

rightly be placed in opposition, as is usually done. On the contrary, sensuous experience is the original source of *all* knowledge. For this reason alone, all our knowledge is limited, and we can never apprehend the *first causes* of any phenomena. The force of crystallization, the force of gravitation, and chemical affinity remain in themselves just as incomprehensible as Adaptation and Inheritance or Will and Consciousness.

Seeing that the doctrine of descent explains from a single point of view the totality of all those phenomena of which we have given a brief survey, that it demonstrates one and the same quality of the organism as the active cause in all cases, we must allow that it gives us for the present *all* that we can desire. Moreover, we have good reason to hope that at some future time we shall learn to explain the first causes at which Darwin has arrived, namely, the properties of Adaptation and Inheritance; and that we shall succeed in discovering in the composition of albuminous matter certain molecular relations as the remoter, simpler causes of these phenomena. There is indeed no prospect of this in the immediate future, and we content ourselves for the present with the tracing back of organic phenomena to two mysterious properties, just as in the case of Newton's theory we are satisfied with tracing the planetary motions to the force of gravitation, which itself is likewise a mystery to us and not cognizable in itself.

Before commencing our principal task, which is the careful discussion of the Doctrine of Descent, and the consequences that arise out of it, let us take an historical retrospect of the most important and most widely spread of those views, which before Darwin men had elaborated con-