

we come to measure its diameter, so far from finding our conclusion borne out by fact, we actually find it to measure materially less. Here is eyesight opposed to eyesight, with the advantage of deliberate measurement. In ventriloquism we have the hearing at variance with all the other senses, and especially with the sight, which is sometimes contradicted by it in a very extraordinary and surprising manner, as when the voice is made to seem to issue from an inanimate and motionless object. If we plunge our hands, one into ice-cold water, and the other into water as hot as can be borne, and, after letting them stay awhile, suddenly transfer them both to a vessel full of water at a blood heat, the one will feel a sensation of heat, the other of cold. And if we cross the two first fingers of one hand, and place a pea in the fork between them, moving and rolling it about on a table, we shall (especially if we close our eyes) be fully persuaded we have two peas. If the nose be held while we are eating cinnamon, we shall perceive no difference between its flavor and that of a deal shaving.

(73.) These, and innumerable instances we might cite, will convince us, that though we are never deceived in the *sensible impression* made by external objects on us, yet in forming our judgments of them we are greatly at the mercy of circumstances, which either modify the impressions actually received, or combine them, with adjuncts which have become habitually associated with different judgments; and, therefore, that, in estimating the degree of confidence we are to place in our conclusions, we must, of necessity, take into account these modifying or accompanying circumstances, whatever they may be. We do not, of course, here speak of deranged organization; such as, for instance, a distortion of the eye, producing double vision, and still less of mental delusion, which absolutely perverts the meaning of sensible impressions.

(74.) As the mind exists not in the place of sensible objects, and is not brought into immediate relation with them, we can only regard sensible impressions as signals conveyed from them by a wonderful, and, to us, inexpli-