around this illuminated portion there lies the region of the "petites perceptions," the half illuminated storehouse of thought. These "petites perceptions" accompany as a background all our thinking, as they also form the source and guarantee the continuity of all our thoughts. This suggestive view put forward by Leibniz has also been taken up in various forms by thinkers during the nineteenth century. But Leibniz's immediate successors took more interest in the process by which what was unclear and mystical might be drawn into clear daylight than in emphasising those internal possessions of the human mind which can never be completely rationalised.[1]

believe in the possibility that the highest faculties of the mind could some day be reduced to a mechanism; in fact, he did not shrink even from the consequence that if once such a method were found it would require only experience and ingenuity to find new truths: a genius himself, he strove to make genius superfluous" (Windelband, 'Geschichte der Neueren Philosophie,' vol. i., 4th ed., 1907, p. 468). The term "petites perceptions" was characteristic of Leibniz's manner of looking at things, and had no doubt its origin in the infinitesimal method which he perfected and applied in the calculus: it combined the spirit of analysis with the principle of Continuity which forms another fundamental notion in Leibniz's speculation. What in recent psychology is termed the "presentation-continuum" or the "plenum of consciousness" was mathematically represented in Leibniz's mind by the totality or continuous background of the "petites perceptions," in the same way as geometrical structures may be treated as the integrals of their infinitesimal elements or differentials. The question then arose, how, on this continuous background or out of this half illuminated store of perceptions, certain among them rose into distinct vision. This led to the doctrine of apperception, which involved at the same time an activity of the human intellect; likewise an idea which we meet with again more fully developed in recent psychology. (See *supra*, p. 290.)

[1] The study of Leibniz's philosophy and its continued influence on philosophical thought ever since affords a good example of the difference between a history of philosophy or of philosophical systems and a history of philosophical thought. Leibniz, more like Descartes, and in contrast to Spinoza, published no concise and connected statement of his reasoned creed. Nearly all his writings seem to have been suggested by those of other thinkers, or for special persons, and on special occasions. Thus the 'Monadology' was written in 1714, for Prince Eugene of Savoy, in order to promote a better