

obtain by evaporating its mother liquor, is no less mysterious to us, as far as concerns its first cause, and in itself no less incomprehensible than the origin of every animal which is developed out of a simple cell. In explaining the most simple physical or chemical phenomena, as the falling of a stone, or the formation of a chemical combination, we arrive, by discovering and establishing the active causes—for example, the gravitation or the chemical affinity—at other remoter phenomena, which in themselves are mysterious. This arises from the limitation or relativity of our powers of understanding. We must not forget that human knowledge is absolutely limited, and possesses only a relative extension. It is, in its essence, limited by the very nature of our senses and of our brains.

All knowledge springs primarily from sensuous perceptions. In opposition to this statement, the innate, *à priori* knowledge of man may be brought up; but we can see that the so-called *à priori* knowledge can by Darwin's theory be proved to have been acquired *à posteriori*, being based on experience as its first cause. Knowledge which is based originally upon purely empirical observations, and which is therefore a purely sensuous experience, but has then been transmitted from generation to generation by inheritance, appears in later generations as if it were independent, innate, and *à priori*, in the same way as the so-called instincts of animals. In our early animal ancestors, all our so-called "*à priori* knowledge" was originally acquired *à posteriori*, and only gradually became *à priori* by inheritance. It is based in the first instance upon experiences, and the laws of Inheritance and Adaptation prove that knowledge *à priori* and knowledge *à posteriori* cannot