

In the first place, we must perceive that if a sensibility similar to that of the skin had been given to these internal parts, it must have remained unexercised. Had they been made sensible to pricking and burning, they would have possessed a quality which would never have been useful, since no such injuries can reach them ; or never without warning being received through the sensibility of the skin.

But, further, if we find that sensibility to pain is a benevolent provision, and is bestowed for the purpose of warning us to avoid such violence as would affect the functions or uses of the parts, we may yet inquire whether any injury can reach these internal parts without the sensibility of the skin being excited. Now, of this there can be no doubt, for they are subject to sprain and rupture, and shocks, without the skin being implicated in the accident. If we have been correct in our inference, there should be a provision to guide us in the safe exercise of the limbs : and notwithstanding what has been apparently demonstrated of the insensibility of these internal parts, they must possess an appropriate sensibility, or it would imply an imperfection.

With these reflections, we recur to experiment—and we find that the parts which are insensible to pricking, cutting, and burning,