

about the animal descent of man. The courageous but cautious naturalist was at that time purposely silent on the subject, for he anticipated that this most important of all the conclusions of the Theory of Descent was at the same time the greatest obstacle to its being generally accepted and acknowledged. Certain it is that Darwin's book would have created, from the beginning, even much more opposition and offence, if this most important inference had at once been clearly expressed. It was not till twelve years later, in his work on "The Descent of Man, and Selection in Relation to Sex," that Darwin openly acknowledged that far-reaching conclusion, and expressly declared his entire agreement with those naturalists who had, in the mean time, themselves formed that conclusion. Manifestly the effect of this conclusion is immense, and *no* science will be able to escape from the consequences. Anthropology, or the science of man, and consequently all philosophy, are thereby thoroughly reformed in all their various branches.

It will be a later task in these pages to discuss this special point. I shall not treat of the theory of the animal descent of man till I have spoken of Darwin's theory, and its general foundation and importance. To express it in one word, that most important, but (to most men) at first repulsive, conclusion is nothing more than a special deduction, which we must draw from the general inductive law of the descent theory (now firmly established), according to the stern commands of inexorable logic.

Perhaps nothing will make the full meaning of the theory of descent clearer than calling it "*the non-miraculous history of creation.*" It is, however, correct only in a certain sense, and it must be borne in mind that, strictly