

put ourselves in motion to approach it. A man deeply immersed in thought, if he is hungry, and there is a piece of bread before him, he will seize it, and even carry it to his mouth and eat it, without being conscious that he has done so. These movements are a necessary consequence of the first impressions of objects, and would never fail to succeed this impression if other intervening impressions did not often oppose this natural effect, either by weakening or by destroying the action of the first.

An organized being void of sensation, as an oyster, whose sense of feeling is probably very imperfect, is deprived not only of progressive motion, but even of sentiment and intelligence, as either of these would produce desire, which would manifest itself by exterior movement. That such beings are divested of a sense of their own existence I will not assert, but at least that sense must be very imperfect, since they have no perception of the existence of others.

It is the action of objects upon the senses which creates desire, and desire progressive motion. In order to render this truth still more sensible, let us suppose a man, at the instant his will incites him to approach an object, suddenly deprived of all his members, his body reduced  
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