

Lastly, the German man of science was a philosopher. Whatever his aversion might be to special philosophical doctrines, he had generally come under the influence of some philosophical school, the teaching of which he desired either to uphold or to combat. Sooner or later, consciously or unconsciously, he had to make clear to himself and to his disciples the underlying principles which he thought the right ones, to defend them against attacks from others, or to modify them, as progressing research made it necessary. If the historical sciences had benefited most by the philosophy of Schelling and Hegel, which attempted to give new and constructive views on the intellectual and ethical manifestations of the human or the general soul, the mathematical and phy-

36.
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whose favourite lectures were those on "encyclopædia" of philology. Something similar existed, and exists still, in theology, law, and what are called "*Staatswissenschaften*." All these terms are supposed to embrace a variety of studies which are organically combined in one whole, forming a cycle. In philosophy proper Hegel, and later Lotze, delivered well-known and largely attended lectures under the title of Encyclopædia. This is a remnant of the encyclopædic or organic treatment of knowledge sketched out by Bacon, and proposed as a basis for their celebrated work by Diderot and D'Alembert (see *ante*, p. 35 and note). The encyclopædia, as a learned dictionary, we have seen, has since become merely a synopsis. How different from this was the truly encyclopædic treatment given by men like Böckh can be seen from his correspondence with K. O. Müller, where he scolds his younger friend for undertaking to write the article

"Topography of Athens" for "such a cursed publication as an encyclopædia," whereas he himself was regularly lecturing on "encyclopædia of philology," in which he took in earnest the idea of classical philology as "the historical science of the life of the ancient peoples" (see Curtius, '*Alterthum und Gegenwart*,' vol. iii. p. 138, &c.) Now although the exact sciences when they became domiciled in the German universities did not in general copy this institution, yet the historical and philosophical survey, giving method and unity to a large circle of studies, has been upheld by many among the foremost men of science, especially in the medical faculty. Of these I only mention Joh. Müller (see Du Bois-Reymond, '*Reden*,' vol. ii. pp. 195, 279) and his pupil and follower Jacob Henle, who in his lectures on anthropology took a philosophical survey of the whole subject of the medical studies (see '*Jacob Henle*' by Merkel, p. 271, &c.).