

and might have been construed to include much that is now brought under the head of mental and moral science. It meant all science that is not supernatural, that is, all knowledge that is not obtained by revelation from the Deity or by occult dealings with the devil and his agents. It is used in this sense in the charter incorporating the Royal Society granted about the beginning of Charles II.'s reign. The reason of the change in the meaning of the term is to be found in the fact that since that date the progress of physical science has been much greater than that of mental or moral science. In the same way and for the same reason the generic term, science, has come to be commonly used in the specific sense of physical science. There is a latent popular disbelief in the existence of any science except physical science.

There is no race of mankind since history began that is not, and has not been, in possession of some of the facts on which the various physical sciences are based. But progress in physical science depends not so much on capacity for collecting facts as on ability to discover the laws of facts, and this ability has never been manifested to any considerable extent except during the last three centuries and a half, and then only in the limited part of the earth's surface occupied by the civilized European nations. The ancient Greeks, indeed, whose vigour of intellect led them to attempt every department of inquiry, paid great attention to the physical sciences, but their progress was not at all commensurate with the amount of effort they put forth. We have accounts which show that they laid siege to the secrets of nature for about 800 years, or from the time of Thales, about 600 years before, to that of Ptolemy, the astronomer, about 200 years after Christ; but during all this time they did not succeed in establishing one important physical law. It is true that some Greek astronomers broached the idea that the earth is round, and the sun the centre of the system of worlds to which the earth belongs; but not only were these views not established, the contrary notions prevailed. The Ptolemaic system, which obtained universal acceptance until the 16th century, made the sun revolve around the earth. Archimedes, indeed, discovered the laws of the equilibrium of fluids, but he did not succeed in so establishing them as to make them a part of the common mental property of mankind.

The failure of the Hellenic intellect in this department appears to have been due to the adoption of a wrong method. In modern times