enemies by contradicting the ancients. He thought the seed of all living creatures animated, and that the ſoul of this ſeed produces organization. He was accused of impiety for aſſerting that the fouls of beaſts are not ma­terial ; for this was affirmed to be the ſame thing with aſſenting that they are immortal ; but he rejected this conſequence, as he well might do. See Metaphysics, Part III. chap. vi.

SENONES, (anc. geog.), a people of Gallia Cel­tica, ſituated on the Sequana to the ſouth of the Pariſii, near the confluence of the Jeauna or Yonne with the above-mentioned river. Their moſt conſiderable exploit was their invaſion of Italy, and taking and burn­ing Rome, as related under that article. This was done by a colony of them long before tranſported into Italy, and ſettled on the Adriatic. Their capital, Agendicum in Gaul, was in the lower age called *Senones,* now *Sens.* In Italy the Senones extended themſelves as far as the river Aeſis; but were afterwards driven beyond the Rubicon, which became the boundary of Gallia Ciſalpina, (Polybius, Strabo.)

SENSATION, in philoſophy, the perception of external objects by means of the ſenſes. See Meta­physics, Part I. chap. i.

SENSE, a faculty of the ſoul whereby it perceives external objects by means of the impreſſions they make on certain organs of the body. See Metaphysics, Part I. and Anatomy, n⁰ 137, &c.

*Common Sense,* is a term that has been variouſly used both by ancient and modern writers. With ſome it has been ſynonymous with public ſenſe ; with others it has denoted prudence ; in certain inſtances, it has been confounded with ſome of the powers of taſte ; and, ac­cordingly, thoſe who commit egregious blunders with regard to decorum, saying and doing what is offenſive to their company, and inconsiſtent with their own cha­racter, have been charged with a defect in common ſenſe. Some men are diſtinguiſhed by an uncommon acuteneſs in diſcovering the characters of others ; and this talent has been ſometimes called *common ſenſe si*milar to which is that uſe of the term, which makes it to ſignify that experience and knowledge of life which is acquired by living in ſociety. To this mean­ing Quintilian refers, ſpeaking of the advantages of a public education : *Senſum ipſum qui communis dicitur, ubi diſcet, cum ſe a congressu, qui non hominibus ſolum, sed mutis quoque animalibus naturalis est, segregarit ?* Lib. i. cap. 2.

But the term *common ſenſe* hath in modern times been uſed to ſignify that power of the mind which per­ceives truth, or commands belief, not by progreſſive ar­gumentation, but by an inſtantaneous, inſtinctive, and irreſiſtible impulſe ; derived neither from education nor from habit, but from nature ; acting independently of our will, whenever its object is preſented, according to an eſtabliſhed law, and therefore called *ſenſe* ; and act­ing in a ſimilar manner upon all, or at leaſt upon a great majority of mankind, and therefore called *common ſenſe.* See Metaphysics, no 1 27.

*Moral Sense,* is a determination of the mind to be pleaſed with the contemplation of thoſe affections, ac­tions, or characters, of rational agents, which we call *good* or *virtuous.*

This moral ſenſe of beauty in actions and affections may appear ſtrange at firſt view: ſome of our moraliſta themſelves are offended at it in Lord Shafteſhury, as be­ing accuſtomed to deduce every approbation or averſion from rational views of intereſt. It is certain that his Lordſhip has carried the influence of the moral ſenſe very far, and ſome of his followers have carried it far­ther. The advocates for the ſelfiſh ſyſtem ſeem to drive their opinions to the oppoſite extreme, and we have elſewhere endeavoured to ſhow that the truth lies between the contending parties. See Moral Philosophy, n8 27,— 32.

*Public Sense* is defined by the noble author of the Characteriſtics to be an innate propensity to be pleaſed with the happineſs of others, and to be uneaſy at their miſery. It is found, he says, in a greater or leſs degree in all men, and was ſometimes called or *ſenſus communis,* by ancient writers.

Of the reality of this public ſenſe we have great doubts. The conduct of savages, who are more under the influence of original inſtinct than civilized men, gives no countenance to it. Their affections ſeem all to be ſelfiſh, or at leaſt to ſpring from ſelf-love variouſ­ly modified. For the happineſs of their wives they have very little regard, conſidering them merely as inſtruments of their own pleaſure, and valuing them for nothing else. Hence they make them toil, while they themſelves indulge in liſtleſs idleneſs. To their children we believe they exhibit ſtrong ſymptoms of attachment,, as ſoon as they derive aſſiſtance from them in war, or in the buſineſs of the chace ; but during the helpleſs years of infancy, the child is left by the ſelfiſh father wholly to the care and protection of its wretched mother ; who, impelled by the *(storge* of all females to their young, cheriſhes her offspring with great fondneſs.— The ſavage is, indeed, ſuſceptible of ſtrong attachments, ſimilar to that which we call friendſhip ; but ſuch at­tachments are no proofs of diſintereſted benevolence, or what his Lordſhip calls the *public sense.* Two barbarous heroes are probably firſt linked together by the ob­ſervation of each other’s prowess in war, or their ſkill in purſuing their game ; for ſuch obſervation cannot fail to show them that they may be uſeful to one another ; and we have elſewhere ſhown how real friendſhip may ſpring from ſentiments originally ſelſiſh. The ſavage is very much attached to his horde or tribe, and this at­tachment reſembles patriotiſm : but patriotiſm itſelf is not a ſentiment of pure benevolence delighting in the happineſs of others, and grieving at their miſery ; for the patriot prefers his own country to all others, and is not very ſcrupulous with reſpect to the rectitude of the means by which he promotes its intereſt, or depreſſes its rivals. The ſavage purſues with relentleſs rigour the enemies of himſelf or of the tribe to which he belongs; ſhows no mercy to them when in his power, but puts them to the cruelleſt death, and carries their ſcalps to the leader of his party. These facts, which cannot be controverted, are perfectly irreconcileable with innate benevolence, or a public ſenſe comprehending the whole race of men ; and ſhow the truth of that theory by which we have in another place endeavoured to account for all the paſſions, ſocial as well as ſelfiſh. See Pas­sion.

SENSIBLE note, in muſic, is that which conſtitutes a third major above the dominant, and a ſemi-