

on the science of method prefixed to the 'Encyclopædia Metropolitana'; but the result has shown, what was not evident to Lord Bacon, that neither a systematic division of learning according to some logical principle, nor the historical identity of the beginnings of all branches of knowledge, can in the end preserve the real unity and integrity of thought. The work of the advancement of learning, if it be once handed over to different sciences and intrusted to separate labourers, does not proceed in a cycle which runs back into itself, but rather in the rings of an ever-increasing spiral, receding more and more from the common origin. Such is the impression we get if we contemplate the unfinished¹ rows of Ersch and Gruber's

613; vol. iii. pp. 188, 212; vol. v. p. 312 (Rosenkranz's edition), especially the two following: "Philosophy is the only science which can procure for us inner satisfaction, for she closes the scientific cycle, and through her only do the sciences receive order and connection." And: "Mere 'πολιστορία' is a cyclopean learning which wants one eye—the eye of Philosophy—and a cyclops among mathematicians, historians, naturalists, philologists, and linguists, is a scholar who is great in all these lines, but having these considers all philosophy as superfluous." Still, with Kant Philosophy is not an "instrument for the extension," but merely a study of "the limits of knowledge"; she does not "discover truth," but only "prevents error." This modest definition was given up in the systems of Fichte, Schelling, and Hegel, who maintained that a certain kind of—and this the highest—knowledge could be attained by starting from one highest principle deductively: the all-embracing, encyclopædic character of philoso-

phical, speculative knowledge was increasingly emphasised, and this not only in special lectures on the subject, as in Fichte's lectures on "The Nature of the Scholar," in Schelling's on "The Method of Academic Study," in Hegel's 'Encyclopædia of Philosophy,' but also in the regeneration and reform of many older and in the foundation of new universities and academies throughout Germany. The great 'Encyclopædia' of Ersch and Gruber was planned in a similar spirit, as the reform of university teaching and of academic learning. This reform has been of the greatest importance to the German nation and to the interests of science and knowledge. The Encyclopædia, on the other hand, has remained incomplete, a huge but abortive attempt to combine not only the principles of knowledge, but also the colossal and growing volume of it, into a systematic whole.

¹ The promoters of it were evidently not sufficiently impressed with the two very essential conditions which make a work of this