

man has no knowledge of sounds. Let these three modes of sensation be successively destroyed, yet the mind will exist, its external functions will subsist, and thought will still manifest it within the man so deprived. But divest matter of all its qualities; strip it of colour, of solidity, and of every other property which has any relation to our senses, and the consequence will be its annihilation. Our mind, then, is unperishable, but matter may, and will perish.

It is the same with all the other faculties of our soul when compared with the most essential properties of matter. As the mind wills and commands, so the body obeys in every thing within its power. The mind forms, at pleasure, an intimate union with any object; neither distance, magnitude, nor figure, can obstruct this union, when the mind wills it, it is effected in an instant. The body can form no union; whatever touches it too closely injures it; it requires a long time in order to approach another body; it every where meets with resistance, and obstacles, and from the smallest shock its motion ceases. Is will then nothing more than a corporeal movement; and is contemplation but a simple contact? How could this

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