

of actions, all tending to the same end. Did animals enjoy this faculty, should we not see some of them assume dominion over others, and oblige them to furnish their food, to watch over them, and to attend them when sick or wounded? Now, throughout the creation of animals, there is no vestige of such subordination, no appearance that one of them knows, or is sensible of, the superiority of his own nature over that of others. It follows, then, that they must all be considered as of one nature, and that the nature of man is not only highly superior to that of the brute, but also entirely different from it.

Man, by outward signs, indicates what passes within him; he communicates his sentiments by speech, which is a sign common to the whole human species. The savage and the civilized man have the same powers of utterance; both speak naturally, and so as to be understood. No other animal is endowed with this expression of thought; nor is that defect owing, as some have imagined, to the want of proper organs. Anatomists have found the tongue of an ape to be as perfect as that of a man. The ape, therefore, if he had thought, would have speech, and if its thoughts had

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