

knew not what he was or whence he came, and believed that all he saw was part of himself." He is thus represented to be conscious of objects, which even to see implies experience, and to enjoy, supposes a thousand agreeable associations already formed:—but from this blissful state he is awakened by striking his head against a palm tree, which he had not yet learned could hurt him!

Men are diffident of their first notions, and conceive that philosophy must lead to something very different from what they have been early taught. Hence the absurdity of this combination of philosophy and poetry.

Later writers have argued that we have no right to suppose that there has been, at any time, an interruption to the uniform course of nature. What they term the uniformity of nature, is the prevalence of the same laws which are now in operation. If, say they, it were found that on the arrival of a colony in a new country, fruits were produced spontaneously around them, and flowers sprung up under their feet, then, we might suppose that our first parents were placed in a scene of profusion and beauty—suited to their helpless condition—and unlike what we see now in the course of nature. It is not very wise to entertain the subject at all; but if it is to be argued, this is starting altogether wide of the question. We do not