

the mathematical sciences and the mechanical explanation of things, the other to a mystical and spiritual view, so also the philosophy of Leibniz pointed in two directions. It suggested the attempt to rationalise the whole of our knowledge, be it natural or spiritual; but it also pointed to the unexhausted wealth of inner life out of which a new world of ideas might spring up at the right moment. Thus Leibniz unconsciously heralded, as it were, the two great developments which took place in German thought after the middle of the eighteenth century; the earlier rationalising movement during the age of the "Aufklärung" and the later spiritual deepening and consequent ideal elevation during the age of classical literature and art. We have seen in an earlier chapter how the former movement of thought led to more and more methodical treatment in all the different regions of knowledge; how criticism, in the larger sense of the word, developed out of it and became the great instrument of academic education in all the branches of learning which were not covered by the mathematical and physical sciences. But we saw at the same time how this critical movement derived its higher meaning and importance from the existence, in the minds of its foremost representatives, of an ideal background, which the critical processes hoped, in the end, to reach and bring into daylight. This ideal background had become a reality through the creative genius during the classical and romantic periods of German literature and art.

26.
Diverging
directions
after
Leibniz.