

The Independent Republican.

"FREEDOM AND RIGHT AGAINST SLAVERY AND WRONG."

C. F. READ & H. H. FRAZIER, EDITORS.

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Educational.

M. J. COEZE, Editor.
"Learning by study must be won."
"Let us not cease from all study." — Bacon.
[Teachers and friends of Education are respectfully invited to contribute to this department.]

Human Unity. Rights, Nature, Origin, and Destiny.

It is no objection to this view of the case that the course of civilization seems to have been in part down the Nile; for the lower valley was primitively fertile and unsettled; and civilization, of necessity commencing above, proceeded, of course, downward, as in process of time, the marshes dried and were reclaimed. Thus much appears strikingly probable with respect to Africa and to the whole eastern continent;—if only a presumption, a presumption certainly much better supported than the other to which it stands opposed.

With respect to this western continent, it may be observed that it is not improbable that primitively—to rude and unskillful navigators—the difficulties of a passage from the eastern to the western continent were not as great as they might be at the present time;—that at the first, the bosom of the Atlantic may have been partially bridged by a chain of islands at narrow intervals, which were subsequently submerged by repeated convulsions of Nature. It appears that such at least was the case with respect to one great island off the coast of Africa, to which allusion is made by ancient writers; and antiquarians are opinion that they discovered important evidences in the urban ruins and various structural remains of the aboriginal inhabitants of this continent, that they were of eastern origin. And here, we may remark in closing this part of the subject, is an important field of investigation but just entered upon; we but just begin to know what negations the early generations have left behind them; and how many of these have been more fully gone into we may not unlikely be able to trace with great clearness the particular and remote courses of the primeval emigrations from the one locality "eastward" throughout the world. The argument from the pending connection of languages was sufficient to convince the eminent scholars of that century, even in its still very imperfect state. They thought they could discover evident traces of a primitive universal language, the mother of all languages; and they thought they could discover the origin of all languages, and thence surely and confidently infer from the unity of speech the unity of origin. And when comparative philology and other forms of antiquarian research have had their "perfect work" done, the tomb of the "dead past" is the "Ruled Tombs," the mouldering piles, the crypts and catacombs, the superstitions and traditions, have been thoroughly explored, we may perhaps be able to reduce the subject to historic certainty—may perhaps not unreasonably hope to construct perfectly in the future, the great "genealogical tree" of the races, showing its springing from a single germ, and throwing out its ramifications northward and southward, eastward and westward—every way—until it filled the whole earth.

Thus far our remarks and citations have been but preliminary to the main subject of inquiry which we proposed to ourselves. Our primary object was—originally our sole purpose—an examination into the general character of the subject, mental qualities and characteristics, so far as they are critical of race;—their origin and explanation exclusively; but from the subsidiary importance of some of these minor points, we have been led into a somewhat extended notice of them, though without any design of formally discussing them, or the general question of human unity. Our principal object was to present mental qualities and characteristics, and in this with reference to this branch of the subject; that we deny the alleged inferiority of the African race, or any original psychological distinction of races; if the distinction is psychological and metaphysical, it must be indicated by metaphysical criteria. But where, in the case of man, and what are they? That the intellect is an endowment of all the intellectual faculties of perception, reflection, retention, &c., will not be denied. They possess, certainly, in a prominent degree, the strong and pervasive social sympathies by which great communities of men are bound together and controlled, and which are among the great distinctive properties of our universal humanity—catching, kindling, and firing whole nations, and even the world, under the impulse of a single mind. They have the same "deep moral consciousness," the same spiritual aspirations, affections, hopes, and fears. Their hearts are soothed by the same peace and serenity, thrilled by the same joys and exultations, experience the same sorrows, agonies, and anguish. What element, then, is the last character, that they lack? What faculty or insensibility of the noblest specimens—your Platos and Ciceros, your Bacon and Goethes, Lockes and Newtons? And how soon, upon a theatre where continually

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And thus is the motive power of society vastly increased. The inhabitants of the temperate latitudes, unlike those of the torrid zone, are not content with mere animal necessity; various liberal influences naturally spring out of their situation; unlike those of the torrid, they are not exempt in the mass from the necessity of regular industry. But the condition of the latter is by far the most fortunate of all. Almost anything is preferable to an extreme state of apathy, for passion is necessarily the basis of all exertion of the mind; and the latter, in all hope; it is to the moral world what the principle of fermentation is to the natural, without which there could be no vegetation, and this in its nature negative, nothing; of itself of course it tends to nothing. Any situation of inaction and stimulus—any state of struggle and conflict putting in requisition the mind, and any other than the mere passions of murder and revenge, is preferable to it. Even a state of war, itself considered, may be so; for it is a positive fact, and may tend to some possible good, to the development of some excellence or excellencies of character. An eminent writer upon the Philosophy of History has said in relation to the wars of the Saxon Heptarchy that some superiority in the English character are doubtless in some measure due to these early struggles. But this negative, apathetic condition, is of necessity entirely fruitless and in proportion as the state of society approaches to it—as it naturally does undoubtedly more nearly in tropical climates than anywhere else—just in that proportion is it unfavorable to any form of improvement. There are, besides, with respect to Europe, other still more specific characteristics proper to be mentioned here. "When Nature denied to Europe a soil rich in spontaneous productions, she gave fields that invited to tillage, and rewarded the labors of cultivation. . . . Europe is, throughout, except where local obstacles intervene, a people of agriculture; and it is not for the most part situated to the chase or pasturage. Its inhabitants could not become nomadic: Nature herself forced them to adopt those regular habits of industry which are the basis of all social improvement, and all social happiness. To this cause, as one out of many, may the moral superiority of Europeans over Asiatics be in a great degree attributed."

It is not generally upon these subjects "Observations and Inquiries relating to various parts of ancient History &c., together with an account of Egypt in its most early state, and of the Shepherd Kings &c., &c." By Jacob Bryant, M.D.CCLXXII—particularly at page 110-112. Also a work by — Maurice, relating to the history of the idea of the Trinity and other subjects.

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