

jured shoulder, so essential throughout the treatment, drawing the arm at the same time sufficiently far upwards and backwards. The roller next leaves the elbow behind to be attached again by pins, or stitches, to the belt, where it crosses it, in its way obliquely upwards, till, overlapping itself, it is carried over the left shoulder, and at length downwards, in front, on a parallel line with the sternum, to be stitched in the same manner as when it first left. I need scarcely add, that the necessary pad of tow, or lint, is placed in the axilla by an assistant, while the forearm is being secured.

The end of a piece of roller is lastly slipped twice round the arm, midway between the shoulder and elbow-joints, and drawn out so as to leave two ends of sufficient length to go round in a parallel line with the belt, to which, at an opposite point, it is secured, several inches along.

The use of this bandage, when carefully applied, in keeping the arm and shoulder completely under control, and thereby expediting the union, must be obvious: while it never, like the other apparatus and bandages I have tried, or seen used, causes fatiguing restraint, or inconvenience, by cutting or abrading the cuticle. The patient can also be allowed much greater liberties in exercise.

If the application of a piece of soap plaster, with or without lint, be required over the fracture, with the view of keeping the ends of the bone in still better apposition, then those can be kept well in their places by a strip or strips of bandage passed over the shoulder, and pinned to the belt before and behind.

Should the principal or oblique bandage slacken during the treatment, this can be at once remedied (and without disturbing the callus), by dividing the roller at some point, and steadily overlapping its ends, while an assistant stands by ready to stitch them to the extent required.

A common sling, such as is used after venesection, may be let fall for the support of the wrist; or if this, from circumstances, be found objectionable, a loop could also be attached in front to the belt for that purpose. I am your obedient servant,

A. W. MURRAY, Assistant-Surgeon
96th Regiment.

Chatham, July 31, 1841.

ORIGIN OF THE RACES OF MAN.

To the Editor of THE LANCET.

SIR:—Having read in your Number for July 31, 1841, a letter signed "Alexander Blyth, Jun.," in which the writer tries to make it appear that mankind have originated from other races besides Adam and Eve as mentioned in Scripture, I have taken the

liberty of submitting this for your insertion, if you may deem it worthy.

The most prevalent opinion of the present day, says your correspondent, being in favour of the derivation of mankind from at least three different pairs: he at first attempts to prove it by pronouncing a difference between the skin of the negro and that of the white man; this you have already corrected as being unfounded. I am not a professor of medicine, but can, nevertheless, see that the different colours of the skin are but the effects of living in different climates: it is seen in various portions of the globe that a change of climate produces a change of colour in persons that have emigrated to distant places; and this change of colour is further developed in their children who arrive at maturity still more altered; and in this manner successive generations will effect the greatest contrast as to colour in the same race of people. The Jews are a proof of this, who partake of various degrees of colour, according to the place they inhabit; and upon the coast of Malabar are jet black.

Your correspondent, sir, professes a regard for the Scriptural account, and attempts to make it correspond with his own theory. The Bible, however, is in direct opposition to it: in the first place, the creation of man is an event of such magnitude, that it never would have been passed over unnoticed. Cain's complaining that every one that finds him would slay him is easily accounted for, as before the deluge the life of man was continued for hundreds of years; and Cain seeing no signs of death approaching for a long lapse of years, would foresee that a population would be increasing, while he was an outcast and a vagabond from society, without meaning that such was the case at the time of his complaint, there is no reason to warrant the idea of a population at that time existing. Although the next thing we read of, after his sojourning to the land of Nod, is his having a wife, we do not read the time when he was first united; it may have been a great number of years after the curse was inflicted upon him, when his sisters were arrived at maturity, that we read were born some time afterwards (Gen. chap. 5, verse 4), or there might have been females of age born before Abel, for the birth of females was not recorded like males; but certainly it was a sister. But let us remember that important events are mentioned in Genesis commonly, that must successively have occupied a vast period of time, without any attempt to notice events that have transpired in the interval. Neither can we charge Cain with crime in being united to his sister. As we now exist, born and bred in the midst of myriads, there is a peculiarity that distinguishes our family from all others: nor do we stand in the same position towards them as towards

others, nor regard them with the same feelings as others; and these moral feelings and distinctions must not be done violence to, or else the offender incurs guilt. But we cannot place Cain in this light; he lived a great number of years without ever seeing any but his own family; and all those discriminating and different feelings that we are susceptible of towards others he was unacquainted with: neither could he become sensible of such things, unless his circumstances were altered; he could have no more apprehension of such feelings, than a blind man could of the various tints of a rainbow to whom colour was but a name, without a meaning. Cain might, therefore, be united with a sister, without doing violence to any of those pure feelings and those exalted discriminations that the Creator has placed in the human breast, and for which man is accountable to Him that made him. The whole tenor of Scripture contradicts the idea of man originating from other sources than our first parents, Adam and Eve. The sacred writings include all under sin: all, therefore, are the inheritors of a depraved nature that Adam and his wife possessed after the fall; which would not have been the case if there were another pair created in the image of God: all die, and death came into the world by sin. The death of Christ atones for the sin of the world, and all are invited to accept of it in the gospel terms, and yet Christ only died for the race of Adam. St. Paul says, "As in Adam all die, so in Christ shall all be made alive:" indicating that the way of recovery is open to every one who chooses to come, and yet only the race of Adam is spoken of. The truth is, that many desire to contradict Scripture; but neither in science, nor in searching the records of sacred truth for contradiction, can they be successful. As it is an important subject, above every other, it is hoped that these remarks may be acceptable. I am, Sir, your obedient servant,

J. WRIGHT.

Sherrard-street, Aug. 7, 1841.

ORIGIN OF THE RACES OF MAN.

To the Editor of THE LANCET.

SIR:—The subject of the origin of the different races of mankind contained in your last Number is one of great interest, both historically and philosophically; and should no more able correspondent take it up, I shall feel obliged by your inserting the following arguments upon the subject, from which there is every reason to believe that the literal version of sacred history is explicitly correct.

First, regarding the physical organisation, and leaving the historical record as a summary, there is no variation in the different races of man which cannot be fully explained

by analogy as the natural adaptation to external circumstances. The most prominent variation exists in the cranial development of the races; yet this is invariably found to correspond with, and exactly suffice for, the peculiar habits of life. For example, the Jews were the most enlightened nation, and the chosen people of God. Will any man suppose that the present very peculiar organisation of the trading Jew, which so admirably fits him to cope with his civil disabilities, was either necessary or existing in his former exalted state, while we can see that such as have overcome their political and moral disabilities can equal and often excel the people amongst whom they live, as well in mental faculties as in physical organisation? Neither can any one fail to observe the self-evident change which frequently occurs in a single generation, as regards the cranial development of those whose education in abstract science has been neglected. The regions for reflection will bear no proportion to those of perception, which are called out by the daily uses and habits of life.

The argument concerning the immorality and necessary incest in the early propagation from a single pair, arises from a common, and, in my opinion, a mistaken view of the laws of God, which are in no case either arbitrary or unreasonable; that incest should beget a degenerate race, and that the appetite for such intercourse is not implanted in man, argues the benevolent intention of the law: that a deviation from the common taste should, by mankind in general, be looked upon with abhorrence, is equally beneficent. In our own social refinement it is now unlawful for a man to marry the sister of his deceased wife, although the Jews were directed to do so by God himself, if the first died without issue. What were the true motives for this ultra-meddlesome and vexatious piece of legislation is very doubtful; and it is open to the charge of being a presumptuous imputation upon the law of God, since the Christian reformation of the Mosaic law which suffered this case to remain was produced by a greater authority than any Parliament.

It is a mistake to suppose the Bible tells us that Cain, after he was banished, married in the land of Nod (see verse 17, chap. 4); nevertheless, the chronology of the first seventeen verses of the fourth chapter of Genesis may fairly be supposed to embrace a long period of years. The appetite for propagation had been strong, in almost unrestricted obedience to the command expressed in chapter 1, verse 28. Who would imagine from the order of detail that Job was contemporary with Moses, or that our Saviour did not commence his ministry till he was thirty years old? No doubt many years elapsed between the 16th and 17th verses of Genesis, chapter 4. It must be