

## CHAPTER XIII

THE HUMAN RACES ARE INTELLECTUALLY UNEQUAL ; MAN-  
KIND IS NOT CAPABLE OF INFINITE PROGRESS

IN order to appreciate the intellectual differences between races, we ought first to ascertain the degree of stupidity to which mankind can descend. We know already the highest point that it can reach, namely civilization.

Most scientific observers up to now have been very prone to make out the lowest types as worse than they really are.

Nearly all the early accounts of a savage tribe paint it in hideous colours, far more hideous than the reality. They give it so little power of reason and understanding, that it seems to be on a level with the monkey and below the elephant. It is true that we find the contrary opinion. If a captain is well received in an island, if he meets, as he believes, with a kind and hospitable welcome, and succeeds in making a few natives do a small amount of work with his sailors, then praises are showered on the happy people. They are declared to be fit for anything and capable of everything ; and sometimes the enthusiasm bursts all bounds, and swears it has found among them some higher intelligences.

We must appeal from both judgments—harsh and favourable alike. The fact that certain Tahitians have helped to repair a whaler does not make their nation capable of civilization. Because a man of Tonga-Tabu shows goodwill to strangers, he is not necessarily open to ideas of progress. Similarly, we are not entitled to degrade a native of a hitherto unknown coast to the level of the brute, just because he receives his first visitors with a flight of arrows, or because he is found eating raw lizards and mud pies. Such a banquet does not certainly connote a very high intelligence or very cultivated manners. But even in the most hideous cannibal there is a spark of the divine fire, and to

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some extent the flame of understanding can always be kindled in him. There are no tribes so low that they do not pass some judgments, true or false, just or unjust, on the things around them; the mere existence of such judgments is enough to show that in every branch of mankind some ray of intelligence is kept alive. It is this that makes the most degraded savages accessible to the teachings of religion and distinguishes them in a special manner, of which they are themselves conscious, from even the most intelligent beasts.

Are however these moral possibilities, which lie at the back of every man's consciousness, capable of infinite extension? Do all men possess in an equal degree an unlimited power of intellectual development? In other words, has every human race the capacity for becoming equal to every other? The question is ultimately concerned with the infinite capacity for improvement possessed by the species as a whole, and with the equality of races. I deny both points.

The idea of an infinite progress is very seductive to many modern philosophers, and they support it by declaring that our civilization has many merits and advantages which our differently trained ancestors did not possess. They bring forward all the phenomena that distinguished our modern societies. I have spoken of these already; but I am glad to be able to go through them again.

We are told that our scientific opinions are truer than they were; that our manners are, as a rule, kindly, and our morals better than those of the Greeks and Romans. Especially with regard to political liberty, they say, have we ideas and feelings, beliefs and tolerances, that prove our superiority. There are even some hopeful theorists who maintain that our institutions should lead us straight to that garden of the Hesperides which was sought so long, and with such ill-success, since the time when the ancient navigators reported that it was not in the Canaries. . . .

A little more serious consideration of history will show what truth there is in these high claims.