that Buffon has indeed the redeeming quality of not acceding to, but of disproving, the degrading doctrine of Materiality. We feel less suprised at the invention of such a doctrine, when we are informed who are its abettors or authors. Persons who, in the practice of their art, having been long habituated to dissections of the human body, have thereby become more apt to form their notions from their eyes than from the reflections of their minds, have sought to make the world believe, that the superiority of the mind of man over other animals, arose merely from a more perfect organization of the brain; and such an assertion reminds us of the Alchemists, who sought for the Philosophers' Stone in some of the most loathsome objects of nature. Had the Materialists watched and studied the operations of their own hearts and minds, in the hours of calm contemplation; had they allowed these parts of their frames to exert a due influence over their opinions, they would, probably, have felt the force of the great poet's assertion, "'Tis the DIVINITY which stirs within us."

They may, indeed, have carried their anatomical science and skill to that exact point where body meets spirit; they may have discovered the precious matrix in which this "immortal spirit" is destined at present to reside; but they would not thus have presumed to degrade its nature and its future destiny.

In fine, this material doctrine of the mind may well be said to savour too much of the shop; and no well cultivated mind can, I think, for a moment assent to so degrading a doctrine; and I shall conclude this subject with an observation I have made