last, in these two very different regions, a firm foundation and universal principles had been discovered which would work in with the general tendency of philosophical thought as it was announced in the critical works of Kant, temporarily pushed aside by the idealistic movement and recently revived by the proclamation of the necessity of a return to Kant. It was then remembered that Kant himself had made the existence of geometrical and dynamical knowledge a starting-point in his critical attempt to refute the scepticism of Hume, and it was only natural that this appeal to the certainty of mathematical knowledge should be repeated and urged afresh in the light of the mathematical investigations which led Riemann, and the physiological which led Helmholtz, to the critical study of our space-conceptions. On the other side, it was also remembered how Kant was one of the first to study the mechanism of the universe from a genetic point of view, and that in one of his three 'Critiques' he put into the foreground the study of teleology—*i.e.*, of final causes and of purpose in the living creation, a feature the mechanical explanation of which was suggested in the 'Origin of Species.'

It is not necessary at present to do more than merely refer to the enormous literature and the endless discussions which during the last third of the century circle round the problem of the foundations of mathematical knowledge on the one side and of the principle of organic evolution on the other. It is sufficient at present to note how criticism in all its branches has been influenced by one or the other of these lines of