

transcript of the past; but, by means of this constitutional tendency, this instinct of the understanding, as it has been termed, to look with prophetic eye upon the future. It is the link by which we connect experience with anticipation—a power or exercise of the mind coeval with the first dawnings of consciousness or observation, because obviously that to which we owe the confidence so early acquired and so firmly established, in the information of our senses.* This disposition to

* It is from our tactual sensations that we obtain our first original perceptions of distance and magnitude; and it is only because of the invariable connection which subsists between the same tactual and the same visual sensations, that by means of the latter we obtain secondary or acquired perceptions of distance and magnitude. It is obvious that without a faith in the uniformity of nature, this rudimental education could not have taken effect; and from the confidence wherewith we proceed in very early childhood on the intimations of the eye, we may infer how strongly this principle must have been at work throughout the anterior stage of our still earlier infancy. The lucid and satisfactory demonstration upon this subject in that delightful little work, the *Theory of Vision*, by Bishop Berkeley, has not been superseded, because it has not been improved upon, by the lucubrations of any subsequent author. The theology which he would found on the beautiful process which he has unfolded so well, is somewhat tinged with the mysticism of that doctrine which represents our seeing all things in God. Certain it is, however, that the process could not have been advanced or consummated, without an aboriginal faith on the part of the infant mind in the uniformity of nature's sequences, a disposition to expect the same consequents from the same antecedents—and