

that he can imagine the pangs he feels are equal to an hour, a day, an age? These points we shall endeavour to discuss.

I own the succession of our ideas is, in reality, the only natural measure of time; and that, in proportion as they flow with more or less uniformity, they appear of longer or shorter duration. But in this measure there is an unit, or fixed point, which is neither arbitrary nor indefinite, but determined by Nature, and correspondent to our organization. Between two ideas which succeed each other, there must be an interval that separates them; however quick one thought may be, a little time is required before it can be followed by another, no succession being possible in an indivisible instant. The same observation holds with respect to the sensations of the body. A transition from pain to pleasure, or even from one pain to another, requires a certain interval. This interval, by which our thoughts and sensations are necessarily separated, is the unit I mention; and it can neither be extremely long, nor extremely short; it must even be nearly upon an equality in its duration, as it depends upon the nature of the mind, and the organization of the body, whose movements can have but one certain

VOL. IV. Q degree