

degree of celerity. In the same individual, therefore, there can be no succession of ideas so rapid, or so slow, as to produce that enormous difference of duration, by which the pain of a minute is converted into that of an hour, a day, or a century.

A very acute pain, of however short continuance, tends to produce either a swoon, or death. As our organs have only a certain degree of strength, they cannot resist above a certain degree of pain. If that becomes excessive, it ceases, because the body being incapable of supporting it, is still less capable to transmit it to the mind, with which it can hold no correspondence, but by the action of these organs. Here this action ceases, and therefore, all internal sensation must necessarily cease also.

What has already been advanced, is perhaps amply sufficient to evince, that, at the instant of death, the pain is neither excessive nor of long duration; but in order to dispel all fear from the bosom of timidity itself, we shall add a few words more upon the subject. Though excessive pains admit of no reflection, yet signs, at least, of it have been observed in the very moment of a violent death. When  
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