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ART. I.—*The Origin of the Episcopate in the Christian Church.* By Dr. F. C. Baur. Tübingen, 1838. pp. 187, 8vo.*
J. Addison Alexander

THE Presbyterian and Episcopalian are agreed in this, that the affairs of the primitive church were administered by Bishops, Presbyters, and Deacons; that Bishops were ministers or preachers of the gospel, of the highest rank; and that they possessed the power of ordination and of discipline. So far as these points are concerned, nothing is gained, on either side, by proving from the Scriptures or the Apostolic Fathers, that there were three orders of church-officers, and that the Bishop took precedence of the others. This is admitted and contended for, on both sides. If Clement or Ignatius says that nothing can be orderly performed without the Bishop, or insists upon his title to obedience and respect, this is nothing more than modern Presbyterians profess to teach and practice. The point, at which the parties really

* Ueber den Ursprung des Episcopats in der Christlichen Kirche. Prüfung der neuestens von Hrn. Dr. Rothe aufgestellten Ansicht. Von Dr. Ferdinand Christian Baur, ordentlichem Professor der Evangelischen Theologie an der Universität zu Tübingen.

ble, and to hang out such signals of hospitality, as draw around it a multitude expecting to be fed, and who find that they must famish over a scanty entertainment. A system, replete with practical mischief, can put on the semblance of charity, even as Satan, the father of all lying and deceitful promises, can put on the semblance of an angel of light. But, we trust, that the country in which we live will ever be preserved from the cruelty of its tender mercies—that she will keep by her schools, and her scriptures, and her moralizing process; and that, instead of vainly attempting so to force the exuberance of nature, as to meet and satisfy the demands of a population, whom she has led astray, she will make it her constant aim so to exalt her population as to establish every interest that belongs to them, on the foundation of their own worth and their own capabilities—that taunted, as she has been, by her contemptuous neighbour, for the poverty of her soil, she will at least prove, by deed and by example, that it is fitted to sustain an erect, and honourable, and high-minded peasantry; and leaving England to enjoy the fatness of her own fields, and a complacency with her own institutions, that we shall make a clean escape from her error, and never again be entangled therein—that unsexed by the false lights of a mistaken philanthropy, and mistaken patriotism, we shall be enabled to hold on in the way of our ancestors; to ward off every near and threatening blight from the character of our beloved people; and so to labour with the manhood of the present, and the boyhood of the coming generation, as to enrich our land with that wisdom which is more precious than gold, and that righteousness which exalteth a kingdom.”

ART. IV.—*A View of the Origin and Migrations of the Polynesian Nation; demonstrating their ancient Discovery and Progressive Settlement of the Continent of America.* By John Dunmore Lang, D. D., senior minister of the Scots Church, and Principal of the Australian College, Sidney. Author of an Historical, and Statistical account of New South Wales. London, 1834.

Archibald Alexander

THE way in which America was originally peopled, or the nations of the old world from which the aborigines of

the American Continent derived their origin, is a question which has employed the pens of many learned and ingenious writers; and the subject is still involved in no small doubt and darkness. The probability is, that no one theory is sufficient to account for the existence of so many different tribes and nations, whose languages are, in many cases, radically distinct from each other, and whose difference of civilization, when discovered, indicates a widely different origin. The probability therefore is, that this continent was settled by emigrants from different nations, and at periods widely different. There exist numerous indubitable evidences, that the Mississippi valley was once inhabited by a people very different from the savage tribes, which removed from place to place, when the country was discovered by Europeans. And the recent discoveries in Mexico and South America, of ruins and antiquities, equal, it is said, to those of Egypt or any other country, furnish convincing evidence that America is no *new world*, but that a high degree of knowledge and civilization existed here, when most of the countries of Europe were in a barbarous state. We hope that the late residence of Mr. Stevens in South America, will be the occasion of our receiving new light, in regard to those ruins of ancient buildings and cities, concerning which we have heard so much of late.

Dr. Lang's book on the Polynesian Nations, is here introduced, because this learned and enterprising clergyman has brought forward a new theory; maintaining with great confidence, that America was settled from the islands of the Pacific. But as some had held the very contrary, that these islands were peopled from the American continent, Dr. Lang undertakes, in the first place, to refute this opinion, and to prove that the Polynesian nations derived their origin from Asia, and all from one common source. In these views we concur with the learned author, and wonder that any one should ever have entertained a different opinion. The nation to which these islanders may be traced is the Malayan, to whom they bear a strong resemblance in many respects. As long as the Malays have been known to Europeans, they have been a maritime people; and have been in the habit of visiting all the countries on the south east of Asia, in their vessels. For ages they have had a fishery on the North coast of Australia, and which they still carry on annually, employing two hundred *proas* or fishing vessels, which sufficiently shows that they are adventurous naviga-

tors. And the inhabitants of Polynesia are famous for their bold, and even reckless undertakings; whalers have frequently picked up canoes of these people, which had been blown off so far from any land, that they could never have returned by their own unassisted efforts. As also they have been much engaged in war with one another, and as theirs are wars of extermination, the vanquished people to save their lives, would embark in their canoes, with the hope of reaching some place of safety, and though most of them might perish at sea, yet, sometimes, a few of them would be driven to some distant and uninhabited island, where of course, they would take up their abode. And thus, it can readily be conceived, that this enterprising and sea-faring people might pass from island to island, until at length, they arrived at such a distance from the place of their origin, that it would seem almost impossible that they could have come there in vessels so small and frail.

The author, who has passed between Great Britain and New South Wales no less than seven times, is fully of opinion, that New Zealand received its original inhabitants from the Friendly Islands; and he plausibly accounts for the prevalence of cannibalism, in all the South Sea islands, from the necessity which arose to devour one another, to preserve life, in those long voyages at sea, when their little stock of provisions was exhausted.

The considerations by which Dr. Lang attempts to prove the identity of the Polynesian nation with the inhabitants of the Indian Archipelago, are the following :

1. Distinction of Caste—the most ancient and most remarkable feature of Asiatic society; which, he says, prevails to a great extent, in the South Sea Islands.

2. The singular institution of *taboo*, which obtains universally in the South Sea Islands. “It may be difficult,” says he, “to account for this custom, but its Asiatic origin is evident and indubitable. Its influence and operation may be traced from the straits of Malacca.

3. The rite of circumcision, he says, is practised in several of the groups of Polynesia, as in the Figii and Friendly Islands, which must be of Asiatic origin.

4. There is a striking resemblance in the idols worshipped in the South Seas, and in Eastern Asia. In both cases, the idols are in a recumbent posture, and the legs disproportionately small, having the hands clasped before them.

5. In their physical conformation and appearance, as well

as colour, the natives of the South Sea Islands strongly resemble the Malays.

6. Numerous customs, domestic and religious, are common to both nations. The men and women never eat together, and certain kinds of food are prohibited to the latter which are allowed to the former. The posture of sitting cross legged on the ground, is derived from Asia. The New Zealanders and the Friendly Islanders salute each other by touching their noses—a ceremony not unknown, Dr. Lang says, in Eastern Asia. In the Fijii Islands, the principal wife must be strangled at the death of her husband, and buried along with him—a custom evidently derived from the *Suttees* of Hindostan.

7. The general tradition of the inhabitants of Polynesia is, that their ancestors came from the north westward.

8. Mr. Marsden has remarked, that the principal clothing of the people of Sumatra, is the same as that of the South Sea Islands; called Otaheitan cloth, in Europe.

9. But the most indubitable evidence of the Malayan origin of these Islanders, is the language. This furnishes the most satisfactory evidence of the descent of one nation from another; or of a common origin. The identity of the languages spoken in the Islands of the Pacific was observed by Captain Cook; and the resemblance between these dialects and that of the Indian Archipelago was also remarked by this judicious navigator, and by his successors. According to Mr. Marsden—a very competent witness—"there is a remarkable resemblance in the general character, particular form and genius, of all the languages spoken within the limits of the Indian Islands. This observation extends to every country from the north-west extremity of Sumatra, to the shores of New Guinea." "One original language," observes Sir Stamford Raffles, "seems in a remote period to have pervaded the whole Archipelago, and to have spread towards Madagascar, on the one side, and the Islands in the South Sea, on the other." "At first," says Perouse, "we observed no difference between the language of the Navigator's Islands and those of the Friendly and Society Islands; but a closer examination taught us, that they spoke dialects of the same tongue. To me it appears demonstrated, that these different nations are derived from Malay colonies, who conquered these Islands at very remote periods." It has also been fully ascertained, that the inhabitants of the Sandwich Islands speak a dialect of the same language spoken

at the Society Islands ; Mr. Ellis could preach to the Sandwichers, in a few days after his arrival.

Dr. Lang thinks, that by the languages spoken in Polynesia, we may not only ascertain the Asiatic origin of the inhabitants ; but that, by an attentive consideration of the same thing, we may form a probable conjecture of the period of time which has elapsed since their separation from the original stock. For, at present, the Malayan language is very much corrupted ; or enriched, perhaps we ought to say, by a mixture of Arabic and Sanscrit words ; but the language of the South Sea Islander is free from such foreign mixture. Hence it may be inferred, that the emigration of these tribes took place before the Mahomedan conquests, in the east, when Arabic was first introduced into Hindustan ; and also, before the spread of the Sanscrit language in the east, by which now all the languages of India have been affected.

But while we believe that the Polynesian nations derived their origin from Asia, we are not prepared to receive the Doctor's new opinion, that the continent of America is indebted for its settlement, to these South Sea Islanders. This opinion is to us not only new, but bold, and, in our opinion, unwarranted. Even if the fact could be established, which has been taken from some Spanish writer, that a tribe has been found in some part of South America, which spoke a dialect of the Polynesian language, it would only lead to the conclusion, that by some accident, some of the inhabitants of the nearest of those Islands had been driven on the American coast—an event not improbable, as the distance is less than between some of the groups of these Islands from each other. But that the first settlement of America, both North and South, was by these Islanders, is to us the most incredible hypothesis, which has yet been advanced, to account for the peopling of America. But let us weigh the reasons which Dr. Lang adduces in support of his theory.

1. He says that the civilization and aspect of society in Mexico and Peru, when first discovered by Europeans, were plainly Polynesian. And here he makes the remark, that it is easy and natural for man to degenerate in the scale of civilization ; but it is absolutely an unheard of thing, for a whole nation to rise by its own energies, from a state of barbarism to a state of comparative civilization. This remark is just ; and although intended to operate against Dr. Robertson's hypothesis of America's being peopled from the north east of Asia, by the way of the Aleutian Islands,

where the people are sunk into the lowest state of rudeness, yet it serves equally to show the weakness of his own theory. "Can it be believed, that these savage Asiatics, could ever have raised themselves to that degree of civilization which existed in Mexico and Peru, when discovered by the Europeans?" . Now this operates as much against his own theory, as against that which he opposes ; and in our opinion, is conclusive against them both. The history of the world furnishes no examples of nations rising from a rude and barbarous state to one of civilization and refinement, without intercourse with civilized people. But what was the state of civilization in the Islands of the Pacific, when discovered ? Is it easy to conceive of human beings much more degraded ? This fact, therefore, makes nothing in favour of Dr. Lang's hypothesis. We shall be more fully convinced of the groundlessness of this notion, when we have considered all the arguments by which it is attempted to be supported ; as 1. The Mexicans and Peruvians were divided into kings, nobles and commons. The king could not go to war, or engage in any other undertaking of importance, without the assent of a council of chiefs. How this should be supposed to afford any assistance we cannot perceive. It seems too general, too common, and too vague a circumstance, on which to build any thing. 2. The Incas, or sovereigns of Peru, conjoined the regal and sacerdotal office, and such he informs us was the case in the Friendly Islands. He might as well have inferred that they derived their origin from Melchisedeck. 3. There was in Mexico a language of ceremony, when inferiors addressed their superiors. And is not this true of all nations, whose rulers are despotic ?

4. The right of property was recognised and established, among the Indo-American nations ; but the lower orders, generally, cultivated a considerable extent of ground, in common, the produce of which was laid up by their superiors in store houses called *tambos*, and distributed to each as he had need. In New Zealand the seed potatoes, or a quantity of provisions, are laid up for the public service against any emergency. But there is no such custom in Polynesia ; nor in all the Aboriginal tribes of North America ; and if there were, what would it prove ? We might as well argue the identity of two nations because they both laid up provisions for the winter.

5. Taxes were levied, in *kind*, for the support of the government of Mexico. They are levied in a similar way

in the South Sea Islands. This surely requires no answer.

6. "A variety of handicrafts were practiced in Mexico, and the Spaniards were often astonished, not only at the perseverance of the people, but at the neatness of their work, compared with the rudeness of the implements. Similar remarks have been made a thousand and a thousand times, in regard to the South Sea Islanders." Yes, and might be made with respect to almost any tribe of people upon earth, who are in an uncivilized state.

7. "The Mexicans were remarkably fond of ornaments, and formed figures of birds, &c. with variously coloured feathers, neatly disposed. The South Sea Islanders are equally fond of ornaments; and they form some of those most highly prized in a similar way." And who ever heard of a savage tribe of whom something similar might not be said?

8. "The Peruvians cultivated the ground with a mattock of hard wood; so do the New Zealanders. The Mexicans manufactured a sort of paper, exactly similar in its texture, to the paper cloth of Otaheite." When metal instruments were wanting, of what materials should we expect agricultural instruments to be made, except of wood or stone? The North Americans used the latter; the Peruvians the former.

9. "The Indo-Americans had no temples with roofs, but open walls, and mounds of earth, ascended by steps, and surmounted by a sort of altar; similar *high places* are erected in the South Sea Islands, called *Morais*". But the fact is, that there is no resemblance between a *morai* and the sacred places of the Americans.

10. "The Mexican divinities were supposed to be pleased with human victims; and so it is with the Polynesian nations." Here is, indeed, a coincidence; but it will apply equally well to almost any ancient nation, at some period of their history. But does not hold in regard to the aboriginal tribes of North America, who never offer human victims to the Great Spirit.

11. "The houses of the Mexicans had no windows, and the door was always so low that they had to stoop down in crossing the threshold. The New Zealander constructs his hut in precisely the same manner." And so do the Icelander and Laplander, and many other tribes, *ergo*, &c.

12. "Remains of ancient buildings, in a singular massive

style of architecture, are found in various parts of the continent of America. Precisely similar remains are found in the South Sea Islands." This resemblance, as here stated, is too general and vague to prove any thing. Besides, the facts want confirmation. Remains of fortifications, tumuli, and pyramids, are mentioned; but that between these relics of antiquity in America, and the South Sea Islands, there is such a similarity as to lay a foundation for the belief that the people are identical, remains to be proved by a more accurate examination of these antiquities. And those, at least, in North America, are the remains of a people who seem to have become, long since, extinct.

But the Malay countenance has been detected in South America. And by whom, but Capt. Basil Hall, could such a discovery have been made? "Their features and colour," says he, speaking of the inhabitants of Acapulco, "partake somewhat of the Malay character," &c. But to sustain his hypothesis, the general aspect of the aborigines of America should partake of the Malayan character; but the fact is not so.

Our author comes, at last, to the consideration of the similarity of languages; and if he could establish the fact, that the languages of America, and of the Polynesian nations, are the same, in the deficiency of all other proofs, this, of itself, would be sufficient. But the evidence of any such similarity is entirely wanting, and the contrary is capable of being clearly established, in regard to all the languages of the Indians of North America. Their structure, as well as sound, has no affinity with the languages of these Islanders. We may be excused, therefore, from following Dr. Lang through his learned, but unsatisfactory dissertation, respecting the radical languages of the world.

Dr. Lang introduces another theory, which if it had any evidence to support it, would be the easiest of all, as it requires no oceans to be navigated, and no mountains or deserts to be traversed, in coming to America; but supposes that the Aboriginal Americans have no connexion with any other part of the human species, but sprang up in this, as their proper land, just as indigenous plants have grown up in America. This hypothesis, our author treats as it deserves. The author, or traveller, to whom he refers, as advocating this opinion, is a learned Bavarian, by the name of Von Martius. The following is an extract from the work of this learned German:—"The indigenous race of the new

world is distinguished from all the other nations of the earth, externally, by peculiarities of make, but still more internally, by their state of mind and intellect. The Aboriginal American is at once, in the incapacity of infancy, and unpliance of old age, unites the opposite poles of intellectual life. This strange and inexplicable condition has hitherto frustrated almost every attempt to reconcile him completely with the European, to whom he gives way, so as to make him a cheerful and happy member of the community; and it is this, his double nature, which presents the greatest difficulty to science, when she endeavours to investigate his origin, and earlier epochs of history, in which he has, for thousands of years, moved indeed, but made no improvement in his condition."

The infidel theory, respecting the origin of the nations of the earth, subjects them to many difficulties. This Dr. Von Martius seems to be completely imbued with the free-thinking spirit, so prevalent in Germany; and reasons as coolly upon these principles as if they were all most certain, and incapable of being controverted; but, his theory apart, he seems to be a careful and impartial observer of facts; and as he visited parts of South America not frequently trodden by European feet, it will be worth while to hear some of his statements, which we take from Dr. Lang's book:—"We behold," says he, "in Brazil, a thinly scattered population of aboriginal natives, who agree in bodily make, temperament, disposition, manners, customs, and modes of living; but their languages present a truly astonishing discordance. We often meet with one used only by a few individuals, connected with each other by relationship, who are thus completely isolated, and can hold no communication with any of their other countrymen, far and near. Out of the twenty Indians employed as rowers in the boat, in which we navigated the streams of the interior, there were often not more than three or four who understood any common language; and we had before our eyes, the melancholy spectacle of individuals labouring jointly, though entirely isolated with respect to every thing which contributes to the satisfaction of the first wants of life. In gloomy silence, did these Indians ply the oar together, and join in managing the boat, or in taking their frugal meals; but no common voice or common interest cheered them, as they sat beside each other, during a journey of several hundred miles, which their various fortunes had called them to perform together."

This traveller reckons one hundred and fifty languages and dialects, spoken in Brazil alone; and that there are more than two hundred and fifty different names of nations, hordes, or tribes. Some of these consist of only a few families, entirely cut off from all communication with their neighbours, cautiously concealed in their primeval forests, from which they never issue, except when terrified by some external cause. "Yet," says he, "this rude and melancholy condition is, beyond a doubt, not the first in which the American was placed: it is a degenerate and debased state. Far beyond it, and separated by the obscurity of ages, lies a nobler past, which he once enjoyed, but which can now be only inferred from a few relics. Colossal works of architecture, comparable in extent to the remains of ancient Egypt, (as those of Tiahuanacu, on the lake of Titicaca, which the Peruvians, as far back as the time of the Spanish conquest, beheld with wonder, as the remains of a much more ancient people; raised, according to tradition, as if by magic, in a single night; and similar creations, scattered in enigmatic fragments, here and there, over both the Americas,) bear witness that their inhabitants had, in remote ages, developed a moral power and mental cultivation which have now entirely vanished." "But in Brazil, no such trace of an earlier civilization has yet been discovered; and if it ever existed here, it must have been in a remotely distant period."

From the facts observed by this traveller, we may fairly infer, that a mere resemblance in colour and external habits furnishes no certain evidence of the identity of tribes and nations. Almost the only criterion which is certain, is similarity of language; especially where all tradition is wanting. What Dr. Von Martius remarks, respecting the exact resemblance in complexion and modes of life, between neighbouring tribes, while their language is radically different, has an exact parallel in many of the Aboriginal tribes of North America. Necessity often assimilates people, who in their origin were widely different. The hunting life, all over the world, induces similar habits. Several of the Indian nations with which we are best acquainted, resemble each other very much in complexion and modes of life, and indeed, in all external circumstances, whose languages are radically diverse from each other. We may take the Cherokees, Choc-taws, and Creeks, who occupied the south-western part of what is now the United States. And although in appearance, modes of life, and, indeed, in all external circumstan-

ces, there is very little to distinguish them, yet their languages are totally and radically different ; not only in the sound of the words, but in the idioms of the respective languages. We were informed by a person who had been among them, that, except in borrowed words, there was not the least resemblance. The intelligent and pious man who gave this information, gave as an instance of the difference between the Cherokees and Choctaws, that in the relative position of the adjective and substantive, the idiom of the languages of these two nations was uniformly opposite, the one placing the adjective always before the word which it qualifies, and the other after it. And although this may seem a little thing, it is one of that kind which no people are ever likely to change, if they should alter the sound of every word in their language. And here we cannot but express the wish, that the Missionaries among the Aborigines would avail themselves of their favourable circumstances to acquire a thorough knowledge of the languages of the respective tribes ; and that some man among them would, at his leisure hours, make out a vocabulary of several languages in parallel columns, and give it to the public ; also such knowledge as he could obtain of the respective idioms of these Aboriginal tongues.

As language is the best criterion by which to judge of the common origin of nations, so a diversity of tongues will prove, that those who use them, however they may now resemble each other, and occupy the same country for ages past, are nevertheless of different origin. Instead therefore, of reasoning on the principle, that all the Aboriginal inhabitants proceeded from one place, and came to this country at the same time ; it will be much more consistent with probability, to take it for granted, that the present inhabitants of America derived their origin from many different countries and nations, and found their way to America in many different ways, and at different times. If then we should be able to trace some particular tribe, by means of their language, or peculiar customs, to an Asiatic, or European, or African nation, that would determine nothing respecting the multitude of tribes, who speak a language radically different. Dr. Lang seems to take it for granted, that all the American languages have diverged from one point, and are but dialects of the same original tongue, but this is no how consonant with the observed facts of the case. Another error, into which he has been led by his hypothesis is, that the

languages of Asia, having been originally monosyllabic, the American languages were at first of this structure also ; but nothing can be more remote from the truth than this, for it is characteristic of these languages,—at any rate, of those of North America—that they abound in words of extraordinary length. That they abound in vowel sounds is true of some of them ; and if it were of all, yet it furnishes no criterion by which any judgment can be formed of the origin of these tribes.

That some of the Indians of the American continent came across the straits of Behring, where the two continents approach each other so nearly, that they may both be seen in a clear day, from a point in the midst of these straits. There is no more reason for thinking that a wandering people, living by fishing or hunting, would be restrained from crossing such a narrow sea, than from crossing a wide river. Indeed, accident, if nothing else, would have driven some of the canoes of the Asiatics over to America. But it has been satisfactorily ascertained, that the barbarous people on both sides have not only the same contour of countenance, and the same structure of body, but that they actually speak a dialect of the same language. What was formerly considered the great difficulty, in accounting for the peopling of America, when it was not ascertained that the two continents approached each other, arose from conceiving how a people who knew nothing of navigation, and had no vessel larger than a canoe, could find their way across the wide ocean ; but now there remains no difficulty in seeing how America could be reached by people unacquainted with the compass, and unable to construct or navigate vessels which could live through a sea voyage. Indeed it seems probable, that Greenland is a part of the American continent from which it may be possible to reach the known parts of the American continent, over land.

We admit, that our hypothesis, which supposes that in former times colonies were sent to America from many different nations and countries, involves the subject, as it relates to any certain knowledge of the aboriginal tribes, in still greater perplexity than before. But there are many things in the existing condition of the human race, for which we can give no satisfactory account ; and many great nations have lived upon earth, and have long since disappeared, of whose history nothing has reached us. Some of the remains of their greatness, and of their power and skill, are

still extant, filling the traveller with astonishment; but of their existence and exploits, by sea and land, history says not a word. We do not believe, that the present race of Indians, either in North or South America, are the lineal descendants of those who erected the buildings and threw up the fortifications, the relics of which are still visible. If they were, they would certainly have retained some tradition of the design and origin of these structures. Such a complete oblivion of past events, in the same race, is not easily to be credited, and is not analogous to the facts, as observed in other nations. It is undoubtedly the fact, that our North American tribes know nothing whatever of the design or origin of the numerous tumuli, fortifications, &c., which abound in the Mississippi valley. They erect no such works, and have no tradition respecting them; and we have understood that the same is true of the extraordinary ruins in South America. This continent has undoubtedly been the seat of great and mighty nations, and the theatre of tremendous wars between contending powers; and the only probable account of their disappearance is, that they destroyed each other; and yet this supposition is liable to solid objections. To account for the disappearance of the former inhabitants of America, is a problem of far greater difficulty than to account for the way in which the present native inhabitants came hither. Dr. Lang reasons forcibly, we think, against the opinion that the miserable savages who are found on the north east of Asia should ever have given rise to the kingdoms of Mexico and Peru; but there are certain periods, when the spirit of emigration seizes upon a whole people, who, leaving their native country, push forward in large masses, in search of a better country, and better climate. What uninterrupted columns did the northern hives pour forth, in the fifth and sixth centuries and onwards; spreading ruin and desolation in their track. A large portion of the southern nations of Europe, are the descendants of those northern barbarians who penetrated even to Africa, where, under the name of Visigoths, they had for a long time the complete possession of the country. Another thing which has not unfrequently occurred in the history of the world is, that the invading and conquering nations have driven from their homes, the original inhabitants, and these had no alternative but to go in pursuit of another country. And if it were once known—as it would be—that

there was an easy passage into another continent, by crossing a narrow sea, what would be more natural than that enterprising or exiled nations would direct their course to this distant land? And thus we can readily account for the origin of our wandering North American Indians. And this emigration, when commenced, would probably continue for centuries, as was the fact in regard to the northern nations of Europe. And as was also the case in regard to them, the example of one nation would influence others, who were near; just as among individuals, the emigration of one family to the western country, is frequently the occasion of many others going also. Thus successive waves of emigrants, from all the North of Asia, and even from the interior regions, may have followed each other, for centuries. And each of these companies would have its own language, and would continue to live separately from other tribes. It is also in this way, that we can account for the fact, that the aboriginal tribes of America have always existed separately from each other. A tribe has been known to separate into two, as is the fact in regard to the Osages and Creeks; but for one tribe to form a union, or amalgamate with another, was never heard of. However they may be reduced, they still remain separate, as Dr. Von Martius tells us is the case in Brazil, where sometimes a tribe consists of no more than one family.

We find no difficulty, therefore, in accounting for the coming of our North American tribes, however various their languages; but we confess, that we cannot believe that the Mexicans and Peruvians came into America by this channel. We fully believe in Dr. Lang's doctrine, that there is no example, in all authentic history, of a barbarous tribe or nation, raising itself, by its own unaided exertions, to a state of refinement and civilization. The Greeks were once as great barbarians as our Indians, but they were visited by men from Phenicia, and from Egypt, then the centres of refinement, and the arts; and these brought with them the letters and useful arts of their own countries. The Romans were, at first, a mere banditti—a horde of robbers, who lived by violence and plunder; but they adopted the arts and civilized customs of the people whom they conquered. They continued, however, to be a rude and unpolished people, until a free intercourse with the Greeks taught them to cultivate a taste for literature and for the fine arts. The Gauls and Britons were as thorough savages as can easily

be found in this or any other continent ; but the Romans transplanted all their improvements, and even their language, into conquered countries. There are examples enough of civilized nations becoming, by degrees, barbarians. Indeed, the downward path is easily trodden. To preserve a nation in a high state of improvement in literature, and in the fine arts, or even the useful mechanic arts, requires unceasing exertion. While the march is onward, and upward, in improvement, the progress is comparatively easy. Success and competition bring forth the resources of the people. But when a nation reaches its *acme*, it is very apt to retrograde, and when this ebbing tide begins to set in strongly, no human efforts can retard the backward course ; and seldom does it stop short of the lowest degradation. Look at the descendants of the Egyptians, the Syrians, the inhabitants of Asia Minor, and even Greece itself, and see the low and ignorant state of the descendants of the most polished nations of antiquity. And the same retrograde course is in rapid progress in Italy. Except a few favoured spots, which are like the verdant oasis in the midst of a sandy desert, every thing is in a state of mournful degeneracy. The same degrading tendency has, it is to be feared, already commenced in some other European countries. The doctrine of a certain infidel school of philosophy is that man, at first, was merely a higher species of animal, possessing, however, more numerous instincts, and more improveable capacities ; and that, by slow degrees, he rose from one step of advancement to another, until at last he reached the highest point of improvement which has yet been attained ; but which falls far short of the perfectibility of which his nature is capable. This theory, we say, is refuted by the whole history of the world ; and may be considered as exploded ; for even Doctor Von Martius does not advocate it, but thinks that the Americans have fallen from a high state of improvement, which they once enjoyed. We agree, therefore, with Dr. Lang, that the common theory, that all the aboriginal inhabitants came in by the way of the Aleutian Islands, will not satisfactorily account for the existence of such semi-civilized nations as even the Mexicans and Peruvians, when first discovered by the Spaniards ; much less will it account for the existence here of a people far more advanced in improvement than these nations. We refer to the people, the relics of whose greatness and power have recently attracted so much attention among the learned. We feel ourselves,

therefore, under the necessity of adopting some other hypothesis; but we cannot receive that of Dr. Lang, which he advocates with so much zeal and learning; and that for the very same reason that he rejects Dr. Robertson's theory; because the Polynesian nations are savages, in the lowest state of degradation. If he supposes that they were once civilized, he may as well suppose the same of the inhabitants of Greenland or Kamschatka. We must, therefore, think of some more satisfactory hypothesis. And there are two, neither of which have any historical evidence; but we will exhibit them, and let the reader judge for himself of the probabilities of each.

In the first place then, we think it nowise improbable, that in the early ages of the world, when commerce was carried on between nations widely separated, and when navigation was in a high state of improvement, intercourse existed between some of the people around the Mediterranean sea, and the American continent. The Phenicians were the most skilful and expert in maritime affairs, as we learn from the Bible, at a period long prior to that in which profane history commences. The Egyptians also, were a learned and enterprising people from a period commencing not many centuries after the flood. The Carthaginians also, of whom we read nothing in history, sacred or profane, until we find them extending their conquests through Sicily and Spain, and possessing a naval power superior to any then in the world, and such power and skill in war as enabled them to compete with the Romans in their greatest strength, and often to obtain a superiority over them; so that at one time Rome itself was very near falling into their hands, and all the greater part of Italy was actually conquered. Now what should hinder, but that some of these maritime and powerful nations extended their discoveries even to America? There is so striking a resemblance between the antiquities discovered in Mexico and Peru, and those of Egypt, that we feel ourselves strongly inclined to favour this hypothesis. And if that is true, which has recently been reported, that extensive mummy-pits have been discovered, with the bodies preserved and enveloped, after the Egyptian fashion, it will reduce a plausible hypothesis, to a moral certainty. We may soon expect from our own enterprising traveller, by the aid of the ingenious Catherwood, such complete information on this subject, as will either confirm or disprove our hypothesis. But we do not

make it a necessary part of our theory, that the Egyptians, or Phenicians, or Carthaginians, came to America in the common course of navigation. They might, by some tremendous storm, have been driven so far to the west, that they may have concluded that land was probably nearer in that direction than to the east. And having once discovered this continent, they might have ventured home with such an account of the fertility and pleasantness of the country, as would fire the hearts of multitudes, as in the times of Columbus, to seek their fortune in the new world. And skilful navigators, such as the Phenicians, would have had no difficulty in crossing the Atlantic without a compass, when they knew the right direction. In clear weather they would have found no difficulty whatever, as they were so accustomed to regulate their course by the sun and stars, and especially by the north polar star, that they would have been at no loss. There are many masters of vessels who could now cross the Atlantic without difficulty, in a good substantial vessel; and if in cloudy weather they should get out of their course, as soon as it cleared away, they could readily return to their proper track. How often have shipwrecked sailors, in an open boat, without quadrant or compass, and even in the midst of storms, made their way for hundreds of miles, and reached the land for which they steered. All this only goes to show the possibility of this theory; but millions of things are possible, which are not true. We shall, therefore, patiently wait for further developments, respecting the extraordinary antiquities of South America; and will proceed to lay before the reader another hypothesis, older than any of the rest, and greatly favoured by the voice of antiquity, not by direct but by collateral testimony—a hypothesis, which if it be once admitted, will remove every difficulty arising from the existence of beasts, birds, and reptiles, existing in such abundance, in this continent. And it is one which will not contradict, but rather coincide with the preceding theory, which refers the origin of the Mexicans and Peruvians to some Mediterranean people, either in Asia or Africa.

As the hypothesis which we are now about to exhibit, has been explained and defended in a very learned and ingenious manner, by Mr. Catcott, in his work on the Deluge, we will avail ourselves of his ideas, without confining ourselves to his words.

This learned author assures us, in the beginning of his

work, that the opinion which he advocates, was confidently maintained by the great critic, BENGEL; and by other learned men. Catcott, before he comes to the main point, lays down several positions, which he endeavours, and we think successfully, to confirm.

1. That America was peopled after the flood; for which opinion it is unnecessary to allege any other proof, than that the tradition of this great catastrophe was found rife both among the Mexicans and Peruvians.

2. That though this country was colonized after the flood, yet it was at a period earlier than the use of alphabetical writing; and before men had discovered the art of working iron. He admits, indeed, that this art was known before the flood, (Gen. iv. 22,) but he thinks it was lost soon afterwards.

3. The early peopling of America may be fairly argued from the ignorance of that useful and noble structure, the ARCH, and also of the art of making cement, to unite solid materials, by the Peruvians and Mexicans; for all their works are destitute of the arch; and all their most massive edifices are without cement. The learned author admits that the builders of Babel used cement, but that was the natural production of the country, and not made by the artful combination of materials. And their using *asphaltus*, or *naphtha*, he considers a clear proof, that the way to make artificial cement was not then discovered.

4. The fourth position of our learned author is, that America was peopled by land. This he thinks is evident, beyond contradiction, because the country is full of wild beasts, and a great many species of insects and reptiles, many of which are ferocious, and poisonous, and disgusting; such as no emigrants would or could have conveyed across the ocean. This brings us to the main point of his hypothesis, which is, that all the continents of the world were, immediately after the flood, connected together; but that at a certain period, not long after the flood, a *disruption* took place, between the eastern and the western continents; or, that a large tract of land, between Europe and Africa, on the one side, and America, on the other, in consequence of an earthquake, or, it may be, as a natural consequence of the flood itself, was submerged; from which time all intercourse by land, between the two continents, was rendered impracticable. But before this disruption, or *division of the earth*, America was peopled from the east, and was furnished with its pro-

per quota of animals and vegetables, as other portions of the globe. The people were commanded to disperse and occupy the several parts of the habitable world; for it was said to man: "Replenish the earth and subdue it;" but America, though not a half, makes two-fifths of the whole land upon the globe. And we know that the impious attempt to build the tower of Babel was to prevent a dispersion, and this was the reason of God's high displeasure at the enterprise: and the punishment which he inflicted was calculated and intended to enforce his command, for the dispersion of the people; for he put a stop to the work by confounding their language. As only those who after this spoke the same dialect could hold intercourse, the people were naturally led to distribute themselves into separate tribes, which, having received such a miraculous admonition, left the plains of Shinar, and proceeded to their respective regions. As America was far off, it is not necessary to suppose that any would proceed at once to these ends of the earth; but the dispersion would extend farther and farther from the centre, as the people multiplied.

But, according to the hypothesis, this peopling of America, and separation of the continents, must have occurred long before the time of Moses, and why does he make no mention of an event so important? This would, indeed, be a formidable objection, if the fact were as stated. But Moses has recorded this extraordinary event, as distinctly as any other; though with great brevity, as is his usual practice. We have it in Gen. x. 25:—"And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided." The name Peleg, signifies *division*, as we are informed in the margin, and as every Hebrew scholar knows. Catcott, whose skill in the Hebrew is undoubted, asserts, that these words can refer to nothing else but such a division of the body of the earth as has been mentioned; and he is sustained in this, by the justest rules of exegesis. But as he wished to fortify his interpretation, by an authority so weighty, and so generally acknowledged as that of Bengel, he cites the words of this learned and impartial critic:—"The earth, after the deluge, was divided by degrees, by a genealogical and political division, (or dispersion,) which is expressed by the Hebrew words נפצה and נרדו; but a very different kind of division is meant by the word נפלגה, namely, a *physical division*; which happened at once, and which was so remarkable, and of such

extent, as to render it suitable to name the patriarch therefrom. By this word, that kind of division is denoted, which is applicable to land and water, whence in the Hebrew פלג signifies a *river*, and in the Greek πελαγος the sea, and *pelagus*, in Latin, the same. From the precise meaning of the word, therefore, we may conclude, that the earth was split or divided asunder for a very great extent, and that the sea came in between the parts thus severed; and that this great event happened in the days of *Peleg*. And, surely, when any person views the situation of America, and considers how it is disjointed from this part of the world, and what an immense sea divides it from us, he will not be backward in allowing that this was the grand division intended by the passage under consideration."

Bengel, whose words we have been reciting, goes on to remark, "That soon after the confusion of tongues, and the dispersion of mankind upon the face of the whole earth, some of the sons of Ham—to whom Africa was allotted—went into that part of America which now looks towards Africa; and the earth being divided, or split asunder, in the days of *Peleg*, they with their posterity (the Americans) were, for many ages, separated from the rest of mankind."

Catcott appeals also to ancient heathen history for the confirmation of his opinion. In the *Timæus* of Plato, there is mention made of "a vast tract of land, or of an island, greater than Lybia and Asia, situated beyond the bounds of Africa and Europe, which, by the concussion of an earthquake, was swallowed up in the ocean." And this fact is introduced by Plato, on the authority of Solon, who, when in Egypt, heard it from an old Egyptian priest; who, reproaching the Greeks for their ignorance, said, "There was formerly an island at the entrance of the ocean, where stand the pillars of Hercules. This island was larger than all Lybia and Asia; and from it was an easy passage to many other islands, and from these islands to all that continent which was opposite to the true sea, (αληθινον ποντον.) Yet, within the mouth, there was a gulph, with a narrow entry; but that land, which surrounded the sea, called *Pelagus*, (πελαγος) might justly be called a continent."—"In after times, there happened a dreadful earthquake, and an inundation of water, which continued for the space of a whole day and night; and this island, ATLANTIS, being covered and overwhelmed by the waves, sunk beneath the ocean, and so disappeared; wherefore that sea (πελαγος) is now

impassable, on account of the slime and mud left by the immersed island." This very ancient testimony is confirmed by our author, by what is written in the eighteenth chapter of the third book of *Ælian*, who introduces two persons discoursing, one of whom asserts, that Lybia, Europe, and Asia, should be considered islands, which the ocean wholly surrounds; and that the part of the world which lies beyond these, ought to be esteemed the continent, as it was of an immense extent, and nourished very different, and larger kinds of animals, than this side of the world; and the men that inhabited it were twice as large."

Our author thinks, that from these testimonies, it may be concluded, that Africa and America were once united; or at least, separated only by a narrow sea.

He next endeavours to fix the time of this disruption of the earth which occurred in the days of Peleg; for we are told, that in his days, "*the earth was divided.*" The words do not signify that this event occurred in the year of his birth, but more likely, in his advanced age. The name was, therefore, given to him prophetically, as was Noah's, in relation to an event which would occur in his days. From the Pentateuch, it appears, that Peleg was born in the one hundred and first year after the flood, and that he lived two hundred and thirty-nine years; so that it is probable, that this extraordinary disruption of the earth happened about three hundred years after the flood. Before this time, if the people multiplied as fast as the children of Israel did in Egypt, the number of inhabitants on the earth must have been great. And we know that Noah, on leaving the ark, received, with his sons, a special blessing from God, in relation to this matter; for, "*God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth.*" Now we have the fullest assurance that it was not the will of God that the human family should continue in the same parts of the world, clustered together like bees in a hive; but that they should disperse and occupy the different countries of the globe. It seems unreasonable, therefore, to suppose, that so large a portion of the earth as America, should originally have been so situated, that no emigrants should be able to reach that continent. We have already remarked, on the ground of God's displeasure against the builders of Babel, and the means employed to separate and scatter the people, who were reluctant to go and colonize other regions. And that the dispersion now

produced was effectual, and related to all countries, we learn from the express words of the sacred historian, who says, "*And from thence did the Lord scatter them upon the face of the whole earth.*" But as this continent was more remote than the other habitable parts of the globe, the reluctance to go so far from the place of their nativity would probably be much greater, than to emigrate to the contiguous regions; and as it would require a considerable time to fill these up, there would be for a while no need to send colonies to so great a distance. Our author therefore allows another century for the peopling of America, after Asia, Europe, and Africa, were occupied.

The plausibility of this hypothesis is greatly increased by an examination of the geographical and geological appearances in the islands which lie between Africa and America. Some things corroborative of his opinion are introduced, in relation to this point, by Mr. Catcott, in a letter from the Rev. Mr. Jones, in which the volcanic appearances in the island of Teneriffe are mentioned, and other interesting particulars, which are necessarily excluded from our pages, for the want of room. The subject is sufficiently presented to the reader to enable him to form his own judgment, which we shall not attempt to forestall by any remarks of our own.

We have yet said nothing of a theory widely circulated in this country, and embracing among its advocates some very distinguished men. We refer to the opinion, that the Indians, of North America at least, are the descendants of Abraham, and a portion of the long lost ten tribes carried away from the land of Israel by the king of Assyria, and their place filled up by other people sent to take their place. This event, according to Usher's chronology, occurred about 720 years before the Christian era. (See 2 Kings, xvii.) That which invests this opinion—otherwise very improbable—with some plausibility and interest is, that most of those who have been its advocates, have either resided among the American Indians, or have received their information from those who had lived among them, and were well acquainted with their customs and religious ceremonies.

In a history of the Indian nations written by James Adair, an Indian trader, who had resided among them, in different tribes, for more than forty years, this hypothesis is maintained in an elaborate essay, embracing no small degree of learning. To establish his opinion, he adduces no less than twenty-three distinct arguments. If arguments were

to go by number instead of weight, he had surely gained his cause ; but after examining these arguments, while we are disposed to accord to the writer no small ingenuity and extraordinary learning for a person in his situation, we profess ourselves unconvinced that the theory which he advocates is founded in fact.

A distinguished statesman and philanthropist of our own country, Elias Boudinot, LL. D., has also entered zealously into the defence of the same opinion, in a work entitled *THE STAR IN THE WEST*, which, when first published, attracted considerable attention, and probably made some converts to the opinion of the learned author. As the work is readily accessible to any one who desires to peruse it, we decline entering into any detail respecting the arguments and facts depended on to sustain the hypothesis. Both of these authors refer the emigration to a period, when the first temple was yet standing, when Shalmaneser carried captive the ten tribes, as before mentioned. This theory does not propose a new method of reaching the American continent, but takes it for granted that the emigrants passed into America from the north east of Asia. Our reasons for dissenting from this opinion are, that the Aborigines of America have not the obscurest tradition of any such descent, or of any of the remarkable facts recorded in the Mosaic history, which could no more have been utterly lost, than their language. And this again furnishes another strong argument against the hypothesis, in question ; for as far as we know, it has never been alleged by any Hebraist, that the languages of our Indian tribes have any affinity, or the least resemblance to the ancient Hebrew. We have indeed seen a collection of words from the language of the Caribees, which had a resemblance to Hebrew words of the same signification ; but the hypothesis under consideration relates to our wandering tribes, in North America, from whose religious ceremonies all the arguments are derived. But the entire diversity of languages among these tribes, already mentioned, is inconsistent with the idea, that, originally, they all used one tongue ; for living in the same country, such an entire diversity could never have occurred. But the most conclusive argument is, the universal defect of the covenant seal of circumcision, by which all the descendants of Abraham, in every line, are distinguished ; and which is of itself sufficient to overthrow the theory. And as to the arguments derived from certain religious observances and ceremonies, they are such as that something

similar may be found in many nations, who certainly cannot claim any kindred with Abraham. This similarity of religious rites, among different nations, rather goes to prove, that the religions of the heathen nations had a common origin, and that they were derived from institutions of divine appointment, which, however, were greatly perverted from their original design.

That remarkable man, Joseph Wolf, has spent many years in travelling over the earth, to see if he could find the habitation of the Ten Tribes; and with the view, it is said, of ascertaining whether there was any foundation for the opinion which we have been considering, came to this country, intending to visit the several tribes in the United States. But when he was at Washington City, he had the opportunity of seeing a number of Indian chiefs, from several tribes; and whether from these specimens he was satisfied that they had no claim to be considered the seed of Abraham, or whether other reasons induced him to decline, we cannot tell; but he relinquished his purpose of going among the Indian tribes; and, we have understood, had no belief that they had any connexion with the tribes of Israel. And although on many subjects, we should be unwilling to confide in the judgment of this benevolent enthusiast, yet, in regard to this point, we know no one whose opinion should be more decisive; especially when it is found on the negative of the question.

There is only one circumstance in the case of the Aborigines of America, which seems to have no analogy to the other nations of the earth; and that is the uniformity of their complexion, from Labrador to Cape Horn. We confess, that, considering the many climates which they occupy, it seems somewhat unaccountable that there should be such a uniformity of colour. The Spanish writers who gave an account of the first discovery of America, mention this fact with great surprise. They expected to find the inhabitants of the countries within the tropics, of as dark a colour as in Asia or Africa; but they found little or no change of complexion from that of the higher latitudes.

Mr. Adair, the gentleman who resided so long among them, attempts to account for the fact, in the following manner. "The Indians," says he, "are of a copper, or red-clay colour; and they delight in using things which they imagine may promote and increase it. Accordingly, they paint their faces with vermilion, as the best and most beautiful ingre-

dient." "All the Indians are so strongly attached to, and prejudiced in favour of their own colour, that they think as meanly of the whites as they can possibly do of them." But Mr. Adair does not admit, that the colour of the Indian is the same in all climates. "The hotter or colder the climate," says he, "where the Indians have long resided, the greater proportion have they of the white or red colour. I took particular notice of the Shawano (Shawnese) Indians, as they were passing from the northward, and I observed them to be much fairer than the Chickasaws, though I am satisfied their endeavours to cultivate the copper colour were alike."

"Many incidents and observations lead me to believe that the Indian colour is not natural, but that the external difference between them and the whites, proceeds entirely from their customs and methods of living, and not from any inherent spring of nature, which will entirely overcome Lord Kaimes's whole system of colour and separate races of men." "That the Indian colour is merely accidental or artificial, appears pretty evident. Their own traditions record them to have come to their present lands from the west, from a far distant country." "It is sheer prejudice which induces us to believe that the first man was white. It is much more probable that he was red, as his name signifies; or some intermediate colour between white and black, which are the extremes; red or yellow of different shades, is the colour of four-fifths of the human race. Probably the Indians retain the colour which their forefathers had when they came to America. In the greatest extent of the country, both in North and South America, there exist no sufficient causes to change the colour much; for even the tropical regions are in the vicinity of high mountains always covered with snow."

Mr. Adair also explains a circumstance on which Lord Kaimes had laid great stress, to prove that the Indians were a distinct race from the whites. This was, "that there is not a single hair on the body of an American, nor the least appearance of a beard." This, Adair, who had the best opportunity of knowing, affirms to be utterly destitute of foundation. "It is known to all men," says he, "that the Indians are in the habit of eradicating their beards, with tweezers." Returning again to colour, he says, "that the web, under the outer skin, is red in the Indian, and white in us," which he ascribes to their exposure to the parching winds and hot sun-beams, beating on their naked bodies,

which necessarily tarnishes their skin with the tawny or red colour. "Add to this," says he, "their constant anointing their bodies with bear's oil, mixed with a certain red root, which, by a peculiar property, is able alone, in a few years, to produce the Indian colour in those who are white born, and who have even advanced to maturity. These metamorphoses I have often seen. At the Shawano camp, I saw a Pennsylvanian, a white man by birth, and in profession a Christian, who, by the inclemency of the sun, and his endeavours to produce the Indian colour, was tarnished with as deep an Indian hue as any in the camp; though he had been in the woods only four years." And whatever may be the original cause of the red, or any other colour of the skin, we know that after a while it becomes hereditary; which we see every day exemplified, not only in the national complexion of a whole people, but in the dark or fair colour and hair in particular families of the same nation.

The Indians are almost universally well formed, and remarkably free from deformities, or bodily defects. When a number of them, from a distant tribe, visited New York, a few years ago, they were taken to the deaf and dumb asylum; and, at first, they would not believe what was told them respecting the mutes, and declared that no instances of similar defects had ever been known among them.

J. W. Yeomans.

ART. V.—1. *Religion of the Bible, in Select Discourses.*

By Thomas H. Skinner. New York: John S. Taylor. 1839. pp. 323.

2. *Aids to Preaching and Hearing.* By Thomas H. Skinner. New York: John S. Taylor. 1839. pp. 305.

WE have kept the first of these books for several months upon our table, with the design of taking the first opportunity of preparing for our pages a few thoughts on the character of the work, and the subjects of the several discourses; and we now fulfil our intention, with no fear that our remarks will be deemed unseasonable, although the author has more recently given to the public the other volume.

The pious sentiments of Dr. Skinner, and his eminence and popularity as a preacher and a writer, afford high hope of increasing advantage to the cause of truth and righteous-