

This leads me to the other theory alluded to above, that there are different species of men as well as of other animals. The principal foundation upon which those naturalists have built their theory, that have adopted the opinion that there are several distinct species of men originally created, is not only their colour, but likewise certain parts of their structure, which are found to vary in different races, such as the shape of the head; the prominence, more or less of the jaws, producing different facial angles; the comparative length of some of the bones, and shape of the feet; the degradation of intellect; the peculiar acuteness of the senses; the tenacity of the memory; and, to name no more, the appropriation of a peculiar species of parasitic animal to a peculiar race.*

Various are the circumstances, which, in the progress of generations, tend to produce differences between the different races which are now found inhabiting our globe, without having recourse to a theory that boldly contradicts or nullifies the word of God; since the Scripture expressly declares that God "*hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.*" Climate, the elevation of country, its soil, waters, woods, and other peculiarities; the food, clothing, customs, habits, way of life, and state of civilization, often, of its inhabitants, produce effects upon the latter that are important and durable, and contribute to impress a peculiar character upon the different races of men as well as animals that inhabit our globe, and will account for many distinctions, which indicate that such an individual belongs to such a people. But these circumstances will not explain and satisfactorily account for all the peculiar characters that

* See N. Dict. D'Hist. Nat. xv. 150, Article *Homme*. White's Regular Gradation in Man, &c. S. 2.