

tive to gravity, extension, motion or rest; no other reply can be given, and we shall not be surprised that such is the case, if we attentively consider, that in order to give a reason for a thing, we must have a different subject from which we may deduce a comparison, and therefore if the reason of a general cause is asked, that is, of a quality which belongs to all in general, and of which we have no subject to which it does not belong, we are consequently unable to reason upon it; from thence it is demonstrable, it would be useless to make such enquiries, since we should go against the supposition that quality is general and universal.

If, on the contrary, the reason of a particular effect depends immediately on one of the general causes above mentioned, and whether it partakes of the general effect immediately, or by a chain of other effects, the question will be equally solved, provided we distinctly perceive the dependence these effects have on each other, and the connections there are between them.

But if the particular effect, of which we enquire the reason, does not appear to depend on
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