arrive at truth in physics, and define an object without us, with accuracy, as we do a complex conception, or demonstrate the precise constitution, for instance, of a stone or of water, of the brain or of bile; or the real difference between lightning and our culinary fires, or between venous and arterial blood; as we demonstrate the properties of a triangle, or difference a particular from a universal syllogism. And it in all probability would not easily have occurred to their understandings, to leave out these essences altogether; or, at any rate, to consider them as unknown quantities in their investigations; and, instead of beginning where Nature began, to take the opposite plan, and to begin where she, having completed, left off (if we may so speak), among things the most obvious and superficial. By not following this course, the ancients were at the onset thrown on unsurmountable difficulties, or lost in visionary speculations: the harmony of numbers, the theory of atoms, starry influences, critical days, substantial forms, circular motions, occult qualities, unintelligible definitions, the elements of things, &c.; and thus physics, contrary to its everlasting foundations, was severed from Nature, and ingeniously built-up on imaginations and matters of opinion, in which man is rather the interpreter of his own thoughts, than the patient dissector and narrator of things, and the faithful and undisguised expositor of those laws which regulate them.