

poid quadrumana justifies the naturalist in placing them at the head of the brute creation, and placing them in a position in which they, of all the animal series, shall be nearest to man. Any anatomist, however, who will take the trouble to compare the skeletons of the negro and orang, cannot fail to be struck at sight with the wide gap which separates them. The difference between the cranium, the pelvis, and the conformation of the upper extremities, in the negro and Caucasian, sinks into insignificance when compared with the vast difference which exists between the conformation of the same parts in the negro and orang."

But mere physical differences are of small consequence compared with such as are intellectual and moral. I shall not, indeed, take the ground that the inferior animals exhibit no traces of what we call mind in man — such as memory, imagination, volition, and reason. Admit, if you please, — what, in fact, seems to be almost beyond question, — that we do see evidence in brutes of the possession of mental faculties similar to those in man; yet who has so low an opinion of his own mental powers as not to see an immense disparity between the psychological characteristics of brutes and of men? The difference does not lie merely, or chiefly, in the original strength or weakness of these faculties. For if measured by such a test, we might well hesitate to ascribe a marked superiority to man; since in his infancy he is of all animals one of the most helpless, and with less of instinctive power than they, and with a tardy development of intellect, he really often appears to disadvantage by their side. But let time pass on, and while the brute makes scarcely no progress, you will see a surprising expansion and invigoration of the powers of the infant, as it rises to the stage of youth and manhood. Excepting in the case of idiocy or disease, you