

ments from an internal unknown cause may fall into the most exquisite arrangement, than to conceive that their ideas in the great universal mind from a like internal unknown cause fall into that arrangement. The equal possibility of both these suppositions is allowed." Again—"If the material world rests upon a similar ideal world, this ideal world must rest upon some other; and so on without end. It were better therefore never to look beyond the present material world. By supposing it to contain the principle of its order within itself, we really assert it to be God; and the sooner we arrive at that divine Being so much the better. When you go one step beyond the mundane system, you only excite an inquisitive humour, which it is impossible ever to satisfy. To say that the different ideas which compose the reason of the Supreme fall into order of themselves and by their own nature, is really to talk without any precise meaning. If it has a meaning, I would fain know, why it is not as good sense to say, that the parts of the material world fall into order of themselves and by their own nature. Can the one opinion be intelligible while the other is not so?" Lastly—"An ideal system arranged of itself without a precedent design is not a whit more explicable than a material which attains its order in like manner; nor is there any more difficulty in the latter supposition than in the former." "A mental world or universe of ideas requires a cause as much, as does a material world or universe of objects; and if similar in its arrangement must require a similar cause."