

June 30. 1800

Recap.ⁿ of Scale of Beings, gradations of man &c -
& conclusion of the last lecture on, comparison between
things Material & Intellectual &c -

We spoke in our last lecture of the gradations, or as
some may conceive the degradation of ^{some of} the human race.
In this theory the bones, & not the flesh, constitute the outlines
of man; and the skull is the principal part of this
system. In this, the forehead, nose & chin are most
to be regarded; the first more especially. Brutes have
no forehead; for a flat forehead is says Lavater
as great a solecism as to say a horizontal perpendi-
-cular. It is an axiom with Lavater "the more chin
the more man", provided it bears a proportion to the
nose. Beasts, viewed in front, have no chin. Hence the
retreating chin & the retreating forehead generally
accompany each other. We certainly find that those
animals w.^c are most remote from humanity, the most
incapable of human sensations & ideas, are those, which
in their form least resemble man. e.g. Oyster

Lavater's chin & nose

According to the theory hinted at, in our last lecture, a
line drawn from the forehead to the upper lip would demon-
strate

demonstrate the difference between the faces of different na-
-tions, and likewise the resemblance betwixt the head of a
negro and that of a monkey. The ingenious Prof. Camper
sketched with great care several national heads upon a
horizontal line; then I traced says he, the facine lines,
following the angles w.^c they made with the line hori-
-zontal. "as soon as I brought the line forward, I had
the head of an antique; if I inclined it backward, I
had the head of a negro; a little farther back, it pre-
-sented the head of a monkey; still farther, that of a
dog, and lastly that of a snipe, or wood cock; and in
this consists the basis of my edifice". Ch. White's graduation. (p. 51)

We have thus given you a plausible theory without
vouching for its principles. Some doubt whether it can stand
the test of a strict scrutiny. My opinion is, that we ought to
guard against the admission of any system, or theory that
maybe twisted to an evil purpose. As to the inferiority of
of the Africans, it may be said that the negroes have so
long dwelt in darkness & slavery, that we ought ~~not~~ to judge
them with due allowance for their wretched condition. Homer
has said,
Gove fix'd it certain, that the very day
makes man a slave, takes half his worth away -

Helvetius maintains a different doctrine, he asserts that understanding, or the capability of understanding is a latent, or dormant principle, in every man, (organised in the usual manner) and that this latent power is called, or roused ^{by education, or} into a action, by those energies of the soul, denominated the "passions"; and that the love of fame, or the love of power, or in one word, "the ruling the passion", ^{excites & vivifies this latent power.} If so, we say to you in the language of Shakespear -

- » Surely He that made us, gave us not
- » That capability & godlike reason
- » To rust in us unused!"

Therefore we w^d not have any of you imagine that you are incapable of performing any thing, that we, man performed, under the same circumstances & with the like instruments, or helps. -

4. The remainder of our last lecture was on the Scale of Beings in gen^l. We s^d that Locke likened it to a regular cone, where, tho' there be a manifest odds between the bigness of a diameter at a remote distance, yet the difference between the upper & under, where they touch one another was hardly discernible." If there be nothing cut off in nature, no sudden changes, it is evident that those divisions into the animal, vegetable and mineral Kingdoms, are not distinctions of Nature's making, but our own, merely

for the faculty of teaching. Those superior beings, who inhabit higher worlds may discover more varieties between two individuals, which we range under the same species, yr. we do between two individuals of distant genera.

Between the lowest & highest degree of corporeal, & spiritual perfection, there is a vast number of intermediate steps. The result of these degrees composes the Universal chain we spoke of. This chain unites all beings; connects all worlds; and comprehends all the spheres! One sole Being is out of this chain, and that is He who made it! —

A thick cloud, an impenetrable veil conceals from mortal sight the noblest part of this immense chain. There are perhaps worlds, whose relations to our earth are like those of man to a particle of air!! — When we compare the most elaborate volume ever written by man, with the great Book of Nature, written by the fingers of the Deity him-self — what a word, what a contrast. There is no study Divinity excepted, that enlarges the mind like State history; none that has such a direct tendency to divest us of narrow, local pre-judices; — none that is so severe a critic on our metaphysical distinctions! —