

be taught to repeat words, and imitate tunes; and the ardour of a dog for the chace may be increased by accustoming him to a certain reward.

In proportion as these senses are acute and perfect does the animal shew itself active and intelligent. In man the improvement is not so conspicuous, because he exercises his ear and his eye by means more rational and ingenious. Those persons who see, hear, or smell, imperfectly, are of no less intellectual capacity than others; an evident proof that in man there is something more than an internal animal sense. This is the soul of man, which is a superior sense, a spiritual substance, entirely different in its essence and action from the nature of the external senses.

From this, however, we are not to deny that there is in man an internal material sense corresponding with the external senses. But what I maintain is, that the latter is infinitely subordinate to the other; that the spiritual substance governs it, and either destroys or creates its operations. In the animal this sense is the determining principle of motion, but in man only the means, or the secondary cause.

Let us endeavour to clear up this important point, and let us see what power this internal  
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