

at the same time, on the other hand, once more to set forth the convincing arguments which bear testimony to the truth of the theory of development.

The objections which are raised to the doctrine of descent may be divided into two large groups: objections of faith and objections of reason. The objections of the first group originate in the infinitely varied forms of faith held by human individuals, and need not here be taken into consideration at all. For, as I have already remarked at the beginning of this book, science, as an objective result of sensuous experience, and of the striving of human reason after knowledge, has nothing whatever to do with the subjective ideas of faith, which are preached by a single man as the direct inspirations or revelations of the Creator, and then believed in by the dependent multitude. This belief, very different in different nations, only begins, as is well known, where science ends. Natural Science believes, according to the maxim of Frederick the Great, "that every one may go to heaven in his own fashion," and only necessarily enters into conflict with particular forms of faith where they appear to set a limit to free inquiry and a goal to human knowledge, beyond which we are not to venture. Now this is certainly the case here in the highest degree, for the Theory of Development applies itself to the solution of the greatest of scientific problems—that of the creation, the coming into existence of things; more especially the origin of organic forms, and of man at their head. It is here certainly the right as well as the sacred duty of free inquiry, to fear no human authority, and courageously to raise the veil from the image of the Creator, unconcerned as to what natural truth may lie con-