

unless they had become a member of the family and were living with them at the time. Neither do we find many physicians who are willing to subscribe to the contagious character of the disease from their own experience. Why need we therefore ascribe to typhus fever the direful attributes of a contagious disease, whilst bilious fever and typhoid pneumonia are viewed as an ordinary epidemic, dependent on malaria for their origin? The arguments which are brought forth to sustain the contagious nature of typhus fever, are those which would apply with equal force to bilious fever and ordinary dysentery of temperate latitudes, though it would make but little difference in the treatment of the malady, yet the moral influence which the doctrine of contagion carries with it into society is of great moment.

2d Mo. 1843.

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The Mulatto a Hybrid—probable extermination of the two races if the Whites and Blacks are allowed to intermarry. By J. C. NOTT, M. D., Mobile.

The reader will probably be astonished at this late day to see so novel an assertion as that the mulatto is a hybrid; but I hope he will read and ponder upon the facts given below before he concludes that it has no foundation in reason.

A writer in the Boston Medical and Surgical Journal, under the signature of "Philanthropist," has made the following important and interesting statements:—

"From authentic statistics and extensive corroborating information, obtained from sources, to me of unquestionable authority, together with my own observation, I am led to believe that the following statements are substantially correct.

1st. "That the longevity of the pure Africans is greater than that of the inhabitants of any other part of the globe."

2d. "That the mulattoes, i. e. those born of parents one being African and the other Caucasian or white, are decidedly the shortest lived of any class of the human race."

3d. "That the mulattoes are no more liable to die under the age of 25* than the whites or blacks; but from 25 to 40, their deaths are as 10 to 1 of either the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 70, 100 to 1."

4th. "That the mortality of the free people of colour in the United States, is more than 100 per cent. greater than that of the slaves."

5th. "That those of unmixed African extraction in the "free states" are not more liable to sickness or premature death than the whites of their rank and condition in society; but that the striking mortality, so manifest amongst the free people of colour, is in every community and section of the country, invariably confined to the mulattoes."

The following extracts are from the same writer:—

"It was remarked by a gentleman eminent for his intellectual attainments and distinguished for his correct observation, and who had lived many years in the Southern States, that he did not believe he had ever seen a mulatto 70 years of age."

* This does not accord with my observation at the South, where a large proportion of the mulatto children die young, and where abortions amongst the mothers are common.

“From a correspondence published in the ‘Boston Statesman’ in April last, is taken the following statistics:—‘In a population (coloured) of 2,634,348, (including the free blacks) there are 1980 over 100 years of age; whereas there are but 647 whites over 100 years of age in a population of 14,581,000.’ It so happens we have before us a pamphlet published in 1827 by Dr. Niles, then a citizen of New York, now resident and well known in Paris, in which he gave a comparative statement of the mortality of the cities of Philadelphia, New York, and Baltimore, deduced from the official reports of the boards of health of the respective cities, from which it appears that in the years 1823–4, 25 and 26, the deaths were as follows:—

	In New York.	In Philadelphia.	In Baltimore.
Whites,	1 in 40.15	1 in 31.82*	1 in 44.29
Free Blacks,	1 in 18.88	1 in 19.91*	1 in 32.02
Slaves,			1 in 77.88'

“In Boston the number of deaths annually among the coloured population is not far from 1 in 15. There are probably fewer of pure African descent among the coloured population of Boston than any other city in the United States.”

“The same comparative mortality between the mulattoes and blacks exists in the West Indies and Guiana, where unfavourable social causes do not operate against the mulattoes, as in the United States.”

The extracts above are from the November No. 1842, of the Boston Journal. I am rejoiced to see light breaking from this point of the compass, as the writer cannot be charged with sectional prejudice, or the influence of self-interest.

I have myself been actively engaged in the practice of medicine for the last fifteen years in the South, and in situations where the population is pretty equally divided between the blacks and whites. I was soon struck by certain facts connected with the mulattoes, and my attention since has been turned to their peculiarities. My observation has led me to the following conclusions:—

1st. That the mulattoes are intermediate in intelligence between the whites and blacks.

2d. That they are less capable of endurance and are shorter lived than the whites or blacks.

3d. That the mulatto women are particularly delicate—are subject to many chronic diseases, and especially derangement of the catamenia, prolapsus uteri, leucorrhœa, and other diseases peculiar to females.

4th. That the women are bad breeders and bad nurses—many of them do not conceive at all—most are subject to abortions, and a large portion of their children die at an early age.

5th. That the two sexes when they intermarry are less prolific, than when crossed on one of the parent stocks.

6th. That the above facts apply with more force to the Terceroons and Quarteroons than to Mulattoes.†

7th. That during the severe epidemics of Yellow fever in Mobile in the

* [These statistics are incorrect. The actual mortality in Philadelphia as shown by Dr. Emerson, (see the No. of this Journal for Nov. 1831,) is for the whites 1 in 42.3, and for the blacks 1 in 21.7.—EDITOR.]

† Under the general term Mulatto, I shall for brevity include, Terceroons, Quarteroons, Quinteroons, &c.

years 1837, '39, and '42, I did not see a single individual attacked with this disease, who was in the remotest degree allied to the Negro race—I heard, however, of one or two cases in the practice of others.

I have thus far laid down what I believe to be truths—though the general rules, strong as they are, will be found subject to many exceptions. If true, they open to the philosopher and philanthropist a wide field for exploration. I will here attempt nothing more than to throw out some materials for reflection.—I am well aware that my assertions would have much greater weight, if they were supported by statistics; but the habits and condition of the Mulattoes in the South render it extremely difficult to obtain satisfactory statistics—they would rest upon my veracity alone. In the Northern cities ample materials exist, for investigating this subject, and I hope it will be taken up by some one who will do it justice.

The space here allowed would not permit, nor does my present purpose require, that I should enter fully into the discussions on the natural history of the human race, or the many definitions which have been given of the term *species*. The Caucasian, Ethiopian, Mongol, Malay, and American may have been distinct creations, or may be mere varieties of the same species, produced by external causes acting through many thousand years; but this I do believe, *that at the present day the Anglo-Saxon and Negro races are, according to the common acceptance of the terms, distinct species, and that the offspring of the two is a Hybrid.*

Look first, upon the Caucasian female with her rose and lily skin, silky hair, Venus form, and well chiseled features—and then upon the African wench, with her black and odorous skin, woolly head and animal features—next compare their intellectual and moral qualities, and their whole anatomical structure, and say whether they do not differ as much as the swan and the goose, the horse and the ass, or the apple and pear trees. How all this comes to pass is not for me to say—it has pleased the Creator, at some period of time, so to make or change them. The American Indian too, though living in all latitudes and in a savage state; besides his hair, beardless chin, well shaped foot and leg, and tawny skin, has many other peculiarities which are just as striking.

I have said that the Mulatto is a *Hybrid*. By this term is understood the offspring of two distinct species—as the mule from the horse and the ass. This is a very curious subject, on which much might be said; but I have space for but a very few general remarks. There are a great variety of hybrids running through the whole chain of animated nature, from man down through both animal and vegetable kingdoms. Some hybrids do not breed, as the mule. There are instances of their having propagated when crossed back on one of the parent stocks. There are other hybrids which do propagate perfectly, as the offspring of the he-goat and ewe—the goldfinch and Canary birds, the *Cygnoides* (Chinese goose) and common goose, &c. &c.

Hybrids when bred together have a tendency to run out and change back to one of the parent stocks. This has been remarked of the Mulattoes in the West Indies, and there are now in Mobile families of children from the same parents, some of whom are nearly white and others nearly black, and there is every reason to believe that the mothers have been faithful to their husbands.

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size and internal structure principally from the mother, and a striking example is given in the mule. The mule, or offspring of the mare and jack, is a large and powerful animal, having the internal organization of the mother. The Bardeau, on the contrary (the offspring of the stallion and jenny), is a small and comparatively worthless animal.

As many of these hybrids are governed by different laws, is it not reasonable that the human hybrid may also have its peculiar laws—may not one of these laws be (which might be inferred from the foregoing data) that the Mulatto or Hybrid is a degenerate, unnatural offspring, doomed by nature to work out its own destruction?

The statistics given by "Philanthropist" prove that the Mulattoes are much shorter lived, and it is a common subject of remark in the Southern States, that they are more liable to be diseased, and less capable of endurance than the whites or blacks of the same rank and condition. What then could we expect in breeding from a faulty stock—a stock which has been produced by a violation of nature's laws, but that they should become more degenerate in each successive generation? We know that the parent will transmit to the child not only his expression, external form, character, temperament, &c., but even diseases through many generations, as gout, scrofula, consumption, &c.; why then may not that defective internal organization, which leads to ultimate destruction, exist in the Mulatto?

Estwick and Long, who are high authorities, in their histories of Jamaica, both assert unhesitatingly, that the male and female Mulatto do not produce so many children together, as if they were united respectively to negresses or Europeans. I am, too, credibly informed that these facts are verified in New Orleans, and that in that city there are many instances where families have run out so completely as to leave an estate without an heir to claim it.*

It has been asserted by writers, that when the grade of Quinteroon is arrived at, all trace of black blood is lost, and that they cannot be distinguished from the whites. Now if this be true, most of the Mulattoes must cease to breed before they arrive at this point of mixture; for though I have passed most of my life in places where the two races have been mingling for many generations, I have rarely if ever met an individual tainted with black blood, in whom I could not detect it without difficulty. These higher grades should be extremely common if the chain was not broken by death and sterility. How else can the fact be accounted for?

Virey, a distinguished French naturalist, states, that the connections between Europeans and the women of New Holland are very seldom prolific! This looks very like some difference in species.

There are also some curious facts connected with the brain and intellectual faculties, which bear strongly on the question of distinct species.

It is well settled by anatomists and physiologists, that the brain of the Negro compared with the Caucasian, is smaller by a full tenth, that its nerves are larger, the head differently shaped, the facial angle less, and the intellectual powers comparatively defective. In the white race the fact is

* I would here remark, that there is a mixed race in New Orleans and Mobile, of French and Spanish blood with the negro, which presents a very different appearance from the chalky Mulattoes of the Atlantic States. They have a redder skin than the latter, are more robust, healthy, and superior in every respect. My remarks are meant to apply particularly to the Anglo-Saxon cross.

notorious that the child derives its intellect much more from the mother than the father. It is an old remark, *that a stupid mother never produces an intelligent family of children.* Look the world over, and ask who are the mothers of the eminent men, and it will be found that there are few exceptions to the rule, that the mothers are above and most of them far above mediocrity; but this law is reversed when the white man is crossed upon the negress, or Indian woman—in the offspring the brain is enlarged, the facial angle increased, and the intellect improved. Every observer in the South will tell you that the Mulattoes have more intelligence than the blacks, and we know that the leading men amongst the Indians are the mixed class.

The Mulattoes do not make good slaves, and are always leaders in insurrections.

Buffon and other naturalists assert that *in Hybrids the head resembles the father.* In the mule it resembles the ass—in the bardeau it is long, lean, with short ears like the horse. This law holds in other hybrids, and bears strongly on the question before us.

Lawrence, than whom there is no better authority, says, “the intellectual and moral character of the Europeans is deteriorated by the mixture of black or red blood; while on the other hand an infusion of white blood tends in an equal degree to improve and ennoble the qualities of the dark varieties.”

These remarks, though hastily drawn up, are the result of many years' observation; and I am satisfied that full investigation will show that they are substantially true. Every intelligent reader will see the many important bearings of this subject, and I hope it will fall into the hands of some one who has more ability and more leisure to bestow on it. If I can start the ball my object is accomplished.

Case of Artificial Anus. By R. G. WHARTON, M. D., of Grand Gulf, Mississippi.

I was called in August, 1841, to see a negro child five or six days old, belonging to Mr. D. G. Humphreys, whose umbilical cord had sloughed off close to the abdomen, leaving a circular opening at least one and a half inches in diameter, penetrating through the abdominal parietes and a corresponding portion of the intestinal canal. The gut adhered firmly to the circumference of the abdominal opening, and the bowels were evacuated exclusively through this channel. I could not ascertain what was the cause of the sloughing. Its general health was good, though it suffered a good deal from occasional paroxysms of pain proceeding apparently from the irritation of the ulcerated opening. The inner surface of the exposed portion of the intestine was of a very deep red, owing probably to its exposure to the external air. I ordered simple poultices of powdered slippery elm, made with the infusion of oak bark, to be constantly applied with a tolerably firm bandage, and emollient and oily enemata several times a day, to excite the action of the lower bowels. This last means afforded great relief to the pain, and after a few days fecal matter was discharged in small quantities, per anum. The local applications were occasionally varied; and under this treatment the umbilical opening gradually contracted, so that in three or four months it had become quite small, only a small quantity of the fluid portion of the fecal matter passing through it. I then touched

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ARTICLE I.—*Cases of Phlebitis, with some preliminary remarks on its Pathology and Treatment.* By N. CHAPMAN, M. D., Professor of the Theory and Practice of Medicine in the University of Pennsylvania.

It is only of late, that the pathology of the veins has been cultivated with any sort of success. Nothing indeed, was known of it, of any value, prior to 1784, when the celebrated Mr. Hunter read a paper on inflammation of these vessels, before the Society for the Improvement of Medical and Chirurgical Knowledge, which was printed nine years afterwards, in the transactions of that body. But it seems not immediately to have attracted general notice. Even Bichat, determining from his immortal work, *Anatomie Générale*, published in 1801, so recondite and comprehensive, was unacquainted with the preceding researches. Thirty-two years ago only, when I had occasion, from the occurrence of a very bad case of phlebitis in my own practice, presently to be related, to consult the authorities on the disease, I could find scarcely any thing regarding it. Commenced however, by Hunter, the investigation has since engaged the attention of several very able men, particularly within the last few years, who have made great advances in it.

As phlebitis shows itself, in an external or superficial vessel, there is pain, vastly increased on pressure, with swelling, stiffness, and a streak of redness along its course—the affection proceeding nearly always I believe upwards, in the direction of the current of blood to the heart. No instance have I seen to the contrary, and the fact is confirmed by general observation. The only exception, so far as I know, is related by Mr. Abernethy. Not here, passing up at all beyond the wound, the phlogosis descended down to the wrist. Constitutional disturbance is soon betrayed by febrile and other manifestations. The local affection rapidly advances, the pain is more poig-