

ancestors, if these beings had not in themselves the faculty of sustaining their character; in spite of these agents? Why, again, should animals and plants at once begin to decompose under the very influence of all those agents which have been subservient to the maintenance of their life, as soon as life ceases, if life is limited or determined by them?

There exist between individuals of the same species relations far more complicated than those already alluded to, which go still further to disprove any possibility of causal dependence of organized beings upon physical agents. The relations upon which the maintenance of species is based, throughout the animal kingdom, in the universal antagonism of sex, and the infinite diversity of these connections in different types, have really nothing to do with external conditions of existence; they indicate only relations of individuals to individuals, beyond their connections with the material world in which they live. How, then, could these relations be the result of physical causes, when physical agents are known to have a specific sphere of action, in no way bearing upon this sphere of phenomena?

For the most part, the relations of individuals to individuals are unquestionably of an organic nature, and, as such have to be viewed in the same light as any other structural feature; but there is much, also, in these connections that partakes of a psychological character, taking this expression in the widest sense of the word.

When animals fight with one another, when they associate for a common purpose, when they warn one another in danger, when they come to the rescue of one another, when they display pain or joy, they manifest impulses of the same kind as are considered among the moral attributes of man. The range of their passions is even as extensive as that of the human mind, and I am at a loss to perceive a difference of kind between them, however much they may differ in degree and in the manner in which they are expressed. The gradations of the moral faculties among the higher animals and man are, moreover, so imperceptible, that to deny to the first a certain sense of responsibility and consciousness, would certainly be an exaggeration of the difference between animals and man. There exists, besides, as much individuality, within their respective capabilities, among animals as among men, as every sportsman, or every keeper of menageries, or every farmer and shepherd can testify who has had a large experience with wild, or tamed, or domesticated animals.¹

This argues strongly in favor of the existence in every animal of an immaterial

¹ See J. E. RIDINGER'S various works illustrative of Game Animals, which have appeared under different titles, in Augsburg, from 1729 to 1778.—GEOFFROY ST. HILAIRE, et CUVIER, (FR.) Histoire

naturelle des Mammifères, Paris, 1820-35, 3 vols. fol.—LENZ, (H. O.) Gemeinnützige Naturgeschichte, Gotha, 1835, 4 vols. 8vo.—BINGLEY, (W.) Animal Biography, London, 1803, 3 vols. 8vo.