

We mentioned at the end of the last chapter that certain of our most definite sensations and experiences, those communicated to us by the senses of touch and resistance, cannot be detached from the personal background or the firmament of consciousness in the same way as the sensations of sight and hearing, and such other Realities as number and geometrical figures, &c., which seem to lie entirely out of ourselves.

Yet even these detached Realities hardly ever present themselves to us without the accompaniment of purely subjective experiences which we may term feelings in the wider sense of the word, comprising not only those bodily feelings which are connected with the sense of touch, but also the more general sensations which we term pleasure and pain, and further, desires, emotions, and volitions. As already stated, the supreme rule of scientific thought is to get rid of the subjective element. This is attainable only in a few of the sciences, and there only by a very small number of highly trained intellects. There we have quite the opposite of that aspect of things through which we are in our infancy and childhood introduced into the living world; and this aspect is also quite different from the common-sense view with which we regard and judge things in the course of our life. The infant and child are not brought face to face with definite things simply as such, but these are clothed with words such as pretty, beautiful or ugly, pleasant or unpleasant, good or bad, and with many gestures and actions expressive of such properties, so that the feelings of liking and disliking, of desire and aversion, are continually