

of each we ought to have as distinct a knowledge of the internal qualities of an animal as we have of our own. As the knowledge of what passes within animals is impossible to be attained, and as we know not of what order and kind its sensations may be, in relation to those of man, we can only judge from a comparison of the effects which result from the natural operations of both.

Let us, then, take a view of these effects; and, while we admit of all the particular resemblances, limit our investigation to the most general distinctions. It will be allowed, that the most stupid man is able to manage the most acute animal; he governs it, and renders it subservient to his purposes; and this, not so much on account of his strength or skill as by the superiority of his nature, and from his being possessed of reason, which enables him to form a rational system of action and method, by which he compels the animals to obey him. The strongest and most acute animals do not give law to the inferior, nor hold them in servitude. The stronger, it is true, devour the weaker, but this action implies no more than an urgent necessity, or a rage of appetite; qualities very different from that which produces a series
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