

Our Theory of Development explains the origin of man and the course of his historical development in the only natural manner. We see in his gradually ascensive development out of the lower vertebrata, the greatest triumph of humanity over the whole of the rest of Nature. We are proud of having so immensely outstripped our lower animal ancestors, and derive from it the consoling assurance that in future also, mankind, as a whole, will follow the glorious career of progressive development, and attain a still higher degree of mental perfection. When viewed in this light, the Theory of Descent as applied to man opens up the most encouraging prospects for the future, and frees us from all those anxious fears which have been the scarecrows of our opponents.

We can even now foresee with certainty that the complete victory of our Theory of Development will bear immensely rich fruits—fruits which have no equal in the whole history of the civilization of mankind. Its first and most direct result—the complete reform of *Biology*—will necessarily be followed by a still more important and fruitful reform of *Anthropology*. From this new theory of man there will be developed a new *philosophy*, not like most of the airy systems of metaphysical speculation hitherto prevalent, but one founded upon the solid ground of Comparative Zoology. A beginning of this has already been made by the great English philosopher Herbert Spencer.⁴⁵ Just as this new monistic philosophy first opens up to us a true understanding of the real universe, so its application to practical human life must open up a new road towards moral perfection. By its aid we shall at last begin to raise ourselves out of the state of social barbarism in