

all mental life as a mere epiphenomenon—that is, as something which merely accompanies the physical and physiological structure and changes in the same way as a shadow may accompany actual things, though it would not be considered equally real.

Further, such things as truth, beauty, and holiness are regarded by some thinkers as simply Ideals, creations of human imagination, whereas others consider them to be by far the highest reality which exists.

And at different times and under different circumstances during our lifetime, we may attach very different importance to the same things, some losing and others gaining in reality as we advance in years.

VI.

The distinctions which we have drawn in the last paragraph have been arrived at by considering the words of language and their meanings. It is in the process of learning to speak that we originally form, unconsciously, the conception or the image in our mind of definite things. As this process of learning to speak is entirely dependent on our intercourse with others and on a process of imitation, we recognise in it the second great indebtedness to other persons. The first great indebtedness in the early stages of our existence was our dependence on and our gradual recognition of a definite something which we call a person. The impress of this first overwhelming experience accompanies us through life, and forms as it were the highest category of thought which we possess.