

imation to ourselves in emotional development, and this is perhaps one of the points that fits them for such human association. In approaching the higher psychical endowments, the affinity of man and the brute appears to diminish and at length to cease, and it is left to him alone to rise into the domain of the rational and ethical.

Those supreme endowments of man we may, following the nomenclature of ancient philosophy and of our Sacred Scriptures, call "pneumatical" or spiritual. They consist of consciousness, reason, and moral volition. That man possesses these powers every one knows; that they exist or can be developed in lower animals no one has succeeded in proving. Here, at length, we have a severance between man and material nature. Yet it does not divorce him from the unity of nature, except on the principles of atheism. For if it separates him from animals, it allies him with the Power who made and planned the animals. To the naturalist the fact that such capacities exist in a being who in his anatomical structure so closely resembles the lower animals, constitutes an evidence of the independent existence of those powers and of their spiritual character and relation to a higher power which, I think, no metaphysical reasoning or materialistic scepticism will suffice to invalidate. It would be presumption, however, from the standpoint of the naturalist to discuss at length the powers of man's spiritual being. I may refer merely to a few points which illustrate at once his connection with other creatures, and his superiority to them as a higher member of nature.

And, first, we may notice those axiomatic beliefs which lie at the foundation of human reasoning, and which, while apparently in harmony with nature, do not admit of verification except by an experience impossible to finite beings. Whether these are ultimate truths, or merely results of the constitution bestowed on us, or effects of the direct action of the creative mind on ours, they are to us like the instincts of animals—in-