

from thence that our ideas should be of the same order as those of the Creator, or that they can produce existences? Are not we dependent on our sensations? Whether the objects that cause them are real or not; whether this cause of our sensations exists outwardly or inwardly; whether it be the Creator or matter we perceive, what does it signify to us? Are we less certain of being always affected in the same manner by the same causes? Have not our sensations an invariable order of existence, and a necessary relation between them and the objects? This, therefore, is what must constitute the principles of our philosophy; and what has no relation with it is vain, useless, and false in the application. Can a triangular harmony form the substance of the elements? Is fire, as Plato affirms, an acute triangle, and light and heat properties of this triangle? Air and water, are they rectangular and equilateral triangles? Is the form of the terrestrial element a square, because, being the least perfect of all the four elements, it recedes as much as possible from a triangle without losing its essence? Do the male and female embrace only to complete the triangle of generation? These platonic ideas have two very different aspects