

proper inference is, not that the race are allied to the quadrumana, but that in such cases the development of mind is prevented by natural or artificial obstructions. On the other hand, the loftiest exhibition of mental and moral power which any of our race have exhibited may be taken as the measure of the intellectual ability of the whole race; because there is every reason to presume that, when man is freed from the fetters and clogs that now obstruct the full development of his powers, the mind now apparently the weakest will manifest latent powers equal to the strongest. God's own image is instamped on every soul; and though sin and sorrow may for a while mar it, or cover it with rubbish, yet when it is polished anew by a divine hand, it will shine forth in its original freshness and beauty. In a higher sphere, where the deteriorating influences of sin are not felt, it will be seen how worthy man is to wear the crown of this lower world.

If we place side by side sketches of the heads of the different races of men, beginning with the Caucasian, and passing through the Mongolian, the Malay, and the American, to the negro, we find marked and characteristic differences; and if we extend the comparison to the cranium of the orang outang, we seem to have proceeded only a little farther on a descending scale; so that, if we judge of the animal by its head, we shall be ready, perhaps, to conclude that the lowest type in the human series is only slightly elevated above the highest on the quadrumanous scale. But this is a false inference, if we look no farther than the physical organization. The most prognathous, thick-lipped Hottentot stands far above the semi-quadrupedal orang. Says one of our ablest American comparative anatomists,\* "The organization of anthro-

\* Professor Jeffries Wyman.