

prehension, they are, notwithstanding, indissolubly united; and when the object is so presented to us by the senses, it is attended with the conviction of its real existence—a conviction, independent of reason and to be regarded as a first law of our nature.

The doctrine of vibrations as applicable to vision, has had powerful advocates in our day. But it is quite at variance with anatomy, and assumes more than is usually granted to hypotheses. It requires that we shall imagine the existence of an ether; and that this fluid shall have laws unlike any other of which we have experience. It supposes a nervous fluid and tubes or fibres in the nerve, to receive and convey these vibrations. It supposes everywhere *motion* as the sole means of propagating sensation.

These opinions have been formed on the misconception that if a certain kind or degree of vibration be communicated to any nerve, this particular motion must be propagated to the sensorium, and a corresponding idea excited in the mind. For example, it is conceived that if the nerve of hearing were placed in the bottom of the eye, it would be impressed with the vibration proper to light, and that this being conveyed to the brain, the sensation of light or colours would result.—All which is contrary to fact.

Nor can I be satisfied with the statement that