

tions to it than those which obtain actually; and a necessity for the actual order or number or figure of material things, because without logical absurdity we can conceive of them variously. The necessary trueness of eternal truths may be discovered thus, that in the terms of that proposition which affirmed their non-trueness there would be contradiction. And so he would have it that the necessary existence of eternal things may be discovered thus, that in the terms of that proposition which affirmed their non-existence there would be the like contradiction. And therefore when the opposite of any existent thing can be imagined without such contradiction, it exists not necessarily—nor is it of itself eternal. The logical is made to be identical with, or made to be the test and the measure of, the actual or the physical necessity. The one is confounded with the other; and this we hold to be the first fallacy of the *a priori* argument.

7. On the strength of this fallacy, the puny mind of man hath usurped for itself an intellectual empire over the high things of immensity and eternity—subjugating the laws of nature throughout all her wide amplitudes to the laws of human thought—and finding, as it were, within the little cell of its own cogitations the means of an achievement so marvellous, as that of pronouncing alike on all the objects of infinite space, and on all the events of infinite duration. Because I can imagine Jupiter to be a sphere instead of a spheroid; and no logical absurdity stands in the way of such imagination—therefore Jupiter must have been created. Because he has only four satellites, whilst I can