

they there met with a powerful intellectual organisation, the German university system, in which classical and philosophical studies had elaborated the ideal of *Wissenschaft*—of science in the larger sense of the word. Gradually, and not without opposition, the exact or mathematical spirit was received into this system, and has since become an integral portion of it. In England the older traditions which clung to the two great universities, and the higher

the whole movement can be defined as an educational movement. Whereas in Germany about a generation earlier the term *Wissenschaft* gained the upper hand and governed the intellectual life of the nation, purely educational movements being separated from it, in England the purely scientific interest has never gained the upper hand, and can still complain of having nowhere a full and complete representation. Around the writings of Whewell as a centre may be grouped those of A. Sedgwick ('A Discourse on the Studies of the University of Cambridge,' 1833, 5th ed., 1850); Sir Wm. Hamilton (articles in the 'Edinburgh Review,' reprinted in 'Discussions on Philosophy, &c.,' 1853); Sir John Herschel ('A Preliminary Discourse on the Study of Natural Philosophy,' 1831); the criticisms of Lyell ('Travels in North America,' 1845), and of the 'Edinburgh,' 'British Quarterly,' and 'Westminster' Reviews ('Edin. Rev.,' Ap. 1849, Jan. 1874, 'Brit. Quart.,' Nov. 1850, 'West. Rev.,' Jan. 1855). Whoever desires to gain an insight into the different, frequently diametrically opposite, considerations which moulded and governed the reconstruction of the German university system on the one side, and on the other side widened in England the older ideas of university education, should com-

pare the documents relating to the foundation of the University at Berlin in the beginning of this century (collected by Rudolf Köpke, 'Die Gründung der Königlichen Friedrich-Wilhelms-Universität zu Berlin,' Berlin, 1860) with the writings referred to in this note, and centering in Whewell's pamphlets and essays. The personification of the German scheme was Wilhelm von Humboldt, of whom Böckh said in his 'Logos epitaphios': "He was a veritable statesman, penetrated and led by ideas—a statesman of a Periclean greatness of spirit. Philosophy and poetry, eloquence, historical, philological, linguistic erudition, were fused in him into undisturbed harmony and wonderful symmetry." The reforming and revolutionary ideas of Fichte, the classical ideals of Wolf, the historical interests of J. Müller the historian, the literary interests of Schlegel, the philosophical interests of Schleiermacher, were combined by Humboldt into a realisable scheme. Stein said of him in 1810: "Prussia has intrusted the management of her educational and scientific institutions to a man possessed of a remarkable intellect and of great firmness of character, and who utilises these qualities in his sphere of action with glorious loyalty" (ibid., pp. 61, 62).