

condition of aggregation, which are always wanting in the Anorgana. Upon this important distinction rests the division of all natural history into two great and principal parts—*Biology*, or the science of Organisms (Anthropology, Zoology, and Botany), and *Anorganology*, or the science of Anorgana (Mineralogy, Geology, Meteorology, etc.).

The immense value of the Theory of Descent in regard to Biology consists, as I have already remarked, in its explaining to us the origin of organic forms in a mechanical way, and pointing out their active causes. But however highly and justly this service of the Theory of Descent may be valued, yet it is almost eclipsed by the immense importance which a single necessary inference from it claims for itself alone. This necessary and unavoidable inference is the theory of the *animal descent of the human race*.

The determination of the position of man in nature, and of his relations to the totality of things—this question of all questions for mankind, as Huxley justly calls it—is finally solved by the knowledge that man is descended from animals. As a consequence of the Theory of Descent or Transmutation, we are now in a position to establish scientifically the groundwork of a *non-miraculous history of the development of the human race*. All those who have defended Darwin's theory, as well as all its thoughtful opponents, have acknowledged that, as a matter of necessity, it follows from his theory that the human race, in the first place, must be traced to ape-like mammals, and further back to the lower vertebrate animals.

It is true Darwin himself did not express at first **this** most important of all the inferences from his theory. In his work, "On the Origin of Species," not a word is found