

power of comprehension is limited, and not sufficient for arriving at the real cause of organic processes, especially at the origin of organic forms. The *right* of human reason to explain all phenomena mechanically is unlimited, he says, but its *power* is limited by the fact that organic nature can be conceived only from a teleological point of view.

In other passages again Kant quits this dualistic point of view, and even asserts the necessity of a genealogical conception of the series of organisms, if we at all wish to understand it scientifically. The most important and remarkable of these passages occurs in his "Methodical System of the Teleological Faculty of Judgment" (§ 79), which appeared in 1790 in the "Criticism of the Faculty of Judgment." Considering the extraordinary interest which this passage possesses, both for forming a correct estimate of Kant's philosophy, as well as for the Theory of Descent, I shall here insert it *verbatim*.

"It is desirable to examine the great domain of organized beings by means of a methodical comparative anatomy, in order to discover whether we may not find in them something resembling a system, and that too in connection with their mode of generation, so that we may not be compelled to stop short with a mere consideration of forms as they are—which gives us no insight into their generation—and need not despair of gaining a full insight into this department of nature. The agreement of so many kinds of animals in a certain common plan of structure, which seems to be visible not only in their skeletons, but also in the arrangement of the other parts—so that a wonderfully simple typical form, by the shortening and lengthening