

it, as well as our bodies with which we have no further connection.

But let us admit this existence of matter; and that it even exists as it appears to our senses, yet by comparing the mind with any material object, we shall find differences so great, and qualities so opposite that every doubt will vanish of the latter being of a nature totally different, and infinitely superior.

The mind has but one form, which is simple, general, and uniform. Thought is this form; has nothing in it of division, extension, impenetrability, nor any other quality of matter; of consequence, therefore, our mind, the subject of this form, is indivisible, and immaterial. Our bodies on the contrary, and all other objects have many forms, each of which is compounded, divisible, variable, and perishable; and has a relation to the different organs, through which we perceive them. Our bodies, and matter in general, therefore, have neither permanent, real, nor general properties, by which we can attain a certain knowledge of them. A blind man has no idea of those objects, which sight represents to us; a leper, whose skin has lost the sense of feeling, is denied all the ideas which arise from the touch; and a deaf