

condition lose half its interest, if separated from the contemplation of the condition of other animals; but it cannot be satisfactorily investigated without that aid. And, again, animal life itself is but one among many modes of existence, by which the Creator has manifested his omnipotence; and which it is necessary to contemplate in connexion with the general phenomena of nature, in order to shew the superiority of that province, at the head of which human beings have been placed.

In attempting however to form a just estimate of the physical condition of man, we must not regard him merely under the aspect of savage or uncivilized life, and consider this as his natural state: for it may be presumed that, at the present day, such a puerile view of the question is not for a moment entertained by any one capable of philosophical reflection. In fact, in as many different states as man does actually exist, civilized or savage, so many are his natural states. If any indeed could be preeminently called his natural state, it would be that of civilization: for not only does experience shew that his natural tendency is towards such a state; but we know, from the highest authority, that the existence of man is connected with a moral end; (with more indeed than a moral end; since morals have immediately a relation to this life only, while man is destined for a future;)