

by which science is translated into German, requires a qualification in order to cover approximately the same ground. These verbal differences point to differences of thought. Only since Continental ideas and influences have gained ground in this country has the word science gradually taken the place of that which used to be termed natural philosophy or simply philosophy. One reason why science forms such a prominent feature in the culture of this age is the fact that only within the last hundred years has scientific research approached the more intricate phenomena and the more hidden forces and conditions which make up and govern our everyday life. The great inventions of the sixteenth, seventeenth, and eighteenth centuries were made without special scientific knowledge, and frequently by persons who possessed skill rather than learning. They greatly influenced science and promoted knowledge, but they were brought about more by accident or by the practical requirements of the age than by the power of an unusual insight acquired by study.¹ But in the course of the last

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tion in Dr Whewell's 'Writings and Correspondence' by Todhunter (2 vols., London, 1876). I believe the word philosophy has lost the specific meaning which it acquired in the Baconian school, as much through the influence of French science on the one side as through that of metaphysics on the other. The latter emanated from Scotland, and from Germany through Coleridge. It reinstated the word philosophy in its original sense.

¹ Examples are plentiful. Not to speak of gunpowder and printing, which came earlier, we have later nearly all the great improvements

connected with the manufacture of textiles, the fly-shuttle, the self-acting mule, the power-loom, the spinning-roller, invented by men of little or no scientific education. The same is the case with the older metallurgical processes, the refining of copper and the introduction of cast-iron. Watt was one of the first who brought a trained intellect to his mechanical work. The Royal Society was started with the distinct purpose of cultivating such knowledge as has "a tendency to use"; the Royal Institution still more so. It is, however, still doubtful, view-