

of a proof more or less lengthened, there are truths recognised without proof by an instant act of intuition—not the results of a reasoning process, but themselves the first principles of all reasoning. At every step in the train of argumentation, we affirm one thing to be true, because of its logical connexion with another thing known to be true; but as this process of derivation is not eternal, it is obvious, that, at the commencement of at least some of these trains, there must be truths, which, instead of borrowing their evidence from others, announce themselves immediately to the mind in an original and independent evidence of their own. Now they are these primary convictions of the understanding, these cases of a belief without reason, which minister to the philosophical infidelity of those, who, professing to have no dependence on an instinctive faith, do in fact alike discard all truth, whether demonstrated or undemonstrated—seeing that underived or unreasoned truth must necessarily form the basis, as well as the continuous cement of all reasoning. They challenge us to account for these native and original convictions of the mind; and affirm that they may be as much due to an arbitrary organization of the percipient faculty, as to the objective trueness of the things which are perceived. And we cannot dispute the possibility of this. We can neither establish by reasoning those truths, whose situation is, not any where in the stream, but at the fountain of ratiocination; nor can we deny that beings might have been so differently constituted, as *tha.*, with reverse intuitions