

But we may go even further than this. Let us suppose, for instance, a community of human individuals, who, though not gifted with a sufficient degree of intellectual powers to instruct others, or improve themselves, were yet endued with them to a degree sufficient to render them, if the opportunity offered, docile to a certain extent, and capable of executing many of the common offices of life; (and what town or village does not present to our observation individual instances of such unhappy shadows of human nature?) how could a community like this exist; in which, though all, by the terms of the supposition, were capable of learning something, yet none would be capable of teaching any thing? of what use under these circumstances would be that "instrument of instruments" the human hand, where there was no presiding mind to direct its movements? And, with respect to that wonderful auxiliary of the human powers, how incorrect is the reflection of those who have asserted that men are superior to brutes, only because they possess this instrument: and how truly philosophical is the opposite reflection, that man is not superior to other animals because he possesses this instrument; but he is provided with such an instrument precisely because he is already superior to all other animals. And the converse is equally true, that, with intellectual powers of even a higher order than