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ON THE VARIETIES OF COMPLEXION IN THE HUMAN RACE.

Naturalists have arranged all living substances under two grand denominations; the animal and vegetable kingdoms. These they have subdivided into classes, orders, genera, and species. Yet these divisions are the work of man, not of nature, for nature forms individuals only, and so gently does she glide from one class, genius, or species, to another, so faintly are the lines that separate even the kingdoms from each other, that it is impossible to say, where the one ends, and the other begins.

Man is clearly distinguished from all other animals by his anatomical structure; some, however, resemble him much more nearly, than others; among these the Simis or Apes, hold the first rank; and among the Apes the Ourang-Outang stands next to man.

The difficulty which occurs on this subject, is to reconcile the varieties in form and aspect, which exist among mankind in different regions of the globe with the fact of their original identity. Notwithstanding the learned and elaborate dissertations of Buffon, Lord Kaimes, Blumenbach, Voltaire, and many other naturalists and philosophers to the contrary, it is now satisfactorily proved by modern Zoologists that all the diversities of mankind are *but varieties of one original stock.* In truth, agreeably to the Zoological definition of the term species, it could not be otherwise; for a fixed external form belongs to each animal, and is continued by generation. Certain forms, the same as those existing in the world at the present moment, have existed from time immemorial. All animals belonging to one of these forms, constitute what Zoologists call a species. This resemblance must not be understood in a rigorous sense, for every being has its individual characters of size, figure, color, proportions; in this sense, the character of variety is stamped on all Nature's works. She has made it a fundamental law, that no two of her productions shall be exactly alike, and this law is invariably observed through the whole creation. Each tree, each flower, each leaf exemplifies it; every animal has its individual character; each human being has something distinguishing in form, proportions, countenance, gesture, voice; in feelings, thought and temper; in mental as well as corporeal physiognomy.

I set down the principal variety which distinguish the different portions of the human race, one from another, under the heads of stature, corpulency, complexion, hair, nature, and the figure of particular limbs, color, and features. Many writers reduce the causes which operate in nature to produce the varieties in the human species, to these, viz: climate, solar heat and light, civilization and manner of living, and the state of society.

I am well satisfied that our difference of color is not solely the effect of climate, or from different modes of living, or state of society. But how to account for it, is the question. We all must allow it to be the work of an over-ruling and most merciful hand of Providence; and who some writers say, effected the means to prevent the building of Babel, creating a confusion of tongues, and creating in them a willingness to separate, and withal giving them skins, constitutions, inclinations, and every other requisite, to enable them to go to those different regions of the earth, which He, in his wisdom and mercy, had fitted them to enjoy.

I am inclined to think, that of all the varieties in form and aspect under which our race appears in the various regions of the globe, the only ones which can be considered as phenomena, whose solution is attended with real and serious difficulty, are the *curled hair* and the indelibly black skin of the African negro: for as to the thickness of their lips, the flatness of their noses, and gibbousness of their legs, &c., these are effects which may be as easily accounted for, from the operations of known moral and physical causes, as many other appearances in the bodily structure of our race; and among that portion too, whose claims to be ranked among our species are incontrovertible.

Dr. Smith states, and it is well authenticated, that a black man in the State of Maryland lost his color by degrees and became a perfectly white one; and whose whiteness, moreover, was not of that pallid and diseased hue which distinguishes the Albino race, but exhibited that pure and healthful complexion which is seen in the ordinary class of Anglo-American laborers, goes so conclusively to prove that the wooly appearance of the negroe's hair depends upon the qualities of that substance lodged in the cells of the skin, which is its nutriment; inasmuch as it is stated therein as a fact that in proportion as the black color forsook his skin, and the white extended itself over his head and body, wherever there had been wool, it entirely disappeared, and gave place to a fine, straight hair, almost of the softness of silk.

In all my reading I have never met with any reasoning to convince me that the blacks are an inferior link in the chain of nature—consequently never can admit a diversity of origin. I have been astonished there should have been attempts to impugn or invalidate the reasoning and philosophy of it.

Do not the Scriptures expressly assert that after the flood the whole earth was over-spread by descendants of the three sons of Noah? If the doctrine of the identity of the race be not a fundamental truth of our religion, it certainly is inseparably connected with those which are.

That the fall of Adam subjected us all to the dominion of a depraved nature, to sin, misery and death, and that the sacrifice of the Redeemer became, in consequence, necessary to retrieve our losses and regain our forfeited blessings, are doctrines which lie as the foundation of Christianity. Now, let me ask, how could the effects of Adam's transgression be extended through the whole race, but by virtue of the relation in which he stood to all as their great representative and head? Could all mankind be supposed with any show of reason to have died in him and afterwards been made alive in Christ, unless they were his lineal descendants? Not only, therefore, is the whole philosophy of these writers, who contend that the blacks are of a different race and species—by that hypothesis which divides the kind into different species, false, but the whole system of revelation also; and the whole plan of salvation through the Redeemer. In fact all who advocate the identity of the human race, ought to be considered, as not so much engaged in defending the outworks of the Christian religion, or in carrying the attack into the enemy's camp, as in fortifying and protecting the citadel itself. In saying thus much I would not wish to preclude a fair and philosophical investigation of this subject, or to shelter oneself from opposition behind the infallibility of holy writ. The truth of Christianity can never receive any detriment from the most rigorous examination of a sound and just philosophy.

Sacred as well as profane history, lead us to fix the attention and lead us to the conclusion that that portion of our race who inhabit the temperate zones of Europe, Asia and America were originally planted in the *East*, and from thence gradually diffused themselves throughout the whole earth.

After the flood, Japhet and his posterity peopled the west,—Shem and his offspring the eastern countries, beyond the Euphrates,—and Ham and his family went to the South. Now is it to be believed, that in the various radiations of the race, over the different countries of the globe, none of them extended themselves into Africa, or that part of it inhabited by the negro? Wherever modern circumnavigators have pushed their discoveries, whether into North or South America; to the isles of the great Pacific, or Indian ocean, they have found the race of man; so industriously had he traversed the earth, of which, possession and dominion were bestowed on him, in the beginning by his Creator. And was it into the interior of Africa alone, a country so easily accessible to them, that the race did not penetrate? The previous occupation of the territory, by an inferior species of animals, would no more have excluded man from obtaining a settlement there, than the previous existence of the ape or ourang-outang, and if he did gain access to that country, and the moral and physical causes operating upon his system, did not reduce him to the form of an African, as we now find him, why do we not discover him there, as in the temperate zones? How happens it that the peculiar figure and hue of the negro, is confined to that country solely, if they be not the natural product of the climate, and the manner of living of the inhabitants, or some unknown cause?

In the first notice taken of these people by the ancients, we find that they exhibited the same appearances as at present; and the skin of the European becomes proverbial, which they seem to entertain, no doubt, that is the effect of their intemperate climate, and consider this complexion as naturally belonging to those torrid regions. Now if the negro be of an inferior species of the race, is it to be believed that none of the higher species, amidst their infinite migrations, through every region of the globe, would have been found intermixed among them, and that a fact so important would not have been recorded in history? To me it is utterly inconceivable.

In my judgment the writers who have said that the negro is a separate race from the white man, have erred in their disquisitions respecting it, from having too much narrowed their researches, comparing perhaps, the two races, different from each other as possible, and overlooking the intermediate races which formed the connecting links between them, or from thus having failed to examine other species of animals, and compare their varieties, and degeneration, with those of the human race.

First Error.—The first error appears in placing together, for example, a Senegal Negro and an European Adonis, without remembering that all their points of differences gradually approximate, by such a variety of shades in different individuals of the same race, or in intermediate races, that no physiologist or naturalist is able to establish a certain boundary between each gradation, nor consequently between the extremes themselves.

Second Error.—The second error arises from not reflecting, that all the varieties of the human species are not more strange than those which takes place before our eyes, in many thousands of other species of organized beings.

In refutation of the first of these errors I will notice that between one negro and another, there is as much if not more difference in the color, and particularly in the lineaments of the face, as between many real negroes and other varieties of the human species. It has been long established that the negroes, in regard to their mental faculties and capacity, are not inferior to the rest of mankind.

In refutation of the second error one might draw a comparison between the degeneration and varieties of the human race and those of swine, which race of animals I select for the comparison, because both are domesticated, both are dispersed throughout all the four quarters of the globe, and both, consequently, are exposed in numerous ways to the principal causes of degeneration arising from, climate, mode of life, nourishment, &c., &c., and because the descent of these animals, from one original race, as well as their degeneration, is unquestionable, since, therefore, no bodily difference whatever is found in the human race, which is not observed in the same proportion among swine, while no one, on that account, even doubts that all these different kinds are merely varieties that have arisen from degeneration. This comparison surely, is sufficient to silence all those who have thought proper, on account of the varieties in the human race, to assert the necessity of more than one parent stock. These sceptical reasoners throw out their crude speculations without the smallest regard to the authority of Scripture.

That the negro, therefore, is of the same species with the whites, possessing, as they do, all their corporeal and mutual properties, appears to me to be a truth established by an evidence that amounts to the highest grade of moral certainty.

Of man, in relation to other species of animals, and in noticing the comparative view of him, in relation to other species of animals on this earth, the several objects to which he turns our attention, are his longevity, and his powers of continuing and multiplying his race, with reference particularly to the most successful means of augmenting the population of his native country; his social disposition, and the various forms of association, under which the species is inclined to collect itself; and lastly, his susceptibility of improvement, which leads to the invention of arts and advancement of the sciences.

I will here give further reasons why there is not the slightest ground for believing the blacks are different from the whites, or that there are various species of mankind different from one another.

The system of man is known to be composed of various organs, different, and in some respects wholly distinct from each other. It is further known that these several organs are governed by their own respective laws; by laws arising out of the peculiarity of their physical structure. To render my meaning the more clear and intelligible, I will mention a few of the principal organs to which I allude; and notice also, some of their peculiar laws.

These organs are the skin, the muscles, the blood-vessels, the lymphatics, the nerves, the brain, the bones, the lungs, the intestines, and a few others.

Each of these organs, besides being subject to the general laws of the system, is also governed by a code or collection of laws, peculiar to itself; which, for the sake of discrimination, may be denominated local or municipal laws, and in which the other parts of the body, have but little concern. For example: in any given part of the body, say the arm, the leg, or the head, it is customary for the large blood vessels to be divided into a given number of branches; and these branches to diverge from each other at given angles, and to run in certain given directions. The same is true with regard to the principal lymphatics and nerves. They too, consist of a certain given number, and observe a given course and arrangement, in their distribution through particular parts of the body. But this is still more remarkably the case, with respect to the bones. In composing the skeleton of any given member or part in the system of man, of the leg for instance, the foot, the wrist, or the spine, these hard and solid bodies, amount to a certain customary number, and assume a given figure, given dimensions, or a given arrangement. This they do with great uniformity. But can we not conceive it practicable for great radical and even specific diversity, to occur in these properties of the bones, without subverting or confounding the principles of morals, or unsettling in the least the general laws, and philosophy of the system? Unquestionably we can, and for this obvious and forcible reason, that the morals have their seat, not in the bones, but in the brain; the dwelling of everything connected with intellect. It is by innovations and derangements in the latter organ then, (not the former,) that the system of morality is confounded, and overthrown; and why? Simply, because the bones, muscles, &c., are of too subordinate a character to hold any ascendancy over the rest of the system, because there is here no innovation in the brain, which is regarded as the organ of morality; nor the slightest fundamental derangement in any of the governing organs of the body. Did the moral faculty reside in the bones of any particular part, muscles, &c., the case would be otherwise. Then, perhaps, a corresponding diversity in moral principle, would necessarily ensue.

The circumstances of these supposed cases (of the diversity in the properties of the bones) are strictly applicable to the diversities which actually exist in the complexion, and figure of the human race. Let us compare a full blooded African, with a full blooded European, and you will see in the former a black skin, frizled hair, depressed features, a retreating forehead and gibbous legs. But in the latter, we are presented with an appearance and state of things, very strikingly different. A fair complexion, flowing hair, straight legs, projecting and animating features and a prominent forehead. That the case may be the stronger, I will even admit that these differences are incontestably primitive and permanent. In both individuals, however, we find the brain, which must be regarded as the seat of the moral principle, precisely alike; except that in the African, it is generally smaller. There is also, a perfect similarity in the heart, the lungs, and the intestines, and in all the governing organs of the body.

Now, judging candidly, *a priori*, have we here any shadow of reason to suspect a fundamental difference in the laws of morality, and in the general philosophy of the two systems? I will further ask, have we the slightest physical ground of belief that the moral and social habits of the African, are materially different from the moral and social habits of the white man, merely, because the former differs from the latter in the color of his skin, the form of his legs, the prominence of his features, and the elevation of his forehead? The philosopher, whose object is truth, will promptly and positively reply in the negative. The reason is plain: Morality is seated neither in the skin, the nose, the lips, nor the bones of the leg. Being an intellectual rather than a corporeal quality, it is believed to be the offspring of the brain; which, except in point of size, is precisely the same in the African, as the European. We ought to consider, that a specific difference in certain parts of the bodies of men, does not necessarily imply a corresponding difference in *every* part, but that the greatest dissimilarity in some organs, is compatable with a perfect resemblance in others.

The inhabitants of some parts of India, Calcutta for example, present all the intermediate shades from ebony black to orange yellow, and that independent of climate, as they all enjoy a similarity of climate and mode of life, particularly as it occurs in the Brahmin cast, whose religious tenets oblige them to follow strictly a peculiar mode of life. The different casts of people in Hindostan, who are settled in the same country, or who wander over it, have been prevented by the strict prohibition of their religion from intermarriages with each other for many ages; the result of this long continued experiment is illustrative of the foregoing remarks. Each of these casts has acquired (though all of them are subject to the same local causes) a distinct set of features; all easily recognized by those who are conversant with them.

The characteristic physiognomy of the inhabitants of the different states or provinces of Italy; the differences of feature which we remark between the Scotch and English, and between the French and Italians, together with that remarkable characteristic physiognomy of the Jews, though scattered among the nations of the earth, must have arisen from the same cause.

If climate *did* exert that active influence in producing and continuing those important differences of which we are treating, the change of complexion would have kept pace with the changes of climate; but this we have shown is not the case. No one will call in question the fact that the climate of America as well as Europe has undergone great changes within the memory of man, and prior to the earliest records of history. We are informed by the sacred historian of the occurrence of ice in the Mediterranean sea as hard as the rocks. (see book of Job.)

There are great varieties among the human race, each, very distinguishable, though near neighbors; such as the English, Welsh, Scotch and Irish; The like in France, Spain, &c. The varieties enumerated by Linnœus, and Buffon are six, viz:

The first is found under the Polar regions, and comprehends the Laplanders, the Esquemaux Indians, the Samoid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamschatka. The visage of men in these countries, is large and broad, the nose flat and short, the eyes of a yellowish brown, inclining to blackness; the cheekbones extremely high, the mouth large, the lips thick and turning outwards; the voice thin and squeaking; and the skin a dark grey color; the people are short in stature, the generality being about four feet high, and the tallest not more than five. Ignorance, stupidity, and superstition, are the mental characteristics of these rigorous climates.

The second variety, in the human species, comprehends the Tartar race, including the Chinese and the Japanese. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little and sunk in the (head) sockets, and very wide, several inches asunder; their cheek bones are high; their teeth of a large size and separate from each other; their complexions are olive, and their hair black.

The third variety of mankind, is the Southern Asiatics, or the inhabitants of India.—These are of a slender shape, have long, straight, black hair, and generally Roman noses.

The fourth variety are the negroes of Africa. They differ widely from each other.—Those of Guinea are extremely ugly, and have an insupportably offensive smell or scent, while those of Mozambique are reckoned beautiful, and are untainted with any disagreeable smell. The negroes are in general of a black color; and the downy softness of the skin, gives a smoothness to it, resembling that of velvet. Their intellectual and moral powers, are uncultivated, and they are subject to the most barbarous despotism. The savage tyrants who rule over them, make war upon each other for human plunder.

The fifth race of men, are the Aborigines or the native inhabitants of America. They, (similar to the Gypsies who are spread and dispersed all over the world,) are of a copper color; have black, thick, straight hair, flat noses, high cheek bones, and small eyes.

The sixth and last race are the Europeans. Again, it must be noticed, that there is a transmutation, or rather a cross breed, very often of the European with the negro; the Negro and the Tartar, and the lofty Patagonian with the diminutive Laplander. Yet though the combined influence of climate, the state of society, and the manner of living may, and it is believed, does, produce varieties in the same race, yet it is incapable of altering the distinctive characters of the race; incapable of breaking down those substantial partitions of feature, figure, complexion, and stature which exist between the different races of men, and which the wisdom of the Diety has erected, though in a manner unknown to us.

It is well known, that Spain and Italy, and other maratime provinces, were once very extensively, and for a great length of time, in possession of the Moors. Although that people were ultimately vanquished, and forced by their conquerers, to recross the Mediterranean, yet they left behind them in the provinces they had overran, a portion of their blood, which still flows in their veins, and continues to darken the complexions of their descendants. So incontestable is the evidence in support of this, that in many families in the south of Spain, the Moorish features are not yet effaced.

I will also notice another historical fact, as to features and countenance of the *Jews*; and much weight attaches, in my opinion, to the history of these extraordinary people. Descended from one stock, though widely dispersed into every region on the globe, yet they are marked with the peculiar characteristics of every climate. But though the complexion may be changed by climate, yet not so their national countenances. The real descendents of Israel, never acquire that peculiar configuration and expression of face, which distinguishes the Hollander from the German; the German from the Frenchman; the Frechman from the Spaniard; and the Turk from them all. They, (the Jews,) never become so completely amalgamated in their aspect with those around them, as to have the distinctive character of their countenance swallowed up, and lost, in a national likeness. If the influence of every kind of climate, under every state of society, and manners of life, now continued upwards of 1800 years, have been found insufficient to deprive the Jew entirely of a dark penetrating eye, an acqueline nose, a pointed chin, and an olive complexion, how many centuries would be requisite, by the rule of proportion, to bleach completely, the skin of the African, and mould his features into European symmetry?

In truth, the Jews are generally swarthy, in every climate. Men, women and children from their births, bear the characteristic marks of their race.

Analagous to the Jews, in this point of view, are the Gypsies, a very numerous swarm of banditti, spread over the face of the earth.—They wander about Asia and the interior parts of Africa; and over run most of the European nations. They keep themselves secluded from the rest of mankind, ever refusing to participate in civilized society. Their peculiar and very singular physiognomy, and manners, are the same in every age and country. They abound in Italy,—Spain, it has been said, contained upwards of forty thousand Gypsies; they are scattered through Germany, Denmark, Sweden, and Russia. It is supposed that Europe contains more than seven hundred thousand of them.

The discovery of America, exhibited a people scattered over an immense continent, which embraces both the torrid and temperate zones, of an uniform red copper color, with long straight hair; except near the northern extremity of the country, where they were of a very deep brown color, inclining to black, and are supposed to have travelled thither over land or ice, from the northern parts of Europe. It is true that this country, (America,) is not so hot as Africa, as a reason why it does not produce negroes. Why then, are not the Aborigines white, why not produce among themselves white people, similar in complexion to Europeans, since some parts of America must correspond to Europe in its mean temperature? Yet no white people were found in America, at first, nor have any of the red copper colored complexion, been found on the other continent.

In this country, from the great Lakes to the gulf of Mexico on the one hand, and from the sea coast to the Rocky Mountains on the other; includes almost every *variety of climate*, will scarcely be denied; and that there exists a great uniformity of complexion in the savage inhabitants throughout this immense region, is equally certain; yet the customs, habits of life, and mode of thinking are nearly the same. Therefore I consider these strong facts, which, at the same time that they discard climate, as an active agent, give additional strength to the theory which attributes the diversity of complexion to the state of society.

During the fall of the Roman Empire, the barbarians who involved it in ruin, crossed the Volga with their heavy wagons upon the ice. We are well aware that the congelation of water is a rare occurrence at the present time in like latitudes, besides these historical facts, and stated by Gibbon, in his rise and fall of the Roman Empire, other instances might be related.

Cuvier has discovered the Osseous remains of the Lapland Reindeer in countries south of the Mediterranean; those animals do not now inhabit south of the Baltic sea.

It is not here necessary to enter into an investigation of the causes which have produced these slow but stupendous revolutions, and I shall remark, that the changes of climate *has not been attended with a corresponding change of complexion.* Thus it is evident that climate alone can exert very little direct influence upon complexion. Neither do I think that solar heat and light are equally adequate to produce the various changes, but on the contrary, are inadequate.

The African, and other colored men, are all of the same species, and not of a different race. To prove that we are all derived from the same stock, surely, it is not necessary to produce those innumerable arguments by which the Scriptures have stood the test of ages; but I will advert to one single fact. It is well known and established as an universal law, that if two animals, of a different species propagate, their offspring is unable to continue its own species.

By this admirable law, the different species are preserved distinct; every possibility of confusion is prevented, and the world is forbidden to be over run by a race of monsters.

Now if we apply this law to those of the human kind, who are said by many to be of a distinct species from ourselves, and each other, it immediately fails. The mulatto, we all know is as capable of continuing his own species, as his father; a clear and irrefragable proof, that the scripture account of the creation is true. "God, who made the world, hath made of one blood, all the nations of men, that dwell on all the face of the earth."

If this be the case, it may be said that mankind were originally of one color; it may be asked, what that color was, and how they came to assume so various an appearance?—In answer, be it observed as the most rational, that as mankind was originally of the same stock, so it is evident that they were of the same color. But shall we white people attempt to ascertain it? Shall we say, that it was the same that we now find peculiar to ourselves? No! this would be too presumptuous: this would be a vain and partial consideration, and would betray our judgment to have arisen from that false fondness which habituates us to suppose, that every thing belonging to ourselves is the perfectest and the best. Add to this that we should always be liable to a just reproof from every inhabitant of the globe whose color was different from our own; because he would justly say that he had as good a right to imagine that his own was the primitive color, as that of any other people. How then shall we attempt it? Shall we look into the various climates of the earth, see the color that generally prevails in the inhabitants of each, and apply the rule? This will be certainly free from partiality, and will certainly afford us a better prospect of success, for as every particular district has its peculiar color, so it is evident that Noah's complexion, and that of his sons, from whom the rest of the world were descended, was the same as that which is peculiar to the country, which was the seat of their habitation. This, by such a mode of decision, will be found a dark olive; a just medium between white and black. That this was the primitive color is highly probable, and if admitted, will afford a valuable lesson to the Europeans and Americans to be cautious how they deride those of the opposite complexion, as there is great reason to presume, that the purest white is as far removed from the primitive color as the deepest black. The following are the chief colors discernable in mankind, between which are many shades:

White, } Olive. { Copper,
Brown, } { Black.

The Divine Writings, which assert that all men were derived from the same stock, show also, in the same instance, of Cush and his descendants, were black. *"Can the Ethiopian change his color or the Leopard his spots?" The word Ethiopian in the original Hebrew, means the decendants of Cush, which shows that this color was not confined to the descendants of Canaan or the inheritors of the curse. It has been contended by some people (but not those of deep research,) that the Africans are the descendants of Canaan; however few historical facts can be so well ascertained, as that out of the descendants of the four sons of Ham, the descendants of Canaan, were the only people (Carthagenians excepted, who were a colony of Canaan, and were afterward ruined,) who did not settle in that quarter of the globe. Africa was incontrovertibly peopled, by the posterity of the three other sons.—"Ham had sons Cush, Mizraim, Phut, and Canaan; (see Gen. 10c., 5, 6 vrs.) Canaan occupied Palestine and the country called by his name. Mizriam occupied Egypt. Phut passed deep into Africa; and most of the nations, in that part of the world, are descended from him, at least more than from any other person.

Josephus says that "Phut was the founder of the nations in Lybia; and the people were from him called Phuty. By Lybia, he understands as the Greeks did, Africa in general, for the particular country called Lybia proper, was peopled by the Lubim or Lehabim, one of the branches from Mizraim. (See Chron. Paschale, p. 29.)

The intelligent and learned Mr. Bryant, in his letter to Granville Sharp, says, "the sons of Phut settled in Mauritania, where was a country called Phutia, and a river of like denomination. In process of time the sons of Chus (Cush) after their expulsion from Egypt made settlements upon the sea coast of Africa, and came into Mauritania. Hence we find traces of them also in the names of places, such as Churis, Chusares, upon the coast, and a river Chusa, and a city Cotta, together with a promontory Colis in Mauritania, all denominated from Chus, who at different times and by different people was called Chus, Cuth, Corb and Cotis. Many ages after, these settlements there was another eruption of the Cushites, into these parts, under the name of the Saracens and Moors, who over ran Africa, to the very extremity of Mount Atlas. Then passed over and conquered Spain to the north, and they extended themselves southward, as I said in my treatise, to the rivers Senegal and Gambia, and as low as the Gold Coast. I mentioned this, because I do not think that they proceeded much further; most of the nations to the South, being, as I imagine, of the race of Phut. The very country upon the river Gambia on one side, is at this day called Phuta."†

The above evidently shows, that those of the wretched Africans, who are singled out as inheriting the curse, are the descendants of Cush or Phut, and that but a single remnant of Canaan, which was afterwards ruined, was ever in Africa at all.

"The curse has long been completed. The allegation that there are different species of men, is an attack on the Scriptures, and saying they are false, if they, the advocates, assert that mankind did not spring from the same original. To this, it must be observed, that certainly one species is not, nor could be, inferior to another; and yet from their arguments, must we not conclude, that there is a great inferiority one towards another, and that this in priority depends upon their color, natures, or their form. That there is no inferiority in color, features, or form, can be proved by referring to, consulting, and considering the analogy of nature. There we shall find, "That she (nature) tempered the bodies of the different species of men, in a different degree to enable them to endure the respective climates of their habitation, so she gave them a variety of color and appearance with a like benevolent design."

In short, if the scriptures are true, and who will dare to question it, it is evident that the *posterity of Cain* are no more; that the curse of Ham, has been accomplished; and that all men were derived from the same stock; so this variety of appearance in men, must either have proceeded from some interposition of the Diety, or from a co-operation of certain causes which have an effect upon the human frame, and have the power of changing it, more or less, from its primitive appearance, as they happen to be more or less numerous or powerful than those which acted upon the frame of man, in the first seat of his habitation.

With respect to the Divine interposition, *two epochs* have been assigned when this difference of color has been imagined to have been so produced. The first when the curse was pronounced on a branch of the posterity of Ham. But this argument has been above refuted; for if the particular color alluded to were assigned at this period, it was assigned to the descendants of Canaan to distinguish them from his other brothers, and was therefore *limited* to the former. But the descendants of Cush, as I have already stated, partook of the same color. It might also be noticed further in proof of the descendants of Cush being of the same color at that time, that the rest of the descendants of Ham, as far as they can be traced, are now also so black, as well as many of the descendants of Shem. This evidence proves that it was neither assigned to them on this occasion, nor at this period.

The second epoch is, that when mankind were dispersed on the building of *Babel.* It has been thought, that both national features and color might probably have been given them at this time, because they would have assisted the confusion of languages by causing them to disperse into tribes, and would have united more firmly the individuality of each after the dispersion had taken place. But this is improbable. Because there is great reason to presume that Moses, who has mentioned the confusion of language, would have mentioned these circumstances also, if they had actually contributed to bring about so singular an event. Another reason is, because the confusion of language was sufficient of itself to have accomplished this, and we cannot suppose that the Diety could have done anything in vain. A third reason may be added that neither national features and color were given at this time, because if mankind had been dispersed, each tribe in its particular and peculiar hue, it is impossible to conceive, that they could have wandered and settled in such a manner as to exhibit that regular gradation of color from the equator to the poles, so conspicuous at the present day.

The above two epochs or periods, being the only periods in which there is the shadow of a probability for assigning any reason in the support of the blacks being a distinct race, or that the difference of color was never caused by any interposition of the Diety, but on the contrary, must have proceeded from that incidental co-operation of causes, which I have set forth in these pages, or rather have suggested.

These, together with some few other circumstances respecting the cuticle (giving color to the skin, as the seat of color,) which I will relate toward the conclusion, will, I think, amount to a demonstration in support of this my opinion. What the real causes are, it is out of the power of human wisdom to assert. Yet the facts above stated, and those hereafter stated, if duly considered, will, I humbly conceive, throw great light upon the subject.

If from the interposition of the Diety, then we must conclude, that he, who bringeth good out of evil, produced it for their convenience. If from the co-operation of causes above stated, what argument may not be found against any society of men, who should happen to differ, in the points alluded to, from ourselves? If on the other hand the scriptures are false, then it is evident, that there was neither such a person as Cain, nor Ham, nor Canaan; and that nature bestowed such color, features and form, upon the different species of man, as were best adapted to their situation.

Thus, on which ever supposition it is founded, the whole argument must fall. For if you admit the *form* of men as a justification, one, may subjugate one's own brother. If features, then we must quarrel with all the world. If color, where are we to stop? It is evident, that if we travel from the equator to the northern pole, we shall find a regular gradation of color, from black to white. Now if you take him, who is of the deepest die, to be the negro, and of a different species, what say you of those who only differ from the former but by a shade. Thus we may proceed, taking each, in a regular succession, to the poles.

It is too true, that the present age (at least too many there are who) would rejoice to find that the Scriptures had no foundation, and would anxiously catch at the writings of him, who should mention them in a doubtful manner. I, however, am well satisfied, that all mankind, however various their appearance, are derived from the same stock. That the posterity of Cain were extinguished in the flood, and as to the curse on the posterity of Ham, it also appears by the Scriptures, that the curse of Ham was limited, and that it did not extend to the posterity of all his sons, but only to the descendants of him who was called Canaan; (See Gen. 9 c., 25, 26, 27 vrs.,) by which it was foretold that the Canaanites, a part of the posterity of Ham, should serve the posterity of Shem and Japhet. How does it appear then, that these wretched Africans, are the descendants of Canaan? By their marks (it is said by some) which distinguish them from the rest of mankind. But where are these marks to be found, and described, in the Divine writings? Where in Scripture is it said that the Cannanites were to be known by their color, natures, form, or the very hair of their heads? But so far are the Divine writings from giving any such account, that they show the assertion to be false. They show, that the descendants of Cush were of the color to which the advocates of their being a variety, and different races, allude; and of course, that there was no such limitation of color, to the posterity of Canaan, or the inheritors of the curse. (See Jeremiah, 13 c., 23 v.)

In this country (America) unequalled as it is in the number of its parallels of latitude, we experience as great a variety of climate as any of the other quarters of the globe. Thus, this country ought to be marked by a corresponding variety, in the complexion of its aboriginal inhabitants. The tribes and nations, residing in its hottest parts, ought certainly, to exhibit a darker complexion than those who are fanned by the breezes of its milder skies; but we find in the complexion of the natives—aborigines—a striking uniformity.—Those tribes who reside in the boundless forests, that lie to the northward of our northwestern lakes, where the winters are protracted and severe, and the summer short, serene, and temperate, possess in reality, complexions as dark as those that sustain the action of a vertical sun, or the winterless plains of Brazil. It is a truth, well known to most Americans, that even so far as differences of complexion have been found to exist, some of the lightest colored tribes of which we have any knowledge, reside not only in the southern districts of North America, but in regions still nearer to the Equator; while some of the darkest, on the other hand, are among the inhabitants of very high latitudes.

These observations are derived from the account given by Alex. Von Humboldt; he says:—"The Indians of New Spain, bear a general resemblance to those who inhabit Canada, Florida, Peru and Brazil. They have the same swarthy and copper color, flat and smooth hair, small beard, &c. In the faithful portrait which our excellent observer Mr. Volney, has drawn of the Canadian Indians, we undoubtedly recognize the tribes scattered in the meadows of the Rio Apiore, and the Casony. The Indians of new Spain (which lies on the north side of the Equator and possesses a temperate climate) have a more swarthy complexion than the inhabitants of the warmest climates of South America. The influence of climate appears to have almost no effect on the Americans and negroes. These races resist, in a singular manner, the impression of the ambient air. The negroes of the mountains of Upper Guinea, are not less black, than those who live on the coast. We found the people of the Rio Negro swarthier, than those of the lower Orinoco; and yet the banks of the first of these rivers enjoy a much cooler climate than the more northern regions.—In the forests of Guiana, especially near the sources of the Orinoco, are several tribes of a whitish complexion, of whom several robust individuals exhibiting no symptoms of the Asthenical malady (extreme debility) which characterizes Albinos, have the appearance of Mextizoes, Yet these tribes have never mingled with Europeans, and are surrounded with other tribes of a dark brown hue. The Indians of the torrid zone who inhabit the most elevated plains of the Cordillera of the Andes, and those, who, under the 45° of So. Lat., live by fishing among the islands of the Archipelago of Chonos, have as coppery a complexion as those who, under a burning climate, cultivate Bananas in the narrowest and deepest valleys of the equinoxial regions. We must add that the Indians of the mountains are clothed, and were so long before the conquest, while the aborigines, who wander over the plains, go quite naked, and are consequently always exposed to the perpendicular rays of the sun. I could never observe that in the same individual, those parts of the body which were covered, were less dark, than those in contact with a warm and humid air. We everywhere perceive, that the color of the American, depends very little on the local position in which we see him. The Mexicans are more swarthy than the Indians of Quito, and New Grenada, who inhabit a climate completely analogous.—Under the 54° 10' of N. Lat. at Cloak Bay in the midst of copper colored Indians, with small eyes, (there is a tribe with large eyes,) European features, and a skin less dark than that of our Peasantry."

It is a well known fact, and in which all travelers agree, that that portion of Africa which lies within the tropics, is peopled by natives of three several complexions; viz:—The negro complexion which appears to be predominant; the Caffre complexion which is next in prevalence, and the Moorish complexion, which is still more circumscribed in its range. Of these the negro is the darkest; the Caffre the fairest; and the Moorish exhibiting an intermediate but very different tinge.

I will here notice a little treatise, published in the year 1780, in England, upon the trade from Great Britian to Africa, by an African merchant, who describing the African coast, and the European settlements there, has the following passage: "There are several other small Portuguese settlements, and one of some note at Mitomba, a river in Sierra Leon. The people here called Portuguese are principally persons bred from a mixture of the first Portuguese discoverer with the natives, and now become, in their complexion and woolly quality of their hair, perfect negroes, retaining, however, a smattering of the Portuguese language." These facts with respect to the colonists of the Europeans, are of the highest importance in the present case and deserve a serious attention. For when we know to a certainty from whom they are descended; when we know that they were, at the time of their transplantation, of the same color as those from whom they severally sprung; and when, on the other hand, we are credibly informed, that they have changed it for the native color of the place which they then inhabited; the evidence in support of these facts is as great, as if a person on the removal of two or three families into an other climate, had determined to ascertain the circumstance; as if he had gone with them and watched their children; as if he had communicated his observations at his death to a successor; as if his successor had prosecuted the plan, and thus an uninterrupted chain of evidence had been kept up from their first removal to any determined period of succeeding time. But though the above facts are sufficient of themselves to satisfy us that there is but one species in the human race, and that we are all descended from one stock only. It has been repeatedly ascertained, that the members of the very same family, when divided from each other, and removed into different countries, have not only changed their family complexion, but that they have changed it to as many different hues or colors, as they have gone into different regions of the world. We cannot have, perhaps, a more striking instance of this, than in the Jews noticed before, wherein it is stated that there appears to be as many different species of Jews, as there are countries in which they reside.

We may readily believe, that all the intermediate shades between the fair complexion of the temperate zones, and the dark one of the torrid, may be produced by the influence of climate—the state of society—the manner of living, &c., but how it happens that the skin becomes permanently and indelibly black; that this black complexion is transmitted from father to son through many successive generations without any material alteration; here lies the mystery in the operations of nature, which it requires all the penetration and research of the philosopher to develope. This is the problem, and to afford a solution to it is the desideratum; *hoc opus, hic labor est.*

To calculate the precise and determinate degree of heat necessary to produce a color indelibly black, is scarcely practicable; and it is scarce possible for one to decide with certainty, whether, when those nations whose color has become indelibly black, are transferred from the torrid to the temperate zones, and of course, the actions of those causes removed, which produced their complexion, nature would, by as regular and rapid a retrograde process, return to the color of white men. This is a matter which can be determined only by experiment, as there is no data on which to form a conclusion. The presumption, however, lies in favor of the hypothesis, that the dark hue of the negro will, at length, yield to the influence of an European climate, and revert to the fair complexion. The effects of temperature of climate upon the skin are visible in our approach to the Equator, the hue gradually deepening, until at length, in all tropical regions we find the color, of the inhabitants generally black. It is certain also, that in proportion as the climate becomes hotter, the bilious secretions become more copious, and these tend to darken the complexion of men.

It is well known that that portion of the earth inhabited by the negro, is more intensely hot than any other, and of course, there also, the bilious secretions have their worst effect, in darkening the complexion. The debilitating influence of their intemperate climate totally unfits them for any mental or corporeal exertion, has prevented them from making, in their own country, any advancement in the sciences, or improvements in the arts.

If we can give credit to the ancient historians in general, the following is related in Herodotus (p. 80, Edition Stephani, 1570) of the darkest black being changed to the purest white. One instance, perhaps may be sufficient. "That the Colchi were black, and that they had crisped hair. These people were a detachment of the Ethiopean army under Sesostris, who followed him in his expedition, and settled in that part of the world, where Colchis is usually represented to have been situated." Had not Herodotus informed us of this circumstance, we should have thought it strange that a people of this description should have been found in such a latitude. Now as they were undoubtedly settled there, and as they were neither so totally destroyed, nor made by such rapid conquests, as that history should notice the event, there is great reason to presume that their descendants continued in the same, or settled in the adjacent country; from whence it will follow, that they must have changed their complexion to that which is observable in the inhabitants of this particular region at the present day; or in other words, that the black inhabitants of Colchis must have been changed into the fair Circassian.

Let us view the immense chasm separating the civilized from savage man. We will see the former surrounded by a vast extent of country cultivated by the labor of his hands; by whose industry the forest is levelled to the ground, and the wilderness is made to smile with the thousands of mixed vegetables which are scattered over the soil; each of which absorbing and exhaling, or vegetating after its own manner, must exert considerable influence in modifying the air we breathe. From the cultivation of the soil naturally arises a great variety in our articles of food; to which may be added the studied arts of cookery, and the acknowledged effect of many articles of food upon the organic functions, even upon the *operations of intellect*; the distance between the untutored savage and civilized man is highly magnified; the gross sensuality of the one, unrestrained by the laws, and unsubjected to the abuses of civilized life, pursuing only the inclinations of his appetites; and the conscious dignity, the expressive features, and the intellectual resources of the other, are truly striking. The operations of intellect alone, would go a great way to explain some of the most marked peculiarities which distinguish the features of the various nations of the earth, that I cannot concur with the able writer, Dr. Prichard, who has endeavored to show that our primogenial parents, were black, and that their progeny, were gradually bleached by intellectual cultivation and civilization.

It has been observed by those whose opportunities for observation rendered them best qualified to judge, that a happy married couple whose union has been an union of souls, who tread the path of life together, mutually partaking of its sorrows and its joys, who move by one sentiment,

"Two souls with but a single thought,
Two hearts that beat as one,"

and constantly sympathise with each others feelings; such a pair have been remarked to assume in the course of time, a similarity of features, though at first of very opposite features and characters.

In our daily intercourse with man we observe features sickled o'er with the pale cast of thought, and wrinkled, not with age, but with disappointment and sorrow. Others we see, though far advanced in years, their features unruffled by the cares of life, whose affections have not been chilled, or whose hopes have not been blasted, who tread the earth with light hearts and retain ruddy complexions.

Compare the hale and rustic features of the peasant, with the supple and delicate lineaments of the man of *ton*; or the wily finesse of the courtier with the frank and military air of the soldier; the calm and reflecting aspect of the man of study, to the fiery phiz of the drunkard, or the haggard and sinister traits of the villain. The state of the purse impresses as striking a character upon the face of the rich and the poor, as does vanity and abjection upon the powerful and the weak.

Thus much for individual differences of expression; all induced by external causes; but independent of these minuter differences, there remains a national peculiarity to be accounted for. Men are by nature gregarious—social—and dependent beings, united together in greater numbers for the purposes of support to some common cause, or for the various purposes of existence, they constitute nations. They contract a peculiar cast of thought, mode of expression, and habits of life. In this they would of course be influenced by the circumstances under which they happened to be placed, as regards climate, temperature, food, mode of life; or in other words by the progress they had in civilization. That a number of human beings should thus contract national characteristic features is no more surprising, than that there should exist a national peculiarity of thought.

The human family I have shewn, in the preceding pages, in every age and nation has continued to be one species, consisting of numerous varieties, principally resulting from local circumstances. We can also account, and thus satisfactorily, for the apparent bodily and mental deformity of any nation or class of men; and it would be unwise in us to conclude that nature, by withholding that intellectual capacity, which is the foundation of rationality, has ordained one part of mankind to be unconditional vassals to the other. Yet it must be admitted that the scale of animated nature is graduated with numerous degrees of subordination from man down to the most diminutive animalcule; but that man constitutes more than one degree in it, may justly be questioned. As he is a reflective, rational, and immortal being in contra-distinction to all other animals, an infinitely great disparity exists between him, and the most perfect of the others, than between any two adjoining grades among themselves.

Different nations, it is true, have made different degrees of advancement in a knowledge of the arts and sciences, and in civilization; but this inequality is generally, if not always, the result of local circumstances. One nation may be instructed where raiment is unnecessary, and where aliment is procured with like exertion from the overflowing lap of nature; and thus for want of a stimulus to invention and discovery, it will continue ignorant and barbarous. Another may become civilized by inhabiting a climate of an opposite description.

Authors of extensive geographical and physical knowledge, have, from these and similar causes, satisfactorily accounted for the various degrees of improvement existing among the nations; and shewn that the inhabitants of Africa are as *susceptible* of improvement, and naturally as rational and as important in the view of their Maker, as any enlightened class of people. Indeed common sense, and the almost unanimous voice of mankind corroborate the assertion that they have certain natural and inalienable rights in common with their species, which nothing but presumptive impiety dare, and the grossest injustice can, wrest from them.

Had we no other evidence of the truth of this, the decided sentiment of the British Parliament, would be sufficient. (See Clarkson's history of the Abolition of the Slave-trade.) "One of the most intelligent, the most penetrating, the most enlightened, and the most dignified assemblies of statesmen the world ever beheld. The British Parliament resolved the Blacks (Africans) possessed certain rights by birth which they ought to enjoy, whatever political inconvenience might attend; and this tribunal partially sanctioned this belief by issuing an important fiat, which will to the end of time cast a glorious lustre over the records of British Legislation, the abolition of their Importation. And that they have not been totally emancipated throughout Europe and America, is, not because they are considered originally designed for servitude, but because such a measure would probably be attended with serious disadvantages in a Political sense."

Why does the negro bear heat better than the white man? This is a phenomenon which has given rise to considerable discussion. The fact is incontestable; and what has made it more surprising, is the fact that black surfaces exposed to the sun's rays reflects more heat than white surfaces, as is evinced by Dr. Franklin's famous experiment of different colored cloths being spread on the snow. The black would sink into the snow, while the white would scarcely dissolve any part of it.

Sir Edward Home presented some years ago, a paper to the Royal Society of London, giving certain experiments upon the matter. Expose the back of your hand to the sun's rays; if the hand be covered with thin white linen, it becomes irritated and inflamed—freckles first appear, and these are followed by a vesicular (hollow like a bladder, and inflated,) separation of the cuticle.—Cover the hand, however, with black crape, and though the temperature of the skin exceeds that produced upon the bare skin, yet there is no scorching or blistering of the hand. It thus appears, says Sir Edward, that the deleterious effect of the sun's rays are prevented by an artificial blackening of the skin. The perspiration becomes more copious, as is especially remarked in the negro; and in short that the conversion of the radiant matter of the skin into sensible heat, which conversion is effected by the black surface, tends to prevent the scorching effects, and promote the cuticular secretions. It is, in fact, because a greater perspiration in some way or other produced by the influence of the black substance in the skin of the negro, and because, when this perspiration evaporates, it carries with it, as in all other cases of evaporation, the caloric, or heat, that the black man is so much better able to stand heat. This is also the principle cause of the strong effluvia which distinguishes the black race.

The late John Hunter was of opinion that the human species were originally black; because many black animals will breed white ones, but no white ones breed black ones. White African negroes have been born of black parents; and so have balled, or blotched white and black children; but that no black children were ever the produce of white parents. Dr. Pearson (in 55 vol. Philosophical Transactions,) relates several instances of white women bringing forth children wholly black, by connexion with a black.

It is allowed, that the proximate cause of difference of color, is the color of the Rete Mucosum; that the epidermis, cuticle or scarf skin, including the rete mucosum or reti culum, is thicker in the negro than the white man; and in all the human race, it is thinnest in the face, and thickest where there is the greatest pressure, as in the soles of the feet, palm of the hand, &c.

Mr. Cruickshanks, remarking on the skin and pores, says, "when a blister has been applied to the skin of a negro, if it has not been very stimulating, in twelve hours after, a thin, transparent greyish membrane is raised, under which we find a fluid. This membrane is the cuticle or scarf skin. When this, with the fluid, has been removed, the surface which was under them appears black; but if the blister had been stimulating, another membrane in which the color resides, would also have been raised with the cuticle; this is the rete mucosum, which is itself double, consisting of another very transparent membrane very much resembling the nigrum pigmentum of the eye. When this membrane is removed, the surface of the true skin (as has hitherto been believed,) comes in view, *and is white*, like that of an European. The rete mucosum *gives* the color to the skin. It is black in the negro—and white, brown, or yellowish in the European."

I will now enquire and investigate what part of the skin is the seat of color? Anatomists usually divide the skin into two parts, or Lamina; so did the ancients, viz: the *exterior* and thinnest, called by the Greeks, Epidermis, by the Romans, Cuticula, and hence by we moderns, Cuticle. The *interior*, called by the former Derma, and by the latter Cutis, or true skin. Hence they must necessarily have supposed, that as the *true skin* was in every respect the same in all human subjects, however various their external hue, so the seat of color must have existed in the cuticle or upper surface.

Malpighi, an Italian physician of the last century, was the first person who discovered that the skin was divided into three Laminæ, or parts, viz: the cuticle, (the true skin,) and a certain coagulated substance situated between both, which be distinguished by the title or name Mucosum Corpus. (This title is retained by Anatomists to the present day) which coagulated substance adheres so firmly to the cuticle, as, in all former anatomical preparations, to have come off with it, and from this circumstance to have led the ancient anatomists to believe that there were but two Laminæ, or divisible portions in the human skin. This discovery was sufficient to ascertain the point in question; for it appeared afterwards, that the cuticle, when divided according to this discovery from the other Lamina, was semi-transparent; that the cuticle of the blackest negro was of the same transparency and color, as that of the purest white; hence the *true skin* of both being invariably the same, that the Mucosum Corpus, was the seat of color. This has been further confirmed by anatomical experiments, by which it appears that whatever is the color of this intermediate coagulated substance, nearly the same is the apparent color of the upper surface of the skin. Nor can it be otherwise; for the *cuticle*, from its transparency, must necessarily transmit the color of the substance beneath it, in the same manner, though not in the same degree, as the *cornea* transmits the color of the iris of the eye. This transparency is a matter of ocular demonstration in white people. It is conspicuous in every blush; for no one can imagine that the *cuticle* becomes red as often as this happens; nor is it less discoverable in the veins, which are so easy to be discerned; for no one can suppose that the blue streaks which be constantly seen in the fairest complexion, are painted, as it were, on the surface of the upper skin.

Diseases have also a very great effect upon the Mucosum Corpus, but particularly the jaundice, which turns it yellow. Hence, being transmitted through the *cuticle*, the yellow appearance of the whole body. But this, even as a matter of ocular demonstration, is not confined solely to white people. Negroes themselves, while afflicted with these, or other disorders, change their black color for that which the disease has conveyed to the mucous substance.

From these, and a variety of other observations, (which might be brought forward,) no maxim is more true in Physiology, than that, on the Mucosum Corpus depends the color of the human body; or, in other words, that the Mucosum Corpus, being of a different color in different inhabitants of the globe, and appearing through the cuticle or upper surface of the skin, gives that various appearance, which strikes us so forcibly in contemplating the human race. As this can be incontrovertibly ascertained, it is evident, that whatever causes co-operate in producing this different appearance, they produce it by acting upon the Mucosum Corpus, which, from the almost incredible manner in which the *cuticle* is perforated, is as accessible as the cuticle itself. These causes are probably those various qualities of things which, combined with the *influence* of the *sun*, contribute to form what we call climate. For when any person considers, that the mucous substance, before mentioned, is found to vary, in its color, as the climates vary from the equator to the poles, his mind must be instantly struck with the hypothesis, and he must adopt it as the genuine cause of the phenomenon without hesitation.

This fact, of the variation of the mucous substance according to the situation of the place, has been clearly ascertained in the numerous anatomical experiments that have been made, in which subjects of all nations have come under consideration.*

The nations of many of the kingdoms and isles of Asia are found to have their Corpus Mucosum black. Those of Africa situated near the line, of the same color. Those of maritime parts of the same continent, of a dusky brown, nearly approaching to black; and the color becomes lighter or darker in proportion as the distance from the equator is either greater or less.

The Europeans are the fairest inhabitants of the world. Though situated in the most southern region of Europe, having in their Corpus Mucosum a tinge of the dark hue of their African neighbors. Hence the epidemic complexion prevalent among them, is nearly of the color of the pickled Spanish Olive; while in England, and those situated near the north pole, it appears to be nearly, if not quite, white. Thus we see that climate has a considerable share in producing a difference of color. The only objection of any consequence is, that people under the same parallels are not exactly of the same color.

This, in fact, is scarce an objection; for it does not follow that those countries which are at an equal distance from the equator, should have their climates the same. Climate depends upon a variety of accidents. High mountains in the neighborhood of a place, make it cooler, by chilling the air that is carried over them by the winds; large spreading succulent plants, if among the productions of the soil, have the same effect; they afford agreeable cooling shades, and a moist atmosphere from their continual exhalations, by which the ardor of the sun is considerably abated. While the soil, on the other hand, is of a sandy nature, it retains the heat in an uncommon degree, and makes the summer considerably hotter than those which are found to exist in the same latitude, where the soil is different. To this proximity of what may be termed burning sands, and to the sulphurous and metallic particles, which are continually exhaling from the bowels of the earth, is ascribed the different degree of blackness by which some African nations are distinguished from each other, though under the same parallels. And though the inhabitants of the same parallel are not exactly of the same hue, yet they differ only by shades of the same color. But to illustrate my observation further, suppose we were to take a common globe; and to begin at the equator; to paint every country along the meridian line in succession from thence to the poles, and to paint them with the same color which prevails in the respective inhabitants of each, we should see the blacks, with which we had been obliged to begin, insensibly changing to an olive, and the olive, through as many intermediate colors, to a white; and if, on the other hand, we should complete any one of the parallels, according to the same plan, we should see a difference, perhaps, in the appearance of some of the countries through which it ran, though the difference would consist wholly in shades of the same color.

If climate has an influence on the mucous substance of the body, it is evident that we must not only expect to see a gradation of color in the inhabitants from the equator to the poles, but also different shades of the same color in the inhabitants of the same parallel.

When the black inhabitants of Africa are transplanted to colder, or the white inhabitants of Europe or America to hotter, climates, their children, born there, are of a different color from themselves; that is, lighter in the first, and darker in the second instance; as a proof of this, see Tustamond's Abbe Reynal, 5 vol., p. 193. "The children which they (the Africans) procreate in America are not so black as their parents were. After each generation the difference becomes more palpable. It is possible that after a numerous succession of generations, the men come from Africa would not be distinguished from those of the country into which they may have been transplanted." This circumstance, as related by the Abbe Raynal, is confirmed by a variety of persons who have been long resident in this country, (America.)

The children of the blackest Africans are not born black, but are born white. In this state they continue about a month, when they change to a pale yellow. They afterwards become brown; their skin continues to increase in darkness with their age, till it becomes of a dirty, sallow black; and from this sallow black, after a certain period of years, glossy and shining. Now, if climate has any influence on the mucous substance of the body, this variation in the children from the color of their parents, is an event which must be reasonably expected; for being born white, and not having equally powerful causes to act upon them in colder, as their parents had in the hotter climates which they left, it must necessarily follow that the same effect cannot possibly be produced.

This induces me to believe that the first cause or climate alone exerts very little influence in this respect, inasmuch, I would ask, is color more influenced by *climate*, or by the *blood* of the parents? The color of the skin of an infant just born of the blackest parents, amidst the burning sands of Africa, is so light, as scarcely to be distinguished from the European infant; from which fact some Naturalists might argue in favor of climate slowly inducing the change; but if my observations, before stated, of the formation and seat of the pigmentum nigrum be correct, it must be explained upon opposite principles. The coloring matter of the skin is generally admitted to be a glandular secretion; and as that which ascends the calibre of the hair, imparting color thereto, is secreted in the bulb of the root of each respective hair, that lying beneath the cuticle is also *secreted*, and probably contained in capillary tubes, of which tubes the rete mucosum may consist. Thus it is remarkable, that the several hues of the different varieties bear a close and nearly uniform relation to that of the hair, and of the iris, as well as the whole temperament of the individual. The coloring matter being a secretion, it consequently is not found in the human fœtus in utero, as, in common with nearly the whole glandular system, those glands which secrete the pigment are as yet in a state of inactivity.

The children of blacks being born white, shows that they are evidently descended from the same parents as ourselves; for had they been a distinct species of men, and the blackness entirely ingrafted in their constitution and frame, there is great reason to presume that their children would have been born black. Hence may be deduced the reason why, when those children who have been brought from their country at an early age, into colder regions, have been observed to be of a lighter color than those who have remained at home till they arrived at a state of manhood; for having undergone some of the changes which is mentioned, that of infancy to a certain age, and having been taken away before the rest could be completed, these further changes, which would have taken place had they remained at home, seem either to have been checked in their progress, or weakened by a colder climate.

Dr. Mitchell, in the Philosophical Transactions, published in England, No. 476, sect. 4, says: "The Spaniards who have inhabited America under the Torrid zone for any time, are become as dark colored as our native Indians of Virginia, of which I myself have been a witness; and were they not to intermarry with the Europeans, but lead the same rude and barbarous lives with the Indians, it is very probable, that, in a succession of many generations, they would become as dark in complexion."

From the preceding observations we may justly conclude, that as all the inhabitants of the earth cannot be otherwise then the children of the same parents, and as the difference of their appearance must have, of course, proceeded from incidental causes, these causes are a combination of those qualities which we call climate; that the blackness of the Africans is so far ingrafted in their constitution, in a course of many generations, that their children wholly inherit it, if brought up in the same spot; but that it is not so absolutely interwoven in their nature, that it cannot be removed, if they are born and settled in another.—That Noah and his sons were probably of an olive complexion; that those of their descendants, who went farther to the south became of a deeper olive or copper, while those who went still farther, became black. That those, on the other hand, who traveled farther to the north became less olive or brown, while those who went still farther than the former, became less brown or white; and that, if any one were to point out any one of the colors which prevails in the human complexion, as likely to furnish an argument, that the people of such a complexion were of a different species from the rest, it is probable that his own descendants, if removed to the climate to which this complexion is peculiar, would, in the course of a few generations, degenerate into the same color.

Thus much against the idea which is too prevalent, that the negroes, or blacks, are an inferior link in the chain of nature; or, in other words, not of the same race as white men; which I contend they are, as stated in Holy Writ.

W. W. B.

Philadelphia, August, 1860.

*Jeremiah, 13c., 23v.

†A part of the descendants of Canaan were hewers of wood and drawers of water, and became tributary and subject to the Israelites, or the descendants of Shem.—The Greeks afterwards as well as the Romans, who were both the descendants of Japhet, not only subdued those who were settled in Syria and Palestine, but pursued and conquered all such as were then remaining. These were the Tyrians and Carthaginians: the former of whom were ruined by Alexander and the Greeks; the latter by Scipio and the Romans.

*Note.—It is not meant to be stated that the same people have their Corpus Mucosum sensibly vary, as often as they go into another latitude, but that the fact is true only of different people who have been long established in different latitudes.

A "Chloroform Club" has been organized in Brooklyn, N. Y., composed of citizens opposed to the election of Lincoln, and got up for the purpose of putting the Republican "Wide Awakes" to sleep.—*Balt. Sun.*

They will have to use a very strong article if they wish to succeed, that is if the Brooklyn "Wide-Awakes" have their "peepers" in as good order as their brethren of Schuylkill County.

Fusion has not yet taken place in New York, between the Breckinridge, Douglas and Bell parties. It seems that the sentiment of the Breckinridge State Committee is to await overtures from the other organizations, and not to take the initiative step in any coalition. The Committee adjourned this week to meet again in New York on the call of the State Committee.