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be to give a distinct knowledge of animals, it is still more so by furnishing us with a new proof, that not any of our definitions are precise, nor our general terms exact, when specifically applied to objects, or to beings which they represent.

But why are these definitions and general terms, which seem to be the master-piece of invention, so exceedingly defective? Is this error the defect of human understanding? or rather, is it not an incapacity, or pure inability, of combining, and perceiving a number of objects at one view? Let us compare the works of nature with those of man: let us examine how both operate, and then enquire whether the human mind, however active and extensive, can follow the same route, wi hout being lost either in the immensity of space, the obscurity of time, or in the infinite combinations of beings? Let a man direct his mind to any object if he would avoid being misled, he must walk in a direct line, pass over the least space, and employ the least possible time to accomplish his end. But in this pursuit, what a number of reflections and combinations must he make to avoid those deceitful and fallacious roads which at first offer themselves in such numbers, that it re-· quires

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