

CALIBAN:

A SEQUEL TO "ARIEL."

BY

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"What have we here? A man, or a fish? He smells like a fish, a very ancient and fishlike smell. A strange fish. Were I in England now, and had this fish painted, not a holiday fool there but would give a piece of silver. There would this monster make a man; any strange beast there makes a man. When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian."—SHAKESPEARE'S *Tempest*.

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THE Bible is an inspired book, and every word of it is true. This proposition would never have been disputed, if the Bible had been properly understood. But theologians have put into Scripture what was not to be found there, and brought revelation into conflict with history and science. Thus, when divines asserted that, according to Genesis, the earth was created some six or seven thousand years ago, that it is the centre of the universe, and the heavens revolve around it, geology and astronomy contradicted the assertion, and seemed to set science at war with revelation, until a more correct interpretation of Scripture brought them into harmony.

It has been supposed that the different races of mankind sprang from the same stock; whereas history and science prove the existence of races which could not have had a common origin. If, therefore, the Bible taught the unity of the race, it would contradict an established fact. But does the Bible teach this? So far from

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doing so, it records, at least, two distinct creations of human beings. *There were men upon the earth before Adam.* For proof of this proposition, consult the book of Genesis, the only historical authority.

In 1655, Isaac La Peyrere, a learned and pious divine, published a work entitled *Præadamitæ*, in which he sought to prove that Adam was not the first human being. The writer of this dissertation has tried, but without success, to obtain a copy of it, and is, therefore, ignorant of its contents.

The inspired historian records two creations, both by the same divine Creator; the one, in his character of ELOHIM, or GOD; and the other, in his character of JEHOVAH, or LORD. The translators of King James have wisely distinguished the Hebrew words by rendering one of them God and the other LORD. I shall use the original, ELOHIM and JEHOVAH.

Any one who will look into a Hebrew Lexicon, will find that ELOHIM expresses the Divinity as all-powerful, whilst JEHOVAH designates Him as intelligent and holy. The first creation sprang from the omnipotence of Deity; the second was the product of His intelligence and holiness.

Genesis, chap. 1 and 2, down to verse 6, contains ELOHIM's creation. There is also a brief *resumé* of his work in chap. 5: 1-2. The creation by JEHOVAH is recorded in Gen. 2: 6-25. ARIEL says a good deal about the use of the article in these passages, but nothing to the purpose. It certainly gives no countenance to his singular hypothesis that the negro is a beast, an hypothesis

at variance with Natural History and Psychology. The Hebrew article is essentially a demonstrative pronoun, and is used like the same part of speech in Greek and German, viz.: "when a definite object, one previously mentioned, or already known, or the only one of its kind, is the object of discourse." (Gesenius' Heb. Gram., § 107. Nordheimer's Heb. Gram. 2. p. 11. Winer's Idioms of the N. T., p. 94.) This rule proves two distinct creations.

1. "ELOHIM said, 'Let us make *man*.' So ELOHIM created *the man*," i. e., the man he resolved to make, the preadamite. *Gen. 1: 26-27.*

2. "There was not *a man* to till the ground, and JEHOVAH ELOHIM formed *the man*, i. e., the man for that purpose, to till the ground, the race of Adam. *Gen. 2: 5-7.*

The creation of the first races is recorded in *Gen. 1: 11-31.* From this account it is evident that the material elements brought forth spontaneously everything, including man. The words are, "Let the earth bring forth grass," etc. At the bidding of the Omnipotent, forests sprang from the soil, fish and fowl from the waters, and cattle from the earth. In the same way He made man; that is, human nature at its first appearance on the globe. The ancients were right in their opinion that the aborigines of each country were earth-born, *terræ filii*; they erred only in applying it to the race of Adam.

From this account it is clear:

1. ELOHIM created the man in His own image, i. e., endowed him with *power*, a feeble image of

His own omnipotence, and gave him dominion over all other animals.

2. He appointed the race their work, to subdue the earth, to clear it of wild beasts.

3. He gave them for their subsistence the spontaneous fruits of the earth.

4. He created them "male and female." Both sexes sprang out of the earth, at once, and were independent in their origin. The woman was not, as in the second creation, taken out of the body of man. Hence, she is not his consort, but his slave.

Now, this is precisely the condition of savage life. The preadamites were wild men, fed by the bounty of nature, and waging perpetual war with wild beasts. They had no agriculture, no art, no science. The ties of domestic life were unknown. They were only one step removed from the *simiadae*, the orang-outang and the chimpanzee.

This is precisely what the analogy of nature would suggest. Creation rises, by regular gradation, from inanimate matter, through vegetable life, sentient life, the dynasty of the reptile, of the fish, of the bird, and of the mammal, up to the dynasty of man; and this is the order related in Genesis, as is proved by Hugh Miller, in his *TESTIMONY OF THE ROCKS*. It is, at once, scientific and biblical. Within the limits of each class, however, there is a progressive advance from the lowest to the highest type. The human class begins with the preadamite, the lowest type. The creation of Adam, in immediate succession to the ape or the gorilla, would have in-

volved a *saltus*, a leap unknown to nature, a departure from the order of the created universe. For, as is said by Rev. Dr. Sumner, Archbishop of Canterbury, "there is less difference between the highest brute animal and the lowest savage, than between the savage and the most improved man." (Records of Creation, 2, chap. 2. The negro is more like the chimpanzee than like the Englishman. It is remarked by Hallam: "If man was made in the image of God he was also made in the image of an ape." (Hist. Literature, 4, p. 162.) This is true only of the preadamites. The affinity of cerebral structure of the negro and of the anthropomorphous ape, is acknowledged by all great naturalists, such as Tiedemann, Cuvier, Serres, Vrolik, Gratiolet, Agassiz, Owen, Huxley.

The Bible, in its recognition of a race of human beings prior to Adam, accords with the discoveries of paleontological science. Geologists have discovered the bones of men mingled with the remains of animals, now extinct, which lived upon the earth long before the creation of Adam. The facts have been collected by Sir Charles Lyell, in his *GEOLOGICAL EVIDENCES OF THE ANTIQUITY OF MAN*. London, 1863. No intelligent and candid man can examine the evidence without admitting the conclusion. *Human beings, races of men, inhabited our globe long anterior to Adam*. Their skeletons are found in Europe, Asia, Africa, and even America. In the Delta of the Mississippi and on the banks of the Ohio, the cemeteries of these preadamites have been thrown open to the view of the pre-

sent generation, and given evidence of their successive steps towards civilization. Geologists distinguish these by the name of the stone, the bronze, and the iron age. These primitive dwellers upon earth manufactured their spear-heads and domestic utensils, first from stone, then from bronze, and finally from iron. Their relics show that they were originally savages, and struggled, through slow degrees, after a civilization which they could never reach. However, they did the work assigned them by ELOHIM, "to subdue the earth and have dominion over the fish of the sea," etc.

Who were these preadamites? With the light of modern science the question is easily and satisfactorily answered. Naturalists are not agreed as to the races of mankind. Blumenbach makes five. (Lawrence's Lectures, p. 147.) Dr. Prichard gives seven. (Researches, I. p. 228.) Cuvier and others distinguish only three principal divisions, the Caucasian, the Mongolian and the Nigritian; and these are sufficient. All the other races may be accounted for by the amalgamation of the original types. The preadamites were Mongols and Negroes, together with their mixed progeny. Created male and female, and in many pairs, they multiplied rapidly, exterminated the wild beasts, and replenished the earth with beings of their own species, penetrating into every land. The earth was not then divided, as subsequently, at the time of Peleg, *Gen.* 10:25, but formed one continent, and, therefore, presented no obstruction to their dispersion. These roving freebooters

blended their blood in mongrel tribes; spread over Europe, Asia and Africa; and even penetrated into America, passing down to its Southern extremity, where they survive in their descendants, the brutal Patagonians. The cat-eyed Chinaman, the African Hottentot, the Malay, the Laplander and the Esquimaux all sprang from the primitive races of mankind. In accordance with the will of their Creator, they subsisted, at first, upon the spontaneous productions of nature; but, in the course of time, as is shown by their recently recovered remains, they began to feed upon the animals they hunted, whilst some of them acquired a relish for human flesh, and became cannibals. They make meals of the missionaries who go to them to convert them to Christianity. These savage tribes, embroiled in perpetual war, destroyed one another, and the stronger subjugated and exterminated the weaker.

The ancients seem to have attained, in some way, perhaps by tradition, a knowledge of the origin and progress of these races, which, long rejected as fabulous, is now confirmed by the disinterment of their remains. Lucretius notices the three ages, stone, bronze and iron. (*De Rerum Natura*, V. 1282-6.) The scholar will recall the passages in Cicero, (*De Inventione*, *Tusc. Quæst.* 1. 5,) in Juvenal, (*Sat.* VI, 10. XII, 57. XV, 70,) and especially the familiar lines of Horace, (*Sat.* I. 3, 99,)

Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem, etc.

The error of the ancients consisted in confounding the race of Adam with the preadamites. Aristotle, deriving his observation from the race with which he was familiar, remarks, with more truth and justice, that civilization is the normal state of man, that he is by nature a political animal. Had our modern philosophers inquired for facts instead of fabricating theories, they would never have raised the question as to whether humanity commenced its career in civilization or barbarism. The Caucasian never was a savage. The other races began in barbarism, and have never completely thrown it off. Tribes of them occupied this continent, from the era of Peleg down to the time of its discovery by Columbus, without becoming more than improved savages. Even the partial civilization of the Aztecs and Peruvians perished under the invasion of their kinsmen, the Indians. The Mongolian Chinese, pent up within narrow limits, and compelled by the necessities of an overcrowded population to resort to agriculture and handicraft, and with a history that goes back far beyond the Flood, are, at this day, only semi-civilized. The Negro, in his native haunts, is always a savage; and if reclaimed will, without the control of a superior race, speedily relapse into his primitive condition. The negroes in the South have already made rapid strides in that direction. Fetish worship has been revived among them.

The creation of the Caucasian, or white race, is recorded in *Gen.* 2: 7-25.

Up to this period, the earth, moistened by

mists, yielded its spontaneous fruits for the support of the nomadic hunters; but no rain had fallen upon the soil, and "there was not a man to till the ground." Deity resolved to create a new race, a race of tillers of the ground, and settle them in a definite locality furnished with all the natural facilities for successful agriculture. The Adamic race began its career with agriculture, domestic life and social organization. The goal of the preadamite is the starting-point of the Caucasian.

There are certain marked peculiarities in the origin and destination of the superior race.

1. JEHOVAH "formed the man of the dust of the ground and breathed into his nostrils the breath of life." He did not spring out of the earth, but was fashioned by the plastic hands of the Creator, shaping the material into human form; and then the breath of Deity, the divine *afflatus*, was infused into him. In this way, not by the mere fiat of his Maker, he "became a living soul." The Creator intended the Caucasian to be a workman, a builder, an artist; and hence he performed the part of a divine artist in creating him.

2. The Caucasian was to be engaged in agriculture, and to be blessed with the elevating influences of that noblest of occupations. Hence, his Maker did not command the earth to bring forth grass, etc., as at the first creation, but "*planted* a garden, eastward—on the east of the preadamites—in Eden, and there he put the man whom he had formed. And out of the

ground, thus planted, made JEHOVAH to grow every tree," etc.

3. The Caucasian was endowed with a high æsthetic faculty; the love of the beautiful. He was to create and foster the fine arts. Hence, his primitive abode contained trees "pleasant to the sight," as well as "good for food." The savage is insensible to the charms of nature and art. The loveliness of Eden would have been wasted on the preadamites. The negro, in his native wilds, never constructs a house nor plants a rose. The Chinaman knows nothing of perspective or the effect of light and shadow in painting.

4. The Caucasian, as a tiller of the ground, was provided with the means of artificial irrigation, in showers of rain, which, collecting into lakes, or flowing in streams, could be diverted to his fields.

5. The ornaments of civilization were placed within his reach. Eden contained gold and precious stones; both of them to decorate his fair daughters, whilst gold would serve as a standard of value and a medium of exchange in the commerce which flows from agriculture. Savages only barter; the civilized man is a merchant.

6. He was to advance the sciences. Hence, the Great Teacher gave him the first lesson, by bringing to him the inferior animals—the Fauna of Eden—"to see what he would call them." This was the first classification and nomenclature in natural history. From that day to this, science has been the exclusive possession of his descendants.

7. But the loftiest distinction of the Caucasian consisted in his being made the head and representative of universal humanity. He was placed on trial for all mankind. It may be objected that Adam could not have represented the preadamites, who lived before him and knew nothing of him. But it may be objected, with equal propriety, that he could not have represented their descendants now living; whilst all orthodox divines hold that he did represent them. The fall was retrospective as well as prospective. This doctrine, however, is the Gordian knot of theology, which human wisdom is incompetent to untie. This much may be said, in vindication of Divine Providence, that if the Caucasian has no right to complain, much less have the Mongol and the Negro; for they were represented by one much better qualified to stand the test than any of their progenitors. Besides, Christianity, the remedy of the fall, is designed for all races. This is affirmed by the Apostle of the Gentiles, in a part of his writings, which has greatly puzzled his interpreters. Col. 3: 11. His words are, *Greek, Jew, Barbarian, Scythian*. According to his interpreters, the last term is superfluous; for were not these Scythians barbarians? They certainly were the wildest of the Caucasian race; and this circumstance ought to have opened their eyes to St. Paul's meaning, which undoubtedly is, that the gospel is to be preached not only to Jew, Greek and Scythian—the most untutored of the children of Adam—but also to the progeny of the preadamite barbarians.

8. The Caucasian is, in form, color, and mental

and moral qualities, unlike the Mongolian, and the very antithesis of the Negro, who is

"as disproportioned in his manners
As in his shape,"

and no more resembles the white man than Caliban resembled Ferdinand, or the old hag Sycox the beautiful Miranda. He is a being,

"On whose nature
Nurture can never stick—
And as with age, his body uglier grows,
So his mind cankers."

Adam, in the garden, needed only one thing to complete his happiness—a wife. But among the races already in existence, "there was not found a help-meet for him." The Hebrew is *chenegdo*, according to his front presence, i. e., resembling him as one of the same race. As JEHOVAH had shaped Adam from the dust, he formed a suitable help for him, by building a rib taken from his side into a woman. She did not spring out of the earth, but was part of himself transformed and sublimated, "The precious porcelain of human clay." Our first father, enraptured at the spectacle of feminine loveliness, exclaimed, "The very thing! capital! Bone out of my bones, and flesh out of my flesh; this shall be called *ishah*, woman, for she was taken out of *ish*, man." Thus, the planter became a husband, and the family organization took the place of the capricious concubinage of the other races. Happy had it been for him and our fair, sweet

mother, had they retained their innocence and bliss.

The narrative of the Fall is given in the third chapter of Genesis. The tempter was the serpent, who is said to have been "more subtle than any beast of the field which JEHOVAH ELOHIM had made." Here the comparative degree is used, as is also the case in the Targum of Onkelos, the earliest and best Chaldee translation of the passage. (Riggs' Chaldee Manual, p. 93.) The tempter was more cunning than any beast of the second creation, that by JEHOVAH, these being superior in organization to those of the first creation. He surpassed all brutes in intelligence; and, therefore, was not himself a brute. What was he? Unquestionably, one of the preadamites, the only human beings prior to Adam. True, he is called a serpent; and this has puzzled the commentators. Dr. Adam Clarke, pressed by the difficulties of the case, is driven to the supposition that he was an ape or ourang-outang, in which he came very near the truth. The tempter was a preadamite, perhaps a negro; and he is denominated a serpent, by a common figure of speech, just as a vile man is called a reptile, brute, a dog, etc. The Hebrew verb, from which the appellation is derived, signifies, according to Gesenius, "to utter a low, hissing sound, to whisper, especially of the whispering or muttering of sorcerers." It presents a vivid picture of an African medicine-man, or conjurer, with his "grey dissimulation," whispering his diabolical temptation into the ear of unsuspecting Eve. That the tempter was a

preadamite is evident from his name for Deity, "Yea, hath ELOHIM said." He knew nothing of JEHOVAH. The first false step taken by Eve was her recognition and repetition of his title of Deity. "ELOHIM hath said." In this, she virtually renounced JEHOVAH and forfeited his protection. She fell, and became the occasion of her husband's fall. But, although fallen, they were not utterly degraded. "They knew that they were naked," and, with the modesty of their race, "they sewed fig-leaves together, and made themselves aprons." Whilst the preadamites have always been shameless in their nudity, the Caucasian covers his person. It is the unanimous testimony of travelers that the negro, even the female, appears perfectly naked, without any sense of indecorum.

The existence of so absurd a form of superstition as Ophiolatry, or Serpent-worship, has excited special wonder. It assumes two forms, and is traceable to two different sources. The savage adores the serpent, in honor of his illustrious progenitor and his exploits in the garden of Eden; the Caucasian, blending mythology with history, has received his system from the tradition of the brazen serpent, which Moses erected, as a type of our Saviour. The antagonism between the seed of the woman and the seed of the serpent, originated in Eden, and is irreconcilable. The experience of centuries has only exasperated it. The negroes of the South, in their ingratitude and insolent demeanor, leagued with the vilest white Trinculos, who batten on the miseries of the people, and "steal

by line and level," are ready, at their behest, to brain their former kind master,

"Or with a log,
Batter his skull, or paunch him with a stake,
Or cut his weazand with the knife."

In view of all this, well may the Southerner exclaim,

"Abhorred slave,
Which any print of goodness will not take,
Being capable of all ill. I pitied thee,
Took pains to make thee speak, taught thee each hour
One thing or other: when thou didst not, savage,
Know thine own meaning, but would'st gabble like
A thing most brutish, I endowed their purposes
With words that made them known. But thy vile race,
Though thou did'st learn, had that in 't which good natures
Could not abide to be with."

The first-born of Adam and Eve was Cain. His pious mother recognized in him "a man from JEHOVAH." Her fatal experience was well suited to impress her with a horror of "a man from ELOHIM." As she caressed her infant boy, her heart warmed to him, as the image of his father and the image of JEHOVAH. Next, Abel was born. The sons adhered to the civilized vocation of the father, but with a division of labor. "Abel was a keeper of sheep, but Cain was a tiller of the ground." *Gen. 4: 2.* The cultivation of the soil and the breeding of cattle are the chief care of the intelligent farmer.

"And in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto JEHOVAH. And Abel brought of the firstlings of his flock." Abel's offering was accepted, whilst Cain's was rejected. Why was

this? Each of the brothers brought the avails of his own occupation; but Cain's offering of fruit was the oblation of a preadamite, recognizing only ELOHIM, the Omnipotent, whilst Abel's acknowledged JEHOVAH, the Holy One, whom fallen man could not approach, except through the medium of sacrifice. He thus confessed himself a sinner; and, by faith in the Atonement, "offered a more excellent sacrifice than Cain."

The sequel of the narrative would seem to warrant the inference that Cain was contaminated by intercourse with the barbarians around him; for he evinced the possession of their murderous spirit by slaying his brother. The penalty inflicted upon the fratricide is worthy of notice. Having indulged the temper of a savage, he was doomed to dwell among them. "When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth." The import of this malediction evidently is, that he should no longer be an agriculturist; but must become a savage, eking out his subsistence from the precarious bounty of nature. "And Cain went out from the presence of JEHOVAH, and dwelt in the land of Nod." As it is impossible to escape the presence of the Omnipresent, the expression must mean that he was exiled from the race created by JEHOVAH and enjoying His special protection.

This narrative proves, beyond question, the existence of human beings prior to Adam; for the murderer exclaimed, "every one that find-

eth me shall kill me." Whom had he to fear? Abel was dead; and his parents would not harm him. It may be supposed that his apprehensions were only the creation of an excited imagination, conjuring up the spectres which always haunt the guilty; but it is added, "JEHOVAH set a mark upon Cain, lest any finding him should kill him," which proves that there were men who might slay him. Cain's fears were groundless. The preadamites, flattered by the visit of a white man, welcomed the felon, and gave him a wife; just as the negroes of the South caress the recreant whites, who, because repudiated by their own race as contemptible villains, have gone among the freedmen, for the purpose of acquiring wealth or political importance.

The history of which the above is an epitome, illustrates a fundamental principle of the divine government—the purity of race. The Lord would not permit Adam to marry a Mongol or Negro. He cursed the first murderer by imposing such a wife upon him. *Miscegenation* is a crime against nature, an unlawful attempt to set aside the ordinance of Heaven, and reverse the wise and beneficent order of creation. It is sin, and the penalty of sin.

The mongrel posterity of Cain blended the occupations of civilization with the pursuits of savage life. He himself "builded a city," with the hope of habituating his family to domestic, social and civic manners; but it could have been nothing more than a rude collection of wigwams. Jabal devoted himself to a sort of pastoral life; Jubel cultivated music, and amused

his leisure with the composition of war songs and corn-dances, whilst Tubal-Cain set up a forge for the manufacture of weapons of bronze and iron. This dutiful son presented to his father Lamech, the first polygamist, a sword; and the first use he made of the weapon was to try its temper upon a young preadamite. In his exultation over his exploit, he boasted that the vengeance threatened against the slayer of Cain was a trifle compared to that which he would inflict upon his assailants. The very temper of the insolent savage breathes in his defiant appeal to his squaws. Herder calls it "The Lay of the Sword." It sounds very much like an Indian war song:

"A man have I slain for his wound to me,
Even a young man, for hurting me;
If Cain was to be avenged seven-fold,
Truly Lamech seventy and seven-fold.

The reputation of these hybrid races became so infamous that, as early as the time of Enos, the grandson of Adam, the Caucasians assumed a distinctive appellation. *Gen.* 4:26. "Then began men to call upon the name of the Lord." The literal rendering of the Hebrew is: "A beginning was made for calling by the name of JEHOVAH." This is sanctioned by Piscator, Diodati, Le Clerc, Bishop Patrick, and other learned men, and is adopted by Kitto, *Biblical Cyclopedia*, ii., p. 425. Its meaning is this: the posterity of Adam, in consequence of the awful increase of wickedness, assumed the appellation of Jehovahites, or SONS OF ELOHIM—not his slaves, as the preadamites had proven themselves to be.

"Ariel" is correct in viewing the deluge as JEHOVAH's declaration against miscegenation; but mistakes the nature of the offence. The crime which occasioned that catastrophe, was not the copulation of men with beasts, but the *intermixture of the races of men*. "The sons of God [Caucasians] saw the daughters of men, [preadamites, or, more probably, the hybrid Cainites,] that they were fair, and they took them wives of all which they chose." The Adamites were ensnared by these lascivious women, mulattoes and quadroons. The offspring of these alliances were prodigies of wickedness, the perpetrators of gigantic crimes, and filled the earth with violence. To preserve the purity of Caucasian blood, JEHOVAH swept these mongrels from the earth, and saved Noah and his family, the only unadulterated Caucasians then living. Ariel supposes that the negro went into the ark, along with the other beasts. But the negroes were never in the ark; nor did they perish in the Flood. The only persons destroyed were the mulattoes, the mongrel progeny sprung from the amalgamation of the Caucasian and the Cainite. The Mongolians and Nigritians, together with the hybrid races caused by their intermixture, had not committed the crime of which the Deluge was the divinely appointed avenger—the crime of blending the blood of Adam with that of the preadamite. The Flood was only partial, limited to the portion of the earth's surface inhabited by the culprits. The notion of a universal flood has been abandoned by all intelligent theolo-

gians. The Bible does not teach it, and science utterly ignores it.

The race thus rescued by JEHOVAH was elevated to higher privileges and blessings. "I will not again curse the ground any more for man's sake." The primitive malediction resting on the soil was removed. "That old curse," says Bishop Sherlock (*On Prophecy*, p. 89), "was fully executed in the flood; in consequence of which discharge from the curse, a new blessing is immediately pronounced upon the earth." To Cain, the earth, saturated with his brother's blood, was cursed with barrenness; to Adam, it yielded reluctantly and scantily; but Noah and his sons inherited a new world, and, ever since, agriculture has been the most pleasant, healthy and remunerative of all vocations. It is the favorite pursuit of the Caucasian race, and the main spring of their opulence and prosperity.

The first production of the "new earth," was the wine-producing grape, the noblest of fruits, which "cheereth God and man." *Judges 9: 13*. The farmer, now, had "*corn and wine*," the Scripture epitome of all temporal blessings. "Noah planted a vineyard, and drank of the wine, and was drunken." Fanatics are shocked at the conduct of the patriarch; but the Bible does not censure him. On the contrary, upon awaking from the torpor of vinous inebriation, he was filled with the spirit of prophecy, and predicted the fortunes of his sons, in which, he signified his reproof of Ham's unfilial demeanor, by disclosing to him the degradation awaiting his son Canaan. The common explanation of

this affair is preposterous. It is said that Noah cursed Canaan, because of the conduct of Ham. Strange justice this, to punish one man for the sin of another—the child, for the crime of the parent. But Noah did not curse Canaan; he merely predicted the curse which was to fall upon him—a curse which has been repeatedly fulfilled in the subjugation of his descendants by the posterity of Shem and Japhet. Remark that this was the subjection of the white to the white. It was reserved for the *Radicals of this country*, in their fiendish malignity, to *subject the white man to the negro*.

After the Flood, the discrimination between JEHOVAH and ELOHIM, as also between the sons of God and men, became less important; and hence these terms are not used with the precision which is observed in the earlier chapters of Genesis. The race of Noah went forth to their mission, under the protection of JEHOVAH-ELOHIM; and, as the only men worthy of the name, the subsequent accounts are restricted chiefly to them. Inspired history is the history of the Caucasian. It contains a genealogical table of Noah's descendants, with the countries to which they migrated. There is not the slightest evidence that any of them were colored people. They are, and always have been, white. The Ethiopians, or Cushites, as the Bible terms them, were not blacks. As to Canaan, the effort to identify his posterity with the negro is utterly absurd. Dr. Hickok justly remarks: "It is not probable that distinctions of race at all took their rise in the three sons of Noah." (*Empiri-*

cal Psychology, p. 43.) History and science demonstrate the contrary. These distinctions existed long before the Flood.

The Caucasians scattered over the earth, driving the inferior races before them, and gradually took possession of its fairest portions. At the era of Peleg, the fourth in descent from Shem, "the earth was divided." *Gen.* 10 : 25. This was "an occurrence in physical geography, an earthquake, which produced a vast chasm, separating two considerable parts of the earth, in or near the district inhabited by man." (*Kitto, Bibl. Cyclop.* 2, p. 393.) The event recorded was, doubtless, the disruption of the globe into two continents, by which the preadamites, who had wandered to America, were cut off from the Caucasians, and intercourse between the two suspended, until the discovery of this continent, where Europeans found the descendants of the original emigrants, and began to press upon and exterminate them. At a very early period, anterior to the dawn of profane history, the Caucasians drove the negro into Africa, and pursued him to the edge of the Great Desert, which he crossed, and concealed himself in Southern Africa, where he has subsisted, an unmitigated barbarian, to the present time. The Rev. T. J. Bowen, 1856, and Mr. S. W. Baker, 1866, describe him, as he is in his native haunts, the lowest type of humanity.

The advocates of the Unity of the Race insist upon the assertion of the apostle Paul, *Acts* 17 : 24, "God has made of one blood all nations of men." This is literally true; and the only won-

der is, how St. Paul came to know it; for it is a very recent discovery, which could be made only by the microscope. Prof. Lehrmann says: "The blood globules are distinguished by peculiarities of form and size in every animal *genus*. The corpuscles of the blood of many of the mammalia can be individually detected and distinguished from that of man." (*Physiological Chemistry*, 2, p. 156; Kölliker, *Histologie Humaine*, Paris, 1856.) Sameness of blood does not prove identity of species, but only of genus. The different races, or species, of mankind are all made of one blood; just as the lion, the tiger, and the cat are made of one blood; and as the dog and the wolf are of one blood. But the blood of one genus differs from that of others. Men are of one blood, but of different species. Let the skeptic inform us, if he can, where St. Paul got this knowledge of a fact unknown to Aristotle and Pliny.

Naturalists have been greatly perplexed with the doctrine of species, and some of them, in their attempts to define it, have fallen into the fallacy of the *argumentum in circulo*, making fecundity the test of species, and species the measure of fecundity. The argument, which they derive from the analogy of other animals, fails in an essential particular—the absence of reason. In virtue of this special endowment, man possesses more vital force, and is, therefore, capable of wider and more varied propagation. The wolf and the dog produce a hybrid offspring; but the offspring is not prolific. Now, a sound logic arguing from analogy, would con-

clude that, as man is superior to the brute, he must possess a superior power of propagation, and the species may intermix beyond any assignable limits. Hence, mongrelism, which is limited in the different species of brutes, as the wolf and the dog, the horse and the ass, extends, in man, throughout all generations. There are only three original types, or species, but several hundred varieties. The pure Caucasian stands alone, in his character and his achievements. Within a short period after the Flood, he had already founded vast empires, built magnificent cities, and erected the pyramids of Egypt, the temples of India, and the gorgeous palaces which Layard and Rawlinson have exhumed from the mounds of Assyria. All history, chronology, art, science, and all literature worthy of the name, are his.

"Ariel's" hypothesis that the Canaanites were a mongrel people, is highly probable, if not absolutely certain; although his reasons for it are destitute of force. He mistakes a mere gentilitial or patronymic termination, *ite*, for the designation of a cross between a man and a beast. But the hypothesis is amply supported by the facts of the case. The patriarchs were averse to all matrimonial connection with the Canaanites; and no reason can be given for it but the impurity of their blood. Abraham charged his servant: "Thou shalt not take a wife unto my son of the daughters of the Canaanites, but thou shalt go unto my country and unto my kindred." In what respect were the Canaanites not the kindred of Abraham, since they had come from

a common ancestor, except that they had become debased by amalgamation and were mongrels? For the same reason, Esau's connection with a woman of that race was "a grief of mind to Isaac and Rebekah," *Gen.* 26:35; and Isaac charged his son Jacob: "Thou shalt not take a wife of the daughters of Canaan." But the clearest evidence of the fact is found in a very singular circumstance related in *Gen.* 34. Schechem, a young Canaanite prince, had cohabited with Dinah, a daughter of Jacob. He was really devoted to her, and asked her in marriage, proffering her father and brethren any amount of "dowry and gift." This was certainly a fair and even generous offer; but the brothers of the girl, so far from accepting it, devised a scheme of terrible vengeance, which resulted in the extermination of the whole tribe. The affair looks like the vengeance of white men exasperated beyond control by their sister's pollution by a mulatto; and this is its most natural explanation.

Jacob might well have addressed to Schechem the language with which Prospero rebuked the monster Caliban:

"Thou most lying knave,
Whom stripes may move, not kindness; I have used thee,
Filth as thou art, with human care; and lodged thee
In mine own cell, till thou didst seek to violate
The honor of my child."

The Stephanos of the age, inebriated by fanaticism, have emancipated the negroes, and the liberated brutes, wild with joy, are dancing and crying out:

"Ban, Ban, Ca-Caliban
Has a new master:—Get a new man.
Freedom, hey-day! hey-day, freedom, freedom!"

But when the deluded victim of drunken philanthropy regains his senses, he will exclaim,

"What a thrice-double ass
Was I, to take this drunkard for a God,
And worship the dull fool."

There is another point, in which "Ariel" has approached, and yet perverted, the truth. He affirms that the law in *Levit.* 21:18, which excludes from the priesthood one "that hath a flat nose," was intended to exclude the negro from divine worship. The regulation refers exclusively to the priesthood, into which no negro could enter, because it was limited to the posterity of Aaron. Nevertheless, the exception is very significant; for it proves that if an Aaronite was so unfortunate as to have the *blemish* of a flat nose, that point of resemblance to the negro would interdict his "approach to offer the bread of his God." It is an indirect but powerful testimony against the negro, whose very similitude the God of Israel abhorred.

It is unnecessary to pursue the Biblical argument further. In it, Heaven's protest against admixture of race, the contamination of Caucasian by inferior blood, is as plain as if traced in letters of fire, like the "handwriting on the wall." Our own country affords the most recent illustration of the primitive and unrepealed law. It has been said that the institution of slavery was wrong, and God punished the people of the

South for sustaining it. This is rank fanaticism and falsehood. Nothing can be clearer than that slavery was not only tolerated, but sanctioned, by Abraham, Moses, our Saviour and his Apostles, and by the whole Christian Church, down to a very recent period. This was proved, some years ago, by that learned prelate, Dr. England, Roman Catholic Bishop of Charleston, S. C., in his *LETTERS TO THE HON. JOHN FORSYTH*, and, more recently, by the late revered Bishop Hopkins, of Vermont. Southern slavery involved no violation of any law, human or divine; and it was the best condition for the negro. He can live with the white man, only as his slave. The South sinned; and the South has suffered, in consequence; but her crime was not slavery, but amalgamation. Boston, New York and Philadelphia were, and are yet, more licentious than Charleston, Mobile and New Orleans; but, in the former cities, illicit intercourse was confined to the same race; whilst the sexual commerce of the latter was debased by miscegenation. The men of the South are, in many respects, a noble race; but they tolerated among them a crime which Divine Justice never passes by. They contaminated their blood by admixture with the lowest type of humanity. For this, they have been punished—most significantly—by subjection to the accomplices of their crime. God has permitted unprincipled politicians, vile and wicked men, the basest that the world has ever seen, to inflict this penalty upon them. So, He permitted the Pharisees to murder our Saviour; but took vengeance on

them for the crime. The Radicals are the flail of Deity. They offered themselves for the service, and have been accepted. Ruled by self-interest and goaded by rancorous hate, they have perpetrated a crime of colossal magnitude; and, in subjecting the Caucasian to the Negro—the highest type of humanity to the lowest—they have turned traitors to their race, their religion and their God. Never before has the world beheld such criminals; never such a retribution as awaits them.

"Lingering perdition (worse than any death
Can be at once) shall step by step attend
Them and their ways."

They have exalted the ignorant and brutal negro to be the civil and political master of the South, the legislator and the ruler of white men, their wives and daughters. They have thrust him into the jury-box, the magistracy, the Common Council; forced the white into disgusting contact with him in all public conveyances; and filled all places with the noisomeness of his filthy odor, the "ancient and fish-like smell" of the monster. This, and more than this, with cool and calculating ferocity, have they done. These cruelties heaped upon the countrymen and kinsmen of Washington, Jefferson and Jackson! History will be searched in vain for a parallel to the deep, inexpiable wrong inflicted by the Radicals upon our brethren of the South.

"It were a torment,
To lay upon the damned,"

The vengeance of JEHOVAH, the guardian of our race, will pursue those miscreants, and will vouchsafe neither peace nor union to our unhappy country, until they are hurled from office, stript of the power they have abused, and trampled in the dust by the people, whose confidence they have betrayed, whose honor they have stained. This fair land of ours is the heritage of the Caucasian, the Western home of the German, the Briton, the Irishman; in short, of all in whose veins beat the proud pulsations of "earth's best blood." It is a WHITE MAN'S country. The Caucasian, after occupying and embellishing the fairest seats of the Old World, has reared a mighty Republic on this continent, from whose western shore, he looks over the Pacific, to the primitive cradle of his race. This is his possession. The negro is an intruder here, an alien and a foreigner, a vagabond, as all his fathers were—and this great Commonwealth will never achieve its destiny, so long as the negro is allowed to vote, or to exercise any political right or privilege whatever.

To subject the Caucasian to the Negro is a higher crime against nature than to place the negro under the ape or the baboon; and nothing can equal its atrocity. It is "the sum of all villanies, a league with death and a covenant with hell." The doom of the felons, who have perpetrated this foul iniquity, this *crimen læsæ majestatis* against the noblest type of humanity, has already been pronounced by the Amer-

ican People. Outraged justice and insulted
virtue cry out against them,

Never pray more, abandon all remorse,
On horror's head horrors accumulate,
Do deeds to make heaven weep, all earth amazed ;
For nothing cans't thou to damnation add
GREATER THAN THAT.