

11. Let us therefore resume our observations on the strong instinctive confidence of the human mind in the uniformity of nature—and thence apply ourselves to the consideration of this seemingly formidable argument.

12. We have already remarked on the perfect agreement which there is between the constancy of nature, and the instinctive belief which men have in that constancy. There seems no necessary connexion between these two things. It might for aught we know have been otherwise. There might have been a tendency in the human mind always to look for the like event in the like circumstances—and this anticipation on our part may have been thwarted at every turn by the most capricious and unlooked for evolutions, on the part of the actual world that is around us. Or there might have been the same uniformity that there is in nature now—but no such constitutional propensity with us to count upon that uniformity. In either case we should not have profited by the lessons of experience. The remembrance of the past could have furnished no materials on which to ground or to guide our expectations of the future.

tained and the lofty spirit of a high-toned academic; and never did any child, whether of science or poetry, breathe in an atmosphere more purely ethereal. The *je ne sais quoi* of manner does not wield a more fascinating power in the circles of fashion, than did the indescribable charm of his rare and elevated genius over our literary circles; and, when we consider the homage of reverence and regard which he drew from general society, we cannot but wish that many successors may arise in his own likeness—who might build up an aristocracy of learning, that shall infuse a finer element into the system of life, than any which has ever been distilled upon it from the vulgar aristocracies of wealth or of power.