

separate lines of research: the application of these axioms, which forms the content of the various sciences, and on the other side the examination and criticism of these data and axioms with special regard for their completeness and the limits of their use, which form the study of philosophy.

Now morals and religion have not been able similarly to invent a language of their own, or have done so only in a very imperfect manner; though there are a limited number of words in every civilised language which refer specially to moral and religious things, they are not capable of the same clear definition.

In order to communicate to others our feelings, convictions, or desires, we have to borrow words and terms from those more definite regions of thought which have invented them for their own purposes.

On examination it will be found that nearly all the words we employ have their origin in definite sensations with a spatial definition. There is only one exception to the general correctness of this remark, and this is to be found in the special language which is based upon sound: musical sounds in their harmony and melody have no reference to the outer world of space, but in and through them we are able to communicate to others and enjoy with them our feelings and emotions; and this is the reason why they are peculiarly adapted to form the language of the emotions.

Nor is it the least noteworthy of facts that as the world has grown tired of the attempt to intellectualise and put into philosophical language spiritual things,