

and since some of the races in this respect approach certain brutes, it is inferred that in character they approximate as nearly as in phrenological development. For the next step is to deny, or at least to doubt, the existence of any thinking principle in man, independent of matter, and of course the mental and moral calibre will depend upon the size, delicacy of organization, and facile action of the brain. The third step is; to take the ground that the different races of men are not mere varieties, but distinct species, with plurality of origin. The Caucasian is always placed at the head of the species, and the negro at the foot. According to the theory, the inferior species are incapable of elevated ideas or religious emotions. "Lofty civilization," says a recent writer of this school, "in all cases has been achieved solely by the Caucasian group. The black African races, inhabiting the south of Egypt, have been in constant intercourse with her, as we prove from the monuments, during four thousand years; and yet they have not made a solitary step towards civilization—neither will they, nor can they, until their physical organization becomes changed. No line can be drawn between men and animals, on the ground of reason. Did space permit, I could produce historical testimonies, by the dozen, to overthrow the postulate which claims for certain inferior types of men any inherent recognition of divine Providence—an idea too exalted for their cerebral organizations, and which is fondly attributed to them by untravelled or unlearned Caucasians, whose kind-hearted simplicity has not realized that diverse lower races of humanity actually exist, uninvested by the Almighty with mental faculties adequate to the perception of religious sentiments or abstract philosophies, that in themselves are exclusively Caucasian." \*

\* Types of Mankind, pp. 461-463.