

tenuous matter, which seems to diffuse light, or to that tremulous undulation, which sound produces in the air? The effects are certainly produced by the necessary conformity there is between the eyes and ears, and those matters which act upon them. Is not that a sufficient proof, that the nature of the soul is different from that of matter?

It is then a certain truth, that the internal sensation is altogether different from its cause; as also, if external objects exist, they are in themselves very different from what we conceive them. As sensation therefore bears no resemblance to the thing by which it is excited; does it not follow, that the causes of our sensations, necessarily differ from our ideas of them? The extension which we perceive by our eyes, the impenetrability, of which we receive an idea by the touch in all those qualities, whose various combinations constitute matter, are of a doubtful existence; since our internal sensations of extension, impenetrability, &c. are neither extended nor impenetrable, and have not even the smallest affinity with those qualities.

The mind being often affected with sensations, during sleep, very different from those