

a degree even more exquisite than ourselves, I think we have already evinced, by what we have said of the excellence of their senses relative to appetite. Like ourselves then, animals are affected by pleasure and pain ; they do not know good and evil, but they feel it ; what is agreeable to them is good, what is disagreeable is bad, and both are nothing more than relations, suitable, or contrary to their nature and organization. The pleasure of tickling, and the pain from a hurt, as they depend absolutely on an action more or less strong upon the nerves, which are the organs of sentiment, are alike common to man and other animals. Whatever acts softly upon these organs, is a cause of pleasure, and whatever shakes them violently, is a cause of pain. All sensations, then, are sources of pleasure, while they are moderate, and natural ; but so soon as they become too strong, they produce pain, which, in a physical sense, is the extreme, rather than the opposite of pleasure.

A light too bright, a fire too hot, a noise too loud, a smell too strong, coarse victuals and severe friction, excite in us disagreeable sensations ; whereas a delicate colour, a moderate heat, a soft sound, a gentle perfume, a fine savour, and light touch, please and move