

cannot stop, though you may retard, the expanding process ; and by cultivation you may wonderfully accelerate and perfect it. But all such labor will be nearly wasted upon the brute. His instincts are capable of some improvement ; but when you try your hand upon his mental powers, you will see at once that you have got no foundation on which to build. A few animals may, indeed, with great care, be taught to do some things mechanically ; but their instruction consists chiefly in severe bodily inflictions, and fear and memory seem to be almost the only powers that are quickened ; so that the feats which they perform manifest nothing almost of mental acumen. As to the power of abstraction, indeed, there is no evidence that the brutes are capable of it in any degree.

In order to see the immense intellectual disparity between man and the brutes, compare the attainments of the most remarkable specimens of the latter with those of the loftiest human genius in the full maturity of his powers. Suppose you call on the chimpanze, the gorilla, or the " half-reasoning elephant," to make the comparison : they are incapable even of understanding what you mean ; and in that fact you see their vast inferiority. The entire field of what we call knowledge lies absolutely beyond their reach. You may subject them to the best discipline of which they are capable during their whole lives ; and yet you cannot get them possessed of a single idea, either literary or scientific.

It may be said that the idiot, and even the Hottentot, or the negro of Central Africa, seem almost equally incapable of such ideas, and of drawing a comparison between themselves and the cultivated savant of civilized lands ; and yet all these are men.

Of the idiot I shall speak shortly. But in respect to the Hottentot and the negro, it is not true that they cannot com-