

has even been held that these forces and masses are the real objects of inquiry, and that, if once they were fully explored, all the rest would follow from the equilibrium and motion of these masses. A person who knew the world only through the theatre, if brought behind the scenes and permitted to view the mechanism of the stage's action, might possibly believe that the real world also necessarily had a machine-room, and that, if this were once thoroughly explored, we should know all. Similarly, we too should beware lest the *intellectual* machinery, employed in the representation of the world on *the stage of thought*, be regarded as the basis of the real world. . . . Such an overestimate of physics, in contrast to physiology, such a mistaken conception of the true relations of the two sciences, is displayed in the inquiry whether it is possible *to explain* feelings by the motions of atoms? Let us seek the conditions that could have impelled the mind to formulate so curious a question. We find in the first place that greater *confidence* is placed in our experiences concerning relations of time and space; that we attribute to them a more objective, a more *real* character than to our experiences of colours, sounds, temperatures, and so forth. Yet, if we investigate the matter accurately, we must surely admit that our sensations of time and space are just as much *sensations* as are our sensations of colours, sounds, and odours, only that in our knowledge of the former we are surer and clearer than in that of the latter. Space and time are well ordered systems of sets of sensations."

Let us see what effect this modern analysis of the work of science and the processes of scientific reasoning