

relative length of some of their bones, are still the same species with the short-legged swine of England. The same argument is strengthened by the infinite varieties of the dog, the erect ears of the tame, and recumbent ones of the wild horse.* It is evident, therefore, from fact and from what ordinarily happens, that there are powers at work at and after conception, and while the foetus is in the womb, that can produce variations in the same people, approaching to those that distinguish the Negro, the red man, or the brown man; which, indeed, can produce forms much more singular and extraordinary; for instance, the monsters that sometimes make their appearance in the world, as the Siamese youths, children with two heads, &c. The mysterious influence that the excited imagination, or passions, or appetites of the mother, have over the foetus in her womb, is well known, and produces very extraordinary consequences, and malformations, and monstrosities. When we consider that all these facilities, if I may so speak—these tendencies to produce variations in the foetus, are at the disposal of Him, who upholds all things by the word of his power, and turns them to the fulfilment of his own purposes,—we may imagine that thus new types may be produced, which may be continued in the ordinary way of generation; according to that observation of Humboldt, that “The exclusion of all foreign mixtures contributes to perpetuate varieties, or aberrations from the common standard.” † That what at first were family characters, accompany the race when grown into a nation, is evident from the case of the Jews, who, wherever dispersed, exhibit certain common characters by which they are everywhere known; and, with respect to complexion, they are said to vary according to the climates in which they reside. A singular exception to this is furnished by the black Jews of

* See above, p. 98.

† Personal Travels, v. ii. 565.