It is only the case of acute pain that we refer to deeper parts. All the other one refer to the skin, as the sense of touch or sensation, but the case of acute pain is a different one. Your body is not sensible without the presence of the body or of the particular parts being in the parts it rests on. A certain degree of that is not at all borne. But it is often equal whether the skin is greater or not, or its being more sensible. Hence in many states of our body such a continuation of sense and perception gives a jaundice. Frequently the sense of jaundice concerns here, and in that case no further can long be easy; and therefore jaundice arises from both. A man will feel often as if his head and all red or a quantity of sand were in it, under the title of the [Angina Asthmatica] mentioned by Cusick which we call the jaundice in this country. The principal impression is the sense of heat and cold, which both of all give the distinction of external and internal impressions. It may arise from my body without external heat, or from the sense of the body. Nature has shown the sense in the skin, as necessary with regard to external bodies. I imagine it is only felt in the skin, and not in the external parts, unless such an ex-
very high gratification. When I speak of Torrion's
sati, I should have said there is in it a sense of
pains or vapours, arising from some part of the
ileumaries, and mounting upwards to the head, attending
the coming on of biliousness, and some other states of
the body. We think it to be a nervous affection.
It affords one of the strongest proofs of impressions
being communicated to the organs of the sense in
a similar motion. It will be readily perceived that
we have presented you some difficulties in pursuing
this subject, and have failed from the difficulty
of separating these internal impressions from
the mental. But as the mental impressions depend
upon perception, I must speak of them under it.
That is to say after I have added that there are two
impressions which are ambiguous, between the two
of corporal and mental. They are certainly corporal
but in their causes and effects, as certainly mental;
and the impressions occasioning viole and fea-
ture. Now there is an image produced and perceived
by my eyes which produce the like sensations, passions
and impressions. This is the foundation of language,
and has been explained as the literal foundation of moral
sentiments.
It was necessary to remark it as a very governing impression in the system first second most of
the actions of a man not only belonging to outside
and passions but those belonging to effort in some
produce in others an imitation as appearing in
being, drinking, speaking yarning. We have a
regular instance from Donald, M'kensy, of an Islet
who used to perform every gesture he saw any other
person. There is probably a curious law with re-
gard to our system, that is that all our Bea
rise originally from corporeal impressions, and
hence the Bea remains when the cause of the per-
sception is entirely removed. Now I take this to be
a law.

Idea renewed has the effect of renew-
ing the corporeal state that was originally produced
by the external body. One proof of many is that
keeping about the upper lip with a greater sens
give a browned face; and threatening to do the same
thing after will give the same feeling, the
same browned face, without your touching the lip
at all. I now suppose there are many other instan-
ces of this. In the sight of a neurotic medicine
included in a well tasted spirit, will renew the
nausea which the taking it, at first occasions. There
is no other explanation of vomiting than that 399
produce corresponding motions in our bodies.

This observation has pleased the Italians, that
the soul was present in every organ of sense.
It will admit of no such application, for this
does not always take place with regard to seeing
and hearing. When I recall to my memory any leg
I saw yesterday the image is not removed today.

Lett XLIV. Short in recapitulating the
procedure.

Lett: XLV. Jan. 20th

Of Perception.

Perceptions are various according to the variety of im-
pressions, or the organs employed, and therefore
thoughts may be innumerable. What is here under
perception to be added is in some measure common
to all. We can distinguish between simple variously modified or
Perceptions. Under this
let me shall mention all the modifications of
thought, between expansions & contractions and
form the connection between them. This is the same
with the various intimos of Ballard. Ballard he has
a section under the same letter so far not good.
The more simple and clear, I am to consider the more general impressions and contractions that depend upon thought. Almost the whole history of the human mind, if I may call it, enters into our subject; or at least it is difficult to say what parts do not relate to it. Here I may select many examples. I should, however, test that as much as I can, and expect indulgence from my philosopher.

There are two different kinds of phenomena. The first is the thought arising from the impression of an external body present; this I shall call strictly sensation. When that object is removed there are various occasions on which such sensations are renewed without the object. I would distinguish these by the name of Idea. Memory is the renewal of Idea. Renewal more strictly in the sense of the original imagination. We compare two things together and notice various relations. The observation of relations is otherwise to be called judgement, or it is reasoning. These various modificational of thoughts are all applicable to the most simple sensations.开展ed with a reflex sense of agreeable, or disagreeable; other were pain or pleasure. From this may be again distinguished appropriation or declivity from these, desire or aversion; and this renewes vari-
An impression remaining on the organ of the 243. body external is removed is the cause of this. A third cause is where defects sensations arise from individually the same external action. But it is a difference in the degree of external action; such is the case of our bodies that that will give us to talk a different sensation, as we heal and cold, when the difference lies only in the degree of heat.

A combination of our organs give different degrees of sensation. If irritability or the organization works in we will be different in different cases, the sensation will be different. But irritability we can never perceive is different from a different degree of sensation, or considerably. This confusion may often enter into this subject; and we must avoid it as well as we can; if we must likewise examine what are the different degrees of sensation. And first we must judge from the stronger or weaker influence of external bodies. This is illustrated by the case of heat or cold, either of them being given the degree exactly corresponding to the thermometer, and the same in the general perception of light, and what is more, of color. We take sensation of light in the order of the different degrees of refraction by the rays that is in the order of oscillations. And the same thing may

Indeed the proposition is otherwise reasonable, that like causes produce like effects, and we must reject all separate laws from the book or altering this law. But when the cause is complicated it is the action of external bodies concerning with our organs, which last will vary the action of the external body. I must observe that sensation is very rare, generally the cause is obvious as in the case of jaundice, when white appears yellow. Such is the state of the blood or humour of the eye to transmit only yellow rays. M. Raynaud mentions under the boelum occidentale where one looks first at the sun, turning to a while wall finds it to be red

In naturalists we must say that all thought arises directly or indirectly from impression. All men can not have an idea of colour, nor a deaf man of sound, nor in inductive and non sense quarter in sense. Next it is presumed a law that like impressions produce like sensations, that is comprehending all that is in impression, viz. the action of bodies external and the state of the organ itself. As Boerhaave thus says it "

caden idea organi"

An impression remaining on the organ of the body external is removed is the cause of this. A third cause is where defects sensations arise from individually the same external action. But it is a difference in the degree of external action; such is the state of our bodies that that will give us to talk a different sensation, as we heal and cold, when the difference lies only in the degree of heat. A combination of our organs give different degrees of sensation. If irritability or the organization works in we will be different in different cases, the sensation will be different. But irritability we can never perceive is different from a different degree of sensation, or considerably. This confusion may often enter into this subject; and we must avoid it as well as we can; if we must likewise examine what are the different degrees of sensation. And first we must judge from the stronger or weaker influence of external bodies. This is illustrated by the case of heat or cold, either of them being given the degree exactly corresponding to the thermometer, and the same in the general perception of light, and what is more, of color. We take sensation of light in the order of the different degrees of refraction by the rays that is in the order of oscillations. And the same thing may
of sounds, but they likewise modify the degree of our sensation. With regard to all of these, we have shown their corresponding impressions, that distinct sensations depend upon the organs, and perhaps the condition of the sentient extremity contributed to the diverse effects of each respective sensation. Now then is offered a fluid distributed to our several organs that may be in more or less quantity, whereas the sensation will be proportionally varied as in the Nipper, where the whole organs of sense acquire a different degree of sensibility. Next you may view this condition with respect, belonging to theensorium. What was relative to that seems to belong here to the different conditions of the increasing organs. As to the apparatus of organs, there are provisions for flushing out impressions, thus our sensations of touch are varied by the thickness of the cuticle. There is one other modification of our organs independent of the Brown view, I mean the waving of the eyelids. We know in several instances, an inflammatory state in the eye gives an increased sensibility to that organ so that the light becomes an intolerable pain. Our eyelids shut out a strong degree of light and give almost absolute darkness, but yet the direct rays of the sun will affect them, and we have seen even the light laid above the eyelids was
The I am ready to allow the connection between impression and sensation is quite arbitrary, yet at all sensations arise either directly or indirectly from impression, it is then a fixed law that similar impressions give similar sensations. But these conditions are not always evident, and seemingly the same impressions produce different sensations that in degree. I enquired whence this difference in degree proceeded: I said the difference was from the force of impulse. For when we can measure the force of impulse, we find our sensations to correspond to it; as in the case of heat, where we have a standard, and something like this to judge in. I shall by and by give a reason for believing that even in those the degree of sensation may depend upon the force of impulse; and if we shall ever get an elective attraction of force, we may be able to ascertain it. Next, the degree of sensation depends upon the constitution of the organs, many of which receive impressions of certain kinds, and they give sensations different in kind. I believe there is something like it depending on the force of impulse. It is difficult to say why the membrane of the gland should be sensible to the moisture, and the tickling of a feather should be the strongest sensations. It is probable we may find something in the constitution of the nerve that distinguishes it to some impressions more than others. But if we take organ, we are not only consisting in the centripetal extremity of the nerve, but also in the apparatus that determines the degree of force at different times. But I allege that there may be one cause of different degrees of sensibility in the centripetal extremity. An elastic fluid is distributed in different quantities at different times, and there is some analogous to what we call the tonic nerves which...
will make a difference at different times. But further we have still more distinct proof of the sentient extremity of the nerves giving a difference viz: in the blood vessels in the body and between the sentient extremities. The inflammatory states may be imitated to give a greater degree of tension, and the effects of general insufficiency; and the vessels being more flexed from a less quantity of blood, there may diminish our sensibility. I think this is proved out in several instances in the method. Not the difference depends upon conditions in the state of the whole course of the nerve up to its common origin. When compression has taken away its efficacy, the compression being itself taken away, the sensibility returns, but gradually, and for absolute insufficiency all the degree of sensibility will it returns to its natural state. Besides there may be more partial obstructions, which are not suspected with, producing the same difference. It is proper to refer to this the state of the General theory given as compressed from blood or other fluid passing upon them. Further by our sense depends on the state of the sensorium commune. Now here is always the consideration of the encephalium being in state
there two other Cases that of attention & habit. Attention is the tendency of the mind to rest longer or shorter upon the reception of any one impression. The mind can not attend but to one perception or Idea at once; hence the mind occupied by a strong impression is quite insensible to many others at the same time, and it seems to be a law that an impression must act for a certain time, to have its full force. Therefore if another impression succeeds too soon, the former paper is almost unprotected, and therefore you will see a sensation arising depends much upon its being long protected. Now this resting of the mind for a necessary length of time, to give impression their full effect, is attention. It is in some measure voluntary, and therefore the causes of attention depend upon these circumstances that move us determine the inclination. The first of these is the novelty of the impression. Our minds are intended to extend and accumulate knowledge that much the novelty engages attention. But in the case of impressions that are not new, the engaging the attention seems to depend upon the force of the impression, whether that is to be rated by some and external impulse or by a proportion to 251 that it commands attention. But whilst our minds particularly perceive the relation of objects, the perception of relation particularly engages attention. With regard to sensation. There is a relation of all our perceptions to ourselves, to the pleasure or pain they give us. This I call interesting relations, our attention is more or less according to it, and as relation has such power over the attention, imposed perception of relation engages our attention; nothing engages us more than that attention which arises to anxiety. On the other hand attention is interrupted by the various causes of insensibility of the organs. We are inattentive to all such impressions, and we turn the mind from all painful impressions if they are not interested to engage us. Also the mind already occupied with a strong interest in impression will not attend to any other; hence the hearing of a blind man is remarkably impeded because the mind can not admit of one impression at once. Most habit gives different degrees of relation. All of our senses are very much, the most part of them all together necessary to the economy of our own body. In short
Lect. XLVII.  June 29th

Upon the different degree of excitation after maintaining the foundation of it on the extremity of the nerves, in its course through the sensitive instrument.

I had to add more purely mental laws, which are not attention and habit. Inscription must be applied for a certain length of time to have its full effect, and this is what we call attention, which is at the moment and force of inscription; and at these give occasion to relation, especially of this last important. As the perception is attended with unwilling or indistinctness which the weak in this nature excite strong attention. On the other hand attention is interrupted by all those things which diminish sensitiveness, all sound and disgusting once turn off the attention, and prior occupation has the same effect. Such is the nature of inscriptions that the sense remains when the object is removed. Habit is in the other relation when the impression has subsisted for any length of time, is frequently perpetual or gives a new law. And our perceptions are relative to the state of our own body, this is illustrated in the case of light and sound, and if all these that admit of pr