

turalist ought to be to distinguish those facts which depend on instinct, from those which are owing to their mode of education; to ascertain what appertains to them from what they have acquired; to separate what is natural for them from what they are made to do; and never to confound the animal with the slave, the beast of burden with the creature of God.

The empire which man has over animals is an empire which revolution cannot overthrow; it is the empire of the spirit over matter; a right of nature, a power founded on unalterable laws, a gift of God, by which man may at all times discern the excellence of his being, for he does not rule them, because he is the most perfect, strongest, or the most dextrous of animals. If he was only the first rank of the same order, the others would unite to dispute the empire with him, but it is from the superiority of his nature that man reigns and commands: he thinks, and for this reason is master over beings that are incapable of thinking. He reigns over material bodies because they can only oppose to his will a sullen resistance, or an inflexible stupidity, which he can always overcome, by making them act against each other. He is master of the vegetable creation, which by his industry he can aug-

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