

greater part of the hordes, which we designate under the name of savages, descend, probably, from nations more advanced in cultivation."* And in another place:—"If it be true that savages are for the most part degraded races, remnants escaped from a common shipwreck, as their languages, their cosmogonic fables, a crowd of other indications seem to prove."

Now, what is it that degrades man, and causes him to make an approach towards the brute? Setting up sense above reason and intellect; sight above faith; this world above the next. Experience teaches us, that those faculties of our nature that are most cultivated, become most acute: if intellectual pursuits are neglected, the intellect itself becomes weakened; in proportion as the senses are exercised, they are strengthened; in proportion as the pleasures they afford us stand high or low in our estimation, we graduate towards the brute which knows no pleasures but those of sense, or towards the angel who knows no pleasures but what are spiritual. There is a governing principle in man,† originally enthroned in him by his Creator, and to whose sway the senses were originally in complete subjection. But when man fell, a struggle was generated, the lower or sensual part of his nature striving to gain the rule over him, and to dethrone the higher or intellectual. This is the "*law in our members warring against the law of our mind,*" mentioned by the Apostle. Now, we know that the same individual, at different periods of life, may be directed in his actions first by one and then by the other of these laws; he may begin in sense, and end in spirit, or *vice versá*. If the former takes place in him, his nature and character are elevated, and he is become more intellectual; if the latter, they are degraded, and he is become more sensual and nearer to a brute, and yet in both cases he remains the same man

* Personal Travels. E. T. iii. 208.

† Το ἡγεμονικόν.