

this contact take place upon a remote object or abstracted subjects? How could this movement be accomplished in an indivisible instant? Is it possible to have a conception of motion without having a conception of space and time? Will, therefore, if it be a motion, is not a material one; and if the union of the mind with its object be a contact, it is effected at a distance: and is not this contact a penetration? qualities which are absolutely opposite to those of matter, and which of consequence can only belong to the immaterial being.

But I fear I have already dwelt too long on a subject which, by many, may be considered as foreign to our purpose; and it might be asked, “Ought Metaphysical Considerations on the Soul to find a place in a System of Natural History?” Were I conscious of abilities equal to the discussion of a topic so exalted, this reflection, I must own, would have little weight with me; and I have contracted my remarks only because I was afraid I should not be able to comprehend a subject so enlarged and so important in its full extent. Why retrench from the Natural History of Man the history of his noblest part? Why thus preposterously debase him, by considering
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