

at her through a straight tube, and making its confines the final limit of our judgment.

Why should not some animals be created for wretchedness, since in the human species the greatest number are devoted to pain and misery from their birth? Certainly, evil is more our own production than that of Nature. For one man who is unhappy from being born weak and deformed, thousands are rendered so by the oppression and cruelty of their fellow-creatures. Animals are, in general, more happy, because each species has nothing to dread from their individuals; to them there is but one source of evil, but to the human species there are two. Moral evil, which he has produced himself, is a torrent which is increased into a sea, whose inundation covers and afflicts the whole face of the earth. Physical evil, on the contrary, is confined to very narrow limits; it seldom appears alone or unaccompanied with an equal if not a superior good. Can animals be denied happiness when they enjoy freedom, and have the faculty of easily procuring subsistence, when they are less subject to ill health, and possess the necessary or relative organs of pleasure in a more eminent degree than the human species? In these respects animals in general are very richly endowed; and the degraded species of the sloths are, perhaps,  
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