

spirit of research with the critical methods acquired in the school of philosophy, and the exhaustive survey of a large array of facts acquired through historical and classical studies, before the significance of this brilliant *aperçu* became evident; before the underlying ideas could become useful guides of research and progress. "Tantæ molis erat Romanam condere gentem."

Though the reform of the biological<sup>1</sup> sciences, and their application to pathological inquiries, are probably the greatest achievement which the methods of exact research, in conjunction with the philosophical spirit, can boast of in Germany in the century, the same habit

avoir tout fait lorsqu'il lui reste tout à faire." This was said at the end of the last century, and fifty years later Du Bois-Reymond (*loc. cit.*) could complain that the truth contained in these words was not yet generally admitted, in spite of the labours of Berzelius, Schwann, Schleiden, and Lotze. Compare also A. von Humboldt's own confessions on this point in his 'Ansichten der Natur,' vol. ii. p. 309, &c., edition of 1849.

<sup>1</sup> I must remind the reader here that though I use the word biological as denoting the more recent point of view from which all phenomena of the living world are being grouped and comprehended, and though the word seems to have been first used by a German, nevertheless the arrangement of studies at the German universities has hardly yet recognised the essential unity of all biological sciences. They are unfortunately still divided between the philosophical and the medical faculties. It is indeed an anomaly, hardly consistent with the philosophical and encyclopædic

character of German research, that palæontology, botany, zoology, and anthropology should belong to the philosophical, whereas anatomy, physiology, and pathology are placed in the medical faculty. Eminent biologists and anthropologists, such as Schleiden, Lotze, Helmholtz, and Wundt, have accordingly belonged to both faculties. To place biological studies on the right footing would require a mind similar to that of F. A. Wolf, who evolved out of the vaguer idea of *humaniora* the clearer notion of a "science of antiquity," and who accordingly was able to convert the training-school of teachers, the seminary, into a nursery of students of antiquity. Whether a similar reform in the purely scientific interests of the "science of life," which is now mostly cultivated for the benefit of the medical practitioner, can be effected in this age, when practical aims are gradually taking the place of scientific ideas, is another question.