

clusions thereon : by the first we acquire particular ideas, or the knowledge of sensible objects ; by the other we form general ideas, which are necessary for the comprehension of abstract truths. Neither of these faculties do the animals possess, because they are void of understanding ; and to the first of these operations does the understanding of the bulk of men seem to be limited.

Were all men equally capable of comparing ideas, of rendering them general, they would equally manifest their genius by new productions, always different from, and sometimes more perfect than those of others ; all would enjoy the power of invention, or at least the talents for improvement. This, however, is far from being the case. Reduced to a servile imitation, the generality of men execute nothing but what they see done by others ; they only think by memory, and in the same style as others have thought, and their understanding being too confined for invention, they proceed to follow imitation.

Imagination is likewise a faculty of the mind. If, by *imagination*, we understand the power of comparing images with ideas ; of giving colours to our thoughts ; of aggrandizing our sensations ; of perceiving distinctly all the re-

mote