

of organization; but, however indifferent to the tendency of the argument, I must not admit the statement. Man is superior in organization to the brutes,—superior in strength—in that constitutional property which enables him to fulfil his destinies by extending his race in every climate, and living on every variety of nutriment. On the other hand, gather together the most powerful brutes, from the arctic circle or torrid zone, to some central point—so ill suited is their constitution to the change, that they will die; diseases will be generated, and will destroy them. With respect to the superiority of man being in his mind, and not merely in the provisions of his body, it is no doubt true;—but as we proceed, we shall find how the Hand supplies all instruments, and by its correspondence with the intellect gives him universal dominion. It presents the last and best proof of that principle of adaptation which evinces design in the creation.

Another notion which we meet with, is, that the variety of animals is not a proof of design, as showing a relation between the formation of their organs and the necessity for their exercise; but that the circumstances in which the animal have been placed are the cause of the variety. The influence of these circumstances, it is pretended, has in the long progress of time, produced a complication of structure out of an