Therefore, the subjective connection of the perception that "a body is illuminated by the sun for long enough" and the perception that "it becomes warm" as the empirical rule that the "sun through its light is the cause of the warmth" (§29) only if we believe that causality is an a priori principle of cognition.

Either reason thinks the connection of cause and effect "a priori and from concepts" (p. 7; Hume's argument) or knowledge about causation is empirical (§1) or we experience "the subjective connection" of the perception that "a body is illuminated by the sun for long enough" and the perception that "it becomes warm" as the empirical rule that the "sun through its light is the cause of the warmth" (§29) only if we believe that causality is an a priori principle of cognition.

It is not the case that knowledge about causation is empirical (§1).

It is not the case that reason thinks the connection of cause and effect "a priori and from concepts" (p. 7; Hume's argument).

Therefore (disjunctive syllogism)

We believe that causality is an a priori principle of cognition.