

surrounding us in time and space, and that which deals with the highest questions of our life, our destiny, and our duties.¹ Occupying this position, the object of the philosopher is not to increase our knowledge of things natural or spiritual, but to appreciate the difference and importance of these two regions of knowledge, to show how we acquire each, what kind of certainty is attainable in either, and, if possible, to make sure that neither of the two should overstep its true limits and interfere with the other. But the immediate followers of Leibniz on the Continent did not maintain this judicial attitude, but, as I stated above, devoted themselves more exclusively to a rationalising of all knowledge. This attempt was somewhat justified by the necessity of teaching philosophy in the High Schools and Universities. It entailed a systematisation of the Leibnizian ideas, which by their author himself had never been developed in a final, systematic, and complete form. In this attempt many of the best suggestions of Leibniz were lost—to be taken up again at a much later period, as I shall have ample opportunity to show in the sequel.

30.
Systema-
tisation of
Leibniz's
ideas.

All the foremost thinkers in the seventeenth and eighteenth centuries on the Continent were guided by the desire to arrive at a unity of philosophic thought and to establish a consistent philosophic creed, which should do justice to the claims of science as much as to those of religion, affording equally the means of increasing knowledge and of arriving at the ultimate grounds of

¹ Lotze has given a clearer definition to this twofold aspect by distinguishing between the world of things with their connections and the world of values or worths.