

mal; and metaphysically as to his connexion with that world, to which his mind or spirit belongs. When I say that Man stands at the *head* of the creation, I do not mean to affirm that he combines in himself every physical attribute in perfection that is found in all the animals below him; for it is manifest to every one, that many of them far exceed him in the perfection of many of their organs, and in their qualities of various kinds. For *sight*, he cannot compete with the *eagle*; for *scent*, with the *hound*, or the *shark*; for *swiftness*, with the *roe-buck*; for strength and bulk, with the *elephant*: but it is in his *mind* that his superiority lies. There is in him a SPIRIT, an immaterial substance which constitutes him the sole representative here on earth, of the SPIRIT OF SPIRITS. He is the only member of the Animal Kingdom that partakes both of a heavenly and of an earthly nature,—that belongs both to a material and an immaterial world: and on this account it was that God, when he had created man, constituted him king over the whole sphere of animals with which he had peopled this globe that we inhabit. When his unhappy *fall* took place, the Divine Image was impaired, and, consequently, the dominion over those creatures, which formed a part of it, was proportionably weakened, and reduced to its present standard. But still, though weakened, it is not abrogated; his subjects have not universally broken the yoke and burst the bonds of his dominion—a large portion of them still acknowledge him as their king and master; and those that he has not subdued, so as to make them do his bidding, still fear him and flee him: and even of these, there is none so fierce and intractable, that he has not found means to tame and subdue. And this is the position in which he now stands with respect to the animal kingdom; he has that within him that enables him to master them, and apply such of them as are of a convertible