

philosophy of Kant and Fichte, the republican notions which led the political movements in America and France had been reduced to a system and theoretically proved; the discipline of a classical education was the school in which leaders and youths were trained who marched into the war against the great oppressor. This ideal of *Wissenschaft* had thus acquired a practical meaning, an ethical—not to say a religious—significance; it was allied to the religious revival preached by Schleiermacher and a section of the Romantic school. Of its value as a principle for guiding research and learning it had given proof in that great circle of studies which, since the time of F. A. Wolf and Wilhelm von Humboldt, was comprised under the name of *Philology*. Under its influence new universities were being founded and academies remodelled.

Now, it is the peculiarity of all philosophical and historical studies that they deal with one great subject, which cannot easily be divided into a number of independent parts capable of separate treatment; since their interest attaches mainly to the fact that they explore the workings and manifestations of the human mind in the past and in the present. These studies are therefore forced to keep always in the foreground the idea of a great unity of action and purpose, to aim at completeness of view, and to refer all special researches to general principles and standards. The encyclopædic view, in fact, is forced upon all philosophical and historical sciences. Almost without exception the great masters and teachers who lived in the beginning of this century adhered to this view, and however great in special and

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