visible world only two, namely, length and breadth. The objects of sight constitute a kind of language, which Nature addresses to our eyes, and by which she conveys information most important to our welfare. As, in any language, the words or sounds bear no resemblance to the things they denote, so in this particular language the visible objects bear no sort of resemblence to the tangible objects they represent.

The theory of Berkeley received complete confirmation by the circumstances attending the well known case, described by Cheselden, of a boy, who, from being blind from birth, suddenly acquired, at the age of twelve, the power of seeing, by the removal of a cataract. He at first imagined that all the objects he saw touched his eyes, as what he felt did his skin; and he was unable either to estimate distances by the sight alone, or even to distinguish one object from another, until he had compared the visual with what has been called the *tactual* impression.

This theory also affords a satisfactory solution of a question which has frequently been supposed to involve considerable difficulty; namely, how it happens that we see objects in their true situation, when their images on the retina, by which we see them, are inverted. To expect that the impression from an inverted image on the retina should produce the perception of a similar position in the object viewed, is to commit the error of mistaking these images for the real objects of perception, whereas they are only the means which suggest the true perceptions. It is not the eye which sees; it is the mind. The analogy which the optical part of the eye bears to a camera obscura has perhaps contributed to the fallacy in question; for, in using that instrument, we really contemplate the image which is received on the paper, and reflected from it to our eyes. But in our own vision nothing of this kind takes place. Far from there being any contemplation by the mind of the image on the retina, we are utterly unconscious that such an image exists, and still less can we be sensible of the position of the image with respect