

exceeds all comprehension, because he is above all comparison. But whatever is capable of being compared, contemplated, and considered relatively, in different lights, may always come within the sphere of our understanding. The more subjects of comparison we have for examining any object, the more methods there are for obtaining a knowledge of it, and with greater facility.

The existence of the soul is fully demonstrated. To be and to think are with us identically the same. This truth is more than intuitive; it is independent of our senses, of our imagination, of our memory, and of all our other relative faculties. The existence of our bodies, and of external objects, is however held in uncertainty by every unprejudiced reasoner; for what is that extension of length, breadth, and thickness, which we call our body, and which seems to be so much our own, but as it relates to our senses? What are even the material organs of those senses, but so many conformities with the objects that affect them? And with regard to our internal sense, has it any thing similar or in common with these external organs? Have the sensations excited by light or sound any resemblance to that  
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