

The word *animal*, in the acceptation we commonly receive it, represents a general idea formed of particular ideas drawn from particular animals. All general ideas include many different ones, which approach, or are more or less distant from each other, and consequently no general idea can either be exact or precise. The general idea which we form of an animal may be taken principally from the particular idea of a dog, a horse, and other beasts, which appear to us to act and move according to the impulse of their will, and which are besides composed of flesh and blood, seek after their food, have sexes, and the faculty of reproduction. The general idea, therefore, expressed by the word *animal*, must comprehend a number of particular ideas, not one of which constitutes the essence of the general idea, for there are animals which appear to have no reason, will, progressive motion, flesh nor blood, and which only appear to be a congealed substance: there are some which cannot seek their food, but only receive it from the element they live in: there are some which have no sensation, not even that of feeling, at least in any sensible degree: there are some have no sexes, or are both in one; there only belongs, therefore, to
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