http://geology.19thcenturyscience.org/books/1906-Merz-HistEurThot/README.htm

thinkers during the nineteenth century. But the fact which must have troubled all those thinkers who worked at the unification of thought and the criteria of certainty—viz., the existence of the actual knowledge of science on the one side and the spiritual knowledge of faith on the other—was not sufficiently explained or traced to its psychological sources either by Descartes or by Spinoza. Leibniz works out the theory of knowledge in opposition to the Cartesian view as well as to that of Locke. It is not correct, according to his view, that all true knowledge is limited to that which can be clearly defined, as the Cartesians maintained, nor is the soul originally a *tabula rasa* as Locke and the empiricists maintained. Only a portion of our soul is at any time fully illuminated, only a portion of our thoughts arrive at the clarity of discursive knowledge.[1] Behind and

[1] The two most important ideas which Leibniz has the merit of introducing into the theory of knowledge, and for which he coined two distinct terms, are the doctrine of the "petites perceptions" and that of "apperception," as distinguished from "perception." Both these ideas, which have become so fruitful in recent philosophy, are contained in Leibniz's later, mostly posthumously published, works and correspondence. Originally mainly interested in a development or correction of the Cartesian system as a comprehensive reasoned creed, he had devoted himself to the study of the two most prominent problems that Descartes had bequeathed to his successors. Those were, first, the problem of method; secondly, the central metaphysical conception of the ultimate reality—the notion of substance. His important psychological, and his still more important epistemological, discussions seem to have come to the fore much later, notably through his acquaintance with the writings of Locke and Newton; the former suggested the 'Nouveaux Essais,' the latter led to the correspondence with Clarke. Leibniz's earlier labours were in the direction of the development of the mathematical methods, and resulted *inter alia* in his invention of the calculus, but also in his fruitless attempts to import greater precision into philosophical reasoning by the invention of a general combinatorial method or logical calculus which should not only prove, but also lead to the discovery of new truths. "From early youth he had the hope to find such an art, and it is remarkable that a man of his mental cast, and with his appreciation of the meaning of individuality, should