

Germany each stands at the head, and forms the beginning, of a definite scientific movement. The distinction between scientific and philosophical thought which I have explained in the Introduction would be unintelligible if science were translated simply by *Wissenschaft*; the word *Wissenschaft* is not opposed to, but embraces, the word philosophy: Fichte, whose whole doctrine was, according to French and English ideas, almost the reverse of scientific, uses the word *Wissenschaftslehre* to denote and characterise his system.¹ In fact the German word for science has a much wider meaning than *science* has in French or English; it applies alike to all the studies which are cultivated under the roof of "alma mater"; it is an idea specially evolved out of the German university system, where theology, jurisprudence, medicine, and the special philosophical studies are all held to be treated "scientifically," and to form together the universal, all-embracing edifice of human knowledge.² Such an

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in him kindred tendencies, though in a different direction (see Wattenbach, 'Zum Andenken Lessing's,' p. 23).

¹ Fichte (1762-1814) begins his first philosophical work, published in 1794, with the words, "Philosophy is a science," and he then proceeds to give to his philosophy the term *Wissenschaftslehre*, or general doctrine or theory of science. A further definition which he gives is as follows: "A science has a systematic form; all propositions in it hang together in one single fundamental proposition, and are united by it into a whole." It is evident that whoever approached Fichte's writings with the ideal of science, as it was established by the labours of Lavoisier and the great French academicians, would

not accept these first sentences of Fichte's book. He would admit that the sciences as cultivated by the great Frenchmen had a unity of method, the exact method, the method of observation, measurement, and calculation, but not necessarily a unity of system, or a highest all-embracing proposition. It is evident that science means to Fichte something more than it meant to the Académie des Sciences: it meant *Wissenschaft*, not merely methodical, but systematic, unified knowledge.

² It would be an interesting task to trace in German literature from the time of Leibniz the gradual evolution of the idea of *Wissenschaft*, to see how the word has grown in pregnancy and significance till it became firmly estab-