

for a God, besides giving an untrue representation of the right argument. The considerations on which Reid and Stewart would resolve the inference of design from its effects into an original principle, distinct from that by which we infer any other cause from its effects—even our prior observation of the conjunction between them, appear to us most singularly weak and inconclusive. They say that we can only infer design on the part of a fellow-creature from its effects in this instinctive or intuitive way, because we never had any direct perception of his mind at all, and therefore never had a view of the antecedent but only of the consequent. But we have the evidence of consciousness, the strongest of all evidence, for the existence of our own mind; we have both the antecedent and the consequent in this one instance, both the design and its effects when ourselves are the designers; and, from the similarity of those effects which proceed from ourselves to those which proceed from our neighbours, we infer on a sufficient experimental ground that there are design and a designing mind on their part also. It comes peculiarly ill from Mr. Stewart to say that we know nothing of mind but by its operations and effects, who himself has so oft affirmed that all our knowledge of matter comes to us in the same way; and that the properties of which sense informs us as belonging to the one form no better evidence for the substantive existence of matter, than that for the substantive existence of mind afforded by the properties of which consciousness informs us as belonging to the other. And even though we