

Man, on the contrary, is not Quadrumanous. His limbs are of the *primitive* type so common in the Eocene. He is plantigrade, "has neither hoofs nor claws to his five toes and fingers, but something between the two." Moreover, in his teeth "Man is thoroughly *primitive*, he having in fact the original quadrituberculate form of molar, with but little modification," and also having "the teeth of the two jaws exactly alike, and making one continuous even series, with nothing of the diastema which prevailed among the higher Monkeys." The body of Man has retrograded also in being *merosthenic* in limbs, instead of *prosthenic*, the hinder limbs being the stronger as well as longer, and the fore limbs comparatively weak. All these low-grade characteristics and despecialized conditions of the structure evince that Man does not pertain zoologically to the group called Primates, either to the higher or lower end of the series. Considering further the zoological fact that Man is an erect Mammal, and the only erect species in the whole series, the bones throughout the structure, with the double curvature of the back, being adapted to this characteristic; that his fore limbs are taken from the locomotive series and passed over to the cephalic, to subserve especially the purposes of the brain; that muscular power is not in him the foundation of grade and efficiency, but that he has a brain more than twice the size of the highest of the Quadrumana, and herein is *prosthenic* to a preëminent degree, as the labors of his hands and head declare, the divergence from the Quadrumana is manifestly great. Man's "low-grade" or "primitive" characteristics have special fitness for the exalted being; and this is sufficient reason for their existence.

Man, moreover, is the last species of the series. Agassiz observed that the Vertebrate type, which began during the Paleozoic in the prone or horizontal Fish, became erect in Man, and thus completed the possible changes in the series, to its last term. An erect body, with an erect forehead and a symmetry that is of ideal perfection, admits of no step beyond.

Man was the first being, in the geological succession, capable of an intelligent survey of nature and a comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from truth and goodness; of apprehending eternal right; of reaching toward a knowledge of self and God; the first, therefore, capable of conscious obedience or disobedience of a moral law, and the first subject to debasement of his moral nature through his appetites.

There is in Man, therefore, a spiritual element in which the brute has no share. His power of indefinite progress, his thoughts and desires that look onward even beyond time, his recognition of spiritual existence and of a Divinity above, all evince a nature that partakes of the infinite and divine. Man is linked to the *past* through the system of *life*, of which he is the last, the completing, creation. But, unlike other species of that closing system of the *past*, he, through his *spiritual* nature, is more intimately connected with the opening *future*.