

existence to greater clearness and to make them communicable to our fellow-men. We have tried to assign independent sources for this process of development in various clusters of our primary experiences. Thus we found the material for scientific thought in those experiences which are possessed of the spatial character.

The primary material for mathematical and logical thought is in the relations of number and abstract conceptions; the material for art is in the various forms of order, both in space and time; and lastly, the material for ethical and religious thought is in the sphere of emotions and desires. As these different classes of experience are tolerably distinct within our primary individual experience, there should be no difficulty in safeguarding their relative independence when raised to the level of Reality and at the same time showing their mutual interdependence. This latter is really the special task of philosophy, which has to establish some order or arrangement between the different spheres of human interest, such as each of these has to establish between the different data with which it deals. Thus the philosopher must possess in the highest degree that synoptic faculty which Plato described as the *sine qua non* of the dialectician.

In more recent times the conflict which formerly existed between the exact and the philosophical sciences seems on the point of being amicably settled, it being recognised that the former have to choose their own methods and point of view, whilst the latter have to make these methods themselves a special subject of study.

But the conflict between the exact and the natural