

“ arts ; hence he was created destitute of those  
 “ insulated and individual means and arts, which  
 “ characterize other animals ; inasmuch as it is  
 “ manifestly preferable to have the power of  
 “ making use of various means and various arts.  
 “ Rightly, therefore, has Aristotle defined the  
 “ hand to be the instrument antecedent to, or  
 “ productive of, all other instruments : and  
 “ rightly might we, in imitation of Aristotle, de-  
 “ fine reason, as opposed to instinct, to be the  
 “ art antecedent to, or productive of, all other  
 “ arts. For as the hand, though itself no par-  
 “ ticular organ, is yet capable of being adapted  
 “ to all other organs, and is consequently ante-  
 “ cedent to them ; so reason, though itself no  
 “ particular art, is yet capable of comprehend-  
 “ ing and applying all ; and may therefore be  
 “ considered as an art antecedent to all others.  
 “ Thus man alone, of all animals, possessing in  
 “ his soul this general and original capacity, is  
 “ justly endued in his body with this general  
 “ and original instrument.”

“ † Let us then scrutinize this member of our  
 “ body ; and inquire, not simply whether it be  
 “ in itself useful for all the purposes of life, and  
 “ adapted to an animal endued with the highest  
 “ intelligence ; but whether its entire structure  
 “ be not such, that it could not be improved by  
 “ any conceivable alteration.

† Lib. i. cap. 5.