

It is a useful and interesting task to trace intellectual developments and habits to their external causes. The centralisation of the powers and resources of a whole nation into one capital, as was the case in Rome and in Paris, may explain the brilliancy of their literatures; the more scattered and diffused culture of Greece and of Germany is likewise reflected in their many schools of thought and learning; the insular position of England has impressed its advantages and disadvantages upon her history, and has influenced her mental life. These influences have frequently been pointed out and examined. The historian of thought has another and more difficult task to perform. Habits of thought and intellectual qualities never become the property of a large number of persons unless they assume a definite form; through this they become a marketable article which can be communicated and transmitted, and in which those also can participate from whom the deeper motives and higher aims remain hidden. Every school has its watchword, in which its leading thought, its ideal, is embodied. The widely scattered and yet closely connected community of intellectual workers represented by the German university system, which covers with its network of universities and high schools the German-speaking countries of Europe, has during the period of its greatest influence developed its own special ideal, and it has expressed this in a special word—namely, the word *Wissenschaft*. Neither the French nor the English application of the word science¹ corresponds to the use or gives the meaning of the word *Wissenschaft*. This meaning cannot be defined by any

9.
The ideal
of *Wissen-*
schaft.

¹ Compare the notes at the beginning of the last chapter, p. 89, &c.