

heaven<sup>o</sup>. With respect to the connexion of light and colour, he not only affirms that the latter cannot exist without the former; but that the particular colour observable in different bodies is not inherent in those bodies, and that in every instance it is produced by the direction, or other circumstances, under which light impinges either on them, or on the eye of the beholder: and he gives as examples the plumage of the neck of the pigeon, and of the tail of the peacock<sup>p</sup>. And thus, he adds, the countenances of the audience, and the whole interior of a theatre, closed in with coloured curtains, are tinged with the colour of those curtains<sup>q</sup>. He instances the foregoing position by a reference to the colour of the sea; which, when viewed in the mass, is blue or green; but, when converted into mere spray, is white<sup>r</sup>. And he argues that colour does not belong to the ultimate constituent parts of bodies, on this ground—that if coloured bodies be reduced to minute particles, the colour vanishes<sup>s</sup>.

Occasionally he employs terms which, even at the present day, correctly express the fact of the equality of the angle of *incidence* and of *reflection*: and he graphically describes the effect of *refraction* in altering the line of direction

<sup>o</sup> Lib. IV. 184—190, and 200—202.

<sup>p</sup> Lib. II. 794—808.

<sup>q</sup> Lib. IV. 70—78.

<sup>r</sup> Lib. II. 736—772.

<sup>s</sup> Lib. II. 825—832.