

portion of the firmament of consciousness in the same way as indifferent things, which also fill it in a dispersive manner.

And though we are inclined to identify Value with the interest we take in anything, the interesting things or experiences are continually being crowded out by indifferent ones.

It is natural that in the course of civilisation the indifferent things in this world come to receive, as such, less attention than those experiences which are more intimately connected with the necessities of the physical and, after that, of the emotional life of human beings. This attention may be almost entirely limited to their usefulness; and it took long ages before a disinterested study of natural phenomena made its beginning.

Probably one of the earliest inducements to embark upon the course of pure observation and registration of facts is to be found, as already stated, in Mensuration and Star-gazing undertaken for the sake of wanderings and settlements by sea or on land.

At this stage the fascination of Geometry and Astronomy, and the exultation afforded by some of the earliest discoveries in these fields of research, created in particular minds a love of pure Science, endowing what was indifferent to the multitude with a special charm and interest of its own. This birth and early development of what we now call Science, the pursuit of natural Knowledge for its own sake, depended upon a process of ordering, of selection and arrangement of observations and inferences.

In the early life of the individual nowadays, and in civilised societies, the earliest attention of the infant and