



wood and water, from which, as they lay, they dug and scolded. They had windows and curtains. Darwin gives a curious account of the mannikin, dead which his monkey exhibited toward another but their curiosity was so great that they could not resist from occasionally snatching their heads in a most human fashion, by lifting up the lid of the box in which the snakes were kept. I was so much surprised at the account, that I took a stuffed and rolled-up snake into the monkey-house at the Zoological Gardens, and the attachment there struck me as one of the most curious spectacles which I ever beheld. Three species of *Cercopithecus* were the most alarmed; they dashed about their cages and uttered sharp signals of danger, which were noticed by the other monkeys. A few young monkeys and one old female baboon alone took no notice of the snake. I then placed the stuffed specimen on the ground before of the larger compartments. After a time all the monkeys collected round it in a large circle, and, staring intently, presented a most ludicrous appearance. They became extremely nervous; as that when a wooden ball, with which they were familiar as a plaything, was accidentally moved in the same manner which it was partly hidden, they all instantly started away. These monkeys behaved very differently when a dead fish, a mouse, and some other new objects, were placed in their cages; for, though at first frightened, they soon approached, handled and examined them. I then placed a live snake in a paper bag, with the mouth loosely closed, in one of the larger compartments. One of the monkeys immediately approached, cautiously opened the bag's mouth, peeped in, and instantly dashed away. Thus I witnessed what Darwin has described, for monkey after monkey, with head raised high and turned on one side, could not resist taking momentary peeps into the upright bag, at the doubtful object lying just at the bottom. It would almost appear as if monkeys had some notion of ecological utility, for those kept by Darwin exhibited a strange, fearful shyness, instinctive dread of poisonous fowls and lizards. An orang, also, has been known to be much alarmed at the first sight of a snake.

Many animals have the power of imitation; all have the faculty of attention. They have excellent memories for persons and places. Nor are they destitute of imagination, or of the reasoning faculty to a certain extent. "Many facts have been recorded in various works showing that animals possess some degree of reason. I will here give only two or three instances, authenticated by Bonager, and relating to American monkeys, which stand low in their order. He states that when he first gave eggs to his monkeys, they smashed them, and then ate most of their contents; afterward they greedily bit on and against some hard body, and picked off the bits of shell with their fingers. After eating themselves only one with any sharp tool, they would not touch it again, or would handle it with the greatest care. Lumps of sugar were often given them wrapped up in paper; and Bonager sometimes put a live frog in the paper, so that in hastily unfolding it they got stung; after this had once happened, they always first held the packet to their ears to detect any movement within. One day who is not surprised by such facts as these, and by what he may observe with his own eyes, that animals can reason, would not be convinced by anything that I could add."

It has been alleged that man alone is capable of progressive improvement. But every one who has had any experience in setting traps knows that young animals can be taught much more easily than old ones. With respect to old animals, it is impossible to teach many in the same place, and in the same kind of way, or to destroy them by the same kind of poison. They learn quickly by seeing their brethren caught or poisoned. Our domestic dogs are descended from wolves and jackals, and, though they may not have gained in reasoning, they have advanced to certain moral qualities, as in attention, tractability, temper, and probably in general intelligence. The continent of Asia composed several other species throughout Europe, in parts of North America, New-England, and China. The victory over a much larger kind may be ascribed to the superior cunning of the common cat; and this quality is probably due to the habitual exercise of all its faculties in avoiding obstructions by man, as well as in his having unconsciously destroyed nearly all the less cunning or weak-minded ones.

It has often been said that an animal was a god. But the chimpanzee is a state of nature under a self-directed intellect. He is a wolf, with a sense. An American monkey has been taught to look open his jaw, palm-vein, and afterward, of its own accord, it will show its eyes

other kinds of teeth, as well as horns. It then also removed the soft lid of truth that had a dangerous force. Another monkey was taught to open the lid of a large box with a stick, and afterward it used the stick as a lever to move heavy bodies. In these cases, stones and sticks were employed as implements; but they are likewise used as weapons. In Spanisha, when the followers of one species descend in troops from the mountains to plunder the fields, they sometimes encounter troops of another species, and then a fight ensues. The

species kill their good ones, which are taken by its own, and then both species rush furiously against each other with a terrific uproar. A monkey in the Zoological Gardens which had been taught to level open oak with a stick. The same animal, after using the stick, would finish it in the straw, and would not let any other monkey touch it. Thus we have the idea of property, but this idea is common to every dog with a bone, and to most or all birds with their nests.

We have selected a few of the popular illustrations which are brought by Mr. Darwin to explain the affinities between man and the inferior animals, which, in his view, compel us to refer the origin of both to a common, but long since extinct, progenitor. They afford an example of the scope and method of his reasoning, but present only an imperfect idea of the variety and richness of his suggestions. Many of the topics of primary importance in the discussion, and which he touches in length, cannot even be alluded to in our limited space, and we must refer our readers for their explanation to the volume itself. A word or two as to the development of the "voice instinct" of our last great class: the imperfect nature. In the primitive state of society, the individuals who were the most sagacious, who invented and used the best weapons or traps, and who were best able to defend themselves, would rear the greatest number of offspring. The tribes with the largest number of men thus endowed would increase in number and supplant other tribes. As soon as the propensities of man became social (which probably occurred at a very early period) the moral faculties would receive an important aid in the principles of imitation, together with reason and experience. The habitual practice of such an art must in some slight degree strengthen the intellect. In order that preserved man, or "the apostolic progenitor of man," should truly become social, they must have acquired the same instinctive feelings which impel other animals to live in a body. They would have felt some degree of love for their comrades; they would have warned each other of their danger; and have given mutual aid in attack or defence. This implies a certain amount of sympathy, fidelity, and courage. A tribe possessing such qualities in a high degree would be victorious over other tribes, but in the course of time would in its turn be overcome by some other and still more highly endowed tribe. Thus the social and moral qualities, which are here the chief distinction of the race, would tend slowly to advance and be perfected throughout the world.

With regard to the bearing of his theory on the dignity of the human race, Mr. Darwin offers a few pregnant suggestions which illustrate the spirit in which he has presented his views. "Thus we have given to man a pedigree of prodigious length, but not, it may be said, of noble quality. The world, it has often been remarked, appears as if it had long been preparing for the advent of man; and this, in our sense, is strictly true, for to secure the birth to a long line of progenitors. If any single link in this chain had never existed, man would not have been exactly what he now is. Unless we willfully close our eyes, we may, with our present knowledge, apprehensively recognize our pedigree; nor need we feel ashamed of it. The most hostile opinion is something much higher than the hypothesis that we derive our feet; and so long with an undimmed mind can study any living creature, however humble, without being struck with admiration at its marvellous structure and properties."

Whatever judgment may be pronounced as to the tendency of Mr. Darwin's views of the origin of man to humiliate the natural pride of humanity, we ought not to lose sight of the fact that to philosophical writers of the present day who seek a more scientific conception of the actual faculties and endowments of the race as developed under the highest forms of moral and religious culture in the progress of civilization. He almost goes out of his way to do justice to the ideas and beliefs which have been regarded by the wisest thinkers in every age as the crowning glory of humanity. In this respect, his system presents a favorable contrast to the shallow, scientific, French philosophy of the eighteenth century, which received the most refined sentiments of our nation into feeble distortions. "The question," says Mr. Darwin, "whether there is any Creator and Ruler of the Universe has been discussed in the affirmative by the highest teachers that have ever lived." "I fully subscribe to the judgment of those writers who maintain that of all the differences between man and the lower animals, the moral sense or conscience is by far the most important. This sense, as Harkness remarks, 'has a righted supremacy over every other principle of human action' it is summed up in that short but important word, *conscience*, as full of high significance. It is the most noble of all the attributes of man, leading him without a moment's hesitation to risk his life for that of a fellow creature; and for the liberation, impelled simply by the deep feeling of right or duty, to sacrifice it in some great cause."

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