

Sciences on the one side and Ethics and Religion on the other has not grown less in the course of the development of modern thought, and it forms in consequence a special subject for independent philosophical examination.

The causes which have led to a better understanding, and so to say, to a clearer division of labour between Philosophy and Science are not difficult to find, and in stating them, we shall at the same time be able to see why the conflict between Science and Religion is harder to settle.

To show this we must revert to the part which words and language play wherever human interests become or strive to become common property and cease to be purely individual.

The ambiguity of words makes an understanding between different persons difficult, and the beginning of exact knowledge may be traced to the process of substituting for words things—*i.e.*, those definite thoughts which we call sensations, and which have a fixed location assignable in the outer world of space and time. Where things with definite names do not suffice, we resort to figures, models, or signs and symbols. The reason why the mathematical Sciences are the most exact, and in consequence the most convincing, is because they have gradually emancipated themselves from the ambiguity of speech and the tyranny of words and have invented a language of their own.

In this language, be it that of number, measurement, or spatial arrangement, the exact sciences are able to posit their fundamental data and their fundamental axioms. This process of definition leads to two