

horns, hair, and others by still smaller affinities. And even the apes, whose form appears to be the most perfect, that is, approaches nearest to that of man, are represented confusedly, and require very accurate observations to distinguish one from the other, because the privilege of separate species is less owing to form than size. Man himself, although a single species, and infinitely removed from that of all other animals, yet being only of a middle size, has more approximations than the larger kinds.

We shall find in the history of the orang-outang that if we were only to attend to the figure, we might look on that animal either as the termination of the human species, or the commencement of the ape; because, except the intellect, he is not deficient in any one thing which we possess, and because, in his body, he differs less from man than from the other animals to which we have given the denomination of apes.

The mind, thought, and speech, therefore, do not depend on the form or organization of the body. Nothing more strongly proves that they are peculiar gifts bestowed on man alone, than that the orang-outang which neither speaks nor thinks, has, nevertheless, the body, the limbs, the senses, the skull, and the tongue exactly similar to man. He can counterfeit every motion of the human species, and yet
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