

practice, habit, and the ever-increasing use of an organ, to bring it to a degree of perfection which we should at the beginning have considered to be impossible. If we compare the uncivilized savages with civilized nations, we find among the former a development of the organs of sense—sight, smell, and hearing—such as civilized nations can hardly conceive of. On the other hand, the brain, that is, mental activity, among more civilized nations is developed to a degree of which the wild savages have no idea.

There appears indeed to be a limit given to the adaptability of every organism, by the "type" of its tribe or phylum; that is, by the essential fundamental qualities of this tribe, which have been inherited from a common ancestor, and transmitted by conservative inheritance to all its descendants. Thus, for example, no vertebrate animal can acquire the ventral nerve-chord of articulate animals, instead of the characteristic spinal marrow of the vertebrate animals. However, within this hereditary primary form, within this inalienable type, the degree of adaptability is unlimited. The elasticity and fluidity of the organic form manifests itself, within the type, freely in all directions, and to an unlimited extent. But there are some animals, as, for example, the parasitically degenerate crabs and worms, which seem to pass even the limit of type, and have forfeited all the essential characteristics of their tribe by an astonishing degree of degeneration.

As to the adaptability of man, it is, as in all other animals, also unlimited, and since it is manifested in him above all other animals, in the modifications of the brain, there can be absolutely no limit to the knowledge which man in a further progress of mental cultivation may not be