

Here I provide key passages from J. S. Mill's *William Hamilton's Philosophy*.

Matter, then, may be defined, a Permanent Possibility of Sensation. If I am asked, whether I believe in matter, I ask whether the questioner accepts this definition of it. If he does, I believe in matter: and so do all Berkeleians. In any other sense than this, I do not. But I affirm with confidence, that this conception of Matter includes the whole meaning attached to it by the common world, apart from philosophical, and sometimes from theological, theories. The reliance of mankind on the real existence of visible and tangible objects, means reliance on the reality and permanence of Possibilities of visual and tactual sensations, when no such sensations are actually experienced. We are warranted in believing that this is the meaning of Matter in the minds of many of its most esteemed metaphysical champions, though they themselves would not admit as much: for example, of Reid, Stewart, and Brown. For these three philosophers alleged that all mankind, including Berkeley and Hume, really believed in Matter, inasmuch as unless they did, they would not have turned aside to save themselves from running against a post. Now all which this manœuvre really proved is, that they believed in Permanent Possibilities of Sensation. We have therefore the

unintentional sanction of these three eminent defenders of the existence of matter, for affirming, that to believe in Permanent Possibilities of Sensation is believing in Matter. It is hardly necessary, after such authorities, to mention Dr. Johnson, or any one else who resorts to the argumentum baculinum of knocking a stick against the ground. Sir W. Hamilton, a far subtler thinker than any of these, never reasons in this manner. He never supposes that a disbeliever in what he means by Matter, ought in consistency to act in any different mode from those who believe in it. He knew that the belief on which all the practical consequences depend, is the belief in Permanent Possibilities of Sensation, and that if nobody believed in a material universe in any other sense, life would go on exactly as it now does. He, however, did believe in more than this, but, I think, only because it had never occurred to him that mere Possibilities of Sensation could, to our artificialized consciousness, present the character of objectivity which, as we have now shown, they not only can, but unless the known laws of the human mind were suspended, must necessarily, present.

Perhaps it may be objected, that the very possibility of framing such a notion of Matter as Sir W. Hamilton's—the capacity in the human mind of imagining an external world which is anything more than what the Psychological Theory makes it—amounts to a disproof of the theory. If (it may be said) we had no revelation in consciousness, of a world which is not in some

way or other identified with sensation, we should be unable to have the notion of such a world. If the only ideas we had of external objects were ideas of our sensations, supplemented by an acquired notion of permanent possibilities of sensation, we must (it is thought) be incapable of conceiving, and therefore still more incapable of fancying that we perceive, things which are not sensations at all. It being evident however that some philosophers believe this, and it being maintainable that the mass of mankind do so, the existence of a perdurable basis of sensations, distinct from sensations themselves, is proved, it might be said, by the possibility of believing it.

Let me first restate what I apprehend the belief to be. We believe that we perceive a something closely related to all our sensations, but different from those which we are feeling at any particular minute; and distinguished from sensations altogether, by being permanent and always the same, while these are fugitive, variable, and alternately displace one another. But these attributes of the object of perception are properties belonging to all the possibilities of sensation which experience guarantees. The belief in such permanent possibilities seems to me to include all that is essential or characteristic in the belief in substance. I believe that Calcutta exists, though I do not perceive it, and that it would still exist if every percipient inhabitant were suddenly to leave the place, or be struck

dead. But when I analyse the belief, all I find in it is, that were these events to take place, the Permanent Possibility of Sensation which I call Calcutta would still remain; that if I were suddenly transported to the banks of the Hoogly, I should still have the sensations which, if now present, would lead me to affirm that Calcutta exists here and now. We may infer, therefore, that both philosophers and the world at large, when they think of matter, conceive it really as a Permanent Possibility of Sensation. But the majority of philosophers fancy that it is something more; and the world at large, though they have really, as I conceive, nothing in their minds but a Permanent Possibility of Sensation, would, if asked the question, undoubtedly agree with the philosophers: and though this is sufficiently explained by the tendency of the human mind to infer difference of things from difference of names, I acknowledge the obligation of showing how it can be possible to believe in an existence transcending all possibilities of sensation, unless on the hypothesis that such an existence actually is, and that we actually perceive it.

The explanation, however, is not difficult. It is an admitted fact, that we are capable of all conceptions which can be formed by generalizing from the observed laws of our sensations. Whatever relation we find to exist between any one of our sensations and something different from it, that same relation we have no difficulty in conceiving to exist between the sum of all our

sensations and something different from them. The differences which our consciousness recognises between one sensation and another, give us the general notion of difference, and inseparably associate with every sensation we have, the feeling of its being different from other things: and when once this association has been formed, we can no longer conceive anything, without being able, and even being compelled, to form also the conception of something different from it. This familiarity with the idea of something different from each thing we know, makes it natural and easy to form the notion of something different from all things that we know, collectively as well as individually. It is true we can form no conception of what such a thing can be; our notion of it is merely negative; but the idea of a substance, apart from its relation to the impressions which we conceive it as making on our senses, is a merely negative one. There is thus no psychological obstacle to our forming the notion of a something which is neither a sensation nor a possibility of sensation, even if our consciousness does not testify to it; and nothing is more likely than that the Permanent Possibilities of sensation, to which our consciousness does testify, should be confounded in our minds with this imaginary conception. All experience attests the strength of the tendency to mistake mental abstractions, even negative ones, for substantive realities; and the Permanent Possibilities of sensation which experience

guarantees, are so extremely unlike in many of their properties to actual sensations, that since we are capable of imagining something which transcends sensation, there is a great natural probability that we should suppose these to be it.

That long passage establishes **how** objects exist from a first-person point of view. But Mill understands that there are public possibilities.

the very idea of anything out of ourselves is derived solely from the knowledge experience gives us of the Permanent Possibilities. Our sensations we carry with us wherever we go, and they never exist where we are not; but when we change our place we do not carry away with us the Permanent Possibilities of Sensation: they remain until we return, or arise and cease under conditions with which our presence has in general nothing to do. And more than all—they are, and will be after we have ceased to feel, Permanent Possibilities of sensation to other beings than ourselves.

We also get an explanation of why qualities were divided into primary and secondary.

The same theory which accounts for our ascribing to an aggregate of possibilities of sensation, a permanent existence which our sensations themselves do not possess, and consequently a greater reality than belongs to our

sensations, also explains our attributing greater objectivity to the Primary Qualities of bodies than to the Secondary. For the sensations which correspond to what are called the Primary Qualities (as soon at least as we come to apprehend them by two senses, the eye as well as the touch) are always present when any part of the group is so. But colours, tastes, smells, and the like, being, in comparison, fugacious, are not, in the same degree, conceived as being always there, even when nobody is present to perceive them. The sensations answering to the Secondary Qualities are only occasional, those to the Primary, constant. The Secondary, moreover, vary with different persons, and with the temporary sensibility of our organs; the Primary, when perceived at all, are, as far as we know, the same to all persons and at all times.

Below Mill explains why the idea of “things in themselves” is so tempting. For aspect realism (also known as perspectival phenomenalism), objects are the logical unities or temporal syntheses of their adumbrations. Mill’s use of possibility already hints toward a latent inferentialism, as well as toward Ayer’s “logical construction” approach to objects.

The sensations, though the original foundation of the whole, come to be looked upon as a sort of accident depending on us, and the possibilities as much more real than the actual sensations, nay, as the very realities of which these

are only the representations, appearances, or effects. When this state of mind has been arrived at, then, and from that time forward, we are never conscious of a present sensation without instantaneously referring it to some one of the groups of possibilities into which a sensation of that particular description enters; and if we do not yet know to what group to refer it, we at least feel an irresistible conviction that it must belong to some group or other; i.e. that its presence proves the existence, here and now, of a great number and variety of possibilities of sensation, without which it would not have been. The whole set of sensations as possible, form a permanent background to any one or more of them that are, at a given moment, actual; and the possibilities are conceived as standing to the actual sensations in the relation of a cause to its effects, or of canvas to the figures painted on it, or of a root to the trunk, leaves, and flowers, or of a substratum to that which is spread over it, or, in transcendental language, of Matter to Form.

When this point has been reached, the Permanent Possibilities in question have assumed such unlikeness of aspect, and such difference of apparent relation to us, from any sensations, that it would be contrary to all we know of the constitution of human nature that they should not be conceived as, and believed to be, at least as different from sensations as sensations are from one another. Their groundwork in sensation is forgotten, and they are supposed to be some-



thing intrinsically distinct from it.

We can withdraw ourselves from any of our (external) sensations, or we can be withdrawn from them by some other agency. But though the sensations cease, the possibilities remain in existence; they are independent of our will, our presence, and everything which belongs to us. We find, too, that they belong as much to other human or sentient beings as to ourselves. We find other people grounding their expectations and conduct upon the same permanent possibilities on which we ground ours. But we do not find them experiencing the same actual sensations. Other people do not have our sensations exactly when and as we have them: but they have our possibilities of sensation; whatever indicates a present possibility of sensations to ourselves, indicates a present possibility of similar sensations to them, except so far as their organs of sensation may vary from the type of ours. This puts the final seal to our conception of the groups of possibilities as the fundamental reality in Nature. The permanent possibilities are common to us and to our fellow-creatures; the actual sensations are not. That which other people become aware of when, and on the same grounds, as I do, seems more real to me than that which they do not know of unless I tell them. The world of Possible Sensations succeeding one another according to laws, is as much in other beings as it is in me; it has therefore an existence

outside me; it is an External World.

What does Mill make of consciousness ? Is it more than the unrolling contexture in which aspects of objects are embedded ?

We have no conception of Mind itself, as distinguished from its conscious manifestations. We neither know nor can imagine it, except as represented by the succession of manifold feelings which metaphysicians call by the name of States or Modifications of Mind. It is nevertheless true that our notion of Mind, as well as of Matter, is the notion of a permanent something, contrasted with the perpetual flux of the sensations and other feelings or mental states which we refer to it; a something which we figure as remaining the same, while the particular feelings through which it reveals its existence, change. This attribute of Permanence, supposing that there were nothing else to be considered, would admit of the same explanation when predicated of Mind, as of Matter. The belief I entertain that my mind exists when it is not feeling, nor thinking, nor conscious of its own existence, resolves itself into the belief of a Permanent Possibility of these states. If I think of myself as in dreamless sleep, or in the sleep of death, and believe that I, or in other words my mind, is or will be existing through these states, though not in conscious feeling, the most scrupulous examination of my belief will not detect in it any fact actually believed, except that my ca-

pability of feeling is not, in that interval, permanently destroyed, and is suspended only because it does not meet with the combination of conditions which would call it into action: the moment it did meet with that combination it would revive, and remains, therefore, a Permanent Possibility. ... In the first place, as to my fellow-creatures. Reid seems to have imagined that if I myself am only a series of feelings, the proposition that I have any fellow-creatures, or that there are any Selves except mine, is but words without a meaning. But this is a misapprehension. All that I am compelled to admit if I receive this theory, is that other people's Selves also are but series of feelings, like my own. Though my Mind, as I am capable of conceiving it, be nothing but the succession of my feelings, and though Mind itself may be merely a possibility of feelings, there is nothing in that doctrine to prevent my conceiving, and believing, that there are other successions of feelings besides those of which I am conscious, and that these are as real as my own. ... It may perhaps be said, that the preceding theory gives, indeed, some account of the idea of Permanent Existence which forms part of our conception of matter, but gives no explanation of our believing these permanent objects to be external, or out of ourselves. I apprehend, on the contrary, that the very idea of anything out of ourselves is derived solely from the knowledge experience gives us of the Permanent Possibilities. Our sen-

sations we carry with us wherever we go, and they never exist where we are not; but when we change our place we do not carry away with us the Permanent Possibilities of Sensation: they remain until we return, or arise and cease under conditions with which our presence has in general nothing to do. And more than all—they are, and will be after we have ceased to feel, Permanent Possibilities of sensation to other beings than ourselves. Thus our actual sensations and the permanent possibilities of sensation, stand out in obtrusive contrast to one another: and when the idea of Cause has been acquired, and extended by generalization from the parts of our experience to its aggregate whole, nothing can be more natural than that the Permanent Possibilities should be classed by us as existences generically distinct from our sensations, but of which our sensations are the effect.

Is phenomenalism's fusion of self and world the basis of phenomenology ? That which makes it ontology ?