

and that only latterly has it established its independent position under the terms "Natural Philosophy" and "Natural Science." This process of emancipation has been carried out mainly through those clear and concise definitions referred to above. They have enabled it to abandon purely verbal discussions for actual description of facts. Now it will be interesting to note that the manner in which these definitions have been gained, the method of this clearing up, are not in general or to a large extent available in that domain of thought which still retains the name of philosophy proper. In order to rise, as science has effectually done, from merely verbal discussions to the consideration of realities—*i.e.*, to emancipate itself from the tyranny of words—philosophy proper will have to look out for a different method from that which is peculiar to science. Whenever the latter method is applicable we may say that science has established itself, and wrenched a new province from the common parent-land of philosophy.

Moreover, the method by which the different sciences have succeeded in defining the ideas with which they deal must have become abundantly clear in the course of our historical exposition. Scientific thought has always progressed by looking outside for definite things or processes in and through which the abstract terms it makes use of are exemplified in the external world—*i.e.*, in Nature. Wherever any doubt, vagueness, or ambiguity has shown itself, it has been dispelled by resorting to observations of special instances, by multiplying these, and thus attaining to generality, by experiments through which complicated cases have been analysed