

can smell further than they can see. A sense like this is an eye which sees objects, not only where they are, but even where they have been; it is the sense by which the brute animal distinguishes what is suitable or repugnant to its nature, and by which it perceives and chooses what is proper for the gratification of its appetite.

In greater perfection, then, than man, do animals enjoy the senses which relate to appetite: and though of their present existence they have a consciousness, of their past they have none. This second proposition, as well as the first, is worthy consideration. The consciousness of existence is composed in man of the sensation of his present, and of the remembrance of his past existence. Remembrance is a sensation altogether as present as the first impression, and sometimes affects us more strongly. As these two kinds of sensations are different, and as the mind possesses the faculty of comparing and forming ideas from them, our consciousness of existence is the more certain and extensive, as remembrance more frequently and copiously recalls past things and occurrences; and as by our reflections we compare and combine them with those past and present occurrences. Every man retains within himself