Thesis on the Unity of the Human Races.

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On the
Unity of the Human Races.

There is not any fact, which so much excites the attention of the intelligent Traveller, as that of the variety of the human races, which is scattered over the different countries of the earth. This variety at first sight appears to be excessive; but the classification of modern science, has reduced it, to a few leading divisions. These, according to Cuvier, are the Caucasian, Mongolian and Ethiopian; or according to Dr. Richard, who has also three divisions, but whose nomenclature is drawn from the configuration of the skull: "Oval", "Pyramidale" and "Prognathous races." All the other races are supposed to have been produced by combinations of these classes, in concert with the influence of various physical and moral causes. Such being the great variety of the
races of man. the question arises, are they descended
from one original parentage, or have they sprung
from different original ancestors?

This is the question, which we propose to
discuss in the following Thesis.

Before however entering on the discussion, we
shall make a few remarks on the views held
regarding it, by the nations of antiquity, and
on its agitation in modern times.

The Jews instructed by a divine revelation, held
that all the varieties of the human family
proceeded from a single pair. And as the Jewish
Dispensation has been fulfilled and superseded
by Christianity, the same view is held by
all Christians.

The Heathen Nations on the contrary, were of the
opinion, that each country had its own race of
inhabitants, produced on its soil, by the inter-
vention of its presiding Deity. This was the
opinion of the Greeks, Romans and other
celebrated nations of Antiquity. But the
conquests of Christianity over Paganism have
now widely propagated the doctrine that God in
the beginning made of one blood all the nations who
now dwell on the face of all the earth."

This question has also been much agitated in modern times, and the result of the controversy is the evolution of three distinct theories.

1. The commonly received opinion, that all the races of man are sprung from a common stock, that they are of one origin and of one species.

2. The theory that the races of man are of different species, and separated from each other by fixed and impassable lines.

3. The view that the human races are of the same species, but that they are derived from different original Ancestors— that they are of one species, but not of one origin.

We shall in the sequel endeavour to controvert the second and third of these opinions, and to establish the first.

In order therefore, to defend the commonly received view of the unity of the human races, two things are requisite— to prove first, the unity of Origin; and secondly, the unity of species, in the human races.

At one time, it was generally held that unity of species implied unity of Origin, but
The third theory disallows the influence, and it must be admitted that there is no logical connection between them. Each of these branches must be supported by its respective and distinctive arguments.

I. As to the Origin of the Human Races.

1. Unity of origin in the human races, proved from history and tradition. The most ancient historical document now extant, is that portion of the Holy Scriptures called Genesis. Theologians have shown by arguments founded both on external and internal evidences, that its statements are worthy of the highest credit being much better attested than any other writing of antiquity. The Book of Genesis bears expressly on the origin of the human races. It clearly asserts that the Deity at first formed two human creatures—Adam and Eve—and that all the races of man have sprung from this pair. It contains no allusion whatever, from which by any rational
argument, it can be maintained that there were other races of the human family con-reated with Adam. It tells us also that the descendants of Adam multiplied exceedingly in the course of some centuries and finally degenerated so much in moral character and rectitude, that God destroyed the world with a flood, receiving only one family to peop[e] the earth.

The Founders of the post-deluvian world were Noah and his three sons Shem, Ham and Japheth. A certain portion of Asia was the locality where they took up their residence after the flood. In the course of time their numbers greatly increased—[t]heir original tongue had been mutated into many languages by a miraculous intervention and they were themselves dispersed from 'the plains of Shinar' whether they had journeyed from the East or wh[e]re they were building the City and tower of Babel—to found various settlements over the earth. Hence Celebrated Kingdoms soon rose in Asia and Africa, and a preparation was made for the rise of these
famous empires which in process of ages sprang up in Europe. Some of the tribes directed their steps to the northern regions of Asia and hence passed into America and peopled if not the whole at least the greater part of that continent. The posterity of Japheth have occupied Asia and Europe — the Semetic race founded several nations in Asia and Africa and established Judaism and Christianity and from the descendants of Ham have proceeded the nations of Africa.

It thus appears on the authority of the Sacred Record, that all the nations of the earth have sprung from Noah & his sons and through them, from Adam & Eve. This statement is confirmed by the concurrent traditions of the great nations of Antiquity by the prevalence of so many different languages by the facts of ancient Geography by the early civilization of ancient Kingdoms. The traditions of Chaldea and of China — of India and of Egypt — of Greece & Rome transmit all the leading facts of the Mosaic narrative. They tell especially of the flood — of Noah & his sons — of the confusion of languages — of the dispersion of the tribes & the peopling of the various countries in consequence of this dispersion. The
various languages existing at so early a period in the history of our race confirm the same account. The richness and structural ingenuity of the ancient languages are manifest proofs, that the nations themselves in so short a time after the flood, could not have produced or elaborated them, and the only tenable account which can be given of their origin is that mentioned in the Scriptures.

There are also the facts of Ancient Geography. The names of Assyria, Babylonia, Memphis, Ethiopia present the strongest attestations in behalf of the divine record. The country of Assyria derives its name from Assur, the son of Sham. Syria was anciently called Sham from Sham, one of the brothers of Assur. Egypt was named Mizzaim from one of the sons of Ham, and Ethiopia or Cush was called so from Cush, a nephew of Mizraim. As to the latter word, Ethiopia or Cush, it overthrow an assertion which has been made, that the sacred volume makes no reference to Nexives, that it is
only the history of the Caucasian race. The term Cush connects the Ethiopians with Ham the son of Noah, and the Ethiopians or Negroes are frequently referred to in the Scriptures. The Prophet Jeremiah thus speaks of them about 600 years B.C. "Can the Ethiopian change his skin?" Besides, ancient monumental remains, prove the existence of the Negro race at a period not many centuries after the flood.

It remains, to consider the high civilization to which the nations reached soon after the dispersion of the tribes — Memorials of this fact remain to the present day. The ancient pyramids of Egypt still survive. — The cave temples of India — the Cyclopean buildings of Greece and Italy — and the stupendous remains of South America, all date back to the earliest periods. And they manifestly tell that the hands which reared them were not those of rude Barbarians but of men who were possessed of the arts.
of the highest civilization.
We are therefore shut up to the conclusion that all the tribes at first moved from a centre where they enjoyed a high civilization. We shall conclude this argument on the words of Sir William Jones. "It is no longer probable only, but it is absolutely certain, that the whole race of man proceeded from Iran as from a centre, whence they migrated at first in three great colonies; and that these three branches grew from a common stock which had been miraculously preserved in a general convulsion, and inundation of this globe."

2. Unity of Origin in the Human races proved from Language

The universality and connexion of languages furnish another proof of the original unity of the human races. The possession of language is one of the special characteristics of man. It is true that many
of the lower animals can utter sounds, expressive of their pleasures and pains. Horses and Dogs can be taught the meaning or drift of several expressions, and even Parrots can be trained to speak a few words. To employ language as an instrument of thought, and an engine of reason, to frame terms expressive of ideas and their relations, belong exclusively to Man.

If there were a universal language spoken over all the earth, the influence would be legitimate that all mankind were springing from one original parentage.

The fact however is, that the number of languages now spoken by the human races, is immense. According to Adelung there are three thousand and sixty-four languages, and according to Balbi, eight hundred and sixty-five languages, and five thousand dialects. The question arises, have these various languages proceeded from one source, or from different sources? Are they
derived from different original ancestors or from the same common ancestor?

If these languages proceeded from different sources—if they were spoken by races originally distinct—we would expect to find in their structure sufficient marks to indicate the diversity of their origin.

This, however, is not the case, but on the contrary, the investigations of modern philology, have abundantly shown that there is a close relationship and affinity between all the languages spoken by the tribes of man.

The relationship between languages is two-fold; it is either vocal or grammatical; it consists either in terms or in structure or in both these combined. With reference to structure or grammatical relationship we find that the American languages though differing very much in terminology, are entirely analogous; and on this fact is established.
The unity of all the American Races.
We learn that similar laws of structure, respectively pervade the Semitic, Egyptian, and Hamitic families of languages, and therefore generally speaking determine the original unity of the nations who respectively speak them. But further, the existence of many common terms in all the languages of the earth, argues their derivation from one common source. A lexical comparison of the languages of Asia, Europe and Africa has discovered a large number of words having the same sound and the same signification in many of those languages and has established beyond all question, that the inhabitants of all these countries are descended from common Ancestors. The same inquiry has been extended to the American
languages, and the following results have been obtained. In eighty-three American languages, one hundred and seventy words have been found, the roots of which have been the same in both continents; and it is easy to perceive that this analogy is not accidental, since it does not rest merely on imitative harmony or on that conformity of organs which produces almost an identity in the first sounds articulated by children. Of these three-fifths resemble the Manchow, Tongann, Mongol, and Samoide languages, and two-fifths the Celtic, Tecond, Biscayan, Coptic, and Congo languages. The inquiry may here be made what number of words found to resemble one another in different languages will warrant our concluding them
to be of common origin. "Dr. Young applied to this subject the mathematical text of his Calculus of Probabilities, and says it would appear therefrom that nothing whatever could be inferred with respect to the relation of any two languages from the coincidence of sense of any single word in both of them; the odds would be three to one against the agreement of any two words; but if three words appear to be identical, it would be then more than ten to one, that they must be derived in both cases from some parent language, or introduced in some other manner; six words would give more than seventeen hundred chances to one; and eight, near one hundred thousand; so that in these cases the evidence would be little short of absolute certainty."
It thus appears that there is a close relationship between all the languages of the earth, and that they are all derived from one parent tongue. Hence the results of Philology combine with the statements of Scripture history and tradition, to establish the original unity of mankind.

III. Unity of Origin of the Human Races proved from Religion.

Religion is a universal attribute of the races of man. They all agree in believing the existence of a supreme power or powers. They all feel a consciousness of guilt, believe in the necessity of reconciliation or "atonement." They all guide their conduct according to fixed rules or laws, and look forward to a future state of retribution. A review of the leading
religious systems which have flourished in the world will substantiate this statement.

These in the order of their appearance are the Patriarchal — the Pagan — the Jewish — the Christian — and the Mahomedan.

The first religion which obtained among men was the Patriarchal. This religion according to the Scriptures was revealed to Adam after the "fall" and was designed to recover the human family from the effects of their apostasy and restore them to the divine favour. It contained the following cardinal doctrines. 1st. The existence of a supreme being, who was to be feared and obeyed. 2. The apostacy of the human family from God, and their consequent sinfulness, and liability to divine punishment.
3. The necessity of an "atonement" to propitiate the Deity, and hence the institution of sacrifices and of a Priesthood.

4. The duty of obeying the divine law given them for the regulation of their conduct.

5. A future state of rewards and punishments.

These were the doctrines which obtained among the Patriarchs both before and after the flood.

Next appeared the various systems of Paganism. The traditions and monumental remains of all ancient nations refer their rise to a very high antiquity.

A late investigation and comparison of those religious systems, have shown that their leading doctrines are a manifest corruption of those of the Patriarchal religion. And farther it has been found that the Pagan mythologies are identical in their main features, their chief points of divergence being in
Some ritual attachments, which have been developed according to the genius and imagination of the respective nations who entertained them. The Patriarchal religion as we have been held the doctrine of one Supreme Being — the Pagan Religions held the existence of one or of many objects of worship — the Patriarchal religion contained the doctrine of sin: fulness and guilt, and so did the Pagan religions though not to the same extent — the Patriarchal religion embodied an atonement, and the Pagan religions had their multiplied sacrifices and Pilgrimages — the patriarchal religion inculcated obedience to the precepts of the divine law — and so did the Pagan religions but in a limited sense, for they gave full scope to unbridled sensuality — the
Patriarchal religion implied a future state, and the Pagan religions strongly pressed the same doctrines with all its appeals to the hopes and fears of man.

The most elaborate systems of Paganism which have existed in the world, were those of Chaldea, India, Egypt, Greece and Rome. The writings of ancient historians and poets have conveyed to us a full representation of their doctrines, rites and ceremonies. And it is a most remarkable fact that they are found to be identical in their doctrines, and only differing in points of detail, which would naturally arise from the local circumstances of these celebrated nations. There is evidence enough to show that these systems were at first very simple in their
Mythology and ritual, but by gradual additions they developed themselves into those grand and complicated structures which will ever excite the surprise and wonder of all ages.

The Jewish Religion was an extension of the Patriarchal. The descendants of the post-deluvian Patriarchs soon grew into a nation and this increase necessitated a change in the external arrangements of worship. The Jews professed the doctrines of the Patriarchal religion without any alteration whatever. The family priest who generally was the head of the family is to a considerable extent superseded—a distinct tribe is chosen and consecrated to perform all religious functions. The naked altar is not altogether set aside—but
a magnificent temple is erected on one of Judah's most fortified places where all the tribes may assemble and celebrate their great & solemn festivals.

Christianity is the full development of the Patriarchal and Jewish Religions. It expresses more clearly the duty of worshipping the Supreme Being — it declares the depravity and guilt of man — it announces that the atonement is accomplished which the patriarchal and Jewish forms of worship prefigured — it enunciates the duty of obeying all the laws of God promising at the same time divine assistance for this end, and it more clearly unfolds the doctrine of a future state with its
As to Mahomedanism, we shall only mention that it is a complex and heterogeneous structure of Paganism, Judaism and Christianity.

In the preceding statement we have attempted to show that all the religions which prevailed in the world both false and true agreed in their main elements but while the true religions maintained their original purity - the false handed to the basest passions and appetites of humanity. Yet the agreement between them in leading doctrines is enough to establish the unity of all Religions, and by consequence the original unity of all the human races.
Of all the Religious Systems which we have reviewed, Christianity being the purest
is best adapted for the advancement
and Civilization of Man. It bears an express reference
to the Unity of the human race.
It asserts that in the first man,
Adam, all died. It adduces
itself to the intellectual and
moral nature of man-it
suggests questions fitted to
exercise the highest reaches of
human intellect; and it shows
the purest motives for the regulation
of human feelings and human
conduct—it is adapted to all
the varieties of the human race.
Caucasian, Mongolian & Negro find
their innermost thoughts reflected
by it. Some of its teachings are
so simple as to enter the mind,
and some of its appeals so plain
as to reach the hearts of the
most uncultivated savages; while on the contrary the conceptions of its doctrines and its grand mysteries rise to so high a loftiness as to be unmeasured by the greatest minds and ungrasped by the largest conceptions. It has conveyed peace and contentment to many of the multitudes of our race to whom are allotted labour and toil; while it has called forth the highest aspirations of genius: elevening sculpture, inspiring poetry, and kindling eloquence.

We have thus from a consideration of history, language and religion endeavoured to establish the unity of origin of the human race; the now proceed to prove their unity of species.
II Unity of Species in the Human Races.

The arguments already used in behalf of the unity of origin of the human races also prove their unity of species: for it is held by all naturalists that descent from the same stock is an undoubted mark of unity of species. As the unity of species has the same arguments in common with the unity of origin, so also it is supported by a line of arguments peculiar to itself.

1. Unity of Species in the human races, proved from their physical, intellectual and moral nature.

All the races agree in the possession
of the same physical nature and animal functions. The number of the bones in the osseous system of each race is the same. They agree in the shedding of the teeth, a peculiarity in which they differ from all other animals—they have the same erect stature—the articulation of the head with the spinal column—they want the intermaxillary bone—they have two hands—the teeth of equal length—the skin of the body smooth, and the head covered with hair. They agree in the number and arrangement of the muscles in every part of the body, and in the digestive and other systems. They agree in the organs of speech and in the power of singing. They are capable of living on all kinds of food and of inhabiting all climates—they all possess
a slower growth than any other animal and are later in arriving at maturity. They have a peculiarity in the physical constitution of the female differing from all other mammals. All the races have the same period of gestation, on an average produce the same number of young and are subject to similar diseases.

They agree also in the possession of an intellectual nature—they have all the faculty of memory. By this faculty they can recall the past and in the absence of writing, convey to posterity the facts of ancient history and the compositions of genius.

They are all possessed of imagination. This appears prominently in their music and poetry. There is no nation but
is charmed with the melodies of song and fired with the recitation of martial poetry. They are also distinguished by the faculty of reason. This appears in the deliberations of the war councils of savage tribes — it is seen especially in the forensic disputations of civilized states — in the development of the various schemes of ancient philosophy, and in the elaborate structure of pagan mythology.

They are possessed of a moral nature — they agree in having the faculty of conscience — a sense of right and of wrong — of what is just and unjust — This is exemplified in their obedience to government in their commercial treaties and in their various exercises of religion. They thus all agree in the possession of a physical, intellectual and moral nature — They all
agree in these leading features, yet we find that a great variety pervades them as to all these qualities.

The variety of the races as to colour and form— and intellectual and moral development has appeared to some as great as to justify them in dividing the human family into different species. We proceed to show that this variety is perfectly compatible with unity of species, and can be accounted for by physical and moral causes.

And first, as to the variety of colour. It is now generally known, that all colour is referable to the rays of the sun. Hence we would expect that the blackness of colour would be in proportion to the intensity of the sun's action—that in the tropical countries the blackest colour...
would prevail — that in advancing
towards the poles, this colour would
alter through the intermediate shades
till it approached to white, in
the temperate regions. This is found
to be the case. We have a most
remarkable exemplification of it in
the history of the Jews. This
people have now been for ages
dispersed over all the countries
of the world. They have preserved
their peculiar features almost
unaltered; but in every case
they have assumed the hue
of the Climate — In England
they have the ruddy-whiteness
of the Saxon — In America
they have the red colour of
the Indian — in Hindostan they
are perfectly black — in some
countries they are brown — and
in others yellow.

The same truth is also
confirmed by the nations of Africa.
In Nigroland, which lies between the tropics, we find the native country of all the black races properly so called. Advancing southward, we find the Kaffers red or copper-coloured and the Hottentot, yellowish-brown. Proceeding northwards from Nigroland we see the Naga tribes in the oasis of the Great Desert in general, brown or almost white, and we find the Basters who inhabit a range of mountainous country, a white people with flowing hair similar to the nations of Europe.

In America, we find the Indians in the tropical district of California perfectly black, whilst those in the south and north of the tropics are of a red or fair colour. The same remark might be illustrated at great length by an examination of the nations of Europe, Asia, and Polynesia. We have mentioned
enough to show the relation subsisting between the complexion and the climate. It has been proved by examination under the microscope, that the colour of the skin exists in the epidermis only, and that it is the result of the admixture of pigment cells with the ordinary epidermic cells. The function of the pigment cells is the withdrawing from the blood and elaborating in their own cavities colouring matters of various shades. The different hues exhibited by the other races depend on the relative quantity of these cells and the colour of their contained pigment.

The structure of the Negro skin is not peculiar, for the same dark cells are found in the faintest of mankind. It is therefore evident that it is the colouring properties of the sun which gives the hue to the pigmentary matter that produces the complexion of the skin.

Next let us consider the variety of forms which the human races assume. These are due to various causes - such as
climate, food, locality and degree of civilization.

Rouchard has divided all the races in the world into three classes according to the form of the skull. A close examination of any one given race will find among them all the forms of skulls of which these divisions are the types.

The varieties of form are often so blended, and the transitions from one type to another are by such imperceptible differences, that it is impossible to fix any general classifications without making many exceptions.

Taking the varieties of form on the basis, we may assert that they are all produced by the causes already mentioned. In Africa we find that the Negoes who inhabit low countries or swampy tracts near the sea-coast and live on shell fish or other imperfect sustenance are very deformed and ugly in their appearance, with depressed foreheads, flat noses and
Crouched legs.

Those Nepues who approach the lowest deformity are generally savages in the lowest stage of human society.

Again, such Nepues as have made some advances in civilization lose the exaggerated type of their form, and improve greatly in personal appearance.

The Nepues have, in the State of North America, within the last two centuries, changed in their physical character and advanced much in intellectual and moral attainments.

The same remark is applicable to Asia. In some countries, we find a portion of a race who inhabit mountainous districts are well nourished and improved to a certain extent in their social condition, presenting a full development both of body and mind—while another portion of the same race who do not enjoy...
The same advantages are dwarfish alike in person and in intellect. The same line of illustration might be traced over all the countries of Europe and America, and all the islands of the Pacific.

There is also a variety as to the kind of the hair. In some races the hair is straight—in others crimped and woolly. But this variety, as will afterwards be shown, is not a mark of specific difference.

And the diversity which prevails among men as to their intellectual and moral attainments, are plainly owing to education & religion. It results from education and civilization that the inhabitants of Europe are so far superior in knowledge to the Negro tribes of Central Africa. It is, for
The same reason that the ancient inhabitants of Greece and of Egypt so far excelled their present successors in philosophy, science and the arts. And the differences of moral character among the races are produced by the influences of the religious beliefs they respectively hold.

The pagan who has been trained under a religion absurd in its doctrines, cruel in its rites and immoral in its accompaniments is often, if not always found to be deceptive, treacherous and cruel. As the scheme of religion ascends in purity, so does the moral character ascend in virtue. Hence he finds that Protestant nations stand highest in moral, intellectual and religious character.

Thus generally have the accounted for the varieties of
colour, form, and other characteristics which pervade the human races.

But the objection here meets us, granting that the causes enumerated are sufficient to account for the varieties in question, how is the circumstance to be explained, that when these varieties reach a certain point, type or colour, they become fixed and permanent, and are not resolvable into other types or colours except by intermixture with other races? Thus the Negro who has for two centuries been exposed to the climate & civilization of the United States—whose first permanent settlement commenced in Virginia in 1607—has indeed improved in physical and moral character, but he maintains his negro-colour and negro-type almost unaltered. It is founded on the following physiological law that when any race has for a
certain period been exposed to the action of any given climate, or of other causes — they assume a colour and form proportioned to the influences acting upon them. This colour and form generally speaking become fixed in the race while subjected to the supposed causes and appear as fixed and permanent characters in their posterity. Hence Negro parents beget Negro children in all climates, and the Negro type can only be modified and altered by intermixtures with other races.

Agn again it is objected, that Ancient Monuments tell us of the existence of the Negro, at a period not many Centuries subsequent to the flood, and therefore there was not sufficient time for the influence of physical and moral causes to produce the varieties of the human races. This objection be admit to be of great weight, and it appears
to some to be sufficiently strong
to justify the division of the human
family into different species. I
think however that it may be fully
explained by physical and moral
causes in perfect consistency with
the doctrine of unity of species.
If we assume that Noah and his
dons were of either of the extreme
types — Caucasian or Negro — it is
plain that there is considerable difficulty
in accounting for the transition from
one type to the other, on merely
natural causes acting within so limited
a period as is above referred to. If
we suppose that the original ancestors
were of a mingled Negroid and
Caucasian type which is said to
have been the original Egyptian
form, then the divergence to either
extreme would be more easily
explained. Then the causes
which have been enumerated, together
with the peculiar condition of
The earth at the period of man's early history — the long lives of the Patriarchs — the confinement of marriages within the limits of close affinity and the geological changes through which the earth has passed would act with much rapidity in producing the leading varieties of the human races. Supposing that three parents of mingled type were at first situated in a climate intermediate between tropical and temperate — the portion of their descendants who moved to the temperate regions would assume the Caucasian type, while those of them who entered into tropical regions would merge into the Negro form.

The other races would be developed in the transitional progress, or would be produced by intermarriages of the Caucasians and Negroes, and their descendants. And these types having been once formed
would according to a physiological law perpetuate themselves by reproduction. That is, the parents would convey all their acquired characters as permanent endowments to their offspring.

2 Unity of Species in the Human Races proved from the insensible gradations of their Varieties.

It is a principle laid down by Naturalists, that distinct species are separated from each other by fixed and impassable lines. On examining however the varieties of the human races it is observed that there are not any impassable lines between them, but that on the contrary, all these varieties merge into one another by imperceptible transitions. This we find to be the case as respects colour, form and other characteristics. The
human countenance presents almost every shade of colour. There is the fair Caucasian - the yellow Mongolian - the brown Malay and the black Negro. We have seen that the Jew has assumed the hue of every climate in which he settles from the ruddy-whiteness of the Englishman to the jet-blackness of the Hindoo. We have seen that the aboriginal inhabitants of America, have the complexion differing in the various climates of their continent. We have seen every colour developed in Africa - the jet-black Negro - the brown Caffee - the yellow Asiantidt and the fair Berber. We have seen also the same hase of Asia - in one district fair - in another black and in a third yellow or brown - And in the various races these colours not marked by fixed lines, but
running into each other by insensible transition.

The same relations are found to exist with reference to the forms of the human races. In some parts of Africa, we find the Negro who is badly accommodated wearing a hideous aspect of deformity. In other parts of the same continent where he has been subjected to the improving influence of civilization, his physical character are altered, and his appearance approximate to the beauty and symmetry of the other races.

We have already seen that the Negroes in the state of America have within the last two centuries improved very much in physical appearance. The same remarks are applicable to the American Indians. In those places where beasts of the chase and fish are plentiful they are a manly and finely developed race—but in those parts where food is not so
abundant and the locality delusive,
their appearance manifest signs of
deterioration and deceitfulness.

We might thus travel over all
the countries of the world and find
abundant illustration of our position.
In Great Britain and Ireland it
is prominently presented to our attention.
Ireland is said in the fifth century
to have conveyed literature, science,
philosophy and religion to the surrounding
nations of Europe and to have
possessed a race of inhabitants far
surpassing either the English or
Scotch of those days, in physical
intellectual and moral acquirements.

But in consequence of centuries of
oppression they have so greatly sunk
in appearance and character as to have
become one of the most abject races
in Europe. While on the other
hand, the English and Scotch who
in the times of Ireland's renown
were not much better than semi-savages.
have now become in all respects the most accomplished race on the earth.

Again, as to the variety in the hair of the different races, the same gradual transitions are manifest. The hair of the Negro is not really wool. It presents the same appearance under the microscope as the hair of the other races, and it differs in its intimate structure from that of the fairer races only, in the greater quantity of pigmentary matter which it contains in its interior, and the same may be said of the jet-black hair so often seen in England. The twisted growth of the Negro hair is the only character by which it can be distinguished from the straight hair of the other tribes. And there can be no mark of specific difference, for crinkled hair is found also among Europeans. And in the African tribes every possible gradation is found from the crinkled to the flowing or straight hair.
The same insensible gradation also pervade their intellectual and moral character. It is true that there is a wide gulf of separation between the highly educated Caucasian and the rude savage of Africa, but it is equally true that as wide a demarcation will be found between the same Caucasian and many an uneducated member of his own race. But however great the interval between these extremes may be, they are connected by a series of transitional links.

And members of the Negro tribes who have enjoyed the benefits of education and civilization have proved that they possess both intellectual and moral powers at least equal or superior to the average of the Caucasian and Mongolian races.

Hence it is plain that there are no fixed and impassable lines between
The varieties of the human races.

We have seen that their various colours and forms both as respects the size of body and texture of skin, &c., pass into each other by imperceptible changes, and therefore these races are of one species.

3. Unity of Species in the Human Races

proved from their fertility

Another mark of unity of species in the human races is their capacity of continuous reproduction. This is a mark laid down by the most distinguished Naturalists as Buffon, Cuvier, and Newton. It has been observed from a very early period that animals of different species do not naturally and voluntarily associate together and that they are not capable of uniform and permanent continuance by natural propagation. A few instances of
hybrid animals have appeared; but their offspring failed to perpetuate themselves, and in two or three generations, reverted to the original stock or became extinct.

It thus appears that it is a law of nature to preserve the distinctions of species, and to chastise its contravention with the penalty of sterility.

The offspring of the union of the human races at one time founded their arguments on the recognized fact of the infertility of hybrids. They asserted that the progeny of mixed races, such as of Europeans with Americans or of Europeans with Negroes were hybrids, and that in a few generations this progeny would become extinct. The existence however of the mixed races in North and South America for the last two centuries and their continued fertility has shown this assertion to be unfounded.
They next shifted their ground, and maintained that the offspring of hybrids could be perpetuated. They appealed to olden legends, and ransacked almost all countries for isolated facts to support their new position. They still further instituted a series of experiments both in Europe and America. But the result of these experiments has only tended to confirm the opinion which was unquestioned in the days of Buffon and Cuvier—that is, the sterility of hybrids. Thus we find that the progeny of hybrid animals are sterile but on the contrary the offspring of the human races are characterized by fertility. In Africa there are many nations, such as the Abyssinians—whose name denotes that they are a mixed race—and yet they have perpetuated themselves for many centuries. In Europe Stein and in the islands of Polynesia—there are many races, whose mixed character
appears both from aspect and language and they still continue to reproduce themselves. Modern history also supplies us with illustrations of this remark. In America two or three new races have arisen within the last two centuries. In the United States Europeans have mixed with Negroes and their progeny continues very prolific for the last five generations. In Mexico Europeans and Indians have commingled and a new race has resulted with characters intermediate between those of their ancestors. It would be easy to show that all the varieties of races have derived their origin from an admixture of Caucasian, Mongolium, Malayan American and Negro blood, and that these races produce in perpetuity, an intermediate and fertile progeny. Since they have been that hybrid animals are incapable of perpetuating themselves - that they become extinct.
in one or two generations—since moreover all the races of man of every country and of every climate are capable of producing prolific offsprings. We conclude that all the races of man are of one species.

4. Unity of Species in the Human Races
proved by Analogy

The opposers of the Unity of Species in the human races say, these races present so many diversities in colour, form and other characteristics and hence they are of different species. We are enabled however by analogical argument to show the inconclusiveness of this inference. For greater variety are found in many of the lower animals which are known to be derived from the same pair and therefore acknowledged to be of one species.
It is asserted that the Complexions of
men are various. Some are white, some
yellow, some brown and others black.
Therefore they are of different species.
It is replied that various breeds of
wild and domesticated animals are
possessed of all these colours, and
yet they are known to be of one
species. Therefore bodies of every
hue—horses of every colour, cattle
of every die, dogs of every tinge,
and swine of every coats form
respectively but one species.
So all the varieties of man belong to
one species. Again it is objected,
the human varieties are of different
dizes. Some are tall and stent.
Others low and dwarfed and therefore
they are of different species. It is answered,
so are wild and domesticated animals
which are known to be of one species.
There is the large Flemish horse— the
Arabian steed and Shetland pony
And the same variety of size is to
he found in all animals and these too, of the same species.
The analogical influence therefore is that the human varieties are of one species. It is objected that there is a great diversity in the size and shape of the human brain, hands, legs, pelvis, skull and other bones, therefore they are of different species—so is the case and that to a greater extent with horses, cattle, sheep, dogs, swine which are re-pectively of the same species. Therefore we conclude that all these varieties are compatible with unity of species in the human races.
Again it is urged that there are great varieties in man as to intellectual and moral attainments and consequently they must be of different species. It is assumed that there is a greater diversity of instincts among the lower animals which are known to be of the same species. The large Flemish horse acquires these instincts which
adapt him for the laborious occupations in which he is employed by man. The Arabian horse acquires those peculiar instincts which clothe him with daring in the race course and on the battle field—and the pony of Foway assumes the character which fit him for a land of heaths and of mountains. Dogs are also possessed of various instincts. The Newfoundland dog has the strength and docility which enable him to drag "sleighs" on the ice fields of his country. The bull dog has the massive strength which qualifies him for the protection of his owner's dwelling. The greyhound is distinguished for the unrivalled swiftness which fits him to capture his prey and the bloodhound has that peculiar sense of smell which qualifies him to follow the evanescent traces of his victim upon the ground. He might
also show that animals and birds are capable of acquiring instincts by domestication entirely different from those which they possessed in the wild state. The horse in the wild state is a nocturnal animal, but by being tamed, he seeks its food during the day and from being solitary has become social, so that the male never separates from his fellows of the herd. Again, birds which in the wild state retire in pairs and bring up their young apart, in the domesticated state become entirely polygamous.

These illustrations might be largely extended. Enough has been said to prove that analogical consideration drawn from varieties in animals of the same species are strongly in favour of unity of species in the human race. We have thus endeavoured to establish the unity of origin.
and the unity of species in the human races.

We have shown from the details of ancient history, that all the races of man are descended from one original parentage — that the traditions of the various nations of Antiquity — the facts of ancient geography, and monumental remains confirm this statement.

We have seen that a lexical and grammatical comparison of all the languages of the earth proves their affinity and relationship and consequent descent from one mother tongue.

We have also seen that all the pagan religions of Antiquity agree in their leading doctrines and differ only in the appendages of rites and ceremonies with which they are celebrated. We have shown too, that revealed religion under its various forms, Patriarchal, Jewish, and Christian are based on this
ground that "as in Adam all died so in Christ shall all be made alive". And from the remarkable unity of all religious systems we have inferred the unity of origin of all the races of man.

We have shown that all the human races agree in the possession of a physical, intellectual and moral nature, and that all therances which pervade them are referable to physical and moral causes.

We have seen that these varieties are not separated by fixed and impassable lines, justifying their classification under different species, but pass into each other by insensible gradations proving their unity of species.

We have seen that the intermixture of the races do not produce a hybrid offspring, but
That on the contrary they have been prolific in all countries and in all ages— we have shown finally that all the varieties in the human races are supported by analogies from the Animal Kingdom and consequently that they are all of one species.

The unity of the human families being thus established, we shall conclude with one or two remarks on its bearing upon the intercommunication and Civilization of Mankind. All nations being thus of one brotherhood are under mutual obligations to conduct their intercommunications according to the principles of justice and benevolence. These principles are transgressed when the civilized races treat their less-favoured brethren with haughty contempt and reduce them under the bonds of slavery. They are also transgressed by all
unjust restrictions, on the freedom of Commerce, and by all warlike aggressions for the mere purposes of ambition and Conquest. The unity of the human race, claims from men to their fellows the mutual exercise of the Courtesy of life to gratify their feelings, and the mutual exchange of the Commodities of life to subsist their necessities; it also asserts for all men the inalienable right of personal liberty and condemns every unjust interference to disturb their peace and happiness.

And since many of the races of man are sunk in savage barbarism, it is the duty of the civilized races to use means for their elevation and improvement. By conveying to them the benefits of education, the advantages of Commerce and the blessings of religion
all those unhappy tribes who are now ignorant, roaming and cruel would be improved in their physical, intellectual, and moral condition. In the course of time all the nations of the earth might reach to nearly the same level in arts, commerce, science and government. Their mutual intercourse and their mutual necessities would make them acquainted with each other's languages, characters and commodities.

And those races who have been for so many ages diverging from each other in language, character and religion would alter their course and converge into one family having one common language, one common commerce and one common religion.

The human family thus united in its members and harmony in its actions, could conjoin all its energies in the prosecution of
Those researches which enlarge the
bounds of science, multiply the
facts of discovery and promote
the advancement of mankind.

David McGregor Sutherland
Caithness.