

afterwards distinguish those he has in common with vegetables and minerals. An animal has nothing in common with a mineral, excepting general properties of matter; his nature and œconomy are totally different: the mineral is a mere senseless and inactive matter, without organization, faculties, or power of re-production; a dead mass, fit only to be trod under foot by man and animals; even the most precious metals are thus considered by the philosopher, as they possess but an arbitrary value, subordinate to the will, and dependent on the convention of men.

In an animal all the powers of nature are united; the properties by which it is animated are peculiar to it; by its senses it can will, act, determine, and communicate with the most distant objects: its body is a centre, to which every thing is connected; a point where the whole universe is reflected; a world in miniature. These are the properties which peculiarly belong to it; those which it possesses in common with vegetables are the faculties of growth, expansion, re-production, and increase.

The most apparent difference between animals and vegetables seems to be the faculty of moving from place to place, which animals
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