Farms, Cultivation.—Around the city of Ijaye, whose population at least must number fifty thousand souls, the country for miles is in a state of wonderful cultivation. The diameter of this circuit may be estimated with safety at fifteen or twenty miles, bringing, as is the fact of the case, thousands of acres within cultivation. There is no man in America, if dropped down at night into one of these extending farms, but waking in the morning, but would be filled with profound astonishment. I was unprepared to witness any such scenes in Africa. It may be asked why? what do they cultivate? Corn, cotton, yams, potatoes, guinea corn, peas, &c. And without enumerating farther, go into their markets, and there you will find a most unending variety of articles. From one view I have perhaps seen thousands of acres in a state of cultivation that would make your heart leap for joy.

But yesterday evening I had one of these views. This work is all accomplished by means of a small hoe, set at an angle of thirty or forty degrees, with a handle two feet and a half long. And by whom? By thousands of industrious laborers. Every morning from the six gates of Ijaye go out streams of living beings, perhaps ten thousand people, or more, to work their farms, and return in the evening with the profits of their day's labor on their hands. For four and six miles, from three o'clock until night, the roads are almost thronged with people on their return home. Nearly every man, woman and child, has a load of some kind, either to be carried home or to the market. I would suppose at least one thousand bushels of corn or more be brought into town on the head every day.

Mechanics, Arts, Government.—Weavers, tailors, barbers, blacksmiths, shoe and saddle makers, besides some ingenious specimens of art are to be found here. I need not hardly relate what I have seen, as it would only tend in the minds of many persons to excite their incredulity, Let one or two remarks suffice. There is to be seen any day in the market metal polished to the brightness of gold or silver, hoes very respectable, Yoruba cutlass of a very superior finish, excellent morocco, carved calabashes, of superior skill as would excite the ambition of an American artist. I cannot tell you a tenth of their ingenuity. The most superior saddle stirrup I ever met with is to be found here. I mention these facts to give you some idea of their ingenuity and mental capacity. The nature of the government, absolute tyranny, is incompatible with any marked advance of the people towards civilization.

Still there are some signs, arising from continued intercourse, that vindicate a claim above savages. These evidences are to be seen in their flashes of wit, and their great fondness for proverbial sayings. They are haughty in their belief of their superiority unless convinced of this folly by some intercourse with the whites. Their dexterity is more clearly evinced, perhaps, in trading than anything else. They are a wonderful people. Africa is second Asia.

The Rev. Mr. Bowen thus corrects a very general mistake:

People look on the Africans as "naked negroes," " barbarians," the most degraded of mankind, "physically deformed, " &c. But the truth is that only a small portion of Africans are of this character. The true typical negro is mostly confined to the coast and the valleys of the largest rivers.

The central African is gracefully clothed from head to foot in turban trowsers, and other sandals. He knows more of the world as it is, and of its past history, than you could well believe; his hands and feet are often as small and elegantly formed as those of any white man, his nose is not "confounded with his projecting cheeks," but prominent and strait, his lips are thin, his chin is full, his facial angle good, and if you enter into conversation with him, you will soon find that God has endowed him with intellect of no mean order. All this could hardly be believed by some if I should aver it, but the people are here and may be seen by any one who will come where they are.

(From the Virginian Colonizationist.)

UNITY AND DIVERSITY.

Do all men belong to one family, or is there a diversity of races?

There is, we are sorry to know, a disposition on the part of not a few in Virginia, and her sister States of the South, to accept the doctrine of original *diversity* in the human family; under the mistaken idea that the rational defence of the South, in regard to her peculiar institution, may be more effectually secured on such a basis. That this idea, is however entirely erroneous, we are fully assured. For, besides the certainty, which we regard as demonstrable, that the human race is really one family, from a common ancestry, (and therefore the total fallacy and feebleness of any system which assumes the contrary,) we are well persuaded that the sanction, which the South receives from the Bible, to her inherited institutions, is the true and the unanswerable reply to all the appeals of a spurious philanthrophy, and all the ravings of an insane fanaticism, on this subject. To shift our position from this substantial ground of sacred truth, and to place ourselves on the shifting quicksand of an untenable infidel theory, is at once to become embarrassed with a great scientific error, and, by outraging the common conscience of Christendom, to incur the odium of inhumanity and irreligion.

If the diversity theory be true, if the dark-skinned African be in origin different from ourselves, not of the same human family, and therefore not comprehended in the provisions of God's laws and Christ's redemption as conveyed in the Bible, then it is plain we sustain to that race no such relations as those which the Colonization movement supposes. Negroes, in such case, can only be looked upon as a higher order of cattle, not to be dealt with on rational or religious principles; not to be trained and christianized, towards ultimate elevation and self-government in their own dark continent, or any where else; but to be treated merely as interest or convenience may dictate.

We are not then going beyond our special province in entering upon this question. On the contrary, agitated as the question is, and liable to be misled as the uninformed are, it is due to ourselves, and to the important interests we represent, that we should at least indicate (our limits forbid more) the chief considerations which establish the unity of the human race, and consequently, the family relationship between the sablest native of Guinea, and the fairest inheritor of noble Saxon blood.

I. The diversity notion, *as it is derived from certain obvious plausibilities, is by no means novel.* Repeatedly indeed, in past generations, has it been earnestly pressed, by enemies of the Bible. And one or two individuals whose names range high on the roll of science, have given it a measure of countenance.

1. The late *Dr. Morton* of Philadelphia, by dwelling too exclusively on the existence and permanence of those marked peculiarities in different tribes of men, which must strike every observer, persuaded himself, that the African, the Indian, the Malay, the Mongol, the Caucasian, &c., &c., to an indefinite number of diverse stocks, sprung each originally from its own ancestors, somehow called into being independently of all others. But the conclusion is manifestly unsound. We see varieties of the most decided character constantly springing up among the plants of our gardens and the animals in our fields. And each variety of cabbage or of sheep when once produced, seems readily and permanently to perpetuate itself. Why not admit a like law as probably operating in the human race, from a very early age? Indeed we actually see the working of such a law. It is known historically, that the

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