

whose nature is simple, and altogether material, experience no interior combats, no compunctions, no hopes, nor any fears.

If we were divested of memory, understanding, and every faculty belonging to the soul, the material part alone would remain, which constitutes us animals, and we should still have wants, sensations, appetites, pain, pleasure, and even passion; for what is passion but a strong sensation, which may be renewed at every instant?

But the great difficulty is to distinguish the passions which belong solely to man, from those which he possesses in common with the brutes. Is it certain, or probable, that the latter have passions? Is it not, on the contrary, allowed, that every passion is an emotion of the soul? Ought we, therefore, to search any where else, but in this spiritual principle, for the seeds of pride, envy, ambition, avarice, and of every other passion by which we are governed?

To me it appears, that nothing which governs the mind forms any part of it; that the principle of knowledge is not the principle of sentiment; that the seeds of the passions is in our appetites; that illusions proceed from our senses, and reside in our internal material sense;
that