

simply one of new *forms*, as the hypothesis is usually expressed, but of new powers; and not simply of physical qualities, but of mental endowments. Suppose that the body of a lion took to itself the human figure. For legs we have now arms—for claws we have now fingers—in all respects, we may have a perfect human body; but man is not body alone. When we have got the material tenement, we have still to account for the spirit which is in man, and we still need the inspiration of the Almighty to give him understanding. Legs have passed into arms, claws into fingers, but what has passed into a sense of the humorous? What into a perception of beauty and sublimity? What into that power of reflection, by which thought, after nobly scal-

that, strong as the contrast appears between the different organs of man and the ape, taken individually, the contrast appears still stronger when we remember that these differences are correlated, and that the one involves the other. In man, the articulation of the head to the spine, the breadth of the chest, the strong muscles of the loins, the calf of the leg, and the arched foot, are all so many conditions of erect attitude and walking. These truths are so obvious, that they have been adopted by modern zoologists, when in their systems they consider man not only a distinct species from the ourang, but place him also in a distinct genus; and what is more, this genus is placed alone, and by itself, in the bimanous order.