

Understanding what one sees as atomic and explainable by basic physical principles was a core part of his attempt to free men from their irrational burdens. Though his epic work is thought to have failed to convince the man he wrote it for, it ended up having a lasting impression well into the middle ages {Park, 1999, #34532}. The 'species' of intromission lived well into the late 17<sup>th</sup> / early 18<sup>th</sup> century; and great philosophers like Leibnitz still tolerated using visual 'species' in the construction of their arguments {Leibniz, 1705, #1876}. Nevertheless, the monumental influence from Johannes Kepler's revolution<sup>1</sup> in geometrical optics from the early 17<sup>th</sup> century onwards, and the ever more detailed influence of physiological optics from the 19<sup>th</sup> century on, rendered 'species' specious and totally restructured *what* was intromitted. The underlying principle of extrinsic sensory information entering into the eye and onward to the sensory and cognitive processes embodied within the brain is, nonetheless, how we understand vision today.

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1 It was Kepler who finally showed that the vitreous lens was not the organ of vision as had been widely believed before him, but that it optically focussed an inverted image onto the retina; what he called a *pictura*. The inverted image was to cause a new confusion amongst many theorists of the day who tried to understand how we saw the world upright, and not inverted.