

course of its history in the great totality of nature?"¹ And in collecting the answers to this question which suggest themselves both in and outside of the study, Lotze professes only to renew the enterprise brilliantly begun by Herder in his 'Ideen zur Geschichte der Menschheit.' Both Herder's 'Ideen' and Humboldt's 'Kosmos' belong to the age in which philosophy and poetry largely influenced science and history. Many may now think it premature or altogether impossible to try to combine the detailed studies of modern science and modern history with the comprehensive view demanded by philosophers and poets, or to grope through the labyrinth of external phenomena and events to their underlying significance and unity. They may, whilst fully maintaining the existence of an all-pervading power, nevertheless relegate it with Mr Spencer to the region of the Unknowable.² Without desiring at present to

¹ *Microcosmus*, 1st ed., Leipzig, 1856, Preface. Hermann Lotze was born in 1817, and died in 1881. His first philosophical essay of importance was the 'Metaphysik' (Leipzig, 1841).

² Herbert Spencer's *Philosophy of the "Unknowable"* is laid down in his Introduction to 'First Principles.' I believe the first appearance of the first part of this book was in 1860, and the first collected publication in the year 1867. In defining the region of the Knowable an opposite course has been adopted by Emil du Bois-Reymond, who in a series of addresses and articles, now collected in two volumes with the title 'Reden' (Berlin, 1886 and 1887), tried to lead up to the limits which are fixed around scientific knowledge. The purport of his teaching on the

highest "World-problem" is contained in the four words, *ignoramus, ignorabimus, dubitemus, laboremus*. The first of these addresses, which are full of brilliant suggestions and vivid illustrations, furnishing in the notes especially an invaluable store of historical references on the subject of the philosophy of the sciences, was delivered at the forty-fifth meeting of the German "Naturforscher und Aertze," and published at Leipzig, August 1872, with the title 'Die Grenzen des Naturerkennens.' It made a great sensation, and was translated into several languages. It was followed some years later by an address delivered in the Berlin Academy, 1880, and published with the title 'Die sieben Welträthsel.' If H. Spencer's philosophy is termed the philosophy of the Unknowable, Du Bois-Rey-