

It is evident, therefore, that in brutes the interior sense differs in nothing from the exterior but in the property of retaining the impressions it has received, a property by which alone all the actions of animals may be explained, and some idea obtained of what passes within them; a property which likewise demonstrates the essential and infinite difference which subsists between them and us, and from which may be distinguished in what respects they are similar.

The degrees of excellence in the senses do not follow the same order in the brute as in the human species. The sense which has the strongest affinity to thought, is the touch. This is enjoyed by man in greater perfection than by animals. That which has the strongest affinity to instinct and appetite, is that of smelling; a sense in which man must acknowledge an infinite inferiority. Man, then, has the greatest tendency to knowledge, and the brute to appetite. In the former, the sense first in point of excellence, is the touch, and smelling the last; and this difference corresponds with the nature of each. The sense of seeing is at best uncertain, without the aid of the touch, and therefore less capable of perfection in the brute than in man. The ear, though perhaps as perfect in the former as in the latter, is of much less