Herefrom it follows first, that men think themselves free, inasmuch as they are conscious of their volitons and desires, and never even dream, in their ignorance, of the causes which have disposed them to wish and desire. [...]

As they look upon things as means, they cannot believe them to be self-created; but, judging from the means which they are accustomed to prepare for themselves, they are bound to believe in some ruler or rulers of the universe endowed with human freedom, who have arranged and adapted everything for human use. They are bound to estimate the nature of such rulers (having no information on the subject) in accordance with their own nature, and therefore they assert that the gods ordained everything for the use of man, in order to bind man to themselves and obtain from him the highest honors. Hence also it follows, that everyone thought out for himself, according to his abilities, a different way of worshipping God, so that God might love him more than his fellows, and direct the whole course of nature for the satisfaction of his blind cupidity and insatiable avarice. [...]

Experience day by day protested and showed by infinite examples, that good and evil fortunes fall to the lot of pious and impious alike; still they would not abandon their inveterate prejudice, for it was more easy for them to class such contradictions among other unknown things of whose use they were ignorant, and thus to retain their actual and innate condition of ignorance, than to destroy the whole fabric of their reasoning and start afresh. [...]

So, again, when they survey the frame of the human body, they are amazed; and being ignorant of the causes of so great a work of art conclude that it has been fashioned, not mechanically, but by divine and supernatural skill, and has been so put together that one part shall not hurt another.