

in the footsteps of Ocellus. His opinion as to the eternity of the universe, is detailed at length in his commentaries on *Physics*. Some modern philosophers, as Buffon, Hamilton, Dolomieu, Saussure, Faujas de St. Fond, &c. have assigned to our globe an existence long anterior to the ages when history commences. Their reasoning they support by the conformation of the globe itself, as well as the time that must have necessarily elapsed before the earth, in the progressive operations of nature, could be rendered a suitable habitation for man.

The most ancient account that we have of the origin of the world, and of the human race, is derived from Moses. This leader and lawgiver of the Jewish nation, lived about 1500 years before Christ; and nearly 1000 before Herodotus, the most ancient profane author whose works have been handed down to our times. According to Moses and the Jewish annals, the history of the human race does not yet comprehend a period of six thousand years. This account seems to be in opposition to that of several ancient nations, such as the Egyptians, Indians, Chaldeans, Thibetians, and Chinese, who carry back their chronology to a very remote date, and far beyond what Moses has assigned to the human race. But it is sufficient at present to remark, that this high antiquity, which vanity has led these nations to adopt as a reality, is either altogether imaginary, or purely mythological, founded on a symbolical theology, whose mysteries and allegories have been but little understood. This primeval epoch is usually filled with gods and demigods, who are alleged to have reigned over these nations for so many myriads of years.

Traditions so fabulous and chimerical will never destroy the authenticity of Moses, who independently of his nativity, and the remote age in which he lived, merits implicit credit from the simplicity of his narrative, and from the circumstance, that there has never yet been discovered on the surface, or in the internal structure of the earth, any organic evidence or work of human art, that can lead us to believe that the history of the world, or more properly speaking, of the human race, is antecedent to the age which the Jewish legislator has assigned it.

With regard to the division of time, a considerable period must, no doubt, have elapsed before men began to reckon by years, calculated according to astronomical observations. Two sorts or forms of computation have been successively in use among different nations. Some have employed solar years, calculated by the annual course of the sun; others have made use of lunar years, calculated by the periodical revolutions of the moon. All Christian nations of the present day adopt the solar