

of conception, makes it also an act of remembrance. By means of this law we may understand how it is, that certain ideas, suggested by certain others which came before it, are now present to the mind. But superadded to the mere presence of these ideas, there is such a perception of the reality of their archetypes, as distinguishes a case of remembrance from a case of imagination—insomuch that over and above the conception of certain objects, there is also a conviction of their substantive being at the time which we connect with the thought of them; and this is what the law of association cannot by itself account for. It cannot account for our reliance upon memory—not as a conjurer of visions into the chamber of imagery, but as an informer of stable and objective truths which had place and fulfilment in the actual world of experience.

15. And the same is true of our believing anticipations of the future, which we have now affirmed to be true of our believing retrospects of the past. The confidence wherewith we count on the same sequences in future, that we have observed in the course of our past experience, has been resolved by some philosophers, into the principle of association alone. Now when we have seen a certain antecedent followed up by a certain consequent, the law of association does of itself afford a sufficient reason, why the idea of that antecedent should be followed up by the idea of its consequent; but it contains within it no reason, why, on the actual occurrence again of the antecedent, we should believe that the consequent will occur also. That