

great faculties which confer on Man his immeasurable superiority above all other animate things are traceable far down into the animate world. The dog, the cat, and the parrot, return love for our love, and hatred for our hatred. They are capable of shame and of sorrow, and, though they may have no logic nor conscious ratiocination, no one who has watched their ways can doubt that they possess that power of rational cerebration which evolves reasonable acts from the premises furnished by the senses—a process which takes fully as large a share as conscious reason in human activity.*

Grounds for referring Man to a distinct Kingdom of Nature.

Few if any of the authors above cited, while they admit so fully the analogy which exists between the faculties of Man and the inferior animals, are disposed to underrate the enormous gap which separates Man from the brutes, and if they scarcely allow him to be referable to a distinct order, and much less to a separate sub-class, on purely physical grounds, it does not follow that they would object to the reasoning of M. Quatrefages, who says, in his work on the 'Unity of the Human Species,' that Man must form a kingdom by himself if once we permit his moral and intellectual endowments to have their due weight in classification.

As to his organisation, he observes, 'We find in the mammalia nearly absolute identity of anatomical structure, bone for bone, muscle for muscle, nerve for nerve—similar organs performing like functions.' It is not by a vertical position on his feet, the *os sublime* of Ovid, which he shares with the penguin, nor by his mental faculties, which, though more developed, are fundamentally the same

* Natural History Review, No. 1, p. 68, January 1861.