

of self and not-self; that we have formed unconsciously the conception of reality and appearance, of being and nothingness, of present and remembered sensations, and that whole array of abstract notions with which we operate in practical life.

The question arises how this intercourse is possible. As has been pointed out by the eminent French psychologist, Gabriel Tarde, the beginning of this active intercourse on our part, that is, on the part of the infant, seems to reduce itself to imitation. This imitation is most effectively carried on by sounds. These sounds or words connected with definite sensations of sight or touch, or both, become associated in the infant's mind with what it learns to look upon as outer things. They form the beginning of speech and language.

Whether it is possible to think without words is a question which has been frequently discussed, variously answered, and never satisfactorily decided. The study of the deaf, the dumb, and the blind has been resorted to in order to throw some light on the subject. However this may be, there is no doubt that the most of us do not gain full possession of our mental ability without the aid of the speech of others as well as of our own.

It is through what others tell us that the greater part of our knowledge of things external is acquired, and as stated above, it is very unlikely that we should ever gain a clear view of the world and our outer selves without observing and communicating with other persons—that is, with beings who present the appearance of sameness or similarity—in fact, of parity with our own self.