

variety in the impressions; such contrast and variety are common to every organ of sense; and the continuance of an impression on any one organ, occasions it to fade. If the eye continue to look steadfastly upon one object, the image is soon lost—if we continue to look on one colour, we become insensible to that colour, and opposite colours to each other are necessary for a perfect impression.* So have we seen that in the sensibilities of the skin variations are necessary to continued sensation.

It is difficult to say what these philosophers would define as pleasure: but whatever exercise of the senses it should be, unless we are to suppose an entire change of our nature, its opposite is also implied. Nay, further, in this fanciful condition of existence, did anything of our present nature prevail, emotions purely of pleasure would lead to indolence, relaxation, and indifference. To what end should there be an apparatus to protect the eye, since pleasure could never move us to its exercise? Could the windpipe and the interior of the lungs be protected by a pleasurable sensation attended with the slow determination of the will—instead of the rapid and powerful influence which the exquisite sensibility of the throat has upon the

* See Additional Illustrations.