

idea, the use of such a term, could only be born and developed where the different faculties, the various branches of knowledge, lived, habitually, for many ages, under the same roof, coming into continual contact, and learning to regard each other as members of one family, as integral parts of one whole. The German university

lished as denoting a moral as much as an intellectual ideal, which it was the duty of the German university to uphold and to realise. Such an investigation would have to show how the encyclopædic view is represented by Leibniz, how Winckelmann applied the term to the studies of antiquity, how Lessing taught method and clearness, how Herder widened and deepened the view, extending it to the elemental forces as well as to the finished forms of human culture, how it was finally raised as the standard of German university teaching by F. A. Wolf and W. von Humboldt, finding an eloquent exposition in Fichte's lectures on the "Nature of the Scholar" ('Vorlesungen über das Wesen des Gelehrten,' Erlangen, 1805), and a practical realisation in the foundation of the University of Berlin in 1809, during the period of Germany's greatest degradation. The following words of Fichte have reverberated in the soul of many a German scholar to whom Fichte's philosophy was unknown or distasteful, and this same spirit has leavened and united studies which stand apparently in no connection with each other. "The scholar" (and specifically the teacher of scholars) "shows his respect for science [*Wissenschaft*] as such and because it is science, for science generally as one and the same divine Idea in all the various branches and forms in which it appears." Of one who may be seduced into overestimat-

ing his own branch, Fichte says: "It becomes evident that he has never conceived science as One, that he has not comprehended his own branch as coming out of this One, that he thus does not himself love his branch as science but only as a trade; this love of a trade may otherwise be quite laudable, but in science it excludes at once from the name of a scholar. . . . In the academic teacher science is to speak, not the teacher himself," he is to speak to "his hearers not as his hearers but as future servants of science," he is to represent the dignity of science to coming generations (Fichte, Werke, vol. vi. p. 436, &c.) I have myself heard expressions similiar to these from the mouth of one who represented what we should now consider the very opposite phase of nineteenth-century thought, from one of the earliest representatives in Germany of exact research, Wilhelm Weber of Göttingen. Driven into a corner by the questionings of devoted friends as to his own discoveries and contributions, which he was modestly fond of tracing to Gauss, and unable to deny his own part, he would warmly exclaim, "But is it not possible that science could do something herself?" Professor Adamson has pointed out ('Fichte,' in "Philos. Classics," p. 79) how the fundamental idea in these writings of Fichte has been made familiar to English readers through the teaching of England's greatest modern moralist, Carlyle.