

community of language, and adherence to one original direction of the intellectual and moral faculties.

As 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 different species than as mere varieties. The permanence of certain types* in the midst of the most hostile influences, especially of climate, appeared to favor such a view, notwithstanding the shortness of the interval of time from which the historical evidence was derived. In my opinion, however, more powerful reasons can be advanced in support of the theory of the unity of the human race, as, for instance, in the many intermediate gradations† in the color of the skin and in the form of the skull, which have been made known to us in recent times by the rapid progress of geographical knowledge—the analogies presented by the varieties in the species of many wild and domesticated animals—and the more correct observations collected regarding the limits of fecundity in hybrids.‡ The greater number of the contrasts which were formerly supposed to exist, have disappeared before the laborious researches of Tiedemann on the brain of negroes and of Europeans, and the anatomical inves-

* Tacitus, in his speculations on the inhabitants of Britain (*Agricola*, cap. ii.), distinguishes with much judgment between that which may be owing to the local climatic relations, and that which, in the immigrating races, may be owing to the unchangeable influence of a hereditary and transmitted type. “Britanniam qui mortales initio coluerunt, indigenæ an advecti, ut inter barbaros, parum compertum. Habitus corporis varii, atque ex eo argumenta; namque rutilæ Caledoniam habitantium comæ, magni artus Germanicam originem adseverant. Silurum colorati vultus et torti plerumque crines, et posita contra Hispania, Iberos veteres trajecisse, easque cedes occupasse fidem faciunt: proximi Gallis, et similes sunt: seu durante originis vi; seu procurrentibus in diversa terris, positio cœli corporibus habitum dedit.” Regarding the persistency of types of conformation in the hot and cold regions of the earth, and in the mountainous districts of the New Continent, see my *Relation Historique*, t. i., p. 498, 503, and t. ii., p. 572, 574.

† On the American races generally, see the magnificent work of Samuel George Morton, entitled *Crania Americana*, 1839, p. 62, 86; and on the skulls brought by Pentland from the highlands of Titicaca, see the *Dublin Journal of Medical and Chemical Science*, vol. v., 1834, p. 475; also Alcide d'Orbigny, *L'homme Américain considéré sous ses rapports Physiol. et Mor.*, 1839, p. 221; and the work by Prince Maximilian of Wied, which is well worthy of notice for the admirable ethnographical remarks in which it abounds, entitled *Reise in das Innere von Nordamerika* (1839).

‡ Rudolph Wagner, *Ueber Blendlinge und Bastarderzeugung*, in his notes to the German translation of Prichard's *Physical History of Mankind*, vol. i., p. 138-150.