

tion of visible form to the sensorium. Still, even granting that such reflex action is possible, and the retina is so impressed, the question remains—Where does the pattern itself or *its prototype in the intellect* originate? certainly not in any action *consciously* exerted by the mind, for both the particular pattern to be formed and the time of its appearance are not merely beyond our will and control, but beyond our knowledge. If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organization distinct from that of our own personality. Perhaps it may be suggested that there is a kaleidoscopic power in the sensorium to form regular patterns by the symmetrical combination of casual elements, and most assuredly wonders may be worked in this way. But the question still recurs in another form: “How is it that we are utterly unconscious of the possession of such a power; utterly unable voluntarily to exert it; and only aware of its being exerted at times, and in a manner we have absolutely no part in except as spectators of the exhibition of its results?”

(16.) But again, it may be urged that the particular geometrical forms presented are familiar ones, and are not created or invented *pro re nata*, but simply old ones reproduced—their reproduction being an act, not of invention, but of memory. But against this view of the matter there appears to me to exist an insuperable objec-