

him merely as an animal, while he is of a nature so different, and so superior, to that of the brutes, that those must be immersed in ignorance like the brutes themselves who ever thought of confounding them.

Man, as to the material part of his existence, certainly bears a resemblance to other animals, and in comprehending the circle of natural beings there is a necessity for placing him in the class of animals. Nature, however, has neither classes nor species ; it contains only individuals. These species and classes are nothing but ideas which we have ourselves formed and established, and though we place man in one of such classes we do not change his being ; we do not derogate from his dignity ; we do not alter his condition. In a word, we only place him at the head of those who bear a similitude to him in the material part of his being.

In comparing man with the animal we find in both an organized body, senses, flesh, blood, motion, and a multitude of other resemblances. But these resemblances are all external, and not sufficient to justify a decision, that the human and the animal natures are similar. In order to form a proper judgment of the nature
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