convert."

The interest of such tribes in Christianity is merely childish curiosity, and they would manifest just as much, or more, in Mohammedanism, Mormonism, or any other false religion. Burton, a recent explorer, writes from Paris to the New York Herald some things not very encouraging to foreign missions. He says that an English investigator, in the Congo country, found Mohammedanism "the grand and saving fact," whilst the Christian missionary was exposed to view as "an utter humbug, in all except being a doughty explorer, a laborious and useful linguist, and an able collector of other men's money." Religious fanatics talk about such races as "thirsting for," "crying out for," and "begging for" the gospel light and knowledge, which they are incapable of receiving and is of no spiritual benefit to them. Christ declares that men “hate the light," and we know that it requires all the influences that can be brought to bear upon them to induce them to receive Him. Those savages who are supposed to be seeking gospel light because it appeals to their supposed spiritual nature exist only in romantic imaginations. It is simply curiosity and the outcome of their imitative faculties.

In the ***Spirit of Missions***, January, 1889, a missionary writing from Africa, referring to the indisposition of the Negro to work, writes:

"This is not surprising under the circumstances, no effort having been previously made, in the part of the country where we live, for the education of the heathen. Much cannot be expected from parents or children. It is only after fifty years of hard labour that we begin to see the natives of Cape Palmas hungering for education. Nevertheless, it is, to say the least, very trying, and, at times, very discouraging. If we were to attempt to keep on simply by the encouragement of what we see of mental, moral or spiritual improvement, I think we would be strongly inclined to give up. But we try to work by faith."

In ten years St. Paul and his co-labours, preaching to Caucasians, "turned the world up-side down."

The "hungering for education" exists only in the imagination of the enthusiastic writer; he is deceived by these savages, every one of whom, if questioned, would make him believe that he is both hungering and thirsting for knowledge.

Henry M. Stanley gives some interesting sketches of native savage life. As a specimen he says:

"I saw before me over a hundred beings, of the most degraded, un-presentable type it is possible to conceive. If the old chief appeared unprepossessing, how can I paint without offence my humbler brothers and sisters who stood around us? As I looked at the array of faces, I could only comment to myself, 'Ugly! uglier! ugliest!' As I looked at their nude and filthy bodies and the general indecency of their nakedness, I ejaculated, 'Fearful!' as the sum total of what I might with propriety say, and what, indeed, is sufficiently descriptive. And what shall I say of the hideous and queer appendages that they wore about their waists: the rags of monkey skin and bits of gorilla bone, goat-horns, shells — strange tags to stranger tackles? -- and of the things worn around their necks: brain of mice, skin of viper, adder's fork, and blind worm's sting? And how strangely they smell, all these queer man-like creatures who stand regarding me! Not silently; on the contrary, there is a loud interchange of comments upon the white man's appearance, a manifestation of broad interest to know whence I came, whither I am going, and what is my business; and no sooner are the questions asked than they are replied to by such as pretend to know. The replies were followed by long-drawn ejaculations of 'Men!' And these are men! Now imagine this. While we whites were loftily disputing among ourselves as to whether the beings before us were human, here were these creatures actually expressing strong doubts as to whether we whites were men. A dead silence prevailed for a short time, during which all the females dropped their lower jaws far down and then cried out again, ' Men!' The lower jaws indeed dropped so low that when, in a posture of reflection, they put their hands up to their chins, it really looked as if they had done so to lift the jaws up to their proper position and to sustain them there. And in that position they pondered upon the fact that there were men white all over in this queer world."

Stanley further tells us that *during his wonderful journey of seven thousand miles across Africa he did not meet with one individual who had ever heard the gospel!*

Sir Samuel Baker says of the most intelligent of the chiefs whom he met on the upper Nile: "In this naked savage there was not even a superstition upon which to found a religious feeling." These creatures in their natural state have no more sense of right and wrong, no more dread of retribution hereafter, no more aspirations for immortality, and no more idea of God, than beasts.

Now, these are not a "degraded people," but what they have always been and what God made them, and in His providence the gospel had not been sent to them, because it was not intended for them and they needed it not. They have no knowledge of religion, because none was ever revealed to them. Christianity has existed in Africa more than eighteen centuries, but it has had no influence on the Negro. God did not give them the nature of, nor intend them to be equal to,

the white races: equality is the fancy of fanatics. Nature, as has been said, is a hierarchy and not a democracy; "and, as in the physical world, there are suns and systems and satellites, so in the vital and intellectual there are higher and lower races born to command and lead, and others as certainly destined to obey and follow. It is not because one race has risen under favourable conditions and another retrograded, or remained stationary, under conditions of an adverse nature; but because of aboriginal differences and capacities which no circumstances can efface nor appliances correct. Brotherhood there may be, and ought to be, as far as the inherent instincts of race towards race will permit, and these instincts are not to be disregarded with impunity; but as to unity, if by unity is meant oneness of power and tendency, it is an assertion which all history contradicts and present experience must deny."

The history of the Negro is precisely that of the brute: always stationary, without power to elevate or degrade itself. Not an iota of evidence can be produced to show that the Negro race has spontaneously ever made the least progress or degenerated since creation. They have never exhibited the least desire for anything beyond immediate wants, and care for no future better than the present. Their physical, mental and moral constitution are stationary and unchanged through all the ages of the past, to the confusion of both the unity and evolution theories.

The polygenist theory, then, limits the gospel only so far as God in His providence has limited it. When He said, " Let us make man in our own image," in perfect analogy with His plan of creation, He made a superior being, gifted with a nobler nature, and capable of reaching intellectual and spiritual heights unattainable by the lower orders of human creatures He had already created, and which He placed in subjection to His last and crowning earthly work. But most polygenists do not limit the gospel to the Adamic race, and think it was intended for all mankind. They think that, as the effect of Christ's redeeming work goes back to Adam, so it may be extended to the pre-Adamites.

Salvation by Christ is doubtless of sufficient power to reach all races on earth and the inhabitants of other worlds to an infinite degree; but whether it can be scripturally and logically so extended, and was so intended, admits of much doubt. Redemption by Christ has a retrospective action; that is, it unquestionably extends back to Adam. But why should it go back to those who never sinned, because under no law? “Sin," says the apostle, “is not imputed where there is no law." Holy Scripture seems plainly to limit redemption to Adam's lineage, and for the reason that pre-Adamites had not the spiritual nature of Adam, were placed under no covenant, had no law and no sin, and consequently needed not the atonement of Christ.

If the Negro and other inferior races were never in covenant relations with God, they could not possibly, so far as we can judge, have true religion, or a spiritual nature, or what is called the "faith faculty." They have no nature adapted to Christianity, and, therefore, no matter what appearances of piety they may exhibit, can only receive it so far as it appeals to their understanding, to their emotional nature, their imagination and feelings. Having most experience with the Negro, we can confidently say that the effects of Christianity on him are only transitory, and not such as to change his character. Religion without the moral sense is necessarily without morality. The hysterical and emotional sort of religion that he practices is not accompanied with repentance and the forsaking of sin. It means nothing, so far as character is concerned, and no one who knows him expects to find him more honest, truthful, faithful or virtuous because he is a church-member. He is a stranger to anything like a struggle between the “Spirit and the flesh," and never declines an opportunity of gratifying his appetites and passions. The precepts of the gospel finding no response in his heart, and appealing only to his physical and mental nature, fail to influence his conduct. His religious exercises afford him no enjoyment until he is thrown into a state of hysterical ecstasy, unrestrained by the presence of white people. The most honest and truthful are generally those who are not professors of religion.

The spiritual nature leads to God and immortality, duty and responsibility to the great Creator; but the Negro in his natural state never had such knowledge, and has no relish for a purely spiritual religion, but only for animal and psychological or mental excitement or enthusiasm. He

has nothing in him above the necessities of animal life, and though he has acquired in slavery a sort of emotional or hysterical religion, it cannot be reasonably doubted that if the six millions of negroes now in the South were isolated, in two or three generations not a vestige of Christianity would be discovered amongst them.

The great distinction between men and brutes is accountability to God; but in his natural state the Negro is a stranger to this feeling, and in the United States, after so many generations under Christian influences, he entertains no fear of retribution in the future. When apparently Christianised, as soon as freed from the restraining influence of the white man, and not having him before him to imitate, he at once goes back to his natural fetishism, as has always been the case when left to himself, and as is now seen in the Southern States. Without the feeling of accountability, no species of humanity can be raised above brutes. It exists in every descendant of Adam, dormant it may be, but it is part of his nature, imperishable as himself, and ready at any moment to awaken and assert its power; and nothing can eradicate it.

The Negro is naturally a mild and docile creature— of course, there are exceptions—full of superstition, and so credulous as to believe anything told him by those to whom he looks up. He accepts Christianity, or Mohammedanism, or Mormonism, or any other system, as a substitute for his natural fetishism or voodooism. Either meets his wants, which are only animal and emotional, but when left to himself he chooses the lowest type. If the semblance of religion appears amongst savages, it is nothing but superstition. All savages have reason and imagination, faculties which evolve childish and stupid ideas of some unseen and supernatural power, and which produce fear; but to call that religion, in any true sense of the word, is preposterous. A similar phenomenon is witnessed in some of the lower animals, particularly dogs, in which some naturalists have observed evidences of fetishism: they certainly have been known to show a dread of the supernatural, and exhibit signs of fear and uneasiness when confronted with something strange and inexplicable, and at such phenomena as an eclipse or an earthquake.

Mr. Romanes maintains that fetishism is observed in animals. Men and animals alike feel an instinctive sense of danger from their own species and from unknown and supernatural sources. Hence they are watchful and suspicious, and the human species instinctively seek to propitiate the invisible and supernatural, and hence fetishism.

Fetishism by no means involves the idea of immortality, or a future state. To the negro it is merely something that brings "luck." He imagines that a rabbit's foot, a stone, a piece of skin, a tooth, or any such object his fancy may select, will secure success in his undertakings; but in case of failure, he destroys, or beats, or tramples, or throws away his fetish; then, again, if "luck" changes for the better, he cherishes it and promises better treatment.

Creatures with mind and intelligence may have some idea of natural religion, without special revelation; that is, they may have some ideas of supernatural things, of a Creator of all things, and may have somewhat elevated conceptions of the character of a supreme Creator. Their conceptions of the supernatural and of Deity will be low or elevated according to their mental capacity; and so we find some of the lower races without any religion at all, or fetishists, and others with higher ideas. But, as already intimated, the essence of revealed religion is in the fundamental truth of a covenant with God, as in that made with Adam and renewed with Noah; and this idea of a covenant, a coming together of God and man, is the great feature which distinguishes revealed from natural religion. This covenanting with God elevates the race with which the covenant was made far above others, who have only such natural religion as their capacities may attain. Without a covenant with God there can be no revealed religion; and the only race with whom a covenant was made is the Adamic. The relations of Adam's race to God depend on the covenant; the relations of others depend simply on the nature of things.

The yellow races have somewhat higher ideas of religion, but were never natural monotheists. Some of the American Indians seem to have had some idea of Deity, probably derived from

Caucasian sources; but those most remote from the ancient civilizations of Mexico and Central America (which, I believe, were of Hamite origin), as the Fuegians and many other tribes, have no religion and no idea of God.

The question has been asked, "Has the Negro a soul?" Assuredly he has that principle within him which perceives, remembers, reasons and wills, and which may exist separate from and survive the body. This may be true of all animals; the analogy of nature favours it, and it is not contradicted by Scripture. He has a soul in the sense of mind or intellect; but in his natural state he has neither mental nor spiritual wants—no higher aspirations than a brute, as is clearly proved by his history in all the known past. As he has no mental wants, in a state of nature, it is plain from this, as well as from the low order of his intellect, that he was not designed for mental effort. But he was created for a purpose, and has mind enough to make him useful as a servant.

Stupid fetishism is no evidence of spirituality and is entirely consistent with the brute nature. Christianity was given to the Caucasian specially to supply his spiritual wants; but as the Negro has no such wants, the inference is that Christianity was not intended for him. Our Creator has furnished a supply for all natural wants. The white races instinctively and imperatively demand a God, a future state, the pardon of sin, and a revelation of God's will, and without the supply of these wants cannot be happy; to suppose the African has such wants and aspirations is an absurdity.

The Negro has a soul, but as he was not made subject to the Christian dispensation, his future destiny will not be determined by its conditions. God has not revealed how He will dispose of him at death. There is no reason to believe that he will be lost, in a theological sense; but, if responsible, he will be judged according to his capacities, opportunities and conduct. He may be in proximity to the white man in the eternal world. Who can say that the faithful slave will not there meet his master? Who can say that the faithful dog or other animal he loved in this life will not be with him in the spirit world? But there will be no more equality in the world to come than in the present. Good reasons can be adduced for believing that the earth, which Scripture teaches us will be reformed after the final judgment, will be the heaven of the redeemed, the seat of the New Jerusalem, which we are told is to come down from heaven; and if so, may we not have the same men and animals, in resurrected spiritual bodies, dwelling upon the "new earth," in which there will be no sea, and beneath the "new heavens"?

The Scriptures make a distinction between soul and spirit, and as animals want the spiritual nature, the immortal nature that God breathed into Adam, they, or the soul that is "in the blood," may perish at death. God gave all His creatures a soul, but to man alone He gave "the breath of life," and he "became a living soul," that is, a soul having life or immortality or spirit, which no other creature of earth received. In Holy Scripture, "soul" and "spirit" are designated by entirely different words in the original, and are never used synonymously. The "soul" is declared to be in the blood, as when it is said, "flesh with the life (soul) thereof is the blood"; "the life (soul) of the flesh in the blood"; "be sure ye eat not the blood, for the blood is the life (soul)."

In the soul is sensation, instinct, reason, memory, love, fear, hate, the capacity to feel pleasure or pain, which are common to men and animals. The spirit is a higher nature, the likeness of God, the functions of which are conscience, the capacity to apprehend God and commune with Him, and the consciousness of reward and retribution in a life to come.

The materialistic evolutionists reduce all mankind to the level of brutes; but polygeny excludes from the family of Adam and denies the highest manhood only to the lower races.

It may be asked, why, then, attempt to Christianise and civilize the inferior races? As a matter of opinion, we would say, what all experience proves (and their whole organization compels this conviction), that it is an idle waste of time, labor, money and human life. Tribes of savages apparently accept Christianity, and, in the judgment of missionaries, are hopeful converts; but when left to themselves, they inevitably, and from the necessity of their nature, go back to barbarism, fetishism and idolatry. On the other hand, it may be safer to extend the gospel to them,

because, though not descended from Adam, they may be made, spiritually, children of Adam, just as we who are Japhetites are, spiritually, children of Abraham, though not of his lineage; or it may be, that, if sufficiently enlightened, God may give them the spiritual nature by a miraculous and immediate creation. Spiritual life can no more generate itself than natural life. The law "*omne vivum ex vivo*" must prevail in the spiritual as in the material world. Life must come from life. The new life or regeneration in the Caucasian, which is the work of the Holy Spirit, is spoken of as a creation.

It is only on some such ground, doubtful as it may be, that a Christian minister, who does not believe in their Adamic origin, can consent to administer to them the sacraments of the church. But the argument for giving them religious instruction and admitting them to the church is by no means conclusive or satisfactory: so that there is good reason to think this a profanation of holy things; and assuredly neither time nor labour nor money should be expended on them if needed for Christianising Caucasians. By all means let charity begin at home.

Many persons familiar with the Negro can relate remarkable instances of Negro piety; but many who know him best will tell you that the most pious they ever knew would lie or steal, or violate the seventh commandment, if not guilty of all three of these sins, to which the Negro is particularly inclined. A Southern clergyman relates that he had a Negro sexton, intelligent, and esteemed by the whole congregation and the community at large, as not only a good churchman, but honest and truthful, and whom he had known to drink the communion wine surreptitiously and lie about it. Negro preachers at the South have always been in bad repute. Some old planters, when they had a foreman or trusty fellow to whom they entrusted their keys, would, if he became a preacher, deprive him of his trust. At the South, nearly all Negroes, particularly the females, are members of some church. A large proportion of the male convicts in the penitentiaries are church- members. In 1883 the superintendent of the convict farm in Georgia stated that out of two hundred male convicts forty were preachers or licensed exhorters. A Southern gentleman has furnished me with the following statement concerning the male convicts employed at one of the phosphate mines in South Carolina:

Number of convicts hired	128
Number of church-members	50
Number of preachers	6

Nearly all of these are young fellows brought up under the present system of freedom and free schools, the benefits of which they have had. These convicts, as great a set of scoundrels as were ever herded together, have their religious meetings, under guard, frequently conducted by one of their own number! An ignorant stranger who could witness one of these meetings would be shocked at the thought of such a number of devout and godly men kept in such circumstances, and would probable charge it as another horrible sin of the wicked and ungodly people of South Carolina!

The disproportion of coloured to white criminals is very great. In South Carolina, during the ten years ending with 1888, there were four thousand eight hundred and sixty-five Negroes received in the penitentiary against three hundred and thirty-two whites, as stated by the superintendent of that institution.

Making allowance for the excessive Negro population, this shows more than ten times as many Negro as white criminals. It is a suggestive fact that the Negro criminals in New York are greatly in excess over those in South Carolina. The census of 1880 shows the Negro population of New York to be sixty-five thousand one hundred and four. Out of this population, there were five hundred and five in prisons, exclusive of the inmates of reformatories. By the, same census, the Negro population of South Carolina is six hundred and four thousand three hundred and thirty-two, and the total number of Negroes in prison was five hundred and eighty-six—but little in excess over those in New York. From this it appears that the Negro population of New York, after more than three-quarters of a century of freedom, with all their religious and educational

advantages, and with all the restraining and elevating influences of the white population, is ten times worse than the Negro population of South Carolina! It may be mentioned that there are no "reformatories" in South Carolina, as in New York.

The last census shows that with increased intelligence comes a great increase of crime in the black element. To every million whites there are four hundred and sixty convicts, whilst to every million Negroes there are two thousand. Massachusetts has six times more coloured convicts, in proportion to population, than Mississippi, and three times as many as South Carolina; whilst New York has fourteen times as many as Mississippi, and seven times as many as South Carolina. With increased moral and educational opportunities, the decline in morals is more rapid. This is further evidence that the Negro has no receptivity for Christian morals. As his intelligence increases, his morality retrogrades, as is always the case when education is divorced from religion. Intelligence, we know, may exist without morality or spirituality; in other words, there is no moral element in intellect. The lowest morals may be found in connection with the highest intellect. It may be that another cause of the greater crime amongst Negroes at the North is that they have a larger proportion of white blood than at the South.

The statements made by missionaries, preachers, teachers and others about the success of their work in Christianising the Negroes are, as already intimated, deceptive and only apparently true. They are founded on total ignorance of the people with whom they are dealing, and should be received with much allowance. The Negroes catch up pious expressions and repeat them very devoutly, and these are supposed to be evidences of deep piety; and when questioned about religious matters they are sure to answer as they think will please the questioner. It is supposed, too, that the excitement witnessed in their public worship is the outward expression of an earnest, devout, spiritual nature; but it is only enjoyable animal excitement. They use the language of sincerity and devotion which Christians use, and without intentional hypocrisy. The only religious exercises they enjoy are more like the orgies of heathendom than Christian worship; so much so that the police are often obliged, in the cities, to interfere to prevent them from being intolerable nuisances. In Virginia the Negroes are, on the whole, perhaps more intelligent than those of any other Southern State; but just at hand is the Southern Churchman of February 21, 1889, published in Richmond, from which the following is clipped:

"Our Baptist brother, Rev. Patrick Henry Fontaine, tells the Religious Herald how the coloured people are doing in his part of Virginia: 'They are not doing well. Their religious meetings are like dancing parties. In my immediate region they have very good preachers—men who were educated at Dr. Corey's school in Richmond—but they seem to have no power to hold back their people from frightful excesses. Much of their religious service is like a wild heathen dance.'"

Really their worship is nothing more than fetishism, directed to an invisible being, whom they substitute for their visible and material fetish, and whom they look upon simply as a great man.

The present Episcopal Bishop of Kentucky, in the ***Century Magazine*** of June, 1885, says:

"Twenty years of the separate life of those churches of the black man have made plain the inevitable tendency. They have colleges and newspapers, missionary societies, and mammoth meeting-houses; they have baptized multitudes, and they maintain an unbroken revival; and yet, confessedly, the end of the commandment, the morality, the godlikeness, which all religion is given to attain, is farther away than at the beginning. Their religion is a superstition, their sacraments are fetishes, their worship is a wild frenzy, and their morality a shame."

It may be remarked that the Negroes of Kentucky are more under white influences than in States farther South, where they are much more numerous.

At a Congress of the Episcopal Church, held at Richmond, Va., October, 1882, a clergyman, the Rev. J. L. Tucker, D. D., of Jackson, Miss., read a paper, which has been quoted in the last

edition of the Encyclopaedia Britannica. The subject under discussion was the "Relation of the Church to the Coloured Race." The following is an extract from Dr. Tucker's paper:

"They will make excuses for each other, deny for each other, steal for each other, lie for each other, not only in great things, but in all manner of small things, lie gratuitously and uselessly from the first mere instinctive answer to a question; and mingled with all this lying and stealing will be all manner of pious protestations, calls upon God to witness declarations that they believe in and love and serve and obey the Lord, which will always be sincere; and this is the amazing part of it. It is the sincerity in hypocrisy which misleads so many of those who do not know the race experimentally into supposing them to be poor and ignorant indeed, but humble-minded, honest-hearted Christians. In the midst of prayer they will steal from each other, as I have seen them do myself. On the way home from prayer-meeting they will rob any hen-roost that is conveniently in the way; and this (the amazing part of it) without any sense of sin, without any perception even of an incongruity. I have known a Negro preacher guilty of incest, another who was an habitual thief, a third with two wives (being married to neither), a fourth who was a constant and most audacious liar, and yet who were earnest and successful preachers. I can give names, dates and witnesses for these or twenty more similar cases, and the Southern men here can give any required number more, Yet these four men of whom I speak were not conscious of hypocrisy. Their known awful lives did not discredit them or their teaching in the sight of their own race. They did not realize that they were living in desperate sin against God, while pretending to worship Him—really worshiping Him with their lips. All over the South they are living openly in these and similar sins, and do not know and cannot be made to perceive that they are sins,"

A Southern gentleman, a college professor and prominent as a scientist, informed me that in a certain locality with which he was familiar, the Negroes had church officers whom they called bishops, and a qualification of a bishop was that he must have thirteen wives. A preacher on his place desired to be made a bishop, but had not then quite the required number. They have been taught better, and know better, but will not do better.

At this date (July, 1889) a Negro is creating great excitement in Liberty county, Ga., preaching to his deluded followers that he is Christ. He preaches, it seems, the importance of human sacrifices; and it has just been discovered that a Negro child has been sacrificed to this pretended prophet. When discovered the infant's throat was cut and its ears missing. The preacher appears before his audience almost perfectly nude when he preaches. He persuades these poor creatures that certain individuals are possessed with devils, which must be beaten out of them. On one occasion he saw a large woman standing near him when he was preaching, and, suddenly stopping, he cried out, "She has devils in her; pound them out!" "A dozen men seized her, threw her on a rough table, and began to beat her with clubs. Her jaw was broken and her body badly bruised before the evil demons were persuaded to leave her."

The next day he saw devils in a Negro, described as sober and industrious, who had gone to the meeting from curiosity. The Savannah papers say: "He resisted when the disciples set on him, and he was beaten almost into insensibility. He received serious internal injuries, and will probably die." This is the fruit of a quarter of a century's freedom and free schools among a people who were formerly as orderly and contented and received as sound religious instruction as any class of labourers in any community. The white people have been obliged to call on the civil authorities to arrest this savage frenzy and to restore peace and order. The newspapers (August, 1889) report the following from Alabama:

"The most remarkable religious craze has seized the Negroes near Bessemer, and the country between that place and Birmingham. For some time an old Negro, named Jackson, has been proclaiming himself as Daniel, the prophet, and doing all kinds of singular, wild and queer things. The darkies in this section are ignorant and superstitious, and Jackson's actions, and the great powers with which he claimed to have been invested, awed the simple-minded Negroes.

On Saturday last he persuaded three young Negro men that they were the representatives of Shadrach, Meshach and Abednego, who entered the fiery furnace of Nebuchadnezzar of old. He claimed that the furnace where iron is melted and cast into all kinds of forms was the furnace of Nebuchadnezzar, and that they could enter without even smelling of the fire. The three Negroes, under the influence of their new prophet, deliberately entered the gate of the cupola of the furnace and rushed into the white heat of the melting iron. When they failed to come out, Jackson, the prophet, proclaimed that he saw them rising in the air with the smoke of the furnace, attended by angels, and said that they would revisit earth next Sunday. The Negroes propose to meet at the church and pray while waiting the descent of the three children of Israel. The mother of one of them said, when asked about the matter: I feel jes' as sho my boy is in heben as if I don been dar and see him."

The white man worships from a sense of duty to and dependence on his Creator, whom he desires to please and secure happiness in the life everlasting. The Negro worships as a sort of pleasurable excitement; he has no sense of sin, and no fears of retribution hereafter. The white man feels the necessity of repentance and pardon for his sins; but the Negro has no conscience to give him any trouble on that account.

Missionaries may be honest, and generally are; but thinking the races amongst whom they labour have the same nature, the same mental and moral character with themselves, they are easily imposed on and deceived. Sometimes their statements are so extravagant as to lay them open to the suspicion of wilful misrepresentation. Expressions are put in the mouths of Negroes of sentiments and feelings they never experienced, or which are to them with, out meaning, being mere parrot utterances. As an example, and not an extravagant one, take this, selected at random, from a religious paper published in Philadelphia, purporting to give the experience of one of these workers amongst the Negroes in one of the Southern States:

"Once when passing a very small, lowly cabin, I was driven to take shelter from a severe shower. Here lived on an acre of land a widow with five little girls. They crowded round my knees, asking me to sing, and to tell them what I told the boys and girls at the church. I sang Jesus, my Saviour, from Bethlehem came,' and then tried to tell them something of our dear Lord. In asking them to come to the church, two said they had been, but the other three had nothing to wear (their mother getting but forty cents a day for any kind of work, usually in the field), and the little ones began to cry because they could not come and hear the story of Jesus and His love;'

"At another time I went to speak at a freedman's church, to establish a Sabbath-school. I saw a very ragged girl coming to the well for water, and went to speak to her, for they told me at the house she was very worthy. At first she timidly shrank from me, but kind words reassured her, and she told me her father had been long sick and her mother was feeble. Seeing that, although clean, she was very ragged, I looked rather searchingly at her, that I might remember her size. She covered her face with her hands and cried, saying that she could not help being poor, for her parents were sick. I told her I was looking at her in order to remember her size, that I might try to help her, and encouraged her by telling her I had heard that she was a good girl, and promising her brighter days."

It may be safely asserted that this “experience," if not a sheer fabrication, is so highly coloured as to amount to that. No intelligent Southern man would believe a word of it. Of course, people ignorant of the Negro believe such nonsense; but if such sentiments were ever expressed, as represented, they were put beforehand in the mouths of those who had no apprehension of their meaning; they are unnatural to the Negro, against all experience, and incredible.

It may be said here, as a plain inference, that if Negroes are admitted into the church at all, to make them office-holders over white people would be degrading and sacrilegious folly-just as putting them on an equality in the state is debasing to the Caucasian, insulting to his manhood, a brutal burlesque on government, and a horrid and dangerous excrescence on the body politic. The Christian church has existed for more than eighteen hundred years, and in all that time the

Negro has never become a lawmaker for his white brethren, until the present day of bold and aggressive infidelity. The Negroes, except those ambitious of social equality (and they are wise enough to perceive that equality in the church is a long stride towards social equality), do not desire association with the whites in worship, nor in the deliberative bodies of the church, unless they can control them; and to control would be to barbarize. They care nothing for the religion of the white Christian in itself, or for its excellence, which they are unable to appreciate; and their invincible ignorance and stupidity is apparent from the fact that in Haiti, where they have been so long free and in contact with civilization and religion, they have rejected the white Christ and insisted on having a Negro as their Saviour; and this the Romish bishops have assented to, in order to conciliate and retain their influence over them!

An important question may be asked concerning the spiritual status of the mongrel varieties. If the Negro, by virtue of his creation, is outside the covenant of grace, what about the mulatto or mixed breeds? They are an unnatural and abnormal creation. The union from which they result is unnatural and vicious, and one into which the element of love cannot enter. The law of God is, that like should produce like; but the generation of the mulatto, "*veneris monumenta nefandae*," is a violation of the Divine provision, and the production is a monstrosity in nature, stamped with a curse, as is evident from their feeble physical and moral organization. Man, like all animals, was commanded to produce after his "kind," and his “kind" was created in God's "image" and after "His likeness"; but the mulatto is not of his "kind," and, therefore, cannot be in the Divine image and likeness, but only a higher order of animal. The moral inferiority of the offspring of the white and black to either parent is prima facie evidence of their want of the spiritual nature, or the religious sentiment; they certainly do not exhibit it in a greater degree than the Negro. Really they are morally inferior to the Negro, as will elsewhere appear. As a physiological fact, the offspring of men, as well as of animals, partake of the peculiar characteristics, or nature, common to both parents. This is a truth that will not be denied. The life germ, with all its peculiarities, comes from both. Life in both produces life, mind in both produces mind, and spirit in both produces spirit. A peculiarity of the Caucasian is his spiritual nature, derived from Adam, corrupted and degraded by sin. Beyond all question, Adam was gifted with a third nature, the spiritual, which was super-induced on the physical and mental nature or soul possessed by other species existing when he was created. The other races are without this spiritual nature, and in the case of their offspring, by union with the white race, only one parent having it, the offspring must be without it. It must be derived from both, as parentage is necessarily dual. The image of God, in which Adam was created, being only in the white man, cannot be reproduced by union with the lower races. Hence, the mulatto must be assigned to the spiritual status of the Negro.

If the soul is derived from the parents, according to the theory of "*traducianism*," the above argument is valid. Theologians generally accept the theory of “creationism": that the soul, or rather the spirit, is specially created for each individual body. If God created directly the spiritual nature He gave Adam, for one parent and not for another, is it probable He would create it for their offspring conceived in sin and shame? If "creationism” is true, God may, when the tainted blood is nearly run out, create spirit for the offspring that is nearly pure.

The views above expressed will be fiercely assailed by the great body of religious fanatics, who honestly adhere to the historical, or traditional, faith in which they have lived—namely, that the Negro is an Adamite brother—with all the absurdities and calamitous results that have grown out of it. They will also be vehemently disputed by teachers and missionaries, whose occupation would be gone if such opinions prevailed. Begging money at the North for schools and missions has been to some Southern men and women a very profitable business, and they will not willingly leave that field of labour. Another class of opponents, equally unprincipled, will be the politicians and office-seekers who want the Negro vote. All who are making money out of the Negro will join with the above in denunciation and abuse of such opinions, and in lauding the virtues and capacities of the black race. To these may be added the evolutionists, who think the Negro will, in the course of time, develop into the highest human type. All these combined will

make a strong opposition, and will long support their fanaticism, folly and sin; but in the end truth must prevail.

The great 'question which must shape all our opinions of the inferior races is the one which relates to their origin. If not Adamites, no matter what mental development they may attain, and no matter what evidences of conscience, or spirituality, they may exhibit, they are not men by virtue of that triune nature in which Adam was created. They do not possess the pre-eminent principle which made Adam the crowning work on earth of the Almighty's hand, and made him the monarch of this world. Notwithstanding his sin and fall, his children have maintained their God-given pre-eminence and their dominion over all inferior creatures. That superiority they are bound to maintain in duty to themselves and to their Creator. To consent to a union of races, or equality in state, or in church, or in social life, is the betrayal of their own race and treason against their God. What God bath put asunder, let no man join together.

It is the image of God, or the spiritual nature, that makes man a man, and man cannot, by his sinful act, make God's image in any other creature but the children of Adam. This spiritual nature is different from mind or intellect, and the difference is not of degree, but of kind. Adamites may be degraded to the level of beasts, but still they are men with high capacities and possibilities. No animal, and none of the human race not created in the image of God, can possibly become a man unless by a miracle. To repeat: it is the spiritual nature that differentiates man from the beast, and the non-Adamites are as destitute of this nature as a dead man is of life. The spiritual and the non-spiritual can no more generate spirit than the living and the non-living can generate life.

CHAPTER XV
IMPORTANCE OF CORRECT VIEWS OF ANTHROPOLOGY.

THE NEGRO AND HIS RELATIONS TO THE WHITE RACE.-EVILS OF MISCEGENATION.-INFERIORITY OF MONGRELS - THE NEGRO IN THE SOUTHERN STATES - NEGROES NOT ADAPTED TO THE SOCIAL AND CIVIL LAWS OF THE WHITE MAN.

TO the people of the United States, and to all white people living in proximity to yellow or black races, correct views in regard to the various types of men are of great practical importance. These States are so bound together that prosperity or calamity in one extends to the whole. The people of each State know best their wants and necessities, and the others are interested in the accomplishment of measures to promote the general welfare of each. In the Southern States the highest and lowest races, the Caucasian and the Negro, are living on the same soil and on an equal civil footing. This is true of the Northern States and of other countries also; but the small number of Negroes in them excites less interest. All that is here said about the black applies also to the yellow races.

If the Negro is really an Adamite, and the only differences of races are such as have naturally resulted from environment, then the Negro is “a man and brother," of the same original capacities and functions, and the same mental, moral and physical structure, entitled to the same rights, and with the same duties and responsibilities, and capable of the same advancement. He is embraced in the "brotherhood of man," and entitled to all the claims of kinship. To use a paradoxical phrase, he is a white man with a black skin, but degraded by circumstances to the lowest grade of humanity.

If evolution is true, the races are in the same relative position as on the unity theory: their genetic relations under both theories are the same. In the one case the Negro is a degraded white man;

in the other he is only in a lower state of development. On both theories, all races have a common origin, the difference being solely in culture and stage of development, and not in consanguinity. In both cases there is but one species of man, and the law of a common brotherhood, with all it implies, must prevail. The monogenist supposes that four-fifths of the human race have degenerated, and the evolutionist supposes that one-fifth has pressed forward and outstripped the balance in the evolutionary process; but on both theories all races are of " one blood." Moreover, the Christian monogenist, who accepts the dogma of the Adamic origin of all races, is confronted with the fact that the great majority of mankind, instead of advancing, have actually retrograded, which is inconsistent with his theory. On both theories the lower races are capable of being raised to the level of the most highly cultivated and civilized Caucasian. On both theories the best way to elevate the inferior would be by miscegenation with the superior race. The only question to be considered would be, whether it would be better to commingle at once or await the improvement or development of the lower races. The effect of immediate union would, of course, be the immediate degradation of the white race for the supposed elevation of the black and yellow; but on these theories the resulting mongrel race would advance to the highest degree of human progress. Would it not be the duty of the Caucasian to submit to temporary degradation in order to elevate the inferior brother? Should not the law of love and self-sacrifice here prevail?

But if the polygenic or plurality theory is true, then the relations of races must be very different. In this case the races of mankind are not of the same origin, nor of "one blood," and it is plainly God's will that they should be kept separate and distinct. To preserve blood purity is a paramount duty, and the corollary of universal brotherhood is brutalizing and detestable; but nothing in it should prevent kind feelings towards the inferior, and a de- sire to promote the general welfare of all.

It has been seriously proposed to solve the race question at the South by miscegenation. The Southern people naturally regard this advice not only as silly; impertinent and offensive to every sentiment of elevated manhood, but as doing violence to God's order of things, and to the implied command to keep separate what He has made different. They know that an enemy who wishes their utter ruin could not devise a more certain scheme to accomplish that result, for it would be to inoculate their blood with a loathsome and fatal poison. This proposition is made on the assumption of the natural equality of races, and in ignorance or disregard of the universally-admitted fact that all such commingling of blood has resulted in the degradation of the superior without elevating the inferior. Whilst this is undeniably true, it is also true that the union of different branches of the same race, as the Roman and Sabines, the Celts and Teutons, Norman and Saxon, has improved the stock and produced the highest Caucasian type. It is an admitted physiological fact that the offspring of equal mixed races is superior to either of the pure stock. But the curse of the Almighty plainly rests on the offspring of the white with the yellow and black races. The result of miscegenation at the South would be the production of a more wretched population than the mongrel races of South America and Mexico; for in those countries the admixture is, for the most part, of white people with Indians and aboriginal Mexicans, races superior to the Negro. In the Southern States it would be the union of the superior race with the lowest human type, and, of course, with more calamitous results, the production of a mixed breed, physically and morally inferior to the lower of the two primitive stocks, notoriously sensual, treacherous and brutal, and upon whom the law of hybridity would in due time execute its decree of excision. The suggestion of such a union could originate only in blind and stupid fanaticism; but the good sense and instincts of the white race will prevent this dire consummation. This would be escaped if the world was governed by reason and common sense. No farmer would degrade a fine stock of cattle by mixing with it any of the scrub breed; but where human beings are concerned, fanaticism disregards racial distinctions. It was to preserve blood purity that instincts against admixture and racial antipathies were implanted in all human beings. Only men who give way to brutal passions cohabit with regresses, and nothing can be more shocking to a true woman, or more repulsive to her instincts, than the suggestion of marriage to a Negro, Mongolian or Indian. Emerson says: "Let a man plant himself on his instincts and the world will come round to him." If the instincts of the Caucasian

do not lead him to believe that the Negro is an inferior and different creature from himself, no faith can be placed on this disposition implanted in the soul. The Negro instinctively feels the superiority of the white man, and yields a ready submission, just as animals recognize human superiority; and the supposition that he has the same or similar aspirations and ambitions is contradicted by his whole history. The negress, in her native wilds in Africa, feels instinctively the superiority of the white man, and, if some travellers are to be believed, shrinking from an unnatural connection, flies at his approach. These instincts cannot be disregarded: they are intuitive truths or facts of consciousness, and as reliable as the tests of experience. Consciousness convinces men of truth sometimes when their intellectual convictions lead in a different direction. The world at large has an intellectual conviction that the Negro is a degraded white man; but consciousness and instinct impel the white races to refuse intimate association with him: they will not allow their children to go to school with Negro children. Their instincts are better than their reason, and compel the repudiation of the false dogma of equality and brotherhood. Consciousness, which comes from God and is the foundation of our knowledge, and the antipathy of races which flows from it, prevent the intermingling of the superior with the inferior races, and tend to secure their separation as God intended.

Perhaps a majority of Europeans and of people of the Northern States, ignorant as they are of the nature and character of the Negro, and perverted in mind and conscience by fanaticism, honestly believe that the commingling of races would be the best policy in the Southern States. Many of them rejoice over reported intermarriages. A prominent Negro, or rather mulatto, a few years ago, married a white woman, and the Independent, an influential Northern paper, thus expresses its satisfaction:

"We shall be pleasantly surprised if the newspapers edited by coloured men do not treat somewhat coldly Mr. Douglass' marriage. They ought to welcome it heartily. It is one of the best things that could happen for the race in America. A man whose colour is marked, a man of culture and ability, and one of the first of his race to achieve social standing in the very capital of his country, where he is known and honoured, has taken to wife a worthy white woman. It is miscegenation in Washington. It is an example which will be followed, and which must be followed before the prejudice against colour will die out, as it has died out in some countries. Decency of morals requires honest, sanctified wedlock to take the place of thousands of illegitimate unions. We are heartily glad that such an event has taken place, and the coloured people of the country—certainly those who have also white blood in their veins—should, for their mothers' sake and their daughters' sake, be far-sighted enough to see the meaning and drift."

It is pleasant to notice the comments on the above by another Northern paper, the ***Interior***, showing that some are still influenced by a regard for decency, reason and common sense:

"This strikes us as morbid sentimentalism. The law of God requires sanctified wedlock, but the existence of a greater is no justification of a lesser evil. The policy of righteousness is not to substitute one evil for another, but to eradicate both. To level down a splendid race in order to destroy race prejudice is to burn a barn to destroy a rat—or that which is erroneously supposed to be a rat. Race prejudice is good: we wish there were enough of it to entirely prevent the commingling of the blood of the higher with that of the lower races of men. The meaning of miscegenation is a downward drift—a fact so obvious that it scarcely needs arguing—and race prejudice is founded, and well founded, on that fact. The Negro race is a weak race everywhere, and has been such in all its known history—its sad aptitude, in all time, being for servility and slavery. The Arabs prey upon them to-day as if they were so many black sheep; and their only defence is in distant England and America. They could not maintain a traffic in slaves of any other people. Suppose it were tried upon the American Indians! We say that it is a cruel wrong to his posterity for a white person to marry a Negro — and it would be a wrong no less if there were no social distinctions ; and it is almost as great a wrong to his or her posterity for a negro to marry a white person. The mixed race is not equal to either of the originals—they are weaker than the weaker of the two. A thorough commingling of the blood of the two races in America would take us as a nation from a place among the highest of a splendid race, and set us low

among the lowest. Shall we, as a people, have less regard for the physical symmetry and beauty and stamina, the intellectual vigour, courage, energy and keenness of our posterity—less regard for them than we have for the excellence of our horses? The Negroes are an inferior race, but it does not follow that because they are weak the strong have any right to oppress or to wrong them. They are human beings, entitled to all human rights; and manly magnanimity will concede them their human rights all the more because they are weak. The white race in this country are bound in honour to do all they can for the elevation and happiness of the coloured race ; but they are even more profoundly bound in duty and in honour to transmit pure Caucasian blood to their own posterity. No greater wrong would be possible for us to do to those who are to come after us in America than to put them at a natural and an irreparable disadvantage to the white nations of Europe. We must be impartially just and kind to all races of men, do them good and do them no harm ; and this not only to all now living, but to those who are to live after us. The coloured race is fitted for, and can live in and thoroughly enjoy, torrid climates, that are not only inimical, but fatal, to white people. Deprive them of their pure tropical blood, and they are not fitted either for the cold which we enjoy nor for the heat which they enjoy. Every reasonable consideration is against the position of the Independent on this subject."

These are wise and truthful words, and merit thoughtful consideration.

Prof. Winchell replies forcibly and indignantly to the advocates of miscegenation, and says: "The policy is not more shocking to our higher sentiments, nor more opposed to the native instincts of the human being, than it is destructive to the welfare of the nation and of humanity." In criticising Canon Rawlinson's impertinent advice on this subject, published in the Princeton Review, November, 1878, he says:

"The reader of Canon Rawlinson's article cannot but remark the inaptness of the examples cited of the harmless, or even beneficial, results of amalgamation. They are not examples of race mixture, but only of different family stocks of the white race. The co-mergence of the white and the black races in America might promote the advance of the black race by annihilating it; but what of the interests of the white race, and the civilization which it alone has created? The policy would set back humanity, so far as America is concerned, to the position which it occupied before Adam—before the long struggle of contending forces had eliminated a race capable of science and philosophy, and evolved a civilization to which no other race ever aspired."

Prof. Winchell then exhibits a table made by Mr. Sandiford B. Hunt, published in the Anthropological Review in 1869, showing the comparative weights of brains in the whites, pure Negroes, and the mixed breed. The average weight of the brain of the white man is given as fourteen hundred and twenty-four grams, and that of the pure Negro at thirteen hundred and thirty-one grams. A singular thing about this table is that the weight of the brain of the mulatto, or half-breed, is greater than that of the Negro, being thirteen hundred and thirty-four grams; and as the white blood increases above the half, the weight of brain approximates that of the white man, the weight of brain of those having three parts white being thirteen hundred and ninety grams; but as the white blood decreases below one-half, the weight of brain decreases, and is less than that of the pure Negro; those of one-fourth white weighing thirteen hundred and nineteen grams and those of one- sixteenth white blood weighing only twelve hundred and eighty grams. "This leads us to believe," says Topinard, a monogenist, "that the mixed breeds assimilate the bad more readily than the good."

The consensus of competent testimony to the truth that miscegenation tends to sterility and extirpation is general and cannot be reasonably doubted. Scrofula and consumption are the most common diseases by which nature avenges her broken laws. Old Negroes are common enough, but an old mulatto, or one with white blood, is rarely seen. I have had extensive observation and cannot recall to mind that I have ever seen an instance of great old age in one of the latter class. On this point Dr. Winchell cites the testimony of a Boston gentleman, Dr. Kneeland, from ***Proceedings of American Association***, 1855, as follows:

"A recent opportunity of witnessing the landing of a large coloured picnic party afforded the most striking proof of the inferiority and tendency to disease in the mulatto race, even with the assistance of the pure blood of the b black and the white races. Here were both sexes—all ages, from the infant in arms to the aged—and all hues, from the darkest black to a colour approaching white. There was no old mulatto, though there were several old Negroes and many fine-looking mulattoes of both sexes, evidently the first offspring from the pure races. Then came the youths and children, removed one generation farther from the original stocks ; and here could be read the sad truth at a glance. While the little blacks were agile and healthy looking, the little mulattoes, youths and young ladies, were sickly, feeble, thin, with frightful scars and skin diseases, and scrofula stamped on every feature and every visible part of the body. Here was hybridity of the human races, under the most favourable circumstances of worldly condition and social position; and yet it would have been difficult, and I believe impossible, to have selected from the abodes of crime and poverty more diseased and debilitated individuals than were presented by this accidental assemblage of the victims of a broken law of nature."

Similar testimony to any extent may be obtained to satisfy the most incredulous that a curse rests on such admixture of races. In places where these evil effects are not so palpable, it is because of the admission of fresh blood, which delays the fatal decay. Such considerations as these and the natural antipathy of races should be sufficient to prevent this detestable crime. This antipathy, which unquestionably exists, is one of God's laws to preserve purity of blood. The repugnance on the part of the white man arises from a consciousness of his superiority. The Negro is conscious of his inferiority, and does not naturally feel any racial antipathy towards the white man, as he does to the yellow races; but instinctively shrinks from familiar intercourse with his superior, and naturally yields the submission which the domestic animal accords to man. In both it is an innate testimony to the truth of diversity of races, and in its origin and nature is entirely different from the unfriendly or hostile feeling that springs up between nations, parties or communities of equal races on account of differences in religion, politics, manners, customs or institutions. Culture modifies these latter dislikes; but the more advanced the refinement and civilization of the white man, the more repulsive to him is association or blood union with the negro, except in a few instances of foolish fanatics, ignorant of the distinctions of races. A white man who puts himself on an equality with the Negro is necessarily of a coarse nature, or blinded by fanaticism, or his natural instincts are blunted by the prejudices of education. The Negro’s anatomy is a palpable evidence of his coarse animal nature, which is repulsive to refinement; but if one has been educated in the belief of the unity and equality of races, it is hard, even for the cultured, to overcome what has become a sort of second nature; and particularly is this the 'ease, when all through life the sympathies have been excited by the imaginary wrongs and sufferings of oppressed brethren.

Dr. Nott long ago noticed the fact " that mulattoes are the shortest lived of any class of the human family," and accounted for exceptional cases of longevity amongst, some on the Gulf coast, on the ground that the whites with whom they intermingled were of the dark peoples of Southern Europe, who were of Berber origin, but not Negroes; and he argues that proximate races mingle more favourably than more widely separated races. The evidence is overwhelming and generally admitted that miscegenation would be the destruction of both races.

As miscegenation cannot be accepted by the Southern people, some other solution of the race question must be sought. It is unfortunately true that there are tendencies at work, and signs of the breaking down of racial barriers. The Negroes and their friends are beginning boldly to claim social equality. Their education, as it is called, and the endeavours of religious fanatics to bring them into the church on a perfect equality with white people, putting them in civil offices over their superiors, the means resorted to by politicians to secure the Negro vote, the instructions of teachers and preachers, all tend to bring the races nearer together and promote admixture. It is a further sign of the times and an evidence of the power of fanaticism to subordinate reason, common sense and Christian charity to stupid prejudice that some Southern men, including a bishop of the Protestant Episcopal Church, look forward to the amalgamation of all the races of

earth into one yellow mass as a desired consummation. Southern bishops demand "social equality in the church." These men, who are unconsciously promoting the ruin of their race and fighting against God, cannot, in their stupid fanaticism, see, or care not to see, far enough to know that equality in the church is a long stride towards equality in social life, and must, in accordance with Christian principles, if the Negro is " a man and brother," lead to the obliteration of all distinctions except character and culture. People may say they have no fears of social equality, and they may not live to see it; but their children may, for, as remarked in another chapter, the human mind will, in obedience to the laws of its nature, carry out principles received as truth to their extreme logical consequences. This is human nature, and it is the testimony of all experience. But, notwithstanding these dangerous influences, it is hoped that sufficient intelligence, decency, pride of race and the instinct of self-preservation will be preserved at the South to rescue her people from so deplorable a fate. The same old spirit of fanaticism that agitated until it accomplished the abolition of slavery is now agitating, openly and avowedly, for "equality," not only in the state, but in the church and social life, all of which means the commingling of races; and in this agitation they encourage the Negroes to join and persevere, and the latter do now, through their leaders, assert and demand this equality, as is proved by every Negro newspaper published. They also hope to unite with them in this agitation what they call "the poor whites" of the South; but these "poor whites," for the most part, have sufficient self-respect and pride of race to resent such an insult to their humanity. Poor as they may be, they know God has made them superior to the Negro, and no greater offence could be given them than the proposition of Negro equality. Against this they fought gallantly in the armies of the Southern Confederacy, and the old soldiers who were non-slave holders and the sons of those who died for the "Lost Cause" will not so readily forget their manhood and the principles for which they and their fathers fought.

The present condition of things at the South is unnatural, abnormal, and ought not, and cannot, long continue. Forcing civil equality on the Negro was a measure of revenge and hate towards the South, and which it was expected would secure and preserve Republican supremacy. This proceeding, conceived in evil passions, has disappointed the hopes of those who enforced it, whilst it was to the South the most galling, humiliating, degrading and cruel yoke ever imposed on a brave, but unfortunate people. Ignorant, brutal slaves were placed on a civil equality with their masters, and in some States had control of the government. The history of the States in that condition was the most deplorable of modern times. It is known to the world. The course of the United States government towards the conquered States is utterly indefensible, as must be admitted by fair-minded people. Negroes were freed and allowed to vote before they were made citizens by the constitutional amendment, although the Supreme Court of the United States had declared they were not “citizens of the United States, nor eligible to become so." In the face of repeated declarations that the war by which the Negroes were freed was waged only to restore the integrity of the Union, the Southern States were kept out of the Union and held as conquered provinces, in violation of the terms of surrender, in disregard of the constitution and of plighted faith, and subjected to the government of the stranger, the ignorant and the vicious. The whole machinery of government was run in the interest of extravagance, fraud, bribery and dishonesty of every description. Under this hideous mockery of government, which wasted the earnings of the people in riotous living, "office-holder” and "rogue" were almost synonymous terms, and the State capitals were literally dens of thieves. The period was a carnival of corruption, well characterized by one of the robber band, who represented South Carolina in the United States Senate, as the "days of good stealing." Of these Negroes and mulattoes some were of the best educated in America, professors of religion and preachers; and these were as corrupt and licentious as the ignorant, barbarous herd. The avowed intention of Northern fanatics to "organize hell in the heart of the South” was a success.

This is a mild picture of the condition of the South under Negro rule. To suppose that the people of the South will submit to Negro domination again is unreasonable and cannot be expected. They have too much at stake and will prevent its recurrence in any and every way possible; they cannot, and ought not, submit to such danger and degradation; and to force it upon them would be unmitigated brutality.

As a legislator, the Negro has been particularly and strikingly deficient. In Liberia, Haiti, and wherever he has, or has had, the ascendancy, the governments are, and have been, the worst in the world; and this is so, not alone from want of moral principle in their rulers, but because it is unreasonable and unnatural to attempt to govern Negroes under a system of laws similar to those of civilized and superior races. The tribal authority of savages is better suited to their wants. The present condition of Haiti, after nearly a century of freedom, is the natural result and just what ought to be expected from a race incapable of receiving and retaining civilization. The people have retrograded in every respect, and have gone back to cannibalism and other disgusting habits and practices of their savage African ancestors, while their sensual and licentious rulers "keep up a mere mockery of government, no better than anarchy." Its whole history is one of brutal tyranny, oppression and blood, without the government doing a thing for the benefit of the people. It might be supposed that the mongrels, or those of mixed blood, would show more capacity for government; but experience does not sustain such a supposition. A writer in the New York Herald, under date " Port-au-Prince, Dec. 13, 1888," gives the following description of this class:

"The coloured people of Haiti, whether griffes, mulattoes or quadroons, are placed in an uncomfortable position by reason of their mixed blood. They are a sly, important, assertive class; and the thin covering of refinement which many of them possess causes them to be more offensive personally than the blacks, in whom you look for the weaknesses and vanities of their race. It was stated by foreigners with whom I have talked, that the mulattoes dislike the whites in a higher and more dangerous degree than do the pure blacks. The mulatto, in political power, is apt to be clever, and to evince a loftier degree of talent in the art of government than the black. He is dangerous, however, for he conducts with greater shrewdness the plundering of the public resources, almost universal on the part of the officials of state. The improvement of the personal exchequer being the primary object of office-holding, there is a maxim which has been handed down through a long line of thieving, embezzling public functionaries in Haiti. It is: *'Prendre l'argent de l'etat, ce n'est pas vole*.'"

The same writer makes the following horrible and disgusting statement:

"The horrid cannibalistic rites of voudooism are revived, and reports reach this city of a meeting of several thousand on Christmas night, near Jacmel, and the sacrifice of a young girl and a greedy scramble for some portion of the half-cooked flesh.

"The devastation of the central portion of the island has been the cause of the robbery of recently buried bodies, and the devouring of the same. These are well authenticated facts. The inhabitants of the interior are even more degraded than their African ancestors. They are rarely brought in contact with any evidences of civilization, and can be easily led by any scheming adventurer."

The same correspondent, under date of May 30, 1889, says:

"Miscegenation, an inheritance of slavery, is one of the curses of this island. A good deal of existing crime here is due to the close contact and illicit union of unequal races. It would seem that the whites must expiate the crime of slavery that their ancestors imposed on the weaker race.

"They yielded to temptation. They danced and feasted, and now those of to-day must pay the fiddler. No greater evil presses on Cuba as against her social advancement than that of mixed races. This island must be one or the other—a residence for blacks or whites. Which shall it be?"

Another letter gives the following account of cannibalism in Haiti:

"'One does not have to stay long in Haiti,' says a letter from Port-au-Prince, to discover that public life there is honeycombed with corruption, and that the private life of its people is a mass of awful immorality. The lower order of the blacks have little ideas of the relations of father,

mother, sister or brother. The slaughter of young children by their mothers, that their bodies may be sold as pork, or tried down into lard, is a common practice among the natives. Every now and then the residents of Port-au-Prince find served up to them on their own tables portions of bodies of children which have been purchased in the public butcher shops. It is very dangerous to buy cooking lard in Haiti, for the reasons above stated, even when the lard is ostensibly of foreign manufacture; for the Haitians get hold of the old cans and fill them with lard of their own make. Only two weeks ago a woman was arrested in the market-place in Port-au-Prince for selling as pork the arms and legs of a child. Of course, this killing of children is recognized as murder by the Haitian law and punished as such, but it is certain that the cases which are discovered are but a small portion of those which happen. Among the blacks generally prevails the voudoo superstition, and all orders of society, even the most enlightened and cultured, are tinged by these hereditary beliefs. Nearly every Saturday night voudoo orgies are celebrated among the blacks, and once a year there is a grand assemblage of the voudoo worshipers. At these feasts goats are killed, the blood drank eagerly, and the flesh torn from the quivering animal by the teeth of the frenzied Negroes. At these orgies, too, the sacrificing and eating of children is still not unknown, and law does not reach into the secluded valleys between the hills of the interior of Haiti."

The late civil war in Haiti was characterized by the utmost brutality. The leader of the Northern forces made an attack on La Coup, but was repulsed. In his retreat he carried off eighteen prisoners, whose fate and the retaliative measures are described by a correspondent of the New York Times, under date of July 28, 1889:

"Of these unfortunate eighteen men, some were shot on reaching Hippolyte's camp, while others had their throats cut in the sight of the whole body of the troops. All were executed for the amusement of the troops.

"Spies reported this act of Hippolyte's to Legitime, and the latter immediately ordered all the prisoners on hand to be taken to the market-place. There were eight of them in all, and tied. arm to arm they were led, strongly guarded, to the open market. Here an immense crowd had collected, which was at a fever heat of excitement. One by one the men were gagged in plain view of everybody, and then, with the utmost deliberation, their throats were cut like so many beasts, the crowd yelling vociferously as each man fell quivering to the ground. In the very middle of the killing one man managed to un-gag himself and filled the air with the most piercing cries of fright. This pleased the crowd so much that the gags of all the remaining prisoners were taken out, and the cries of agony of the wretched men fairly rent the air. When the butchery was completed a great yell went up from the crowd for Legitime, and it was evident that the Southern leader had gained a point in the confidence of his followers. The captain of an Atlas Line steamer and the American consul witnessed the above scene and can authenticate it."

The Herald, commenting on its Haitian correspondence, says:

"The story of our special correspondent (who seems to have disregarded danger while making his investigations) is simply horrible and blood-curdling. He portrays the superstitions and vile practices of voudooism with the pen of a pre-Raphaelite. When you have finished the frightful, but still fascinating recital of facts, you will open your eyes in wonder that in this nineteenth century, and within gunshot of the highest form of civilization on the planet, the traditions of the Kingdom of Dahomey are retained and its practices prevail.

"There is a report that on last Christmas night, near Jacmel, only a few miles from Port-au-Prince, a young girl was made the victim of these so-called religious rites. She was deliberately butchered and then roasted. Such was the fanaticism of the crowd that in their impatience they hacked at the body, cutting off morsels of the raw flesh and eating it as with the appetite of desperate hunger.

"You insist that voudooism is confined to the lowest and most brutal in the population. Not at all. The Emperor Soulouque was a member of the body, and President Dominique (to be sure, the most ignorant ruler Hayti ever had, but still its ruler) was a believer in these rites. When, therefore, we remember that over one-half the population are said, on good authority, to be under the influences of the priests of voudooism, and that in recent years it, has prevailed even in court circles,' you get an idea of the grip it has on the destinies of the republic. It exercises so much political influence that a candidate for high office dare not disregard it. He may sneer at its follies in private, but it has not been safe for him to be publicly known as opposed to it. President Geffrard and Boisrond Canal found this out to their cost. They used their official influence against it, and they both got a rumble from power in consequence.

"This startling fact, then, stares you in the face: that the shrewd politician in the republic of Haiti must conciliate the cannibalistic element in a popular election, or he will very probably be defeated. If that does not make each particular hair stand on end, not even a shock from an electric battery can do it.

"There are two parties in voudooism: those who make up the outer assemblage of course the more numerous—whose worship of the serpent consists very largely of a drunken spree and nameless debauchery; and those who compose the inner circle, who are not satisfied with the sacrifices and blood of a goat, but demand `the goat without horns '—that is, a human being, generally a young girl in her teens.

"Our correspondent attended one of the ordinary meetings, at the risk of his life, and his description of what occurred carries us back to the ages when barbarism set no limit to its barbarity. The scene he pictures is as filthy as it is revolting. In fact, he was warned not to remain when the mixed liquor and blood had begun to work, and he plainly says that what afterward occurred could not have been described even if he had witnessed it."

The mongrel races of Mexico and. South America show the same incapacity for government. There the proud old Castilian blood is gradually disappearing by absorption in barbaric races.

Von Tschudi, years ago, noticed the inferiority of the mixed races of South America, and says:

"As a general rule it may be fairly said that they unite themselves all the faults without any of the virtues of their progenitors; as men, they are generally inferior to the purer races, and as members of society they are the worst class of citizens."

Much further testimony of this character may easily be obtained. Sir Spencer St. John, who represented the British government in Haiti for twelve years, says of the republic:

"It is not a God-forsaken region in Central Africa, but an island surrounded by civilized communities; that it possesses a government modelled on that of France, with President, Senate and House of Representatives; with Secretaries of State, prefects, judges and all the paraphernalia of courts of justice and of police; with a press more or less free; and, let me add, an archbishop, bishops and clergy, nearly all Frenchmen—it appears incredible that sorcery, poisonings for a fee by recognized poisoners, and cannibalism, should continue to pervade the island."

This is what freedom has done for these people, with all the civilizing and Christianizing influences that have been bearing upon them. They are rapidly retrograding from the condition to which slavery had raised them, and proving that only zoologically can they be regarded as men.

With something of the better intellect of the white race, but without deriving thence any moral nature, and, of course, being non-moral, the mulattoes or mongrels have greater capacity for mischief, and as a class are lazy, vicious, cruel, malignant and treacherous. The "leperos" or mongrels of Mexico, the offspring of whites and Indians, are a race of mendicants, thieves, robbers, vagabonds and assassins; and this describes generally the mixed races of Mexico,

Central and South America. Dr. Van Eyrie well describes the unnatural offspring of the Caucasian and Negro:

"The mulatto or mongrel has neither the physical insensibility of the inferior nor the moral force of the superior race, and the instinctive consciousness of his feeble vitality renders him the most cowardly of human beings. The generals and leaders of the mixed blood in Spanish America, as well as those of Haiti, have been as much distinguished for their monstrous vices, their treachery, cowardice, sensuality and ferocity, as for any special ability they may have displayed. The cruel and despotic government of Spain, when desirous to crush the revolutionists, invariably trusted the bloody work to mongrel chiefs, who just as invariably outstripped their orders, and, when directed to decimate a village, often massacred the entire population.

"The mongrel generals of Haiti were even more ferocious, if not surpassing in treachery and cowardice the Indian mongrels of the continent. Rigaud, the most distinguished of the Haitian chiefs, was also the most repulsive in his enormous and beastly vices. Christopher and Dessalines were Negroes, and they simply acted out the Negro instinct under those unnatural circumstances. They remorselessly slaughtered all the white men, women and children of the island that they could find ; for when the Negro rises against his master, it is not to conquer, but to exterminate the dreaded race ; and the helpless infant, or its frightened and despairing mother, touches no chord of mercy in the souls of these frantic and terror-stricken wretches when forced or betrayed into resistance to their masters. But the mongrel leaders, and especially Rigaud, were mere moral monsters, whose deeds of slaughter were alternated with scenes of beastly debauchery and unnatural and devilish revelry, such as could neither originate in the simple animalism of the Negro nor with the most sensual, perverse and fiendish among white men.

"But we have the viciousness of the mongrel displayed continually before us at the North as well as at the South. Nine- tenths of the crime committed by so-called Negroes is the work of the mongrel—the females almost all being as lewd and lascivious as the males are idle, sensual and dishonest. The strange and disgusting delusion that has fastened itself on so many minds at the North seeks to cast an air of romance over these mongrel women—these `girls almost white'—and in Negro novels and on the stage represent them as `victims of caste,' and often doomed to a fate worse than death to gratify the `vices of the whites.' And a diseased sentimentality, as indecent as it is nonsensical, is indulged by certain `pious ladies' in respect to these ` interesting' quadroons, etc., who are almost always essentially vicious."

Mr. H. S. Fulkerson, of Vicksburg, Miss., in a pamphlet published in 1887, makes this statement, obtained from the superintendent of the. penitentiary of that State: "Of the seven hundred and eight coloured convicts on the register December 1, 1885, the surprising number of one hundred and twenty were mulattoes and copper-coloured, of mixed white and black blood, and that, too, after leaving those marked as brown 'and griff ' to the black column." He also shows that there has been a large increase of crime amongst the Negroes from 1885 to 1887, going to prove "that facilities for education and religious instruction are failing to stop a steady increase of crime amongst the race." Mr. Fulkerson, commenting on the large proportion of mulatto convicts, asks: "Is the amalgamation of races essentially different in colour, and so essentially different in mental constitution that the one has a long history of civilization and the other is absolutely without any such history, abhorrent to nature and contrary to the decree of God? Has the great Jehovah set a bound to races—drawn a colour line—which cannot be passed without sin? Perhaps the best answer we have to this question is found in the physical and moral effects upon progeny in this mixing of races so dissimilar." He then quotes authorities to show the feebler constitution and vitality of the mulatto and the tendency to hybridity, and proceeds as follows:

"The reader is now invited to accompany the writer to the penitentiary of Mississippi to see the moral effect of hybridisation upon progeny. We see in the first place that the mulattoes actually outnumber the whites in that institution by seventeen, and that they constitute about one-sixth of the coloured convicts. To arrive at a just conclusion in the matter, it is now necessary to make

an estimate of mulattoes in the State, which is reached by a probable percentage of this class in the whole of the other two. (In the United States census they are counted with the blacks.) The writer, after careful observation and reflection, settled upon one in thirty of either of the other classes as the probable proportion of mulattoes. In this opinion he is supported by the enumerator for Warren County, Miss., in the census of 1880, an intelligent, educated and respectable black man, who gave the same figures as the probable estimate, upon being asked, without any intimation as to the subject of the inquiry.

"Then, if this estimate be probably correct (the writer really thinks it too low, but settled on it as being certainly safe), then there should be of mulattoes in the State, as compared with the coloured population, twenty-one thousand six hundred and seventy-six; as compared with the whites, fifteen thousand nine hundred and seventy-nine. The one hundred and twenty of them in the penitentiary is one out of every one hundred and eighty-one in comparison with the coloured population, and one out of every one hundred and thirty-three as compared with the white. Then we have this as the showing of the penitentiary for the three classes on its register, December 1, 1885: One out of every forty-four hundred and eighty white inhabitants of the State; one out of every nine hundred and eighteen of total coloured inhabitants; and one out of every one hundred and eighty-one (compared with blacks) and one hundred and thirty-three (compared with whites) of mulattoes. These figures carry their own comment with them. We see where we are morally in these three classes by a single glance at the figures. This is an age of figures and figuring, and a thing that cannot be proved by figures is esteemed of small value.
"Had the mulattoes been as numerous on the 1st of December, 1885, as the blacks, this percentage of criminals from their class would have given to the penitentiary at that date thirty- four hundred and seventy-three mulatto inmates!"

Everywhere the mulatto criminals seem to be greatly in excess over Negroes and whites, not only in numbers, but in the atrocity and brutality of their crimes. A Southern physician of the highest character, and who has practiced extensively amongst Negroes, says that the only case of incest that ever came under his observation was in a mulatto family.

But notwithstanding this general character of the mulatto, some of them, in Southern cities, are so nearly white as not to be readily distinguished from white people, and live reputable and respectable lives. Some, too, are quite intelligent, and, being ambitious of social recognition, conform, as nearly as possible, to the requirements of respectable society; and this may be said of some full-blooded Negroes, who are industrious, thrifty and prosperous. These are exceptional cases: as a general rule, they are as herein described. In the "days of good stealing," in the South, the mulatto, being more intelligent, had greater advantages than the blacks in gathering in the spoils, and then, and since, they have figured in the annals of crime with more prominence than their black brethren.

Suppose an inundation of Chinese on the Pacific coast sufficient to control the government of California: they are unquestionably a superior people to the Negro; but, if converted into citizens, they should take possession of the State government—can anyone doubt that a war of races would be the immediate result? Some Northern cities are now governed by the Roman Catholic Irish, which is galling to the better class of citizens. But the Irish are of their own race, and capable, under favourable circumstances, of becoming equal to any people on the face of the earth; but how far more intolerable would it be if they were Negroes or "heathen Chinese"!

To vote is not a natural right, but a privilege conferred by the state on those deemed most fit to exercise this high function, but likely to prove a curse in the hands of unfit subjects. Every intelligent person knows that the Negro is unfit for it and for the rights of civilized citizenship, and therefore there is no wrong in depriving him of them. All claim to such rights must be limited by capacity or fitness. The dogma that all men are born free and equal, and therefore entitled to the same rights and privileges, is palpably untrue; and to carry it out in practice is rebellion against the decrees of God, who has not only created races with different capacities and functions, but has ordained different ranks and grades amongst people of the same race.

Japheth was born to rule and Ham was born to serve, and man cannot reverse the order of God's providence without confusion, sin and detriment. Christ certainly did not teach equality in the parable of extra service. If, as some imagine, the Negro is a descendant of Ham, he is clearly under the curse pronounced by Noah, and servitude is his true and decreed condition; and to put him on an equality with Shem and Japheth is to ignore the Divine will, and therefore impious. To claim that he has a right to a share in the government of the country is preposterous, because rights involve duties and capacities of which the Negro is incapable. The capacities of the Negro are limited by, and correspond with, his coarse animal organism, and the latter is conclusive proof of his lower duties and responsibilities. Power in the state emanated from God, and it is plain that He never ordained the Negro to be a law-maker for his superiors, for He has not given him the capacity to rule. If, as must be true, only the Adamic race was created in God's image, and the Negro is a preAdamite, then the right of the Adamite to rule over the inferior races, and make them useful and tributary in extending and promoting Christian civilization, was conferred in the original chart, which gave to Adam dominion " over every living thing that moveth upon the earth"; and this completely justifies African slavery. This grant of universal dominion was reaffirmed to Noah after the flood.

Those who believe in the capacity of the Negro for government have frequently referred to a Negro bishop of Africa as a proof of their position. He has so completely failed that the Church Missionary Society of England is obliged to assume the functions of his office to save the mission from abandoned polygamy. He is incapable of maintaining a standard of purity "even amongst his clergy." No one who knows the Negro would expect anything else. The fault is not in the bishop, incapable as he may be, but in the nature of the Negro and his inaptitude for Christian civilization.

Abraham Lincoln, whose words carry great weight, saw the sin and folly of Negro equality when he spoke as follows:

"I will say, then, that I am not, nor ever have been, in favour of bringing about in any way the social and political equality of the white and black races ; that I am not, nor ever have been, in favour of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say, in addition to this, that there is a physical difference between the white and black races which, I believe, will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior; and I, as much as any other man, am in favour of having the superior position assigned to the white race."

Of a similar character is the testimony of Gen. W. T. Sherman, "the hero of the march through Georgia," who at one time resided in the South, and evidently has "some sense about Negroes." His opinion, as here published, was expressed in a letter written from Atlanta in 1864, and appeared in 1889 in the St. Louis Republican. The extract, which is not particularly remarkable for literary merit, is vigorous and to the point:

"I don't see why we can't have some sense about Negroes, as well as about horses, mules, iron, copper, etc.; but say 'nigger' in the United States, and from Sumner to Attorney Kelly the whole country goes crazy. I never thought my nigger letter would get into the papers, but since it has I lay low. I like niggers well enough as niggers, but when fools and idiots try to make niggers better than ourselves I have an opinion."

The natural differences between the white and black races, and the inferiority of the latter, make it impossible that they can commingle together in the same body advantageously to both races. Such heterogeneous material cannot harmoniously combine in either church or state: the two races cannot walk together, because they will not be agreed, and therefore ought to be kept separate. No superior and inferior races, like the Caucasian and Negro, ever have lived, nor can live, together on terms of equality. The inferior race goes down before the superior. It is said that the Jews, a separate and distinct people, live in Christian communities without intermin-

gling, and on terms of equality; and it is asked, why may not the Negroes also live peaceably in white communities and under the same institutions? This again proceeds on the absurd assumption of the equality of races. The Jews are a people to be envied in some respects, for they have the grandest history of any people on the face of the earth; they are Caucasians, and the equal of any of the Gentile peoples, and as such are recognized in civil and social life. There is some prejudice against them on account of the disreputable character of the numerous petty, unscrupulous Jewish traders found in all communities; but educated, genteel Jews are, amongst civilized people, treated as Christians of a like character, although their religion keeps them, in some respects, separate. They are unpopular at hotels and places of popular resort, because many at such places, like some Christians, are vulgar people, who have grown rich and make themselves disagreeable by their social aggressiveness and self-assertion, and because, on Sundays, they publicly play cards, or engage in amusements which on that day are offensive to Christians, who therefore avoid them. But to compare, in such a connection, Jews and Christians with Negroes and Caucasians is without any points of analogy, and is an absurdity of ignorance and prejudice.

The same government and system of laws are not equally adapted to all races. Where the black and white races are occupying the same territory, as in the Southern States, the former should be treated as other heathen and half-civilized people. The United States has wisely refused to make citizens of Indians, Chinese, and other inferior races; but for political purposes, and to gratify the evil passions engendered by years of strife and a fierce and bloody war, the Negro, the most unfit of all for citizenship, has had it thrust upon him. It is now generally admitted that Negro suffrage is a failure. Even some intelligent Negroes are forced to make this admission. A Negro editor, in his paper, the Zion Messenger, August, 1886, uses these words: "The mass of the Negroes would do themselves and their country more good if the ballot was out of their reach." Being a different creature from the white man, he requires a different code of laws, a sort of "*imperium in imperio*," when under the same general government. He is a non-moral being, and should not be punished for offences against good morals with the same rigor that ought to be applied to the white man. There are certain moral delinquencies constitutional with the Negro, such as lying and stealing, and from which no moral sense restrains him, and the punishment of which should be directed simply towards restraint, and not reformatory nor punitive in its character. The laws of civilized nations relating to marriage are a burden on the Negro which he is incapable of enduring. Marriage and the unity of husband and wife is an institution of the Bible, necessary to civilized society, imposed by Divine authority, and was not intended for, as it is not adapted to, the lower races, and is not obligatory upon them; and the laws of the Southern States should, in this respect, be relaxed in their favour. In their present state of quasi civilization, some marriage law is necessary to fix responsibility for the support of children and to preserve decency in the presence of the white race. For the violation of laws against these and other offences that might be mentioned, it is preposterous and cruel to punish the Negro with the severity that ought to be visited on the superior race. If people would take a philosophic view of this subject, they would not blame the Negro for the nature God has given him, and which makes the marriage law of Christianity an unnatural and impossible thing; nor would they blame the white race for not enforcing it. All the feelings of abhorrence against the South by the old Abolitionists, and their denunciation because marriages were not held as sacred and as carefully guarded among Negroes as among white people, were all cant and nonsense, based on the absurd notion of the unity and equality of races.

The indifference of the African to the marriage relation and his disregard for it are natural and not unlawful. In their natural state in Africa they mate like birds and animals, and have done so always. Polygamy is almost universal amongst them: it is natural; and to look upon it in the negro with the same condemnation and disgust as in the white man is unreasoning sentiment. The refined affection which moves to marriage and blesses the union of the Caucasian to his wife and makes them one in affection, desires, hopes and aims, is unknown to the Negro, who is moved only by brute instinct. Wanting the affection of the white man for wife and family, he has no hesitation in abandoning them from mere caprice, or to gratify his desires; and hence, in

slavery, it was not uncommon for Negroes to prefer their masters to wife and children. In Africa the negro sells wife and children as he would cattle or any other chattel. Now, in the United States, they "marry and are given in marriage," but, practically, polygamy is almost as common amongst them as in Africa, and much more so now than formerly in slavery, for then owners of slaves enforced, as far as practicable, the duties of the marriage state, and saw that the form of marriage was complied with: This was to their interest, but they could not do what nature and the necessities of their circumstances rendered impossible. Among some savage tribes polyandry is common, and that is more brutal than polygamy.

A plain remedy, then, to ameliorate existing evils at the South would be to deprive the Negroes of civil equality, and give them a code of laws better suited to their nature and wants. This would be a peace measure between the two races, and in no way harm the Negro, whilst it would remove a fruitful cause of corruption, crime and danger. The Negro naturally, and without hesitation, takes the subordinate place for which the Creator designed him, and would never contend with the white man for supremacy or equality if not instigated to it and supported by crack- brained fanatics ignorant of his character, or by those who would use him for their own interests. Under some such system he would have every opportunity and assistance from the white race to do the best he can for himself, and prove to the world what he is capable of accomplishing. At any rate, he might be made a useful and peaceable labourer. It would, too, be a proper recognition by the government of distinctions ordained by the Almighty. As a measure of expediency, the right of suffrage forced on him has disappointed the expectation of the party that imposed it, and has made a "solid South." The South has too much at stake to divide on minor issues, and must remain “solid" as a matter of self- protection.

The “suppression of the Negro vote" is alleged and charged as a crime against the South. This may be true or not, but certainly it ought and probably will be suppressed in some way or other; for no greater crime could be committed against the Southern people than forcing upon them Negro suffrage. White supremacy is paramount over all other political considerations; and if this was established so as to make a "solid South" no longer a necessity, the Negro vote would always be, as it now is, marketable and open to the highest bidder, and hence a source of unmitigated corruption. The influence of political leaders and office-seekers, and the belief they have created in the minds of the Negroes that the Democrats, if in power, would remand them to slavery, has so far kept the Negro vote almost solid for the Republican party; but, unfortunately for the South, this solidity seems to be breaking; for the Negroes are beginning to understand that the Democrats have no intention of enslaving them, and to see their best interests are subserved by eschewing politics and keeping on good terms with the Southern people. They have been taught that the Northern Republicans are their peculiar friends, and to them "Republican" and "Northern man" have been synonymous terms; but they are learning that "Northern" Democrats had about as much to do with freeing them from slavery as the Republicans. The solid vote they have generally cast for the Republican party is not, as some suppose, the result of a feeling of revenge towards their former masters; for the Negro is remarkably free from that passion. It was noticed in the South, after emancipation, that masters who were the hardest and most cruel had most influence over the freedmen, and were frequently elevated to office by their votes They no more harbour revenge towards their former masters than domestic animals when badly treated. This is unquestionably true of the old slaves. If any feelings of dislike, hatred or revenge exist in those who have grown up since emancipation, it has been instilled into them by their politicians, teachers and preachers. Nor was their solid vote for the Republican Party the result of a feeling of gratitude; for the Negro is as destitute of that virtue as he is of revenge. Freedom was no more to him than a change of masters. He was satisfied with his condition and dependence on a superior, and never desired freedom as a matter of sentiment or principle. He was faithful to his old master until notified that he was free, and freed by the Republicans, and to them he transferred his fidelity; just as the dog is faithful to its present owner. He, felt that the North, having overcome the South, was master of the South and his master, and he was now ready to do the will of the people of the North, just as he did the will of his former master. It was the transfer of allegiance and dependence by an inferior to a superior for help and protection.

Whenever the reasons that keep the Negroes united no longer exist, the widest and most fruitful field of corruption, demoralization and degradation to the white race ever known in the world's history will be thrown open, and the foulest sore that ever broke out on a body politic will exhaust its vitality and destroy public and private morals and civil liberty. His importance as a voter will tend to bring down the superior race to a lower level. The Negroes will find leaders in low white demagogues, who, to promote their own ends, will engender ill-feeling towards the better class and precipitate a race conflict. With the Negro vote a prey to the demagogue and political trickster, and secured by cajoling, bribing, deceiving, and descending to all the dirty tricks and practices usual in electioneering, and to the level of the ignorant, non-moral voter, it requires no prophetic vision to see what is in store for the South. An educational or property qualification would not remedy the evil, for the Negro can never be governed by moral principle, and still the prejudice of race would be preserved and intensified by the presence of the Negro as a factor in politics: the source of irritation and collision would still exist. Separated, as suggested, and assigned a subordinate position, he would no longer antagonize nor stimulate the growing race prejudice, which will naturally and inevitably increase until it grows into bitter animosity.

To deprive the Negro of civil rights would be an act of justice to the white race, removing a humiliating oppression and the cause of strife and ill-feeling. It would be a step towards putting things in a normal state and consistent with God's will, and perhaps avert that calamitous consummation which otherwise seems inevitable—blood!

Politically, the South is an anomaly in the world's history, with the two extremes of the human kind— the highest type and the lowest—thrown together under one civil government. It is unnatural, and requires peculiar legislation. The present government is a procrustean system, lengthening out the Negro and shortening the Caucasian to make them fit the situation. It would seem that the people who best understand, and who feel the evil of the situation, are best able to meet its requirements and devise a remedy. The white race, the one alone competent to legislate for a civilized community, is deeply interested in the welfare of the blacks—the former need labour and the latter need compensating employment; so that the prosperity of the races must be mutual, as it was under the old system of slavery. In slavery, the master's interests required him to take the best care of his slave, and the result was that the only physical, mental and moral improvement the Negro has ever made was under that system. Now, as formerly, the white man is interested in procuring the most efficient labour; and labour, to be efficient, must be sufficiently intelligent and moral. The mistake the white people seem now to be making is the preposterous effort to elevate the Negro by giving him the education of the white man, as if both possessed the same possibilities and were held to the same responsibilities, notwithstanding the experience of five thousand years and the testimony of science, observation and reason to the contrary. They will, too, in all probability persevere in this folly until further, and it may be fatal, experience demonstrates to the blindest fanaticism that nature's laws and the decrees of the Almighty cannot be disregarded and perverted with impunity. The Southern people ought to know better than to waste their resources so unwisely and disastrously, and if they do, they are yielding to the fanatical superstition of the unity and possible equality of races, now so generally prevalent. The world believes in what is called the education of the Negro, and it now seems idle to oppose a sentiment that is destined to run its course, ruinous as it may be. The large sums of money and efforts to give the Negroes common schools, instead of creating in them a feeling of gratitude, has only made them insolent and aggressive.

To judge from newspapers, public addresses and the proceedings of religious bodies, it is universally conceded at the South that the Negro is unfit to be a legislator, either in church or state. In ecclesiastical legislation the two races are almost entirely separated. A similar separation should be provided in the state, so as to give the Negro different laws, different institutions, and different legislative, executive and judicial officers, with a common, general system of taxation, and, if deemed necessary, representation in legislation, conditional to vote only on matters affecting their peculiar interests, but in no event to legislate for white people. This would give the most favourable opportunity possible to develop and demonstrate the capacities of the

negro, affording him the example, aid and all the stimulants needed to emulate the superior race. A wise and suitable system could be devised, if public sentiment was prepared for it. The common sense and good judgment of the people must perceive the absolute necessity of an entire separation to the welfare of both races. But the Southern people can do nothing without the sympathy of the people of the other States. Until the latter understand the truth of the situation and the possibilities and responsibilities of the Negro, they will neither co-operate with nor permit the Southern people to adopt the wisest measures for the peace and prosperity of the whole country. It is idle to devise separate legislation for the two races until their inherent differences and the impossibility of elevating the Negro to the moral and intellectual level of the Caucasian are generally recognized.

The present state of things in the South must terminate, unless arrested by wise legislation, in miscegenation or a conflict of races, and of the two the latter is infinitely preferable. In case of so direful a result, the white people of the Southern States are, by educating the Negro, pursuing the best course to increase his capacity for mischief and strengthen him when an open enemy. He is naturally submissive and docile; but giving him the same mental training as the white man is to make him ambitious of social equality, which must either be allowed or intensify race prejudice and precipitate conflict. In slavery, the planter and his family, surrounded by hundreds of negroes, no more apprehended a rebellion of his slaves than of his cattle; and now they would readily and instinctively take a subordinate place, were it not for the impertinent interference of others who have no direct interest in their condition, and who are instigating them to claims that cannot be conceded. At the South all the avenues of business, industry, education and religion are open to them, and they are obstructed only in their political and social aspirations. If contented, which they would be if left to themselves, with the status and pursuits for which God has ordained them, they might live as peacefully and prosperously as possible; but it is not in the nature or fitness of things that the white race should submit to their political domination or social equality.

The Negro’s incapacity for progress and his natural tendency to revert to savagery is apparent wherever he has been manumitted. After their long freedom in the Northern States, with all the restraints and moral and mental forces brought to bear upon them by an overwhelming white population, the Negroes are to-day in no better condition as a race than the freedmen of the South; while in the South, with all their schools and colleges, they are not morally improved. They have acquired a little learning through their schools, but it can hardly be said that the race is mentally elevated, and their material and moral condition is decidedly worse. They are not nearly so well fed, clothed and housed as formerly, and are in no respect so well provided for (except in the very doubtful matter of public schools), because deprived of a master's care. All efforts supported by a liberal expenditure of money, to make them useful labourers and elevate them mentally, morally and physically, have lamentably failed.

The education the Negro is now receiving disqualifies him for such work as he is capable of, and makes him idle, vicious and insolent in pressing his claims for social equality. Schools for Negroes, as at present constituted, are but nurseries of mischief. For learning of itself they care nothing, and are generally as indifferent to it as they are incapable of acquiring it. Excited by the novelty of the position to which they were suddenly elevated and their imitative faculties, and desirous of being more like "white folks," and to live, as they imagine, without working, the schools at first were quite attractive, and many seemed anxious to learn to read; but, the novelty having worn off, they are gradually becoming indifferent, and, on the whole, they are scarcely more intelligent than in slavery. In the towns and cities, in imitation of the white people and stimulated by their example, they more generally require their children to go to school, where they learn enough to forge orders and certificates of character, and write obscenity on fences and walls.

The "sayings" of "Uncle Remus" on the education of the negro are worth quoting. Uncle Remus is a typical Negro of the past generation, through whom the author, Mr. Harris, who is a Northern man, illustrates plantation life of former days. The old darky is represented as coming

up Whitehall Street, in Atlanta, Georgia, when he met a little coloured boy carrying a slate and a number of books. Some words passed between them, but their exact purport will never be known. They were unpleasant, for the attention of a wandering policeman was called to the matter by hearing the old man bawl out: "Don't you come foolin' longer me, nigger. Youer flippin' yo sass at de wrong colour. Yo kin go roun' yer an' sass wite people, an' maybe dey'll stan' it, but w'en yo cum a slingin' yo jaw at a man w'at wuz gray w'en de fahmin' days gin' out, yo'd better go an' git yo hide greased."

"What's the matter, old man?" asked the sympathizing policeman.

"Nothin', boss, 'cepping I ain't gwineter hay' no nigger chillun a-hoopin' an' a-hollerin' at me w'en I'm gwine 'long de streets."

"Oh, well, you know how school children are."

"Dat's w'at make I say w'at I dui. Dey better be home pickin' up chips. W'at a nigger gwineter l'arn outen books? I kin take a bar'l stave an' fling mo' sense inter a nigger in one minnit dan all de school-houses betwix' dis an' de State er Midgigin. Don't talk, honey! Wid one bar'l stave I kin f'arly lief ' de vail er ignunce."
"Then you don't believe in education?"

"Hit's de ruination er dis country. Look at my gal. De ole woman sent 'er to school las' year, an' now we dassent hardly ax 'er fer ter kyary de washin' home. She done got beyant 'er bizness. I ain't larnt nuthin' in books, en yit I kin count all de money I gits. No use talkin', boss: put a spellin' book in er nigger's han's, en right dar you loozes a plowhan'. I done had de spe'unce un it."

Uncle Remus is right. It is true, beyond reasonable doubt, that "education " is disqualifying him for the work for which he is really fitted, and for which Providence intended him. It makes him more insolent and aggressive, and tends to collision with the whites. The more schooling they receive, the more worthless and immoral do they become, and the greater the increase of crime; and they are now in a far worse moral and material condition than they were in slavery. Nature has made their moral elevation an impossibility, and their mental progress, which is possible to a limited degree, is unnecessary, unprofitable, a positive disadvantage to themselves and dangerous to the white race. What folly and blindness is it, then, to waste millions of dollars in futile efforts to Christianise, civilize and make good citizens of such material! What fatal stupidity, in face of the plain decrees of Providence, to attempt to elevate these creatures to a level with white people, promoting the brutalizing commingling of blood, and making them a more powerful and dangerous foe in a conflict which the present course of things is hastening! In reply, we will be told of what a few individuals of the Negro race who have reached the average capacity of the white man have attained. But the question is not as to what a few abnormal instances may indicate, but, what has the race accomplished in all the ages of the past? Compare the most advanced Negro population with the white race, and compare their nature and capacities, and it will be found that the one is progressive and the other stagnant for at least five thousand years, and perhaps for a much longer period. Exceptional cases cannot be introduced as typical of the race.

It is supposed by some that Negro children make as rapid progress at school as white children until twelve or fourteen years of age, when their normal mental development is about complete, for physical reasons already given. This might be expected; for the lower the organism the more rapid the development. This is a law of nature, and hence, as the physical life of the lower animals is rapidly attained, so the mental life of the lowest order of humanity is more rapidly developed than in the higher. The Negro can be "educated" to a certain point, but it is unnatural, useless and injurious. Monkeys, dogs, horses and other animals can be "educated" and made to perform marvellous tricks, but of what advantage to them or to the world?

It is sometimes said that no people have made greater progress in civilization since emancipation than the Negroes of the Southern States. But it must be remembered that the civilization they have was not worked out by themselves. Neither barbarism nor civilization is transmissible; they are not things of hereditary transmission, and do not attach to the person. The children of Caucasian barbarians, if removed from barbarous surroundings and educated in civilized society, would be as cultured as others; and so, too, the children of Negro savages transferred to civilized influences would grow up with all the culture they are capable of receiving. The child of the most cultivated Caucasian parents brought up amongst savages would inherit none of the culture of its parents.

The deportation of the Negro from the South has been frequently suggested, but it is generally regarded as impracticable. If the will existed, there seems to be no insuperable difficulty in the way of affecting this simplest and most humane solution of the vexed question. If transportation to Haiti or Africa could not be effected, a territory might be laid off for them, in which they might govern themselves, and where no white man would be allowed the privileges of citizenship. The Negroes themselves might object to removal; but that or their disfranchisement and their separation, recognized by laws adapted to them, is a necessity to escape greater evils. If the alternative was presented to them of deportation or «a return to slavery, no doubt many of them would prefer the latter, which, after all, would be their best policy. Slavery elevates the negro and makes him useful to the world; but freedom converts him into a lazy barbarian. Only a people who have reached a high degree of mental and moral development are fit for and capable of preserving liberty, and they must develop it for themselves: it must, too, be limited to those who have the ability to secure and enjoy it. In the West India Islands, and wherever the negro has been freed, he has declined mentally and morally. The total incapacity of the Negro for self-government and for the life of a civilized freeman, and also the certainty of his falling back into savagery, or perishing under the restraints of an enforced civilization, is strikingly apparent in Liberia. Perhaps no colony ever had so much assistance and greater advantages; but, as is well known, it is a total failure, and to-day its black inhabitants are a thousand times worse off in all respects than the slaves of Louisiana and South Carolina ever were. A late " Minister to Liberia " from the United States, who left that country in disgust in the fall of 1887, himself a Negro, and, of course, not prejudiced against his race, published, in the year 1888, some of his experiences and observations on that land, which has a climate well adapted to the Negro and fertile soil, producing the most valuable crops, fruits and minerals in the world, and requiring nothing but industry and enterprise to make it an exceedingly rich• and prosperous country. After giving a most deplorable account of the government, of the material condition of the people, and of the administration of law, he proceeds to say:

"There are one hundred nude persons to every one wearing clothes. They have no statute against indecent exposure. Every great man in Liberia has his harem. Divorces are easily obtained. Pay the court ten dollars, and he frees you from the bond of wedlock. On account of licentious and incestuous practices, you will find on your arrival in Liberia fully forty percent of the civilized population covered from head to foot with running sores and ulcers. They refuse to attempt to heal them, stating that they would die should they do so. Every man is a born politician, being governed by the Liberian adage, `One Negro capable of holding office, all Negroes capable of holding office.' The government maintains no public schools of any kind. The missionary schools teach the native children exclusively. Charitable people in this country and in England have expended in Liberia for education and improvement nearly seven million dollars. If everything in Liberia was sold, except the individuals, not more than one million dollars could be realized. The Colonization Society claims to have aided twenty-two thousand civilized Negroes to go to Liberia since they first went there in 1822. To-day, in the whole of Liberia, in a population, native and civilized, of fully one million, only about twelve thousand can be said to be civilized."

Nearly half the “civilized Negroes” taken there have already relapsed into barbarism! If qualified for Christian civilization, they can work it out just as well or better in Africa than in the United States. There they will escape all race prejudice, and have an uninterrupted period of

discipline, and struggle to elevate themselves, with all the advantage of missionaries, to support whom the Southern States would probably contribute much more than at present. They will have a clear field and a fair chance, in as rich a region as is in the world; and if incapable of higher progress they would relapse into their natural savagery.

It is frequently said, give the Negro a trial. What fairer opportunity for progress could he have than he has had in Liberia? In point of fact, he has been on trial four, thousand years or more. He has had equal opportunities with other races. If a Hamite, he had the same opportunities and as fair a start in life as the other members of Noah's family. Why did, he so rapidly degenerate? Egypt was a great and civilized kingdom in the days of Abraham. From that ancient people our ancestors derived the alphabet and the art of writing. Why did not the Negro profit by contiguity with this remote civilization? If the apostles preached to him, as is generally believed, why did he not profit by the gospel of Christ as did his Japhetic and Semitic brethren? Evidently the difficulty is in the nature God gave him. He has had possession of the richest continent in the world, and it has been comparatively useless to mankind; and in possession of the natives, Africa must remain as heretofore. The only way to make it what God designed it to be is for the white races to take possession of it and force the natives, by instituting slavery, to work and develop its magnificent resources. The earth was originally granted to Adam and his posterity, and, in accordance with that grant, God has allowed the white races to dispossess and enslave Indians and Negroes; and it would now justify the great powers of the world in taking possession of Africa and enslaving the natives. God never intended so large a portion of the fruitful earth to be a wilderness abandoned to wild beasts and human creatures little above them in the scale of existence.

If the world was governed by reason, no objection could be raised to the course above suggested on the ground of morality, religion or expediency. It would make the Negro a useful creature, greatly improve his condition, and add enormously to the riches, refinement, culture and general progress of all nations. As it is, the African Negro is of no more use to the world than the beasts of his impenetrable jungles, and above which he is but little elevated. In truth, not being capable of civilized society, or of any elevated mental and moral attainment, he is not a man in the true sense of the word. All history and observation corroborate what his skull and general conformation demonstrate, that he is incapable of Christian civilization, and hence not a member of the human family.

Von Tschudi, a Swiss naturalist, more than forty years ago gave a description of the free negroes of Peru, which corresponds with their present condition in Liberia, Haiti, and wherever they have been freed. His observations are worth quoting:

"In Lima, and, indeed, throughout the whole of Peru, the free Negroes are a plague to society. Too indolent to support themselves by laborious industry, they readily fall into any dishonest means of getting money. Almost all the robbers that infest the roads on the coast of Peru are free Negroes. Dishonesty seems to be a part of their very nature; and, moreover, all their tastes and inclinations are coarse and, sensual. Many warm defenders excuse these qualities by ascribing them to the want of education, the recollection of slavery, the spirit of revenge, etc. But I here speak of free-born Negroes, who are admitted into the houses of wealthy families; who, from their early childhood, have received as good an education as falls to the share of many of the white Creoles; who are treated with kindness and liberally remunerated—and yet they do not differ from their half-savage brethren who are shut out from these advantages. If the Negro has learned to read and write, and has thereby made some little advance in education, he is transformed into a conceited coxcomb, who, instead of plundering travellers on the highway, finds in city life a sphere for the indulgence of his evil propensities.

. . . . “My opinion is that the Negroes, in respect to capability for mental improvement, are far behind the Europeans; and that, considered in the aggregate, they will not, even with the advantage of careful education, attain a very high degree of cultivation. This is apparent from the structure of the skull, on which depends the development of the brain, and which, in the

Negro, approximates closely to the animal form. The imitative faculty of the monkey is highly developed in the Negro, who readily seizes anything mechanical, whilst things demanding intelligence are beyond his reach. Sensuality is the impulse which controls the thoughts, the acts, the whole existence, of the Negroes. To them freedom can be only nominal, for, if they conduct themselves well, it is because they are compelled, not because they are inclined to do so. Herein lie at once the cause of and the apology for their bad conduct."

What is here said is true of the Negro always and everywhere.

But though slavery is a Divine institution, existing long before Moses, and established by him by Divine authority, practiced and approved by the wisest and best of all ages, and never condemned nor disapproved but countenanced by Christ and His apostles, and though it has been a blessing to the world, public sentiment and prejudice are so generally opposed to it that its re-establishment is beyond hope. The fact that the Bible sanctions slavery caused many of the old Abolitionists to reject it, on the ground that a book that recognized and approved what they esteemed a wicked institution could not be from God, and on that ground leading infidels still denounce it.

It is a popular delusion that the Negro has been degraded by slavery; but that is in the face of all facts. The Caucasian has been degraded and brutalized by slavery, but the Negro has been greatly benefited by it. It has done more to Christianise him and raise him to something like civilization than all the missionaries and missionary societies that have ever come into existence. The slaves of the South were taken from the most brutal savagery and from the thraldom of savage masters to a much better state, and put under the care and protection of civilized and Christian masters, and, in point of fact, were better provided for in all respects, and were more contented and happier, than any labourers anywhere to be found. Mrs. Stowe's ideal, "Uncle Tom," was developed under slavery.

Public opinion will, no doubt, in time materially change and recognize these truths; but the wicked fanaticism which has already wrought such mischief may live until it has accomplished all of its atrocious purposes. It has in the United States engendered alienation, discord and war. It has sacrificed a million of human lives. It has made American citizens of six millions of the lowest type of the human race, classified zoologically with man, but mere brutes, wanting in the highest essentials of humanity. In foolish attempts to educate and elevate these people, it is now wasting in reckless extravagance time, labour and money which ought to be appropriated for the advancement of the white race, but which might, for all the good it is now doing, as well be expended in the training of monkeys. It is hastening in the Southern States (and whatever injures them must extend to the whole Union) to a consummation far more fearful and deplorable than the blood and treasure it has already lavishly wasted. It is the very mystery of iniquity in its full maturity—that "strong delusion to believe a lie."

The time will come when the fanatical war against the Southern States will be looked upon in the same light as we now look upon the wild Crusades, which sent forth the chivalry of Europe to whiten with their bones the plains of Palestine. Utterly forgetful of the precepts of the living Christ, they deluged the East with blood, and desolated their own homes to rescue the tomb of the dead Christ from those whose rightful possession it was. The fanaticism which made such sacrifices is now the wonder of the world; and with similar amazement the world, in coming time, will look upon the hosts of Northern fanatics and foreign mercenaries pouring down on the devoted South in a fierce, bloody and desolating crusade to force upon her people a hostile government, rob them of their property, and give freedom to brutal Negroes, who neither desired, nor appreciated, nor were capable of enjoying a boon which is the high prize of God's noblest work. And all this flowed naturally and logically from the absurd dogma of the equality of races—from the theories of monogeny and evolution!

It may be said that God's will is plainly manifested in the result of the unequal struggle between the slaveholding and non-slaveholding States, by which the negro was freed and made political-

ly the equal of the white man. God sometimes permits evils to exist that are not consistent with His will, and no doubt He has brought these great evils on the Southern people for their sins. But the people of the North have apparently prospered. Are the Southern people greater sinners than they? None who knows both peoples will say so. God has used the people of the North as an instrument in His hands to punish the South, as he used the heathen nations of old to punish His people Israel for their sins. Might does not make right, and in due time the North, though "rich and increased with goods," will feel the wrath of His hand. The Judge of all the earth will do right, and His accounts are not closed up in a day nor in a generation. As Anne of Austria said to Richelieu, "My Lord Cardinal, God does not pay at the end of the week, but at the last He will pay." Who will venture to say that the cause of the South will not yet be vindicated and her wrongs avenged? Slavery was the prime cause of the war by which she was impoverished and desolated. Her people, rich and poor, fought to maintain the institution of slavery, on which they believed their prosperity, peace and safety depended, and they should not now be ashamed of it because the sentiments of a majority of the civilized world are against them. To concur in the judgment of their enemies that Negro slavery was morally wrong and a great evil, would be treason to the institution and principles for which they struggled with a heroism and patient endurance that commanded the admiration and respect of a hostile world. The Southern people defended slavery on grounds of expediency and on moral principles; but its impregnable defence is in the fact that the Negro is not an Adamite, but only an intellectual animal. In due time history and the altered judgment of the world will be unanimous in their vindication; for the prejudice against slavery is unreasonable and unscriptural, and cannot always survive. Slavery exists still in the world, and will exist until the coming of Christ to judge the world. If slavery is about to disappear from the face of the earth, it is a sure sign of the approach of the great day of wrath, of which St. John says: "Every bondman (slave) and every freeman shall hide themselves," etc. It is clear from this that slavery will exist at that day, and to fight against it is to fight against God. It is His will that it should exist, and the efforts made by the great powers of the world to destroy it will prove as ineffectual as the efforts of Julian to rebuild Jerusalem in order that at least one prophecy might be falsified.. Either the end is at hand or slavery is not soon to disappear. It is, however, possible that the false and fanatical opinions now prevailing may give place to a wise and sober judgment, recognize slavery as a Divine institution, and make the lower races useful to mankind; and, if so, His coming, for which His saints are longing, is much further off in the future than is indicated by present appearances.

CHAPTER XVI
CONCLUSION

IT is not claimed that all the conclusions reached 1 in the preceding pages are clearly demonstrated; but it is insisted that they are sufficiently probable to control our relations towards the inferior races, and should elicit the serious consideration of all who are themselves, or have friends and relatives, in proximity to the black and yellow races.

We act on probability in some of the most important affairs of life, and it is more than probable that the various types of mankind are unalterable, and have been from their creation such as we now find them, because they have been unchanged for several thousand years, notwithstanding the operation of causes that would apparently tend to their assimilation. This, or the diversity of the origin of races, is the great question herein earnestly urged, and should not be lost sight of in less important discussions of matters connected with it.

The unity theory, or monogeny, is unreasonable, unnatural and opposed to our instincts—a mere figment—inconsistent with the revealed word of God. It disregards the plain distinction He has made, and impiously attempts to improve on His work and countervail His providence. It has proved a curse wherever an opportunity has been afforded for the operation of its principles. It has degraded the Caucasian wherever it has brought him into unnatural and forbidden union with those whom his Creator made beneath him, and entailed an unmistakable curse on the

offspring of the offensive connection. Its fundamental idea is that "all men are born free and equal," or the inherent equality of all, and the universal kinship and brotherhood of the human genus; and acting on this monstrous dogma, it has brought untold evils on individuals and communities. In civilized lands of modern times, where the African was a slave, it has forced upon him freedom and civil equality with the Caucasian, and to accomplish this it has blighted and ruined some of the most fertile regions of earth. In the United States it has trampled on human and Divine laws, robbed, plundered and desolated with fire and sword, wasted more treasure and blood than any war of modern times, and brought distress and mourning on almost every household from the Atlantic to the Pacific and from the St. Lawrence to the Rio Grande. The war of secession was ended after the killing of more than half a million men, and disabling permanently over a million more, to say nothing of the thousands of millions of dollars expended in this most unrighteous conflict. And the result of all has been to impoverish and degrade the superior race, and convert the happiest, best cared for and best contented labourers in the world into the most wretched, to say nothing of the tremendous evils now threatening both races, and in view of which they can see no help but in Divine mercy. It is sometimes boldly asserted that if science is agreed on any one thing it is the unity of the origin of races. This is untrue, and if true, science would be agreed on a stupendous and degrading falsehood; and it would not be the first time science has been a unit on an error.

The theory of evolution has not resulted in such great evils, but its tendencies are the same, and its practical out-working must be the same. If all races are of the same origin, or of " one blood," the only difference being in degree of development, all logical sequences must be the same. It has, in its briefer existence, proved more dangerous to the religion of the Bible than monogeny; for it has seduced to its support a large part of the scientific thought of the present day, and is, to a great degree, openly and professedly hostile to revealed religion. Its advocates, to be consistent, must co-operate with the monogenist in the foolish and ruinous efforts to bring all races to the same level, and finally commingle them in a common, debased mass, forming one great family, contrary to nature and the clear provisions of Providence.

Polygeny, or the plurality theory, is the only one consistent throughout and in harmony with the Bible, nature, history and science, and conducive to the best human interests. It recognizes the distinctions God has made, and is entirely reconcilable with His Word. It asserts the superiority of those whom God made in His own image, and the duty of elevating them to the best state for which they are destined and capable of attaining. At the same time its advocates recognize the rights of others and their duty towards those over whom God has given them rightful dominion. That dominion should be exercised in such a way as to make the lower races useful to the world; and to make them useful would be to promote their own good and the best interests of humanity. The world must advance, but it must be on the line of race, the Caucasian maintaining his heaven-bestowed superiority, and the other races performing the duties and functions for which they were intended and adapted. The theory fits in with the facts and the facts fit the theory, which is strong presumptive evidence of its truth.

It must be borne in mind that the main inquiry is as to origin and racial capacity, and not as to what a few individuals have been able to accomplish. Exceptions prove general rules, but with ignorant fanatics they constitute the rule instead of proving it.

Correct anthropological views would put an end to` beastly miscegenation, not only between Caucasians and Negroes, but between Caucasians and the yellow races. Marriages frequently occur between white people and Indians, Chinese and Japanese, and there is no condemning public opinion. Blood purity is an absolute and imperative duty, and miscegenation a damning sin against nature and nature's God.

An irresistible inference is that Adam's race is the only one with the highest attributes of manhood, and the only race created in the Divine image and born to the Christian dispensation; and hence to impose on others the same civilization and mental and moral training is injurious to them and to the general welfare, and is a plain perverting of the provisions of Providence. The object of all benevolent and missionary efforts should be directed first to our own people. It is

inexpedient and sinful to divert from its proper and legitimate use the means God has given for the elevation of our own race, so many of whom are sunk in ignorance, poverty and sin, and whose souls are perishing from want of light and knowledge, while the black and yellow heathen are safe and contented in the condition God made them. If the history of the world demonstrates anything, it is that the inferior races are incapable of Christian civilization; it is to them unsuited and unnatural— an exotic that no culture can preserve.

Another important result of correct opinion concerning races would be that the immense amount of money devoted to foreign missions would be spent at home, and lives sacrificed to enthusiasm and fanaticism would be usefully employed in elevating the Caucasian. The intelligent reader need not be reminded of the fact that in every large city in the civilized world thousands of white people are suffering in poverty, ignorance and superstition, degraded to a state but little above the brutes that perish. Children are growing up without education or moral training, to live in misery and die without hope. From the poor and ignorant, not of cities alone, but of towns and villages and country, are swarming those destined to fill up the dark ranks of pauperism and prostitution, of intemperance and crime, of irreligion and atheism, of anarchy and socialism, of all the radical theories which are undermining our most cherished institutions and destroying the safeguards of life, property and civilized society. And their neighbours, forgetful that charity begins at home, and stupidly blind to their own interests and safety, are wasting time, money and labour on Indians, Mongolians and Negroes! Can it be reasonably doubted that if the money expended by New York and London on foreign missions was applied to the establishment of schools and missions in the “slums" of those great cities, far more practical good would result? Is it not more Christian to raise and regenerate the wretched, squalid, hungry victims of ignorance, vice, disease and sorrow at their own doors, their neighbours and brethren, who are daily sinking deeper in immorality, destitution and abject want? The pious rich man complacently contributes of his abundance to be wasted on the inferior races of foreign lands, who are happy and contented as God made them and assigned them their lines on His broad earth; but is oblivious to the wants of the suffering, degraded, neglected, despairing, hopeless, reckless mass of humanity who, under his eyes, are whetting their knives for his throat. Christ laboured solely amongst His own kindred and brethren, and when He commanded His disciples to go forth and evangelise all nations—that is, all the Adamic race— it was with the express condition that they should begin at Jerusalem. Let charity begin at home. Why expend means on objects of doubtful utility when there is an urgent demand for all available resources at home, where the expenditures will certainly be productive of great good? Is not such a policy playing into the devil's hands? Every dollar, all time and labour expended on non-Adamic races, is so much withdrawn from the forces of Christ's kingdom and wasted in futile attempts at conquests where permanent success is impossible.

As public opinion is not everywhere sufficiently elevated to prevent the intermarriage of Caucasians with the yellow and black races, all civilized governments should enact laws to prevent, as far as practicable, such unnatural and beastly unions—unions which always bring a curse from the Almighty. It was miscegenation that incurred the judgment of the flood upon the unrighteous antediluvians, and, I believe, it was the same heinous sin that caused God to destroy the wicked cities of Sodom and Gomorrah, and command the utter extirpation of most of the " families of the Canaanite." Had these people committed any sin which Adam's posterity had not committed? Were the Phoenicians and other Canaanites on the Mediterranean coast who were spared from the sword of Israel morally better than their brethren who were condemned to extermination? These judgments which visited destruction on women and innocent children have always been urged by skeptics as inconsistent with the justice and goodness of God, and do, as ordinarily explained, present a serious ethical difficulty. Their excessive wickedness, and lest they might teach the Hebrews " to do after all their abomination," are the reasons assigned for their utter destruction. But the Jews needed no examples to hurry them into all manner of wickedness, and the Canaanites could not teach them much in the devious ways of sin. The only "abomination" into which they did not fall was the sin of miscegenation: they did preserve race purity. What other cause can be conceived of that called for such unexampled severity on those ancient people? They were a race of mongrels with whom God had positively forbidden Israel

to intermarry, which, so far as any good reason can be assigned, He would not have done had they been pure descendants of Ham. The earth was promised to Adam's posterity, and had these people been such, they had a strict legal right to their land. But they were aborigines, or hybrids, outside the promise, and, if the latter, not contemplated in God's creation, not brought into existence under the Divine law that like should produce like, but monstrosities in creation, without a spiritual nature; and if the Israelites had united with them in general amalgamation, the distinguishing nature which God gave Adam would have perished; not a Jew of pure blood would have survived until the coming of Christ, and not one of the seed of Abraham, with the spiritual nature inherited from Adam, would have remained to receive Him. The hopes of the human race, through the Messias, depended on the race purity of the Hebrews, and hence the destruction of these pre-Adamites and hybrids, and the grant of their lands to the children of Israel, was right and necessary for the world's welfare through all coming ages.

The dispossession of the Canaanites, making them "hewers of wood and drawers of water," or their total extermination, was in all probability for the same sin for which the antediluvians were destroyed. They had lost their higher nature, on the supposition that they were descendants of Ham, by admixture with the aborigines, who were Mongolians or Negroes, and only a higher order of animals; and the beautiful and fertile region they inhabited was the destined home of God's chosen people. It was to save Israel from a similar ruin and the world from the loss of its Redeemer.

Thus terribly has God punished intermixture of races in the past, and to-day His judgment of extermination is effected by disease and gradual hybridity. Assuredly His wrath will fall upon individuals and nations who disregard the plain indication of His will, and, in defiance of the laws of nature, form brutalizing connections and entail misery and extirpation on a monstrous progeny. All these considerations point to the necessity of wise legislation and a healthy public sentiment in regard to the diversity of races.

The opinion may also be expressed that the great sin of the people of the Southern States, and for which they have suffered such calamities, was miscegenation. The enormity of this sin can be appreciated only when we remember that it is mixing the blood of man with that of the beast—a creature scientifically classified as man, but without the spirit life breathed into the first man when he became "a living soul." This conclusion is irresistible, except to the credulity and prejudice that accept the baseless dogma of the unity of races. Adam must have classified his semi-apian kindred of evolution, or the pre-Adamites of polygeny, as beasts when they passed before him to be named, and regarded them only as beasts; but after sin degraded the nobleness of his nature, his fallen posterity came to look upon them as human beings, and intermixed with them, until an angry God extirpated the polluted blood.

Our humble protest is raised against monogeny and evolution, not only in view of the evils they have already brought on the world, but the greater calamities they will inevitably inflict on humanity, if not arrested in their pernicious course. The appeal here made is for the good of mankind, for truth, religion and God.

It is important that public opinion on this momentous subject should be influenced at an early day, for on the opinions now formed and forming—depend the destinies of the Southern States, Brazil, and all other countries where the whites and Negroes are brought into juxtaposition. If the generally accepted dogma of "one blood" is to prevail, then the end must be mongrelism and all the evils we now contemplate with horror and alarm. If the effort to bring about a healthy change of public opinion fail, the white and black races will, in one or two generations more, be brought so near the same level, by the dangerous and repulsive theory of unity and equality, that prejudices will be obliterated and opposition will be a struggle against the inevitable. God pity those exposed to so horrible a fate, and arouse them to a sense of their danger!

The End

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