

æra the power of reflection, which alone can form ideas is almost totally inactive ; and because in the moments it does act, its comparisons are only superficial. In manhood reason is completely developed, because the power of reflection is in full exercise ; we then derive from our sensations every possible advantage, and form many orders of ideas, and chains of thought, whereof each, from being often revolved, forms so durable and indelible an impression, that when old age comes on, those very ideas present themselves with more force than those derived from present sensations, because at that period the sensations are feeble, slow and dull, and the mind itself partakes of the languor of the body. In infancy, the time present is every thing ; in manhood, we equally enjoy the past, the present and the future ; in old age we have little sense of the present, we turn our eyes to the future, and exist in the past. In the infant that prattles, and the old man that doats, reason is alike imperfect, because they are alike void of ideas ; the former is as yet unable to form them, and the latter has ceased.

An idiot, whose corporeal senses and organs appear to be sound, has, like us, sensations of all kinds ; he will also have them in the same order,