

### FATHER PATRICK SMYTH.

Father Patrick Smyth, the resident priest of St. Patrick's Roman Catholic Church in Iowa City, was born in November, 1848, in County Cavan, Ireland. He was ordained at All Hallow's Foreign Missionary Seminary in Dublin, Ireland, June 24th, 1871, and was sent to the Dubuque, Iowa, Mission, August 27, 1871, and remained there until January, 1874, when he was sent to Madison county, Iowa, to the Irish settlement, and finally superseded Father Martin Rice, in Iowa City, in April 9th, 1876; he soon saw the importance of having a building for his people, and set himself to work to secure one. He purchased a lot from Mr. O. E. Dondelson, on the corner of Court and Linn streets, and erected the present beautiful brick edifice, the attraction and admiration of all observers of architecture; he has been faithful in his labors, self-sacrificing in his devotion to his church, and enjoys the full confidence of his congregation. He has taken great interest in the educational interests of his people as well as their spiritual affairs, and the result is he has fine schools in connection with his church, supported solely by his congregation. He is highly respected and very popular with all classes of people.

His memorial address on the death of President Garfield, delivered in the park in Iowa City, was universally admired. Having been brought up in the north of Ireland, where Protestants predominate, he learned to respect other orders of religion besides his own.--[EDITOR, S. S. H.]

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### THE UNITY OF THE HUMAN RACE.

The separate mythical traditions found to exist independently of one another, in different parts of the earth, appear to refute the hypothesis of an original gregarious condition of mankind, and they concur in describing the generations of the human race to the union of one pair. The general prevalence of this myth has caused it to be regarded as a tra-

ditionary record, transmitted from the primitive man to his descendants.—*Wilhelm von Humboldt.*

So long as attention was directed solely to the extremes in varieties of color and of form, and to the vividness of the first impression of the senses, the observer was naturally disposed to regard races rather as originally distinct species, than as varieties. In my opinion, however, more powerful reasons can be advanced in favor of the unity of the human race. By maintaining the unity of the human species, we, at the same time, repel the *cheerless* assumption of superior and inferior races of men. See Sabine's *Kosmos*, 1, 352, 355.—*Alexander von Humboldt.*

Having myself paid some attention to the ethnological grouping of human skulls, I must confess that I have found very considerable difficulty in adopting points of characteristic difference, and in this very difficulty I find an argument in favor of the unity of our species, and of the differences we observe being those of variety only.—*Dr. Thomas Hodgkin.*

Physiological inquiry inclines, on the whole, towards the theory of the unity of the race, and philological inquiry tends more and more to the same result. A high religious faith and a low philosophy of human nature must drive a thinking and honest mind, if not into despair and madness, into comfortless, chilling indifference and stupor.—*Chevalier Chr. J. Bunsen.*

Baron Cuvier, of France, asserted that all science, of which he was a master, a half century ago, confirmed the Mosaic account of creation.

And, Agassiz, of America, affirmed, as the result of his life-long investigations in natural history, that there was no evidence, that any species of animals ever passed over to another species, thus setting at naught the development theory of Huxly, Darwin, and others of the sciolist order.

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