

appearances every thing consists, and that we are not allowed to penetrate farther ; and thus we effectually turn our backs upon that which might lead to refined information.

The ancients, whose genius was less limited, and whose philosophy was more extended, were not embarrassed at meeting with things they were at a loss to explain. More intimately acquainted with Nature ; with them, a sympathy, a particular correspondence, was only a phenomenon ; but with us, if we cannot reduce it to our pretended laws of motion, it is a paradox. They knew that most of the effects of Nature were produced by means beyond human foresight, they knew it was impossible to reduce them to any particular principles of action, and modes of operation ; and therefore with them it was sufficient to have remarked a certain number of relative effects, in order to constitute a cause.

Whether, with the ancients, we call sympathy this peculiar correspondence of the different parts of the body, or, with the moderns, we consider it as an unknown relation in the action of the nerves, it exists through the whole animal economy ; and, were the perfection of the theory of physic our object, too
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