

suggested already in the writings of Leibniz. He recognised that a description of the phenomena of nature and mind would not permanently satisfy our thirst for knowledge or our search after truth, but that the human mind would look for an explanation in addition to a description of things, and that the highest task of science in the larger sense of the word—that is, of *Wissenschaft*—would always consist in an attempt to interpret or find out the hidden meaning of the phenomena which lay in and around us. He distinctly formulated this idea by emphasising the all-pervading, but also the subordinate, rôle of mechanism, and the necessity of penetrating to the deeper sense or meaning of this all-pervading structure. In his largest and most popular work, the ‘Microcosmus,’ he endeavoured to reconcile the view of things which was being elaborated in the natural sciences with the demands of the moral and emotional side of our nature, by trying to fix the meaning and significance which belongs to man and mankind within the larger universe, the position of the microcosm in the macrocosm.

As in many other instances the progress of thought has been dependent on, and assisted by, the introduction of a new vocabulary, so again it is the merit of Lotze that he has raised to the rank of leading conceptions familiar terms which before him had only restricted meanings. Appreciating as he did the growing importance of the exact or mechanical treatment of all natural phenomena, of the world of things and events which surround us, he recognised, earlier probably than any other thinker, how the growth and diffusion of