

enigma unless united with reason and a high capability for instruction. The breadth compared with the small depth of his chest, his pelvis, the mode in which his head is articulated to the vertebral column, and the structure of his foot, all indicate a being made for erect progression, while the anterior extremity, no longer of any use as an organ of locomotion, becomes an instrument of mind—the organ *par excellence* (*οργανον οργανων*), as Aristotle long ago termed it. Even the nature of his visual faculty is an anomaly which is only in harmony with his nature as an improvable and reasoning being, not guided by blind impulse. The beautiful researches of Berkeley and his followers have proved beyond doubt that it requires a long education, aided by the sense of touch, to enable the eye to judge of the magnitude and distance of objects. In the inferior animals it is not so; the chick the moment it quits the shell, and the lamb from the instant of its birth, see objects in their true position and distance. Of all animals man alone is artificially taught to use his senses. If such be the case, the first human beings would require instruction for their guidance, to see objects in their true position, and to distinguish the nourishing from the noxious fruit: for them experience would come too late. Something similar to what is supposed often occurs at the present day. The Australian