

of these faculties to it, would be giving it the power of thought, action, and perception, nearly in the same manner as we think, act, and feel, which is as much repugnant to reason as it is to religion.

Inanimate bodies being formed of earth and dust, we have, of course, some properties in common with them, but they are merely relative to what arises from general matter, such as extent, impenetrability, weight, &c. but as these properties, purely material, make no impression of themselves, as they exist entirely independent, and do not at all affect us, we cannot consider them as a part of our being; it is therefore the organization, the soul, and the life, which constitute our existence. Matter, considered in this light, is less the principal than the accessor. It is a foreign expansion, the union of which is unknown, and the presence hurtful to us; and thought, which is the constituent principle of our being, is very probably entirely independent.

We exist, therefore, without knowing how, and we think without knowing why; but whatever is the manner of our being or thinking, whether our sensations are true or false, the result of them are not less certain. This
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