

Just as the position taken up by Descartes lent itself to a twofold development, the one leading into

understanding of what he had expounded in his 'Théodicée' and in his various contributions to contemporary learned periodicals in which, as he says, he "accommodated himself to the language of the schools or to the style of the Cartesians," it being first written in the German language. The 'Théodicée' had been written some years earlier at the request of the Queen of Prussia, in order to counteract the sceptical spirit which was spread through the writings of Hobbes, Bayle, Gassendi, the Socinians and Arminians, &c. His most important work, the 'Nouveaux Essais,' was similarly composed after the appearance of Locke's famous 'Essay,' and forms a kind of running commentary to Locke's doctrines. Whilst the two former works were published during Leibniz's lifetime, the latter, which is by far the most instructive and permanently important, was not published by Leibniz himself—because Locke had died in the meantime—but very much later, in the year 1765, nearly fifty years after Leibniz's death. In consequence of this disjointed form of composition, and still more, of publication of Leibniz's Works, it has been impossible to settle with even approximate certainty many important features of his system, the latter still remaining a problem to historians of philosophy. The same circumstance further had the effect of allowing a very one-sided and insufficient version of Leibniz's ideas to get hold of the philosophical mind in Germany during the first two-thirds of the eighteenth century. Leibnizianism was no more identical with Leibniz's real teaching than Newtonianism in France, or Darwinism in Germany, have

been identical with the doctrines of their respective authors. "When the 'Nouveaux Essais' were printed in 1765 they excited great attention. Lessing was going to translate them. That the life of the soul transcends all that is clear and distinctly conscious, and is rooted in dimly traceable depths, meant insight of the highest value for literature; this was just struggling out of the intellectual dryness of the Enlightenment, and out of insipid correctness to an unfolding full of genius; it opened a view all the more valuable, as coming from the same thinker whom Germany honoured as the father and hero of its Enlightenment. In this direction Leibniz worked especially upon Herder; we see it not only in his æsthetic views, but still more in his prize essay 'On Knowing and Feeling of the Human Soul.' Under the preponderance of the methodological point of view, the Leibniz-Wolffian school had strained the opposition between rational and empirical knowledge as far as possible, and had treated understanding and sensibility as two separate 'faculties.' The Berlin Academy desired an examination of the mutual relation of these two separated powers, and of the share which each has in human knowledge. Herder represented the true Leibniz—as he appeared in the 'Nouveaux Essais'—against the prevailing system of the schools: he emphasised in his treatise the living unity of man's psychical life, and showed that sensibility and understanding are not two different sources of knowledge, but only the different stages of one and the same living activity with which the 'monad' comprehends the universe within itself" (Windelband *loc. cit.*, p. 388).