

## THE RIDDLE OF THE UNIVERSE

not deny, but interpret, the data of the senses. The senses are our first and best friends. Long before the mind is developed the senses tell man what he must do and avoid. He who makes a general disavowal of the senses in order to meet their dangers acts as thoughtlessly and as foolishly as the man who plucks out his eyes because they once fell on shameful things, or the man who cuts off his hand lest at any time it should reach out to the goods of his neighbor." Hence Feuerbach is quite right in calling all philosophies, religions, and systems which oppose the principle of sense-action not only erroneous, but really pernicious. Without the senses there is no knowledge—"Nihil est in intellectu, quod non fuerit in sensu," as Locke said. Twenty years ago I pointed out, in my chapter "On the Origin and Development of the Sense-Organs,"\* the great service of Darwinism in giving us a profounder knowledge and a juster appreciation of the senses.

The thirst for knowledge of the educated mind is not contented with the defective acquaintance with the outer world which is obtained through our imperfect sense-organs. He endeavors to build up the sense-impressions which they have brought him into valuable knowledge. He transforms them into specific sense-perceptions in the sense-centres of the cortex of the brain, and combines them into presentations, by association, in the thought-centres. Finally, by a further concatenation of the groups of presentations he attains to connected knowledge. But this knowledge remains defective and unsatisfactory until the imagination supplements the inadequate power of combination of the intelligence, and, by the association of stored-up

\* *Collected Popular Lectures* ; Bonn, 1878.