

nature as well as in, what Leibniz termed, the "world of Grace," seemed to be lost or hidden away in an esoteric philosophy which was not taught in the schools. Accordingly the time came when two distinct tasks presented themselves to thinkers—the one in the direction of renewing with more method and circumspection Leibniz' attempt to reconcile knowledge and faith, the other to deepen and enliven both through a more sympathetic study of things pertaining to the natural and external world on the one side, to the individual and spiritual world on the other.

The first of these great tasks rose clearly before the mind of Kant, whose earlier writings were occupied with various problems suggested in Leibniz' philosophy; whose academic teaching followed much in the lines of the Wolffian school; but who, largely through the study of English thinkers, notably of Hume, succeeded in finding a new point of departure.

The second great task was attacked from various sides by thinkers who had freed themselves from the philosophy of the schools, who were not tied down to systematic teaching, and who found in instinctive and intuitive knowledge, gained through an immediate contact with its object, a new source of inspiration.

The new life which was infused into general literature, into science and philosophy alike, came thus from two independent sources, of which the one was eminently, but not exclusively, critical, of which the other was constructive and, in the sequel, became dogmatic.

These two springs of new life, the critical and the creative, stand out in full contrast in the two greatest