everywhere tell him was, at one time, his proper state of existence,—he had the same thirst of knowledge which we have now.

But how was this knowledge to be acquired? How, after the signal and miraculous dispersion of the human race, was he to obtain it? What "bek of knowledge did he earry with him at the commencement of his wanderings, and how was that stock to be increased? How was it even to be preserved?

The curious have long felt an interest in conjecturing what were the scientific attainments of man at the time of this first dispersion,-I shall oarcly hint at them here, but shall probably recur to the subject. That North presented a large share of the knowledge of the antediluvian age, we may readily believe, and we well know that that knowledge was of an importance which it has puzzled many scientific men to account for. The ailding of the ark was in itself an exploit which the polished Greeks or Romans could hardly have accomplished. The working in brass and iron, the number and kind of musical instruments in use before the deluge, exhibit a progress in science which can hardly be explained except on the supposition of a divine revelation. The researches which are now making in Egypt, give us glimpses of antediluvian civilization, which, while they surprise us, do at the same time, most strangely connect the early progress of art in that wonderful country with antediluvian tradition. In the records which are discovered in their tombs, we find traces that inseriptions which were graven upon stone before the deluge, had been read and commented upon by their learned men within the range of their records; and it has now become a matter of enquiry among philosophers whether their first Hermes was not a being of the former world—was not Tubalcain, or Noah, or even Adam himself.

Be this, however, as it may; let the extent of knowledge before the deluge have been what it might, and let it or let it not be, that portions of this knowledge were scattered among the descendants of Noah after the dispersion. Let us, without reference to the original stock of knowledge, at once examine what the progress of each tribe would have been had it remained, isolated and unconnected, in the region to which it had wandered, and then let us compare this with what we know to have been its progress when it established a communication with other tribes.

In their isolated state, they would settle down with the full possession of their traditionary knowledge, whatever that was, and with an earnest desire to apply it to the necessities of their new position. They would proceed to till the ground, and to hunt the forest for food for themselves and their families. And here would be their first attempt at originality. They would now find a climate differing in some respects from that which they had left-a climate favourable to the growth of other plants, or requiring a different mode of culture for those to which they had been accustomed. They would find the forests tenanted by a different race of animals, requiring to be attacked by unwonted stratagems, and capable of being applied to different purposes of food or raiment. They would find that the face of nature was changed, and it would be necessary for them to alter the whole economy of their lives. If they had brought with them a love of letters, or of music, or a fondness for poetry, they would gradually blend the allusions, the comparisons, the aspirations, which were natural to their old life, with new ones drawn from the scenes which were now around them, till they accustomed themselves to a tone of thinking peculiar to their position, and distinctive of themselves.