

agencies have combined to produce the effect. In this regard the spectacles presented by French, German, and English thought differ. And there seems to me little doubt that during a considerable portion of this century the German universities, grown out of theological, legal, and medical studies, and widening gradually till they embraced and deepened all three by the philosophical, the classical, and the exact spirit of research, present that organisation in which the different elements of thought are most equally balanced, through which modern knowledge and the scientific spirit have been most widely and successfully diffused, and that the German ideal of *Wissenschaft* embraces at once the highest aims of the exact, the historical, and the philosophical lines of thought.

43.  
Combined in  
the German  
ideal of *Wis-*  
*senschaft*.

Nor would it be right to pass from the consideration of this peculiar feature of nineteenth-century thought, which is an outcome of the German university system, without noticing the moral significance which this ideal of *Wissenschaft* acquired, and which marks it as a factor in progress and in culture of much more importance even than the lasting discoveries in science which it has made, or the monuments of learning which it has reared. It is not the political side of this movement which I refer to, not even pre-eminently the educational, though these are interesting and important enough to demand special historical treatment. What I should like to point to as the greatest in this movement is, that it belongs to the few and rare instances in the history of mankind when we see a large number of the most highly gifted members of

44.  
Moral value  
of *Wissen-*  
*schaft*.