

cannot really say that we possess it unless it corresponds to some experience of our own which is definitely marked and to which we can refer it.

The use of words and terms which do not refer to some personal experience in each of us is no better than the repetition of such words by a parrot, or that of a proposition in Euclid by a schoolboy who does not understand it.

Nevertheless we continually use words and terms of which we have only a confused image in our mind, and a very large number of successful operations in practical life are carried on with the help of words and terms which the user only dimly apprehends. In such cases the operation he performs is no better and perhaps less perfect than that of a tool or a calculating machine. But the fact that this is so, and that operations based upon purely intellectual trains of thought can to an apparently unlimited extent be made mechanical, is one of the greatest achievements of the human mind, and that by which the complicated structures of civilised society have been founded and extended.

But it is well to remark that originally they started from the creative or imaginative effort of some individual mind.

Such individual minds possess the power of discovering in the elaborate texture of their experiences some lines of an inwoven cypher; in the labyrinth of their thoughts they find a thread which guides them safely to a comprehensive outlook: they are able in language, symbol, or model to show this to their fellow-men. The manner in which they do this shows the