

secure this general convenience—that the courses of the mind are thereby conformed, or are made to quadrate and harmonize with the courses of the outer world. It is the best possible construction for the best and most useful guidance of the mind, as in the exercise of memory for example, that thought should be made to follow thought, according to the order in which the objects and events of nature are related to each other. But a belief in the certainty and uniformity of this order, with the counterpart verification of this belief in the actual history of things, is that which we now are especially regarding. It forms our first instance, perhaps the most striking and marvellous of all, of the adaptation of external nature to the intellectual constitution of man.

16. This disposition to count on the uniformity of Nature, or even to anticipate the same consequents from the same antecedents—is not the fruit of experience, but anterior to it; or at least anterior to the very earliest of those of her lessons, which can be traced backward in the history of an infant mind. Indeed it has been well observed by Dr. Thomas Brown, that the future constancy of Nature, is a lesson, which no observation of its past constancy, or no experience could have taught us. Because we have observed A a thousand times to be followed in immediate succession by B, there is no greater logical connexion between this proposition and the proposition that A will always be followed by B; than there is between the propositions that we have seen A followed once by B, and therefore A will always be followed by B. At whatever stage