

matics—the science of quantity and its relations—however abstruse and complicated they appear, can be ultimately resolved into addition and subtraction.

It is principally then through the medium of the relations of quantity, that we are enabled to reason in a satisfactory manner, upon the objects of sense. For as every thing in nature, or what is the same thing to us, every sensation produced by one natural object, as compared with that produced by another, must be either equal, or similar; or unequal, or dissimilar: the whole are capable of being subjected, more or less perfectly, to the laws of quantity. This is effected in various ways, and by various artifices; but chiefly through the intervention of certain natural or assumed units, or standards of resemblance, as a second in time, a foot in space, &c.; and in proportion to the definite character of these units, or standards, or to their more or less satisfactory application; will the resulting branch of knowledge be more or less of a mathematical character; or be more or less rational and perfect.

By contemplating in the abstract, the boundless relations of time and of space, where no end can be conceived to addition and subtraction, we arrive at the only notions of infinity of which our nature seems capable. These once obtained, the obvious and necessary existence of cause,