with it, and through this medium is propagated to the ear; in which organ, we know not why, the sensation of sound is excited. Circumstances very similar have been supposed to take place with respect to light; and *undulæ*, (or something obeying the laws of *undulæ)*, have been demonstrated to exist, and to be propagated from the luminous body to the eye; thus the remote cause of sound, and probably of light, is proved to be motion. But in the cases of *tasting* and *smelling* the circumstances are altogether dissimilar; here the sapid and odoriferous matters are brought at once into actual contact with the sentient organs, and the sensations are the consequence, without any intermediate train of phenomena; at least any, that we can appreciate. What it is, therefore, in an acid or a rose, for example, analogous to motion in the bell, which produces the sensations we call *sour* and *sweet*, we know not, and probably never shall know; because the laws and relations of quantity are here either totally inapplicable, or can be only indirectly, and most imperfectly applied.

These observations are principally introduced with reference to the department of knowledge we have at present to consider. Almost all of what are denominated the *Chemical* properties of bodies, are objects of taste and of smell, rather than of sight and of hearing. Hence