

suited to every form and condition of vertebrated animals; and we must confess that it is in the human hand that we have the consummation of all perfection as an instrument. This, we perceive, consists in its power, which is a combination of strength with variety and extent of motion; we see it in the forms, relations, and sensibility of the fingers and thumb; in the provisions for holding, pulling, spinning, weaving, and constructing; properties which may be found in other animals, but which are combined to form this more perfect instrument.

In these provisions, the instrument corresponds with the superior mental capacities, the hand being capable of executing whatever man's ingenuity suggests. Nevertheless, the possession of the ready instrument is not the cause of the superiority of man, nor is its aptness the measure of his attainments. So, we rather say with Galen—that man had hands given to him because he was the wisest creature, than ascribe his superiority and knowledge to the use of his hands.*

This question has arisen from observing the

* *Ita quidem sapientissimum animalium est homo: ita autem et manus sunt organa sapienti animali convenientia. Non enim quia manus habuit propterea est sapientissimum, ut Anaxagoras dicebat: sed quia sapientissimum erat, propter hoc manus habuit, ut rectissime censuit Aristoteles. Non enim manus ipsæ homines artes docuerunt, sed ratio. Manus autem ipsæ sunt artium organa: sicut lyra, musici, et forceps, fabri.*