

philosophy, what an abuse of reason! But for the consequences of it, hardly would it deserve to have its futility exposed. As by such arguments, however, weak minds are deceived, and the aspect of death rendered a thousand times more hideous than it possibly can be; to point out the erroneous principles may be of advantage.

When the soul is originally united to our body, do we experience any extraordinary joy, which delights and transports us? Most certainly not. What reason then can we have to suppose that the separation of the soul from that body may not be effected without pain? From what cause should such pain arise? Shall we fix its residence in the soul, or in the body? Pain of the mind can only be produced by thought, and that of the body is proportioned to its strength or weakness. In the instant of death, the body must be in its weakest state, and therefore if it does experience pain, it must be in a very trifling degree.

Let us now suppose a violent death; that for example, of a man whose head is carried off by a cannon-ball. Can the pain he suffers last longer than a moment? Has he, in the interval of that moment, a succession of ideas so rapid, that