

far it is general, or only exceptional, has yet to be determined by observation; but that action equivalent to righthandedness can be taught such animals as the dog, horse, or elephant, easily enough, is too obvious to be dwelt upon. I have found no difficulty in teaching a favourite dog to give the right paw when asked, and readily to discriminate between it and the left. But if the assumed universality, or general prevalence of righthandedness, is to be ascribed to organic structure, consequent on the disposition of the arteries, the heart, &c., then traces of the same ought to be common in the lower animals, and manifested among all savages. If, on the contrary, it is solely acquired, as a habit engendered by the frequent occasions in which man has to use the limbs of the two sides independently, and to give the preference uniformly to one or other in combined action, then it is scarcely conceivable that all nations, ancient and modern, savage and civilized, should be found, undesignedly, and without concert, selecting the limbs of the same side. But in this, as in so many other enquiries, the premises have been more or less taken for granted. Professor Buchanan, in his "Mechanical Theory of the Predominance of the Right Hand over the Left," starts with this assumption: "The use of the right hand in preference to the left must be regarded as a general characteristic of the family of man. There is no nation, race or tribe of men on the face of the earth at the present day, among whom this preference does not obtain; while, in former times, it is shown to have existed, both by historical documents and by the still more ancient and authentic testimony of certain words, phrases, and modes of speaking, which are, I believe, to be found in every spoken language." This assumes much which is probably true, but of which, thus far, we have no proof.

It is a piece of inconsequential reasoning to infer from the preference for one hand over another, of which the evidence is abundant in many languages, ancient and modern, that therefore the choice has invariably been of the same hand. This is, in many cases, a mere inference. We may legitimately enough translate the terms applied to the favourite hand by that of *right hand*, without thereby assuming that it invariably pertained to the same side. Manifestly in the sense of dexterity, righthandedness would be everywhere assigned to the side preferred by common consent or usage. Practically, the most useful member of the left-handed man is his "right hand," though it be on what is styled by the majority the left side, and no one would regard it as a misap-