

ciple, to reason, meditate and reflect on the Nature of Things, but a thousand Scruples spring up in our Minds, concerning those Things which before we seem'd fully to comprehend. Prejudices and Errors of Sense do from all Parts discover themselves to our view; and endeavouring to correct these by Reason we are insensibly drawn into uncouth Paradoxes, Difficulties, and Inconsistences, which multiply and grow upon us as we advance in Speculation; till at length, having wander'd thro' many intricate Mazes, we find our selves just where we were, or, which is worse, sit down in a forelorn Scepticism.

§ 2. The cause of this is thought to be the Obscurity of things, or the natural Weakness and Imperfection of our Understandings. It is said the Faculties we have are few, and those design'd by Nature for the Support and Pleasure of Life, and not to penetrate into the inward Essence and Constitution of Things. Besides, the Mind of
Man

