

system has the merit of having elaborated the widest conception of science, of having fixed the highest and most general scientific standards. Opposed to science is that which is unscientific, dilettante, popular; that which is not a vocation, but a handicraft; that which grows and lives outside of the great university system, including in this the innumerable learned schools which form its base, and the academy which forms its summit.

11.
In France
and England
"Science"
means "Ex-
act Science."

What France and England have elaborated and termed Science, is called in Germany Exact Science; but it is opposed to the German ideal of science to hold that the exact method is the only method which deserves to be called scientific.¹

¹ This is perhaps not quite correct. No doubt the term "exact Sciences" is used frequently during the last half-century to denote the mathematical and experimental sciences; very much in the same sense as we see them defined by Cuvier in the beginning of the century, and described as the ground covered by the labours of the "Académie des Sciences." There exists, however, in Germany another school of thought, very influential throughout this century, and one that has exerted a very wide and wholesome influence, which stands in no connection whatever with the mathematical sciences, though it applies the word "exact" to its methods and researches. This is the school which maintains that the real introduction to the study of antiquity lies in a knowledge of the ancient, pre-eminently the classical, languages, as exact and precise as any mathematical knowledge could be, and sees in an acquisition of such precise knowledge the training necessary for success in philological and his-

torical research, just as familiarity with mathematical formulæ and measuring instruments has long been considered quite indispensable training to success in the natural sciences. Of this view Gottfried Hermann may be considered as a somewhat one-sided, Friedrich Ritschl as a more profound and far-seeing, but equally energetic representative. It is Ritschl who was the most influential. Without at present entering into the controversies which existed between what were termed the "Sprachphilologen" and the "Sachphilologen," I desire here to refer to the fact that such very different representatives of thought as Fichte, Weber, and Ritschl, though whom no men could be more dissimilar in cast of mind, all find their ideal expressed in the word *Wissenschaft*. I have quoted Fichte, the speculative generaliser, and Weber, the exact mathematical physicist. I will add what Ritschl, the critical philologist, says. He trusted, as his biographer reports, "in the indestructible magnetic force of