

our doubts, our assent, our penitence : we show moderation, profusion, we mark number and time. “ *Nam ceteræ partes loquentem adjutant, hæc, prope est ut dicam, ipsæ loquuntur.* “ *His poscimus, pollicemur, vocamus, dimittimus, minamur, supplicamus, abominamur, timemus; gaudium, tristitiam, dubitationem, confessionem, penitentiam, modum, copiam, numerum, tempus, ostendimus, &c.*”

Buffon has attempted to convey to us the mode in which knowledge may have been originally acquired, by watching (in fancy) the newly awakened senses in the first created Man. But, for that which is consistent and splendid in our great poet—who makes Man raise his wondering eyes to Heaven and spring up by quick instinctive motion as “ *thitherward endeavouring,*” Buffon substitutes a bad combination of philosophy with eloquence.

“ To place the subject more distinctly before us,” says Buffon, “ the first created man shall speak for himself.” The sentence which he is made to utter is to the effect,—“ that he remembers the moment of his creation—that time, so full of joy and trouble, when he first looked round on the verdant lawns and crystal fountains, and saw the vault of Heaven over his head ;”—and he proceeds to declare,—“ that he