

And though, from a peculiarity in original constitution, or from the effect of disease, the sensations of particular individuals may differ, not only in degree but in kind, from those of the world at large; the error is of no moment, since it may at once be corrected by a reference to the common sense of mankind.

If any one should too curiously object that there can be no direct proof of a similarity of impression, from the same object, on the senses of men in general; it might be answered, that neither is there any direct proof to the contrary: while we have many antecedent reasons for believing that there really is such a similarity of impression. The *structure* for instance of the several organs, of taste, smell, hearing, and sight, is essentially the same in all individuals; and the *functions* of those organs may therefore be presumed to be the same: and from the similarity of the natural expression of disgust, which peculiar odours and flavours usually excite in numerous individuals, it cannot be reasonably doubted that their respective senses are similarly affected by those agents.

If, again, any one should further object that we can have no absolutely firm ground for a reliance on the senses themselves, it might fairly be answered, that although, from the time of Pyrrho to that of Berkeley, there have been always *speculative* sceptics with respect to the