brought into operation, all the materials for the future history of our race; in a word, that we are living in the latest epoch of the world's existence. He conceives that the Greek and Roman character was destined to be modified by amalgamation with the Teutonic nations; but this having been accomplished—that now the world affords no new race which can effect a corresponding modification on the existing elements of the civilized portion of the globe.

The Review ventures to dissent from this conclusion. It believes that there *is* a new race not yet brought within the arena of civilization—a race containing the embryo rudiments of qualities and capacities capable of being unfolded so as to exhibit humanity in a new aspect, and to constitute, as it were, a supplement necessary to complete the full development of human nature in its grand totality. The race referred to is the *African.*

Without attempting to run through all the analogies and reasonings which are brought forward to illustrate and enforce this view, we may mention one fact, which is adduced—and a striking fact it is. *The African race is the only one which has ever been brought into contact with civilization without perishing or retrograding thereby.* It is a law of social existence resulting from the very nature of things that when two distinct races are brought in juxta-position, one civilized and the other not, the inferior race must be brought into conformity in some way with the superior, or it must disappear. If the inferior people are fixed in their individuality, stubborn and intractable, refusing to be embued with the spirit of the civilized race, the gradual progression of the latter must in time work the extinction of the former, or remove them from contact. This fact is illustrated by the intercourse and its results between the white inhabitants of this country and the native Indians.

But with the Africans brought under the influence of civilization the case is altogether different. They are a docile race, apt to imitate, quick to seize, ambitious to achieve civilization. Whenever brought into contact with Europeans, they copy their manners, imbibe their tastes, and endeavor to acquire their arts. Compared with the Mohawk or the Iroquois they are "as the horse compared with the zebra, as the dog or the elephant compared with the tiger and rhinoceros." Under all the circumstances of their servitude in this country, which in general have not been rigorous, they have vastly improved; and at this moment the Africo-American colonist at Cape Palmas is as far superior to the native of the Coast as the white man here is superior to the negro that serves him.

The African race, then, is clearly not destined, like so many others, to be superseded and extinguished. "Neither can we believe," says the Review, "that it is destined to supply a perpetual *helotry* for superior tribes. It stands upon the earth a permanent member of the great human family—a joint inheritor of the globe—one among the elements out of which are to be evolved the future forms of the civilization of mankind. What are the particular characteristics—the distinctive features of this new element? What the nature and direction of the influence it is destined to exert on the previously existing developments of human character?"

To these inquiries nothing but conjectures and suggestions can be brought in the way of answers. The African has never yet been seen fairly exposed to civilizing influences except in the condition of a servant—the only condition, it may be added, in which he could well be placed in contact with civilization at all. His character is believed to be rather that of the infancy of civilized than the maturity of savage life. As to his intellect, it appears to be quick and ready, but not strong; imitative, not original. It is wanting in the daring, enterprising, stern persevering qualities with which the European mind is endowed. The two races are not less distinctively

marked in moral attributes. The European is vehement, energetic, proud, tenacious and revengeful; the African is docile, gentle, humble, grateful and commonly forgiving. The one is ambitious and easily aroused; the other meek, easily contented, and easily subdued. Christianity itself has not yet infused its milder influence thoroughly into the stubborn elements of the Caucasian race. "That such a religion," says the Review, "should have sprung up and taken root among them is one of the most singular facts in the world's history. It contradicted all their tastes and feelings. It succeeded, it made progress, because it approved itself to their understanding, though not to their sympathies; and accordingly we find that among them it has never appeared in its own aspect, or worn its native garb."

In connection with these general reasonings, the Review quotes a passage from an American work which it specifies as "some Lectures on Man, delivered by an American writer at Cincinnati, in 1839." The work alluded to is a profound and philosophical production by ALEXANDER RINMONT, who died in Cincinnati before his book was published. It is little known on this side of the Atlantic. The following passages are quoted by the Westminster.

"When the epoch of the civilization of the Negro family arrives in the lapse of ages, they will display in their native land some very peculiar and interesting traits of character, of which we, a distinct branch of the human family, can at present form no conception. It will be—indeed it must be—a civilization of a peculiar stamp; perhaps we may venture to conjecture, not so much distinguished by art as by a certain beautiful nature; not so marked or adorned by science, as exhalted and refined by a new and lovely theology,—a reflection of the light of heaven more perfect and endearing than that which the intellects of the Caucasian race have ever yet exhibited. There is more of the child, more of unsophisticated nature, in the Negro race than in the European. * * * * The peninsula of Africa is the home of the Negro, and the appropriate and distinct seat of his future glory and civilization—a civilization which we will not fear to predict will be as distinct in all its features from that of all other races, as his complexion and natural temperament and genius are different. If the Caucasian race is destined, as would appear from the precocity of their genius and natural quickness and extreme aptitude for the arts, to reflect the lustre of the divine wisdom, or, to speak more properly, of the divine science, shall we envy the Negro if a later but far nobler civilization await him,—to return the splendor of the divine attributes of mercy and benevolence in the practice and exhibition of the milder and gentler virtues? * * * The sweeter graces of the Christian religion appear almost too tropical and tender plants to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautiful withal."

We have thus presented, as briefly as possible, a summary of the prominent points set forth by the Westminster Review on a subject which, if it be interesting to English readers, ought to be still more so to us. Many will be disposed, no doubt, to reject contemptuously the idea that a high civilization, superior in some respects to our own, awaits the African race in their own land. We have no arguments to offer—nor is it a question which can be decided in any other way than by the results of the future. It may be worth while, however, to note some of the conclusions that seem to follow from the positions advanced above.—The first that may be mentioned is that the civilization of the African race, if they are to be civilized, can be accomplished, only in Africa, their original home.—Further, that their servitude in America, and especially in this country, is to be the preparatory step to that end; that such servitude, all things considered, has been

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