

the chief difference between them and us. It is their excessive simplicity; it is the limited degree of their faculties. Their reason is not more enlightened or more provident than the instinct of brutes. The reason of the most gross peasants, that of the negroes brought up in the parts of Africa most remote from intercourse with Europeans, is such that we discover appearances of intelligence, which, though unfolded, is capable of increase. But of this the understanding of Caribs seems to be hardly susceptible. If sound philosophy and religion did not afford us their light, if we were to decide according to the first impression which the view of that people makes upon the mind, we should be disposed to believe that they do not belong to the same species with us. Their stupid eyes are the true mirror of their souls; it appears to be without functions. Their indolence is extreme; they have never the least solicitude about the moment which is to succeed that which is present." *Voyage a la Martinique*, p. 44, 45, 51. M. de la Borde, Tertre, and Rochefort, confirm this description. "The characteristics of the Californians," says P. Venegas, "as well as all of the other Indians, are stupidity and insensibility; want of knowledge and reflection; inconstancy, impetuosity, and blindness of appetite; an excessive sloth, and abhorrence of all labour and fatigue; an excessive love of pleasure and amusement of every kind, however trifling or brutal; pusillanimity; and, in fine, a most wretched want of every thing which constitutes the real man, and renders him rational, inventive, tractable, and useful to himself and society. It is not easy for Europeans, who never were out of their own country, to conceive an adequate idea of those people: for, even in the least frequented corners of the globe, there is not a nation so stupid, of such contracted ideas, and so weak both in body and mind, as the unhappy Californians. Their understanding comprehends little more than what they see; abstract ideas, and much less a chain of reasoning, being far beyond their power; so that they scarce ever improve their first ideas, and these are in general false, or at least inadequate. It is in vain to represent to them any future advantages which will result to them from doing or abstaining