

problem of knowledge, at the end of the century, is narrowed down to the distinction between certainty and exactness.

Up to the middle of the century the conception of exact knowledge grew in importance with the growth and diffusion of the scientific spirit. To many thinkers it may have appeared as if the definiteness and exactitude which increasingly characterises natural knowledge carries with it the impress of certitude, and might, in due course, lead to that certainty of conviction which we are seeking to attain in questions of conduct, and as the foundation of a reasoned creed and a system of Morality.

The later developments of scientific or exact knowledge, the spread of the mathematical spirit, and the criticism of the foundations of the mathematical and mechanical sciences, have not realised this expectation.

More and more it has become evident not only that the mechanical view does not satisfy us as an explanation of things, but that its character of being exact, definite, and accurate does not include the feature of certainty. Lotze would call it *eine Gemüths-sache*; Renouvier, *une affaire passionnelle*.

If knowledge is limited to that which is defined with exactitude, it appears to be doomed to be hypothetical, provisional, and uncertain.

This forces upon us the conclusion that we must seek for certainty in a different direction, that the foundations of our convictions must lie elsewhere, or that we must extend the meaning of the word Knowledge beyond the narrow and shifting region of that which can be clearly defined.