

adjacent objects. Combined with these ideas are the more immediate perceptions of touch, arising from contact with the skin, and especially with the fingers. All these perceptions, variously modified, make us acquainted with those mechanical properties of bodies, which have been regarded by many as primary or essential qualities. The perceptions derived from the other senses can only add to the former the ideas of partial, or secondary qualities, such as temperature, the peculiar actions which produce taste and smell, the sounds conveyed from certain bodies, and, lastly, their visible appearances.

The picture formed on the retina by the refracting power of the humours of the eye, is the source of all the perceptions which belong to the sense of vision; but the visible appearances which these pictures immediately suggest, when taken by themselves, could have given us no notion of the situation, distances, or magnitudes of the objects they represent; and it is altogether from the experience acquired by the exercise of other senses that we learn the relation which these appearances have with those objects. In process of time the former become the signs and symbols of the latter; while abstractedly, and without such reference, they have no meaning. The knowledge of these relations is acquired by a process exactly analogous to that by which we learn a new language. On hearing a certain sound in constant conjunction with a certain idea, the two become inseparably associated together in our minds; so that on hearing the name, the corresponding idea immediately presents itself. In like manner, the visible appearance of an object is the sign, which instantly impresses us with ideas of the presence, distance, situation, form, and dimensions of the body, that gave rise to it. This association is, in man at least, not original, but acquired. The objects of sight and touch, as Bishop Berkeley has justly observed, constitute two worlds, which, although they have a very important correspondence and connexion, yet bear no sort of resemblance to one another. The tangible world has three dimensions, namely, length, breadth, and thickness; the