

hand there is a double sense exercised; we must not only feel the contact of the object, but we must be sensible to the muscular effort which is made to reach it, or to grasp it in the fingers. It is in the exercise of this latter power that there is really an effort made; there is no more direction of the will towards the nerve of touch, than towards any other sensible nerve. But, before entering on the consideration of the sensibility and action which belong to the fingers, we must attend to the common sensibility of the surface.

Besides that the common sensibility belongs to the hand, and that some inquiry into it is necessary to the completion of our subject, I pursue it the more willingly, because there is no other which affords more surprising proofs of design and of benevolence in the Author of our being. However obvious the proofs may be which are drawn from the mechanism of the body, they are not to be compared, in that respect, to those which are derived from the living endowments of the frame.

I have used the term common sensibility in conformity with the language of authors and with customary parlance; but the expressions, the "common nerves," and the "common sensibility," in a philosophical inquiry, are inadmissible. Indeed, these terms have been the cause of much of the obscurity which has hung over