

standing, may be no more intense than that produced by a burning taper. They are instances of excited imagination. But even the determined relations which are established, in a common act of perception, between the sensation and the idea in the mind, have no more actual resemblance. How the consent, which is so precise and constant, is established, can neither be explained by anatomy nor by physiology nor by any mode of physical inquiry whatever.

From this law of our nature, that certain ideas originate in the mind in consequence of the operation of corresponding nerves, it follows—that one organ of sense can never become the substitute for another, so as to excite in the mind the same idea.

When an individual is deprived of the organs of sight, no power of attention, or continued effort of the will, or exercise of the other senses, can make him enjoy the class of sensations which is lost. The sense of touch may be increased in an exquisite degree; but were it true, as has been asserted, that individuals can discover colours by the touch, it could only be by feeling a change upon the surface of the stuff and not by any perception of the colour. It has been my painful duty to attend on persons who have pretended blindness, and that they could see with their fingers. But I have ever found