

regions of abstraction, and, losing sight of sensible objects, perceives and contemplates the intellectual alone. One cause, one end, and one sole mode, form the whole of his perceptions. God is the cause, perfection the end, and harmonic representations the modes. What can be a more sublime idea! This plan of philosophy is replete with simplicity, and the views truly noble! but how void and destitute for speculation? We are not purely spiritual beings, nor have we the power to give a real existence to our ideas. Confined to matter, our rather dependent on what causes our sensations, the real substance can never be produced by the abstracted. I answer Plato in his own language, "The Creator realizes every thing he conceives; his perceptions engender existence: the created being, on the contrary, conceives nothing by retrenching them but from reality, and the production of his ideas do not amount to any thing."

Let us then content ourselves with a more humble and more material philosophy; and by keeping within the sphere Nature has allotted us, let us examine the rash steps and the rapid flight of those who attempt to soar beyond it. All this Pythagorean philosophy, which is