

order of ideas, this train of thoughts, which internally exist from ourselves, although very different from the objects that cause them, give rise to the most real affections, and occasion relations with external objects, which we may consider as real affinities, since they are invariable, and always the same. The human species, therefore, may be said to hold the first rank in the order of nature, the brute creation the second, vegetables the third, and minerals the last ; for although we cannot clearly distinguish between our animal and spiritual qualities, and although the brute creation are endowed with the same senses, possess the same principles of life and motion, and perform a number of actions like man, yet they have not the relation with external objects in the same extensive manner we have, and consequently the resemblance must fail in various respects. The distance is greater between man and vegetables, and still more so from minerals, as vegetables possess a degree of animation, while minerals are destitute of every principle that tends to organization.

To compose, therefore, the history of an animal, we must first nicely inspect into the general order of his particular relations, and