

truly ideal is alone the truly real. He admits that even in philosophy this essential unity cannot be strictly proved, as it rather furnishes the entrance to all that can be called science,<sup>1</sup>—the only possible proof consisting in this, that what claims to be science aims just at realising this identity, at merging the real in the ideal, and *vice versa* at converting the ideal into reality. Such announcements, which to us nowadays sound oracular and rhetorical, would no doubt have had only a passing and deterrent effect had the majority of German students been aiming (as they do nowadays) at becoming scientific, professional, or industrial experts. To such, in however noble a light their vocation might present itself, it would soon have become evident that this doctrine of the Immediate and of the Identity of the ideal and the real did not condescend to indicate the practical ways and means of research. They would have sooner or later turned away

<sup>1</sup> "The appropriate training for a special profession must be preceded by a knowledge of the organic whole of science. He who wishes to devote himself to a special pursuit must know the place which it occupies in the whole and the special spirit which enlivens it, as also the kind of culture through which it fits into the harmonious structure of the whole; the way also by which he has to approach his science, that he may not be a slave but free to move in the spirit of the whole. It will therefore be seen that an academic study can only proceed out of a genuine insight into the living connection of all sciences, that without it every precept would be dead, soulless, and narrow. But perhaps this demand has never been more pressing than in the present age when

everything in science and art seems more strongly to aim at unity, when even things most distant come into contact, when every movement which takes place in the centre spreads more immediately into the different parts, and when a new organ of intuition is everywhere being created. Such an age cannot pass without the birth of a new world which leaves those who have no part in it buried in nothingness. It must be left mainly to the fresh and unspoiled powers of a youthful generation to preserve and develop this noble endeavour, &c., &c. . . . No one is excluded from co-operating. . . . He must contemplate his science as an organic member and recognise in advance its task in this new-born world."