

objections to those special testimonies which they now maintain against our theory.

The absolute certainty of the Theory of Descent, even in its application to man, is built on a more solid foundation; and its true inner value can never be tested simply by reference to individual experience, but only by a philosophical comparison and estimation of the treasures of all our biological experiences. The inestimable importance of the Theory of Descent is surely based upon this, that the theory follows of necessity (as a general inductive law) from the comparative synthesis of all organic phenomena of nature, and more especially from the triple parallelism of comparative anatomy, of ontogeny, and phylogeny; and the pithecoïd theory under all circumstances (apart from all special proofs) remains as a special deductive conclusion which must of necessity be drawn from the general inductive law of the Theory of Descent.

In my opinion, all depends upon a right understanding of this *philosophical foundation of the Theory of Descent* and of the *pithecoïd theory* which is inseparable from it. Many persons will probably admit this, and yet at the same time maintain that all this applies only to the *bodily*, not to the *mental* development of man. Now, as we have hitherto been occupied only with the former, it is perhaps necessary here to cast a glance at the latter, in order to show that it is also subject to the great general law of development. In doing this it is above all necessary to recollect that body and mind can in fact never be considered as distinct, but rather that both sides of nature are inseparably connected, and stand in the closest interaction. As even Goethe has clearly expressed it—"matter can never exist and