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ARTICLE I.

HISTORICAL GEOGRAPHY AND ETHNOGRAPHY.

Translated from Rougemont's *Essai d'une Géographie de l'Homme*,<sup>1</sup>  
by E. C. Tracy, Windsor, Vt.

1. *Man and Nature.*

WE have all a feeling, more or less distinct, that nature has great influence upon us. It seems to us that her action is adverse to our liberty, and oftener prejudicial to us than for our advantage. Under the influence of an instinctive fear that she excites, we shrink from a thorough examination of the relations that exist between her and man. We feel that we cannot too much enlarge the interval which separates rational from irrational existence; and are impelled to believe that the best thing for us is, to withdraw ourselves from every physical influence as much as possible. Yet the study of history, the study of nature, and the study of man, all lead us, though by different paths, to the consideration of this delicate subject. Multiplied investigations

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<sup>1</sup> *The Précis d'Ethnographie, de Statistique, et de Géographie Historique, un Essai d'une Géographie de l'Homme*, by Professor Fréd. de Rougemont, was published at Neufchâtel, Switzerland, in 1838, in 2 vols. 12mo. This Article is the *Introduction* to that work, in which the author gives a rapid outline of his views of Historical Geography and Ethnography. The author is a pupil of Ritter, whose method he has aimed, in his lectures and by the publication of several geographical works, to introduce into the schools of Switzerland.

have led to the conclusion that the influence of nature is even far greater than has been generally supposed; and, by a secret tendency towards materialism, the greater number of men of science have shut their eyes to all those facts which establish the superiority of man, and have given prominence, on the other hand, to such as prove his dependence; they have narrowed down more and more the sphere in which man is free, and have ended by declaring that the soul is the slave of the body — that there is no soul. Historical geography, then, the object of which is to investigate the influence of countries upon nations, is certainly one of the most perilous domains of science; and he that trusts himself there, without the Christian faith for his guide, is likely to go astray.

Our understanding is naturally either too limited or too blind to grasp, at once, the opposite extremes of truth, or to avoid continually sacrificing the soul to the body, or the body to the soul, spirit to matter, or matter to spirit, the infinite to the finite, or the finite to the infinite. Christianity alone, overthrowing, at once, the degrading falsehoods of materialism and the noble errors of the idealists, proclaims to the world realism and its mysteries. The "unknown God" whom it reveals, is God become man. It teaches that man receives into his heart the spirit of God, which renews and sanctifies the body as well as the soul; that, when time shall be no longer, the soul shall again dwell in its human body, and man, risen from the grave, shall be forever man; that the earth participates in all the fortunes of our race; that faith hath the promises of the life that now is as well as those of the life that is to come; and, even as under the Mosaic dispensation the kingdom of God was a nation among other nations, so the time will doubtless come, when believers under the new covenant shall be united as one people, and constitute together one nation.

The Christian alone can follow out to their last results the various influences of nature upon man, without exposing himself to dangerous error in regard to his personal accountability, and even the existence of the soul; and, on the other hand, he only is able to contemplate man in his union with God, and yet not be drawn to overlook his relations with nature. Frankly and without any materialistic afterthought, he represents each nation as bearing, in its character and its history, the imprint of the country it inhabits; for he knows that every man bears, in the

centre of his being, the indestructible image of God; an image over which nature has no other power than to influence the forms of its outward manifestation. Three principles, equally simple and certain, guide him in all his researches, viz. that terrestrial nature was created with reference to man, and exercises upon nations an influence determined by the will of God; that man, who by his spirit is in a real communion with God and thus infinitely superior to every being destitute of reason, is incapable, nevertheless, of living elsewhere than on the earth, and was formed to develop himself under the salutary influences of nature; and that sin, which does not come from God, has polluted man and disturbed nature, and so altered their relations to each other that they have become in many cases injurious to man.

The author of this work has a deep conviction that the Christian faith alone furnishes the solution of all the enigmas presented by physical and historical science. But, in the progress of his work, sometimes like a blind man just recovering the power of vision, he has been able to gain but a confused glimpse of objects illuminated by the sun of everlasting truth; sometimes he has feared lest he should mistake some poor glimmer of his own fancy for a ray of the true light, and thus dishonor by his errors the Divine Master who hath taken him into his service; and, finally, it sometimes has seemed to him that the unbelief of the age compelled him to silence. Therefore, to supply, to some extent, what is wanting in this respect in the body of the work, he has aimed, in an Introduction, to present some general views on nature and humanity; not that he undertakes by any means to discuss fundamentally the important subjects which come up; his object rather is simply to place his readers in what he believes to be the true point of view.<sup>1</sup>

Let the Bible, therefore, be our guide in the field of science, as it is our light in the path of life.

The earth, like the heavens, is a manifestation of the invisible

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<sup>1</sup> True according to both science and revelation; for truth is one. Faith is the judge of profane and the guide of Christian science. Science confirms faith, and finds, out of the domains of religion and in those of science and of history, the products and the proofs of revealed truth. Faith and science are sisters; they have for their object the works of the same Deity, the twofold revelation of the same invisible Being; they cannot contradict one another; if ever they apparently do it, it must be either that science but poorly comprehends what is written in nature, history and man, or that faith has failed to hear with due attention the word of God.

perfections of God; and, as it is the work of One who is Wisdom, Power and Love, and is from a Fountain of light in which there is no darkness at all, it rises into being answering in all points to the idea after which it is created; there cannot be in it the smallest fault; it is worthy of God in the infinite intelligence which it reveals, worthy of him in the unalloyed happiness enjoyed by all created beings of which it is the home. It glorifies its Creator by whom and for whom are all things (Rom. 11: 36). Such is the earth in its idea; such was the earth as it came from the Creator's hand. But in our time it speaks of suffering and degradation, not less than of glory and of bliss.

God fully manifests himself only in beings who act freely and with complete self-consciousness, and to whom he can communicate his own life. Irrational creatures are subjected to those endowed with reason; the kingdom of nature and necessity, to that of freedom and conscience. But the two are complements of each other, and constitute but a single whole.

The elements, plants, animals, and man, are but different parts of one and the same created work, the name of which is The Earth; but organs of one and the same body. They mutually suppose the existence of each other, and their destinies are inseparable.

They were created progressively in the order of their relative perfection; the elements and the crystal, which has only the principle of organization, preceded vegetables, which have also the principle of development; and these again were followed by animals, which have the power of self-motion and are endowed with sensation. These the earth itself produced at the creative command of God. From one epoch to another it gave being to existences less material, and endowed with a higher power of life, and it seemed, as it were, to be aspiring towards the production of an intelligent and spiritual being, whose abode it should become; it labored to give birth (*nascitura, natura*) to man. But it was not from its bosom that its lord must come forth; it could do no more than furnish the material for the human body, which the Lord made after his own image and animated by his own spirit. Thus man was formed by an immediate act of God; but none the less is he a continuation of the progressive steps followed in the creation of the earth, and of which he is the highest.<sup>1</sup>

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<sup>1</sup> Vide Steffens, *Anthropologie*.

## 2. *Man in his Idea.*

Man is composed of body, soul, and spirit.<sup>1</sup> His bodily form gives him rank as the first of animals; for the idea of animal organization, which expresses itself in forms less and less imperfect from the polypus to the monkey, is adequately realized only in man. Of all animals he only walks erect, while his eye reflects earth and sky at once, and his look glances freely over that nature in the midst of which he lives and reigns. His hands are so curiously made that materialists have sought in them the only cause of his intellectual superiority; and over his whole form there is an air of more than material beauty; the reflection of a soul infinitely rich in thought and emotion. Whatever passes within him is uttered, not by inarticulate cries, but in words. His soul renders man self-conscious, free and accountable; by it he lives, not for himself alone, but also for others; he possesses inventive genius, the sense of beauty, and the power to reproduce beauty in various forms; he has the desire to understand and the power to investigate everything. By his spirit, finally, man is in real communion with God, who dwells in him; the life eternal diffuses itself in the soul, where it sheds abroad a Divine love; it descends into the body, which is the temple of the Holy Ghost, and which is not subject to death. Man is a complex being, a summing-up of all earthly nature. In common with the crystal he has organized existence; with the plant, vegetable life; and with the animal, a body and the rudiments of a soul. But by his spirit he is raised infinitely above all nature; and an impassable gulf separates him from the most perfect of mere animals.

After birth, man develops himself according to the immutable laws of his threefold nature, and, at the same time, according to the use that he makes of his liberty. By a regular and progressive movement, which it cannot be that death shall suddenly and permanently interrupt, he advances towards that perfection which is his right and duty. Yet, as he is but part of the great whole, and as his existence is interwoven with all other existences, his development takes place in the midst of creatures and things whose influences upon him are diverse, and under

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<sup>1</sup> See Schubert, *Geschichte d. Seele*,

the threefold agency of nature, of other men, and of God.<sup>1</sup> By virtue of the image of God which he bears, he is lord of irrational nature; elements, plants, animals, are his servants, and do his will while that will is conformed to the laws of their being; by the soil, he is sustained and nourished; water quenches his thirst, the air enables him to breathe; all nature is employed in satisfying his wants, in developing the faculties of his soul, and, by speaking to him unceasingly of God, in strengthening the religious life in his spirit. He is the equal of his fellow men, with whom he is connected by the ties of love, and his faculties can be perfectly developed only in the bosom of the family, and in legitimate social and political relations. In infancy and childhood he grows up under the moral influence of parents who watch over and guide him; as a husband, he finds in the love and the life of woman what was wanting to the perfection of his own separate understanding and working; and he passes his life in the quickening atmosphere of affection, virtue, truth, and piety. He is the servant of God; but the believing and rejoicing servant of a God of love, who formed him after his own image; and so the spirit has its atmosphere, which the Sun of Righteousness warms and enlightens, and in which man lives by faith.

Such is man in his idea; such he was before the fall, such he will one day again become.

### 3. *Man Fallen.*

The first man sinned, and the very source of our life became poisoned.

By sin man lost his union with God; and, as a plant which has its light, warmth and life only from the sun, and yet should wander out into void space far from its true orbit, and lose itself in icy darkness, his spiritual eye is darkened so that he can no longer see God, his soul has become enfeebled, and his spiritual death has brought on the death of the body. Man has become his own centre, his own sun; he refers everything to himself; he has broken, by self-seeking, the cords of love that should bind him to the rest of the world; and, as he no longer receives spiritual strength and support from God, he has so corrupted himself

<sup>1</sup> See Heineiroth, *Anthropologie*, 2nd part; and Gürres, *Gliederung und Zeiterfolge der Weltgeschichte*.

as to have become incapable, without help, of any good thing. This being, who bears the image of God, and in whom God would perfect that Divine likeness, having in his pride sought, by making himself independent, to become equal with God, has, instead, become self-enslaved; he has in his heart a master — sin — by whom his legitimate sovereign was dethroned; and his servitude is so much the more deplorable and bitter because he still retains, in a certain degree, a consciousness of moral obligation that he struggles in vain to fulfil, and a desire of happiness that he cannot attain.

By sin, man has come to a painful knowledge of the holiness and justice of God, which are as far beyond our comprehension as his love. He feels that the Lord is angry with him, and that the wages of sin is death. He looks around him for a life to be sacrificed instead of his own, and deluges the altars he erects with the blood of slain beasts, and sometimes even with that of a brother man or a child. Or, on the other hand, he hardens his heart; he says to himself, that sin is an imperfection inherent in his nature; he stifles the voice of conscience, and forgets both his Heavenly Father who still loves him, and his Judge who must one day condemn him.

Man becomes the tyrant or the slave of man; he finds in those around him the same hatred or coldness, the same vices or mere show of virtues, the same ignorance or falsehood, the same impiety or forgetfulness of God, which he carries in his own bosom.

His dominion over all created things he has lost; beasts of the earth fear (Gen. 4: 2) but are not subject to him (Gen. 1: 28), with the exception of a few species which he has appropriated, and which minister to his wants. Nature finds in him no longer anything but an enemy who torments her, a heedless creature who despises her admonitions, or a slave whom she oppresses. She is not, as Zoroaster and Manes taught, the joint work of a good and an evil Principle; she is pure as the God who created her. If she acts injuriously upon man, it is because man has lost that Divine life which assured to him dominion over all the earth; it is because there burn within him lawless desires that change the most healthful fruits into poisons; the riches of nature become food for his various passions, and he goes about to worship her as if she were herself the God of whom she is but a revelation.



Besides, man hath drawn down with him in his fall that nature which was appointed to surround him with its pomp and glory; the evil that has found place in his soul affects also the earth, and the earth is cursed for his sake. The primitive order has, therefore, been disturbed even in the sphere of physical cause and effect; nature has received, that she may execute, the Divine judgments, a destructive power that was not hers before sin came; in some regions she is enchained by eternal frosts, in others, sterile from dryness and heat, and in others still, perhaps, gigantic in her productions through the very excess of fertility. Had man retained his primitive condition, physical evil would have been as if it were not, for to the pure all things are pure; but man having fallen, nature has rendered his fall still more desperate and made his sin still more sin, by exercising over him an influence not only very great, but dangerous, sad, deadly.

Evil, as it cannot proceed from a holy God, is necessarily the work of created beings, and theirs only. It existed before man; and Adam was tempted from without. To the temptation urged by the very author of evil, the father of lies, he yielded. So also it is only by means out of himself that he may be delivered from sin, into which weakness, still more than evil propensity, originally caused him to fall. We arrive here at a truth, the reality of which no unbelief of ours can affect; we say that man, in quitting the realm of light, entered that of darkness; that, in excluding God from his soul, he opened it to the devil; and that nature and humanity became subject together to the prince of this world.

What, O God, had been the fate of the earth, if with thy mighty hand thou hadst not traced for evil bounds that it could not pass, and if in thine ineffable love thou hadst not sent thy Son into the world to destroy the works of the devil! Evil might pollute, but could not annihilate, a creature of God; might cause perturbations in the universe, but the primitive order it could not destroy. On the contrary, God causes it entirely to disappear where men, by a strange madness and in their permitted freedom, do not oppose themselves directly to his will. His wisdom is able to educe good out of evil, a greater good than would have had place but for the existence of sin; sin notwithstanding, and even by reason of its existence, the earth moves on towards a consummation of infinitely higher glory than that of its original purity and beauty.

#### 4. *Origin of Races.*

In Adam was the germ of the whole human family, and from him, after a hundred and fifty generations, have descended the eight or nine millions of men who now dwell on the earth. But in all ages and in all regions, the innumerable dwellers on our planet have had each his own proper individuality, which has never been an exact repetition of any other.

Individuality is a certain combination of the constituent parts of a being. Man is an exceedingly complex being, and embraces within himself a world of invisible things that rivals in various riches the world of nature. The elements that belong to him may, therefore, be combined in the individual, in infinitely varied proportions. In one, the soul predominates; in another, the body; in a third, the spirit; here, it is the nervous system that rules; there, the arterial; here, the affections; there, the understanding; and so on.

In the first man these elements must necessarily have existed in perfect equilibrium; among his descendants they are developed variously. But the laws and the causes that determine the peculiar combinations that are found in this and that individual, are unknown to us; for individuality is a mystery of life, and act of creation.

The soul, in our conceptions at least, if not actually in time, precedes the body, which is its visible form, even as God precedes the material universe that he hath created. As is the soul, so is the body; and the distinctive character of each soul manifests itself in the whole physical organization, especially in the form of the head, and in the physiognomy. The infinite diversity of forms found among human beings is, therefore, a result of that individuality which is a fact in morals as well as in physics.

The influence of nature, that of the family and of society, and that which each exercises over himself by his manners and habits, are but of secondary importance, and can only strengthen, enfeeble or modify the original fact of a given individuality. Yet by constant and unvarying repetition through a long series of generations, very evident changes may be brought about.

Meantime sin, in its work of disturbance, exaggerates or destroys individual differences. Sometimes an excessive predominance is given to this or that faculty, so that it overshadows

all the others; sometimes, assimilating man to the brute, it gives to all the individuals of a race a physiognomy that varies but little. But above all, it destroys the proper supremacy of the soul over the body, develops unworthy passions, and tends to efface, from body and soul alike, the image of God in man, who, in his brutishness, descends lower than animals destitute of reason. Now, as every disposition of the soul manifests itself in the body, it results that the human race embraces families, and the same nation, individuals, who differ exceedingly in personal appearance, and among whom some are as remarkable for beauty as others are for ugliness.

##### *5. Gradual Degeneration of Man and Nature.*

Sin by no means produced all its physical effects immediately after the fall. Nature, whose root the destroying worm had, indeed, attacked, still retained numerous traces of her original beauty. It was only after continuing eight or nine hundred years that the onset made by death upon a being naturally immortal, ended in separating the soul from the body. And with this extraordinary vital power in man, there were doubtless faculties of corresponding vigor and energy, such as it is now difficult for us to conceive. But all these privileges enjoyed by the antediluvians beyond what we possess, did but hasten their moral ruin.

They were divided, according to family relationships and to the spirit which animated them respectively, into Sethites, who worshipped God, and Cainites, who were abandoned to magic and to all evil. The Sethites, it is believed, invented the art of writing and cultivated astronomy; the Cainites built cities or dwelt in tents, giving themselves up in both to the luxuries and indulgences of civilized life. They formed but one people, all spake the same language, and were not organized into different states and nations; so that sin was not kept within bounds by the strong arm of civil law, nor its propagation hindered by differences of language. God, moreover, designing to convince man of the depth of his corruption, abandoned him apparently to himself; and the Saviour promised to Adam did not appear. The result was, that the Sethites were seduced from their purer worship and practice by the Cainites, and the whole world became filled with violence; the thoughts of the hearts of the

children of men were only evil continually; and God, by a deluge, destroyed the whole race with the exception of a single family which found favor in his sight by reason of the righteousness of its head.<sup>1</sup>

When the human family began again to multiply, means entirely new were used by God to prevent man's wandering a second time from the path that leads to heaven. The curse that rested upon the earth and upon its lord, was fulfilled to its utmost physical results, but yet became in many respects a source of blessing to man. The surface of the continents took the form which it still retains. Mankind became divided into races, and were organized into nations; which were distributed over the earth's surface according to a definite plan, and to each of which was assigned its proper part in the progress of events. Everything, finally, was arranged with reference to the coming of the Son of God, who should destroy evil and restore all things.

At the epoch of the deluge the earth underwent immense changes, of which traces are found in pagan tradition, which revelation intimates to us, and the details of which science will in due time clearly demonstrate. A revolution took place in the atmosphere. To the mist which spread itself over the whole earth and moistened the soil,<sup>2</sup> succeeded clouds with fertilizing rains, and with the rainbow, symbol of the covenant; but also with hail, snow, whirlwinds, tempests, tornados and inundations.

#### 6. *Providential Movements in Ages immediately subsequent to the Deluge.*

Surely the vine was not the only new vegetable then brought into being; and God concentrated in a small number of animals and vegetables, which are the power of the enemy (Luke 10: 19), various poisons, none of which, certainly, existed before the fall. Soon there must also have come into being, called by Divine power, those legions of insects that live only on corruption. Placed in circumstances less and less favorable to life, man lost by degrees his vigor; the number of his years on earth rapidly declined; and to maintain his strength, by the command of God

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<sup>1</sup> Bossuet, *Histoire Universelle*, second part, chapter 1. Bräm, *Blicks in die Weltgeschichte*, Strasbourg, 1835, pp. 84—125; Kaiser, *Commentarius in priora Genesis capitula, quatenus universae populorum mythologiae claves exhibent*, Norimbergae, 1829, pp. 71—185

<sup>2</sup> Gen. 2: 6.

he added to the vegetable substances that had hitherto nourished him, the flesh of animals. A similar change doubtless took place at the same time among animals, which were created herbivorous (Gen. 1: 30), for their lot is intimately allied with that of man.<sup>1</sup>

The surface of the earth itself appears to have undergone immense changes. But we here enter upon a domain entirely hypothetical, where we have nothing to guide us but the analogy of faith and our imperfect views of the plan after which God has ordered the history of our race. It is probable that the sandy deserts which occupy immense regions of Africa, Asia and America, were made by the waters of the deluge. At the same time the earth seems to have become cooler, and its surface, hardened in the process, has been ever since tormented continually by internal fires, which occasion, in our age of the world, earthquakes and volcanos unknown to the antediluvian period. The plutonic forces being shut up under a hard and solid crust, mountains and plains already existing were raised to their present elevation; and thus was formed the relief of the terrestrial surface that now exists, and physical regions, before indistinctly marked and little differing from each other, received their precise limits and special characteristics. God had decreed that the human family in its new development should not constitute a single nation, but should be divided into a large number of distinct races; and the earth, under the very waters of the deluge, prepared itself for the execution of his will.

These races must of course descend from the three sons of Noah; and when, in the light of faith, we examine their characteristics, and what the Bible tells us of these three ancestors, we are led to believe that spiritual and religious tendencies predominated in Shem; in Japheth the intellectual; and the corporeal and physical in Ham.<sup>2</sup> Antediluvian humanity had but two divisions, that of Seth, or faith; and that of Cain, or sin; and civilization was developed simultaneously in both. With the deluge, therefore, history recommences upon an entirely different plan;<sup>3</sup> civilization was entrusted to particular races (the Japhetic), it order that it might not divert from Divine things the

<sup>1</sup> See Schubert, *Symbolique*, ch. 3, and *The Primitive World and the Fixed Stars* (Urwelt and Fixsterne).

<sup>2</sup> Capadoc, *Despotism considered as the natural development of the liberal system*, Amsterdam, 1830, p. 37.

<sup>3</sup> The manifold (*πολυποικίλος*) wisdom of God. Eph. 3: 10.

Shemites whose God is the Lord (Gen. 9: 26), nor augment at once the corruption and the power of the race of Ham, which lay under a curse. But, although the treasure of Divine truth was to be especially confided to the children of Shem, and the descendants of Ham were to become eminently transgressors, it was nevertheless the Divine plan that the kingdom of God should pervade all nations, and that of evil in like manner embrace dwellers in every part of the earth.

For about a century, the descendants of the three sons of Noah dwelt together, and the whole inhabited earth was of the same language and of one speech (Gen. 11: 1). This primitive population embraced, as in a single bud, the germs of all future nations. The character of Japheth, that of Shem, and that of Ham, were transmitted, with modifications, to their respective descendants; and the moral and physical differences that characterized the three ancestors reappeared in the children, becoming greater and greater through the influences of depravity. In their pride, they undertook together the building of an immense structure, which they were unable to finish by reason of division and strife, and the confusion that arose in their language.

Language is the vocal expression of whatever is in the soul of man. If men had all lived the same life in God, an essential and fundamental unity would have overruled all their differences of temperament, character, feeling, and thought; and being all alike at the core, they would have had but one language. But this spiritual and Divine unity having been broken up, opportunity was given for the development of characters diverging in opposite directions, and in ways innumerable. That primitive society was rent to its foundations; it was dismembered genealogically into little tribes, which had each a marked and decided character of its own. These tribes became so many races, and characteristic differences, obscure before, became prominent and palpable, under the immediate hand of God, by the formation of different languages. Speech, which had been given to connect man with all his fellows, henceforth separated and estranged race from race. But sin found its own victory turned into partial defeat; for evil would have been propagated more rapidly over the earth if all its inhabitants had spoken the same language, and humanity would have gone undivided to destruction by the same road that it followed before the deluge.

Here, then, we see the human family divided into races, dif-

fering from each other in soul, body and language, which, no longer able to live together, began to spread themselves over the face of the whole earth (Acts 17: 26).

The earth is prepared for their reception; the great changes of its surface have been completed; the bounds of their habitation have been determined (*ibid.*), and each country has its peculiar character, which corresponds with some tendency of our nature, and manifests in a peculiar manner some perfection of God. If one of those men to whom God revealed his ways, had traversed the desert surface of our planet at this epoch, he might have read, in the permanent and mysterious forms of continents and tracts of earth, the general progress of nations and of the race. For the earth is a prophecy of history.

#### 7. *Location of Races.*

But who shall guide the wandering steps of these primitive emigrants into the unknown countries towards which they hasten? Chance, it may be said. Chance! a word without meaning, which unbelief alone could invent, and which is no more to be found upon the lips of the believer than in the pages of Divine revelation! God, who numbereth the stars (Ps. 147: 4), numbereth also the hairs of our head (Luke 12: 7), and the same will, without which not a sparrow falleth to the ground (Matt. 10: 30), governs the fate of the mightiest empires. Does not the swallow know, at the approach of winter, whither she must resort? Does not the stork, without mistake, return, with the returning season, to the spot she left? How, then, shall the different races of men take by chance their respective dwelling-places on the earth's surface? The Lord, who created the earth by his power, and gave it unto whom it seemed meet unto him (Jer. 27: 5), will lead the children of men, whom he hath himself divided into distinct tribes, towards the regions that have been prepared for them (Deut. 32: 8—13).

God placed the descendants of Shem and of Japheth near each other; the most marked religious tendency side by side with the highest intellectual and social endowments. It was ordained that the former should remain near the regions occupied since the deluge. He "enlarged"<sup>1</sup> over the greater part of

<sup>1</sup> Gen. 9: 27. To extend, or gently to attract by the Gospel. Both senses are alike historically true.

the earth the numerous family of Japheth, which diffused itself towards the east, the north and the west, and divided the isles of the Gentiles.<sup>1</sup> The descendants of Ham, as if infected persons, from whom it was feared the contagion would spread, he sent into exile beyond the vast desert of Sahara, into a continent entirely isolated, to occupy a country where nature harmonizes with their sensual and self-indulgent disposition.

Then began, over the whole face of the earth, a work, respecting which man has preserved but vague traditions, and upon which Divine revelation is silent. This work was the formation of races; in regard to which human design and choice had nothing to do. It was the work of God, with nature to aid in the accomplishment of his plan. Each region strengthened and modified the character of the race with reference to which it had been created by God, and which he had led into it; and national characters, which became more and more marked and decided as generations succeeded each other, attained such a degree of fixedness and inflexibility, as has enabled them to traverse the ages of history and encounter the most opposite influences, without ever undergoing any radical change.<sup>2</sup> But let us not presume to penetrate, even with the united lights of faith and of science, the secrets of that era of creation, during which the spirit of God moved on the face of the earth and among the races that dwelt thereon; for to man every creative act is hid in darkness that he cannot penetrate.

But when the scene is unveiled before us, at our first view of the human family, we find the nations marked by such astonishing differences of aspect and character, that we ask ourselves, at once, what has become of the unity of the race? and we are ready to doubt whether any such unity ever existed. What! the Negroes and Mongols brothers of the Whites; the bloody Bosjesmans and

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<sup>1</sup> Gen. 10: 5. This passage seems to indicate that the word *Gentiles* in the Bible means chiefly the descendants of Japheth, and that interpretation receives decided confirmation from history.

<sup>2</sup> This permanence of physical and moral characteristics is to be found in most families. The history of aristocratic republics, such as Rome or Berne, present astonishing instances of families whose members have been distinguished from age to age for the same virtues and the same faults. A more thorough study of this fact would undoubtedly throw some light on the origin of races. It proves that ancestral individuality descends in families from generation to generation, and remains, notwithstanding the various mingling of other blood by marriage.



the stupid Australians of the same parentage with the mild and peaceful German and the lively son of France ?

The fact is, that, while God was accomplishing his designs, sin was also doing its work ; and the poison which had insinuated itself into the roots of the great tree of humanity, became diffused with the sap through all its new branches and tainted all its fruits. But for sin, the different races, diverse yet alike, would have spoken a common language, varied by numerous dialects, and would alike have exhibited, in body and soul, the image of one and the same God. But for sin, the human family would have never reckoned among its members, persons so repulsive as the negro of Africa and Australia, the Hottentot, the Pecherai, the Botocudo, and the Samoyede.

Cast your eye over the community in the bosom of which you live, and you will find that, in the same atmosphere that you breathe yourself, on the same soil that supplies your own food, in families of the same race with your own, with the same education, and the same circumstances and manner of life, there are at your side men of abject souls and repulsive forms, men whose whole exterior proclaims the secret power of sin. Now the same influence that sin manifests over certain members of a community, it exerts in like manner upon whole tribes and races, as members of the great family of man. Most nations have carried into the countries that had been prepared for them, peculiar sinful tendencies, which have transformed into curses to themselves and to humanity at large, those talents with which they were especially endowed ; and that nature in the bosom of which their life is passed, has developed their vices with all the energy that had been given it for the development of their virtues.

In the case of many races, therefore, the type of the human form, which must of course undergo some peculiar modification in each region of the earth, has been completely changed. This change has doubtless been effected slowly and through numerous transitions ; and, in fact, we now find on earth, among existing tribes and communities, every step in the progress of this work of primitive times. The nations nearest the cradle of our race, show also the least departure from the white type ; at a greater distance, in regions of an entirely different character from the country of the whites (Central Africa, Mongolia), are tribes (Negroes and Mongols) whose bodies have taken a very remark-

able form, because the soul is, as it were, mutilated and debased; and, finally, at the extremities of continents, at the greatest distance from the home of human life — the ancestral fireside of the race — are also tribes the most of all debased, alike in body and in soul.

The whites take possession of Western Asia and spread themselves over all Europe. South-west of the region where the dispersion began, are the Berbers, the Gallas, and the Caffres, which connect the Arabs and Abyssinians (whites) with the Negroes. In Central and Western Africa are the true Negroes, whose form degenerates, towards the southern extremity of the continent, through the Namaquas and the Hottentots, to the revolting figure of the Bosjesman.

Towards the north-east, the Turks constitute so natural a link between the Whites and the Mongols, that it is equally easy to class them with one or the other of these two races. The Mongol figure is most characteristically marked among the Mongols and Calmucks upon the elevated Plateau of Upper Asia. It grows ugly towards the north, among the Songares; and in the extreme boreal regions of the earth, among the Samoyedes, Lapps and Esquimaux, becomes dwarfish. On the south and south-east it assimilates, through the Chinese as a connecting link, with the Malays of Oceanica. The Hindûs have points of affinity with all the three alike, the Whites, the Mongols and the Malays; and the Thibetians complete the transition from the Whites (Hindûs) to the Mongols. The Slavonic race is half Turk, half German.

The Malays are connected at many points with the Oceanic negroes, who differ in many respects from the negroes of Africa, and constitute, like the Berbers, a connecting link between the white (Hindû) and the negro.

The American tribes are connected with the Mongols through the Onaks and other inhabitants of the north-west coast of the new world. But great obscurity still rests upon the ethnography of that continent.<sup>1</sup>

The descendants of Shem preserved the original type of the human form comparatively unchanged. The children of Ham became negroes or half-negroes (Berbers, Gallas, Caffres); they were the earliest inhabitants of Arabia, and it is also to them,

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<sup>1</sup> Upon the question of the unity of the human race, see the admirable pages of Steffens, in his *Anthropology*, Vol. II., towards the end.

perhaps, that we should trace the ancient negro population of India, and the negroes of the Indian Archipelago and of Australia. Of the descendants of Japheth, some have retained the primitive characteristics of form, and constitute, with the children of Shem, the white race. Such is the numerous nations at the east and north of the land of Shem, and occupying the immense zone of which the ocean and western Europe are the two extremities. Others have degenerated in soul and body, though not to so low a point as the negroes; they are the Mongol race, with which the Malays and the American Indians are related.<sup>1</sup>

With these diversities of origin and physical constitution, the differences of language correspond, and the day is at hand when science itself will divide languages into three great classes. Already the dialects of the children of Shem are classed together as of the same family, and we seem on the point of discovering,<sup>2</sup> that the languages of the white Japhethites (the Indo-Germanic<sup>3</sup>) and those of their Mongol relatives, belong to one and the same class; with which also those of the Malays are allied. As to the American languages, their similarity in grammatical structure, and the entire dissimilarity of their roots, are equally surprising. The negro languages are still very imperfectly known.

However great may be the differences of form, character and language between different races of the human family, all men have, nevertheless, the same faculties and the same organs; and the fragments of a primitive language that are found scattered over the face of the earth, bear witness to their common origin, which is also attested by the agreement of historical tra-

<sup>1</sup> Another hypothesis makes the Americans Shemites instead of Japhethites. The origin of the Chinese is also very uncertain.

<sup>2</sup> As the manuscript of this Introduction is going to the press, I have received Xylander's *Spruchgeschichte der Titonen* (Frankfurt am Maine, 1837), who has strengthened my convictions and furnished unexpected support to this hypothesis. He has made, he himself remarks, but a rapid excursion into a region very little known, and yet he has discovered numerous and striking points of similarity among different Mongol languages, and between these same languages and the Greek; "the Mandchou is a primitive Greek dialect." (p. 197). Even the Chinese is apparently akin, not only to the Mongol and Mandchou, but to the Greek, both in its roots and its grammar, etc. "The Shemitic languages have, doubtless, more than one point of contact with those of the Titans (the Japhetic), but these resemblances are so few as apparently to indicate that the Shemites became separated from the Titans at a very remote period." (p. 419). Herodotus relates that the Scythians were the ancestors of the Hellenes,

<sup>3</sup> *Indo-European* is deemed by later writers a more correct designation. — T. A.

ditions. All men are of one and the same species ; all can recognize each other as brothers. The most degraded savage is still a man in body and soul ; the mind that has its seat in the brain of the Hottentot does not differ in kind from that of the Frenchman, and the affections of an Australian are of the same nature with those of the German. No people can boast themselves the sole possessors of a single virtue, and the vices found in any one nation reappear among all others. The languages of men, one in their origin, are also essentially one in kind ; they give to the same thoughts analogous expression. All men, finally, have the same spirit, and no human being is excluded from the privilege of entering into communion with God. While in the most civilized nations some sink by their corruption to a degree of brutality equal to what marks the most wretched tribes, the power of the Divine Spirit elevates the worst of savages to a level with the most intelligent men of European communities, and establishes by insensible degrees a spiritual and Divine unity among all the races of the earth, who are descended from the same stock and are of the same blood.

Sin, which, from the first, has sought to destroy the unity of the human family by exaggerating the differences of race, has not, therefore, succeeded in its principal aim ; while it has been able to disarrange and modify, but by no means to thwart, the Divine plan in the development of humanity.

The parts of the earth most favorable to human development (hither Asia, with India, Northern Africa and Europe) are occupied by the whites, among whom are found the only nations that, from an inferior condition, have gradually risen to a state of comparative perfection. On their right and left are degenerate and stationary nations. Towards the west and south, men transgress through excess of life and want of thought. The Hamites, or Africans, are the race of physical life, of sensual pleasures, of levity of character, of enjoyment ; the Malayan Japhethites, the race of ardent passions and of activity. Towards the north and east the faults arise from want of life, from feebleness of body and soul, and a sort of imbecility. The Mongols are dull, cold, worldly and prosaic ; repose seems to be their distinctive characteristic, as apathy, sedateness, passiveness is that of the American.

The focus of humanity is among the whites, and is double ; faith, or spiritual life, has its seat among the Semitic ; civiliza-

tion, or intellectual life, among the Japhetic whites. The Japhetic Mongols, Malays and Americans participate, within certain limits, in the general development of humanity, and have for their vocation the exercise of the lower faculties of the mind. The descendants of Ham are far more degenerate than those of Japheth, and remain stationary in their barbarism and corruption.

The descendants of Shem are the privileged race to whom God has revealed himself; the sons of Japheth are Gentiles, who seek God without always finding Him, although He is not far from every one of them, and who have welcomed the Gospel which was rejected by the Jews; the children of Ham lie under a curse.<sup>1</sup>

#### 8. *The Shemites.*

The Shemites are to the human family what the spirit is to the soul, the organ by which life is given to the whole being. It is in the tents of Shem that Japheth seeks the knowledge of the truth (Gen. 9: 27). Accordingly, God has given to the children of Shem the post of honor on the earth. He assigned them a dwelling place in the centre of the old world, in that transition quarter of Asia which lies adjoining Europe and Africa, and unites in itself the several characteristics of the three continents. But, in his provident love, he gave to what was to be their country little of the elements of wealth, and clothed it with few attractions; his hand, prodigal of its gifts to other regions, seems to have been sparing of the blessings bestowed upon this. Everything was so arranged that the Shemites should become herdsmen and dwell in tents; for of the two kinds of occupation between which the fathers of mankind must necessarily choose, the pastoral life was exposed to fewer dangers than that of agriculture. Being harassed by less care and enjoying more leisure, the spirit rises more freely, during the long days, on the wings of prayer towards the throne of the God of Heaven; and fathers transmit to their sons, with the treasure of their faith, pure blood, a sound understanding, simple manners; not much science, but an unperverted mind; small riches, but a contented heart. Yet, if the forms of nature in the midst of which the Shemites

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<sup>1</sup> The curse that falls upon a race does not preclude the salvation of a large number of individuals belonging to it; just as a people blessed of God may have in its bosom many who will destroy themselves.

dwelt, exposed them to few temptations, and did not divert to itself the religious regard due to God, it provided for their thoughts at least a poetic dress, and furnished images so lively, so brilliant, and so distinct, as to become engraved, as by a pen of fire, upon their understanding, while vague reveries and extravagant fancies are equally unknown. The distinctive features of their physical constitution are the great height of the forehead and the length of the head. Their languages have a very peculiar character; they are fitted for enthusiasm, for sublime poetry, and for prophecy. In their nervous and hardy frame dwells a soul, noble, self-relying, serious, earnest, inclined more to profound meditation than to enlarged views. They have neither sciences nor fine arts; their social relations are extremely simple, and their whole existence made up of impulse and action; their hearts are instinctively closed against everything mean; their thoughts and wishes are bent upon a single interest by which they are wholly absorbed, and fanaticism is always ready to take possession of them.

Of all the Semitic tribes one only, which was chosen of God and led as by the hand, failed to wander from the path which had been marked out for them. For two thousand years the Hebrews were the high priests of humanity and the sole depositaries of Divine truth. They were the people of God in the midst of Paganism, with which it was their duty to avoid all communion; and from them hath come salvation for the world (John 4: 22). For them God had prepared a peculiar dwelling place, which was, on the one hand, at the centre among the nations, and, on the other, isolated from all the countries immediately bordering upon it; a Hebrew park, a garden full of exquisite fruits and protected by a well-kept hedge against the wild beasts of the desert; a country blessed above all others, upon which the heavens rained down righteousness and which brought forth salvation; a sacred land, a land of miracles, which often heard the voice of the Lord and of his messengers, and which trembled with affright when it saw the Son of God dying for us upon the cross.

The Arabs were brethren of the Hebrews (through Joktan and Ishmael), and the country inhabited by them also combined the advantages of a position at the same time central and insulated. But with them the Lord had made no covenant, and many of their tribes, which had always before their eyes the

wonders wrought by Jehovah in favor of his people, far from being drawn by that means away from their idolatry, hardened themselves more and more, and continued enemies of the Hebrews to the day of their destruction. The same spirit, doubtless, animated the other Arab tribes, and in the fulness of time sprung from their bosom the greatest of false prophets and the most violent enemy of Christ. Mohammed, a man of sensual character, who pretended to be the Comforter promised by Jesus to his disciples, formed, from the prompting of a mind from which every noble truth was shut out, and a heart corrupted by sensual indulgence, a religion without mysteries, without self-denial, and without sacrifices; which he supported by impostures, or by the recital of senseless visions as well as by the promise of a sensual paradise, and which he established by arms and blood. He beguiled the Arabs, who became the high priests of falsehood; and the burning and monotonous nature in the bosom of which they lived, helped the sin that was in them to transform the religious enthusiasm proper to their race into a sanguinary fanaticism.

Half the human race worship Jesus Christ or Mohammed, both descendants of Abraham (Gen. 9: 27). The former is the son of the free woman and of promise; the latter, the illegitimate progeny of a slave.

Yet along the banks of the Euphrates and the Tigris, upon the plains of Senaar and Babylon, and as far as the shores of the Persian Gulf, dwelt other Semitic nations, Babylonians and Assyrians, whom the fertility of their soil and a flourishing commerce turned quite away from God, by filling their hearts with all the vanities of earth. Before the coming of Christ, Babylon was the rival of Jerusalem, and the capital of the kingdom of darkness; but it was not, like Mecca afterwards, the home of a false prophet, and might, indeed, be said to partake of the irreligious spirit of its Japhetic neighbors.

Within the limits of the Holy Land a stranger race had become established; descendants of Canaan, who had not followed their brethren, the children of Ham, in their migrations southward, but had remained in the midst of the Semitic tribes, whose language they spoke. They became in Judea servants of the Hebrews, and built, along the coast at the foot of Lebanon, several cities, that became celebrated for commerce and wealth, as well as for their numerous colonies, but whose inhabitants were more

radically corrupt, more estranged from God, than any of the neighboring nations.

### 9. *Japhethites.*

It was the lot of the sons of Japheth to develop and to use the powers with which God has enriched the human mind. Now the instinct of society, the ideas of property and of justice, skill in mechanic arts and trades, and the higher powers employed in science and the fine arts, can be developed only among a people occupying fixed abodes; and agriculture is the basis of civilization. God, therefore, prepared for the children of Japheth regions whose fertility invited man to cultivate the soil, and where a limited extent of country would suffice for the support of a large population.

Civilized nations found cities, build magnificent edifices, have political institutions of a very complicated character, enact numerous laws, possess great wealth, have an extensive commerce, while the works of their artists and learned men crown them with a dazzling glory. Their employments are various, but for the most part there is wanting among them the one thing necessary, the knowledge of the true God; and the abuse of the very blessings bestowed upon them has caused them to sink, from the era of their highest prosperity, into an abyss of corruption and wretchedness. All nomadic nations, on the contrary, remaining ever youthful, the Lord, who knows from the beginning that the end of every civilized nation is death, has provided for the renewal of their life and vigor by placing on their frontiers wandering hordes of shepherds whom he may call in at the needful moment to infuse fresh and pure blood into the decrepid body; and as the Semitic shepherds had a vocation still more important, he reserved, from among the Japhethites themselves, certain tribes of whom he made nomades, and to each of which he entrusted the work of invading the nearest of its civilized brethren. For the execution of this plan he formed, on the north of the agricultural regions, that stretch along from China, through Iran and Asia Minor, and through the southern peninsulas of Europe, a zone of deserts, steppes, forests, and comparatively unproductive plains, which discourage agriculture, and compel, or at least invite, the inhabitants to become nomadic shepherds. But to guard against too frequent invasions, he separated the



nomades from the cultivators of the soil by high mountain ranges. And, as the civilized countries of Asia were to remain long strangers to the Christian faith, which is the true regeneration of humanity, he secured for them a permanent source of physical revivication, by depriving the nomades on the north (Mongols, Turks) of all possibility of cultivating the soil and taking rank among civilized nations; while in Europe the barbarians, when they had invaded the Roman empire and received the Gospel, took for themselves, by degrees, permanent homes, and changed their forests and the ranges of their flocks and herds into cultivated fields, as in Germany, Poland, Russia.

The Japhethic races embrace a far greater population than the Semitic; for the soul has many and various powers, while the spirit has but a single object. The Japhethic whites represent the higher capacities of the soul, politics, jurisprudence, science, and the fine arts; the Japhethic Mongols, its lower capacities, domestic life, agriculture, industry. The former took possession of the most beautiful regions of Asia, and that Europe which, in its physical constitution, is the most perfect of continents. The latter spread themselves over the massive and monotonous regions of Eastern Asia.

The Indo-Germanic nations exhibit at the same time a great diversity of character and the most surprising likeness in language and manners. Among them are the best formed and most beautiful of the human race; the face is more oval and more regular than among the children of Shem, and all the features have an air of more sweetness. The temper is less violent, and more amiable; the thoughts less elevated, but more comprehensive; the understanding more acute, the sphere of activity far more varied, and the languages richer and more regular. The Indo-Germanic nations embrace all the most civilized people of the earth, and include no nomades (that is, if the Turks are reckoned as a Mongol race).

Iran is the country of light. The sun clothes it in the most brilliant colors; from the bosom of the earth burst forth remarkable fires. Iran is thus the country of extremes; deserts of sand border upon the richest valleys. Iran reveals the holiness of God and his hatred of evil. Towards these regions the Lord directed Madai, the genius of whose descendants is practical and moral, with a clear understanding, and a quick sense of right and wrong. They have preserved the primitive traditions

better than any other Japhethic race; their ancient faith divides man, earth and heaven into a realm of light and a realm of darkness; adores fire as the purest symbol of Divinity, and makes man a warrior in daily conflict with evil. Here are no idols, no absurd fables. But the fallen angel hath become equal with God; the earth is the realm of fear, and life one long exorcism.

India is the land of wonders. Earth there displays all her richness and all her beauty; she announces to man the omnipotence of Him who created and who preserves all things, and the power of death to which every creature is subject. Objects that he sees around him, speak to him of an invisible Being, who has diffused on every side a superabundance of life, and who acts constantly and everywhere with a mysterious energy. This is the proper home of a speculative race, whose whole life ought to be the worship of God, thoughts of God, hymns to God. But, under the dominion of sin, the spirit of the Hindû trembles, as it were, before a nature terrible to him in its grandeur; he worships all its powers and all its phenomena, and falls into a moral sleep; he takes his dreams for realities, and transforms truth by hideous caricature; his religion is made up of frightful ecstasies, barbarous penances, innumerable ceremonies; he has neither conscience nor will, and, in his profound debasement, he has not even a word in his language to express the sentiment of hope.<sup>1</sup>

The Hindû Japhethites seem to have imparted their civilization to the descendants of Ham in Egypt, the land of the Nile and the country of riddles. By the Egyptians, the faith they borrowed from India was mingled with Hametic fetichism and magic. By the contrast between the beautiful valley of the river and the desert sands that skirted it, nature shadowed to them the important truth of an incessant war between good and evil; and the Nile, by its inundations, made them industrious and inventive, and taught them geometry.

High and narrow plains, inhabited chiefly by Japhethites, divided into many small tribes, formed connecting links between Iran and Greece, Asia and Europe, and were constantly desolated by wars.

Greece is the region of harmony. Land and sea are in suitable proportions to each other; the aspect of nature is at once both cheerful and serious; the soil yields its fruits with a wise

<sup>1</sup> See on India in general, and for this characteristic of the people, C. Vou Raumer's *Lehrbuch der Allgemeinen Geographie*, Leipsic, 1836, pp. 435—470.

discretion, as it were; and external influences determine the employments of man, while yet so gentle as to admit of the freest choice. The Greeks were a people of serene and well-tempered spirit. With them all the powers of the soul were perfectly balanced; reason kept the imagination within due bounds; the life of thought and the life of action went hand in hand; republican forms of government reconciled personal liberty with devotion to the common cause, and united in one body politic all the individuals of the community; the fine arts contributed to the glory of the State and to the support of religion; the moral and physical sciences were successfully cultivated; public religious ceremonies were continually turning men's minds to the gods; and, while other nations peopled the invisible world with frightful divinities, symbolic of the powers of nature, or imagined it a desert and without inhabitant, Olympus was the dwelling-place of deified men representing the State, the family, love, beauty, war, science, eloquence, the fine arts, agriculture, etc. But in this assembly no God of holiness was found. The Greeks were a childish and fickle race; they had lost the profound meaning of the primitive traditions, and offered no expiatory sacrifices. Their serenity was that of a man who forgets sin and death amid worldly enjoyments and occupations; their fine balance of intellect concealed the want of spiritual insight and elevation; and the brief epoch of their prosperity is a sort of prediction of the endless period when the faithful shall rejoice in God their Saviour.

In the regions occupied by the other Indo-Germanic races, nature exerted upon man far less influence than in Greece, and especially than in Asia; and the influence it had was rather by reason of what was wanting, than through any positive and characteristic features. It claimed for itself little of man's attention, and addressed him unfrequently and in a low voice; it threw no great obstacles in his way, but allowed him to act with freedom; neither barren nor very fertile, it gave food to him only who should earn it by the sweat of his brow. But in proportion as outward physical influences decreased, man grows and puts forth his strength, showing less sensibly the impress of the country he inhabits; and his character can by no means be referred to the influences of a nature that he overtops on every side.

In Italy, at the centre of the Mediterranean world, there was built up, by the mingling of three races, Rome, the capital of the

west. A practical city, rather moral than religious, not much inclined to science or art, her mission was to develop the ideas of nationality and of justice; and the Romans became the statesmen and jurists of humanity.

Three large Japhethic nations occupied the centre and northern peninsula of Europe, the Celts, the Germans, and the Slaves. The Celts inherited a spirit of liberty, a healthy and practical understanding, and a disposition remarkably social. The Slaves, who have not to this day made themselves fully known, seem, by their submissive and servile spirit, and also by their childish and superstitious faith, destined to counterbalance the influence of the Celts in the history of human affairs. The Germans combine the qualities of these two extremes, and are distinguished besides by an affectionate and pensive disposition, an honest heart, and a kind of instinct for invisible things.

Christianity spread over Europe, and became the universal faith at the time when the government passed from the hands of the Romans into those of the Germans. The Germans, Scandinavians and English, the French (heirs of the Celtic genius), the Spaniards and the Italians, and, finally, the Russians (representing the Slavonic race), are the depositories of modern and Christian civilization. Germany is the land of faith and of thought; England, that of State-policy and of religious worldly activity; France, that of society; Italy has been that of the fine arts.

The Japhethic Mongols are separated from the Semitic races by an immense zone of Indo-Germanic nations, and do not enjoy in full measure the life that is diffused through diseased mankind. Their stature is diminutive, their energy small, their affections cold, their understanding feeble, and especially are they deficient in religious sentiment. Their primitive creeds have given place to Buddhism, which is of Indian origin. It proclaims a Deity of negative attributes; represents as the superior good a state in which one does nothing, thinks nothing, feels nothing, and is lost in an abyss of nothingness; and it requires no expiatory sacrifices. The Mongol race embraces not only the nomadic Mongols, Turks and Scythians, but really savage tribes, Siberians and Esquimaux, whose religious notions are undefined, who worship rude idols and employ sorcerers for priests; and also nations (Chinese, Japanese and Indo-Chinese), who, having reached their highest degree of development, remain there, specimens of crystallized humanity.

The Chinese carried into their country the depth of sentiment and of thought which belongs to the Indo-Germanic nations, and their civilization dates from the same epoch with that of India and Assyria. But the life of the body politic quickly died away among them, and society, like a crystal, was organized but not developed. They soon sank into an entire indifference to invisible things. It is a question whether their reformer Confucius, who lived many ages before Christ, believed in the existence of God; and a practical atheism pervades unrivalled their countless multitudes. Yet they have not been able to destroy in themselves the organ of faith, which is the spiritual mouth of man; and the time may perhaps be at hand when they will feed on the bread of life.

Embosomed in the equinoctial seas, live the insular Malays. Their faith and manners have decided points of likeness to those of India; in their physical constitution they have many traits characteristic of the Mongols. Of the four degraded races they approach nearest the whites. They are distinguished by great activity, but only in regard to worldly things; by violent and ungoverned passions, and by cruelty and corruption.

Finally, the aborigines of America are in all respects inferior to their Mongol and Malay brethren. They have not had skill to domesticate the ox, and reckon among them no pastoral or nomade tribe. Innumerable small tribes of hunters or fishermen occupied, not long ago, and in some cases still occupy, regions exceedingly favorable to the development of civilization; and the only cultivated nations of America were ignorant of even the art of writing.

#### 10. *Hamites.*

The descendants of Ham might have displayed in its purity the whole physical life of man; but their ancestor had drawn down upon himself the curse of God, and he transmitted to his descendants his corruption and his punishment. Under a glowing sky, upon an isolated and compact continent, in physical conditions most unfavorable to the mind and the heart, the descendants of Ham spontaneously became negroes. The back part of the head, which is the seat of the animal passions, was largely developed; the skull became depressed, the nose was flattened, the lips grew thick, the hair woolly, and the figure lost

its nobler traits. The negroes of our time are a fleshly and sensual race.

The children of Ham are in reality just about as little known as the continent that belongs to them; and there is at work among them a mystery of iniquity which dates back to the earliest ages of the world, and was probably received by the sons of Ham from the children of Cain. "All the negroes," said Herodotus, "are enchanters," sorcerers. The only invisible power they adore is the devil, and their worship is all in blood. Human victims are slain with horrible refinements of cruelty, and the white clay for their temples is kneaded with human gore. The primitive traditions are utterly lost among them, and they have no ear for the voice of the heavens or the revelations of earth. Their idols, or fetiches, are an animal, a tree, a stone, a piece of furniture, a bone, an egg-shell, etc. chosen by chance for its god by an individual or a tribe, and changed as caprice may dictate. They are the only race, no tribe of which has ever anywhere taken rank among civilized nations. They destroy one another continually by bloody wars, and from the earliest historic period have hunted one another, and sold their prisoners for slaves. But in modern times their cupidity has come in contact with that of Europeans. The two parties have mutually stimulated one another; the trade in negroes has been immensely increased; redoubled blows of the whip of slavery have echoed through the land, driving into exile the negro, whose corruption and whose punishment are without parallel elsewhere on the face of the earth. But God, who punishes them, excludes them not from the embrace of His love. Even in foreign lands, negro slaves learn to know the Saviour, and Christian charity returns them to the home of their fathers, where they exhibit, in the presence of their idolatrous brethren, the example of a community founded in faith and on the principles of true liberty.

#### 11. *The Nations as a Whole.*

The nations, considered as a whole, constitute in some sense a single being, an individual. They are the manifestation in the external world, in space, of all the invisible things that are within man; each represents a faculty, an instinct, a tendency. Together they constitute a whole; and in this fact there is certainly still another proof, for whoever will receive such proofs,

that the human race is of one blood, and that all men are brethren.

Such are the characteristics of nations and such their distribution over the earth; here are the deep foundations upon which must be built up the temple of human history. Such, too, are the doings of sin, which has made the spiritual races to believe a lie; has turned away from the true God the intellectual; reduced to the slavery of sense the physically preëminent, and shut up all men under the same condemnation.

But who are we, that we should attempt to fathom the designs of God, and to tell our brethren what we seem to comprehend of them? Thy ways, O Lord, are as high above our thoughts as the heavens are higher than the earth (Is. 55: 9). We cannot seize them with a glance, and hardly can we understand parts of them (Job 26: 14).

## 12. *History.*

The period of the creation of races has passed away, and history begins. The nations develop themselves, each according to the character given it by God and nature, and humanity enters upon its march towards the glorious goal seen at the end of its career on the confines of time and eternity. Nature imparts henceforth only intimations and uncoercive influences; conscience takes the place of instinct, and man passes out of the domain of physical necessity into that of liberty. Sin, finally, which never rests, seeks, by all the means at its command, to obstruct, to harass, to destroy, the races and the humanity which still, under the eye of God, advance slowly and with difficulty along their destined path.

The march of humanity is progressive; it grows up and enlarges itself; and just as its several nations represent all man's various faculties, so also is its life in many respects like that of an individual.

But, as a result of sin, this life is not equally diffused throughout the whole body of humanity; and the development spoken of progresses, with some degree of completeness, only among certain nations; the rest lag behind, or are even like dead members.

The privileged nations have each a particular part to act; and when that is done, they disappear from the stage. The life of

humanity, therefore, at distinct epochs, transfers its principal seat from one country to another, and seems to traverse the whole face of the earth. Now the hand of God, from the beginning, marked out for this traveller the path he must tread, and prepared for him, at proper distances, residences appropriate to his wants; wants varying with his age. He was born in the warm and fertile regions of the east, where he passed his infancy on the bosom of a nature prodigal of her gifts. Advancing towards the north-west, he came into Greece and Italy, those beautiful and happy regions where all the powers of his being were awakened, and prepared for active and joyous life; and there passed the years of his youth. In his maturity, his home is in temperate Europe, which is more serious and less fertile than the lands of the east and the south. And, if his course is still onward in the same direction, he is to cross the Atlantic, and there, amid the free institutions of republican America, shall finish a long life begun under the despotic yoke of an eastern sovereign.

But all the aids, all the admonitions, all the revelations which men received from nature, all the moral strength that they found in God, all the blessings that he bestowed upon them, all the salutary chastisements that they received from his hand, the influence even of that eternal Light which enlighteneth them from their birth, could not deliver them from the power of sin which pervades their whole being and is part of themselves. Thus, in a few generations after the deluge, they had already become estranged from the true God, whose works they went about to worship, or whom they forsook for dumb idols; and God left all the nations, with a single exception, to go the way of their own choice, yet without ever ceasing to give them evidence of his existence and his goodness (Acts 14: 16, 17). Nevertheless, if this new post-diluvian humanity wandered, like the antediluvian, from the right way, yet, as its powers were broken and the consequences of sin pressed heavily upon it, the feeling of its fall and its slavery remained, and all nations sighed and still sigh for deliverance. Nature herself prays for it, and he who can understand a voice without words (Ps. 19: 3), hears what nature says (Rom. 8: 19—23). The animal that suffers and dies, the plant that decays, the crystal whose life is, as it were, imprisoned, all irrational natures groan together by reason of the vanity to which the sin of man hath made them subject. The earth, that immense cemetery where death reigns with



such power and is so active that life seems hardly to be more than a stranger there; the earth which remembers its own primitive beauty, and feels within itself the whole weight of the curse; the earth itself groans for a better time.

Man, in all ages and in all climates, sighs through life for the happiness which he lost by estranging himself from God, and which he thinks to find again in the pursuit of pleasure, wealth and glory. But wherever the dwellings of men are found, there arise continually upon the air, either the shoutings of an empty joy, or the cries of pain, or the sighs of disappointed hope, or the curses of despair. The most ardent love, the closest and sweetest ties of domestic affection, fail to satisfy entirely the human heart; a fathomless abyss, which God alone can fill. The purest earthly bliss is suddenly interrupted by some long and painful disease, and is evermore embittered by the thought of death. And even were men shielded from disease and death, conscience is ever there like an unwelcome witness, whose mere presence is a continual reproach.

Pursued by this inward voice, which testifies against them with ceaseless accusations (Rom. 2: 15), men dare not appear before a holy God, and anxiously seek means whereby they may avert his displeasure. Everywhere is found a class of priests, who intercede with God for the people, and in all nations where the moral sense has not been entirely false, altars are drenched with the blood of sacrifices. But the multitude of sacrifices fail to give the wished-for assurance of pardon.

"What is truth?" asks every man in whose spirit there is still any degree of light (Matt. 6: 23). Who will teach me to know God, and make me acquainted with invisible things? What am I? What awaits the soul beyond the grave? What must I do to be saved? But the pagan religions are like a night whose shades are relieved but by some pale reflection from the eternal brightness. Philosophers in vain spent their life in the pursuit of truth; which appeared to some of them as a veiled and shadowy form, receding as they would approach, while, others, and the majority, saw her not at all, and ended their search in the denial of her existence.<sup>1</sup>

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<sup>1</sup> *Philosophia quaerit, religio possidet veritatem.* Philosophy seeks for truth in vain; religion hath it without seeking, inasmuch as she receives it from God by direct revelation. The philosophers investigate all sorts of arguments in favor of the existence of God, and come to no satisfactory solution of the problem of

Everywhere and always social order is threatened by passion and by crime; and princes or people seek to secure it by means of political institutions, and laws of various kinds. But the labors of the fathers never saved the sons from the necessity of similar labors; for the very foundations of the structure are bad.

Now, what means this search after happiness, pardon, truth and social order? It is the only occupation in which all men are engaged, and yet it leads no solitary being of them all to the goal! There is this meaning in it, namely, that man is not in his normal condition, since, in the midst of all his rich possessions, there is still wanting to him the one thing needful, the only treasure that can make him happy; there is a confession, that it is impossible for him, with all his efforts, himself to fill the emptiness of his heart and terminate his own sufferings; and also the hope that a merciful God, who hears the sighing of his creatures, may bestow upon them the bliss that has been forfeited by their sin.

In truth, God was moved with compassion for the wretched children of Adam, and, from ancient times (for the future is with him as the past), had prepared for them a wonderful salvation, which is heaven-high above the thoughts of men, and in which his mercy and truth have kissed each other (Ps. 85: 10).

### 13. *Redemption.*

When idolatry began to spread itself over the whole world, God set apart Abraham, the father of the faithful, to whom he renewed the promise of a Redeemer, which he had made to Adam on the very day of his fall; and, while he convinced the pagans of sin by leaving them to plunge deeper and deeper into the darkness of idolatry, to the Hebrews he made known the moral law in all its strictness, in order to awaken and strengthen in them a sense of human depravity and of the Divine holiness; and, at the same time, by means of prophecies and a typical service, he gave them a strong assurance that in due time the Messiah would appear for their deliverance.

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creation; the unlearned believer opens the Bible and, reading on the first page the words: In the beginning *God created*, at once knows more of the subject than Aristotle and Plato. Philosophy doubts about the existence of God, the immortality of the soul, and liberty and necessity; religion teaches the Trinity, the resurrection of the body, and the double doctrine of election and responsibility. Philosophy hardly reaches the point where religion begins.

And thou didst finally appear, Christ Jesus! thou, whom for thousands of years the sighings of nature, the longings of the pagan and the faith of the Hebrew had foretold; thou, who art the fulfilment of all the promises that God had made to men and of all the hopes that he had put into the hearts of his creatures (2 Cor. 1: 20).

Glory, therefore, be ascribed on earth and in heaven to the Son of God, who hath come to destroy the works of the devil (1 John 3: 8) and to restore all things (Acts 3: 21). He purifieth man, humanity, nature; and not only restores to them their primitive beauty, but raises them to a height of glory towards which even our faith hardly dares to direct its eye.

Glory to the Saviour of the world, who died on the cross a sacrifice for our sins, and whose blood, that cleanseth from all pollution, has flowed out from Golgotha over the face of the whole earth! Glory to the Sovereign-priest, who ever intercedes with the Father for us! Priests, cease your sacrifices, the victim whom all your victims prefigure, has offered himself once for all. Nations, rejoice in him who hath purchased for you a complete salvation and whose death is your life.

Glory to him who is life eternal, and who from the high heavens sheds it down upon earth where are found only the dead! He comes to dwell in our hearts, which he enlightens with his gentle rays, and out of which he drives the usurper; he extirpates by degrees the countless roots of sin; he fills us with his spirit, with himself; he kindles in our hearts an infinite love, which destroys our selfishness, and which enables us to understand what joy really is. We enter anew our primitive orbit, and revolve again around the Great Centre of Being and of Bliss. Indissoluble bonds unite us with our brethren and with all men, and the assurance of endless bliss breaks for us the sting of death. But Jesus Christ hath done yet more; by the ineffable mystery of his broken body and shed blood, he renews not only our souls to righteousness, but our bodies also to immortality; his glorified body became like unto our corruptible bodies, which he endows with endless life, and will raise again, spiritual and glorious (1 Cor. xv.). We are, therefore, of his flesh and of his bones (Eph. 5: 30), and shall become like unto him (1 John 3: 2). He hath made us all kings and priests, and we shall reign with him on the earth forever and ever (Rev. 5: 10—20; 22: 5).

We shall reign with Christ on the earth; and by him already

are we delivered from slavery to nature. The Esquimaux, becoming her disciple, learns the value of durable riches, infinitely superior to the transient possessions that before occupied him wholly; his desires are elevated, his views expand, his understanding is developed by communion with the spirit of God. By faith the negro is freed from the yoke of sensual pleasure, and, even in the home of his fathers, learns to be industrious and chaste. Faith restores the Divine image in the soul of the negro and of the Esquimaux, long before the redemption of their body (Rom. 8: 23), which must also at the resurrection become like unto Christ. Through Jesus Christ, we enjoy all the bounties of nature without giving our hearts to them, and without abusing them.<sup>1</sup> Through him we are enabled to comprehend the language of the earth and of the skies, which speak to us of their Creator.

Glory to Him who is the truth and the light of the world! In him are hidden all the treasures of wisdom and knowledge (Col. 2: 13); his disciples are no longer obliged to seek vainly for truth, but by his Spirit they are enabled to search all things, even the deep things of God (1 Cor. 2: 10).

Glory to the Supreme Lawgiver! He writeth his laws upon our hearts, and for him, if faith be found as a grain of mustard-seed, it suffices to ensure the peace and order of a nation. All human legislators, who search in vain after his secret, are prophets of his appearing, though they know him not.

Glory to the Head of the church, to the King of the whole world! The prince of this world hath laid waste the empire of Christ; he hath filled it with confusion, banished love from its borders, isolated nations from each other, and hath spread over all a thick dark veil (Is. xxv.), that crushes them to the earth and deprives them of light from above; and the only fellowship that he establishes among men, is that of condemnation and death. But Jesus Christ triumphed over him when he died upon the cross (Col. 2: 13); he overthrew every power not established

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<sup>1</sup> Yet it is certain that nature is dangerous even to Christians, because sin has its principal seat (*principal*, I say; not *only* seat) in the body and soul, or the flesh, and because man, as to the flesh, is part of nature. In consequence of this, nature is held in poor esteem by most Christians. But the time is coming when the Christian, finding himself in God's strength, mighty against the world of sense, will find therein abundant spiritual blessings of which we have yet but a vague presentiment. Nature is an immense volume, of which we have, as yet, hardly read the first pages.

by himself (1 Cor. 15: 24), and the day approaches when he will subdue all his enemies under his feet, and glorify, by the severity of their punishment, the justice of the Living God. But already is he removing the thick darkness that covers the nations; he is forming unto himself a peculiar people (Tit. 2: 14), which he makes up of people out of every tribe and nation, of every variety of language and of countenance; he reestablishes the unity of the human race by founding, through a new creation, an everlasting unity of spirit and of life among all the descendants of Shem, Japheth, and Ham, alike, who believe on him; he hastens the time when all who belong to the kingdom of heaven shall, therefore, speak but one language (for already they are all in heart of the same tongue), and his true church, which is still confounded with the world, glorifies God by manifesting, but to the view of angels (Eph. 3: 10), the manifold wisdom of God.

Finally, will the Son of God leave to his enemy the satisfaction of having inflicted upon irrational creatures innumerable wounds which no one has the wish, no one the power, to heal? No; not in vain shall the earth sigh for its deliverance. The time draws near when waters shall spring up in the dry place, and rivers in the desert which shall blossom as the rose; in the region sacred to the Lord, within the limits of the future kingdom of God, the myrtle shall grow instead of the brier, and instead of the thorn the fir-tree; no wild beast shall go thither, and such as remain in the land shall be changed; the wolf and the lamb shall feed together, and the lion shall eat straw like the ox; believers who are there reunited shall no more be subject to disease; no longer shall be found there a child who shall live but a few days, nor an old man who shall fail to attain fullness of years, and he that may die at the age of a hundred years shall be still young (Is. xxxv. lv. lxx.). Thus will the earth prepare herself, during this epoch of transition,<sup>1</sup> to enter, with its inhabitants, upon an eternal state. Yet it also must pass through a

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<sup>1</sup> According to the Bible, the history of the earth appears to divide itself into five periods. 1. an epoch of formation, separation and production: the earth is very good; 2. an epoch of disarrangement and transition, from the fall of man to the deluge: the earth passes from its primitive to its actual state; 3. the existing epoch, where the earth sighs to be restored; 4. the epoch of restoration and transition, or the millennium: evil begins to disappear, and the earth passes from its actual to its final condition; 5. the new earth, which shall endure forever, spiritual, like the spiritual bodies of men risen from the dead, and perfectly pure.

death and resurrection; fire shall consume it because of the transgressions of the wicked (2 Pet. iii.), which have rendered a progressive transformation impossible; but thus shall it be purified from all evil and all vanity. Then shall it come forth in its resurrection, glorious and without spot, and become the everlasting Jerusalem, where the redeemed of Christ shall reign forever and ever.

Marvellous things are they, O earth, that are spoken of thee. But you will tell me the earth is too small to be worthy of so glorious a destiny. The voyager, traversing the immense Pacific, and occupied entirely with the magnificent landscape of the island he visits, takes no notice of the little rocks along the shore; and the earth is only such a rock. Its existence even is known to only three or four of the nearest planets; the inhabitants of Saturn, if they are like us, have never seen it, and how can the stars have heard a word about us? Hardly can they have noticed the sun among the ranks of the celestial armies. Man chooses rather to depreciate the earth, under a show of humility, than to aim at regaining the title of king of the universe.<sup>1</sup> The earth is so small! you say; but do you not know that the pile of stars which are the glory of our milky way, are to us but an almost undistinguishable spot? And if the creation is not infinite, however vast its dimensions may be, we can suppose a distance from which it must appear to the eye as a mere luminous point, and a position still more remote at which it must entirely disappear. Now if there is nothing so immense but that it may become invisible to man, what, then, are material dimensions for Him who is a Spirit, and hath not his life in space? Is there anything great in the eyes of an Infinite Being? Is there anything little to the heart of a God whose name is love? In the human body, the most important members are not those which occupy most space; and in the history of humanity the largest<sup>2</sup> nations are not the most celebrated; why should heaven be ruled by different laws from earth? The sidereal world certainly forms a whole, that is made up of groups of stars; and our solar system has its assigned place in this vast organism. It is the Judea, the Holy Land, of the heavens. And besides, the Lord exalteth whom he will, and dispenses his grace accord-

<sup>1</sup> Saint Martin, on Truth and Error, Vol. II. p. 117..

<sup>2</sup> Compare Europe with the other continents; Greece with Persia; Athens with China; the single city of Rome with the whole of Africa.

ing to his own good pleasure. He chooses even the weakest things to confound the mighty, that no flesh may glory in his presence (1 Cor. 1: 27—29); he is pleased to make his power known by the use of the weakest and most despised instruments. Rejoice, O earth, for thou art a spectacle to angels, whose eyes are fixed upon thee; rejoice, for thou art the celestial Bethlehem; and, although thou art little among the thousands of the stars, yet out of thee shall He come forth who shall be the Ruler of the universe (Micah 5: 2).

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## ARTICLE II.

### GOD'S POSITIVE MORAL GOVERNMENT OVER MORAL AGENTS, ADDITIONAL TO THAT WHICH IS MERELY NATURAL.

By Rev. Samuel D. Cochrane, Paterson, N. J.

MORAL beings have a definite constitution by which they are honorably distinguished from all other beings. This constitution they have no power to annihilate or change; its essence and laws are as imperishable and immutable as the fiat of the Eternal Will and Wisdom which spoke them into existence and endowed them with immortality. By virtue of it, they are, from the moment their moral agency commences, not only capable, but under an absolute necessity, of recognizing a moral law, and themselves as subject to it; of obeying, or refusing to obey it; and of experiencing certain elements of happiness as results of obedience, and of unhappiness as results of disobedience. Such is their constitution; and the law, or rule of action, they recognize, is the law of God. The elements of happiness they experience, as natural consequences of obedience, are manifold: the approving smile and benedictions of conscience; inward harmony and peace; enjoyment arising from the consciousness of worthily combating and controlling the appetites, desires and passions; satisfaction from the consciousness of deserving the complacency of the intelligent universe; pleasure from witness-