

of human ancestors sketched in a late chapter gives an approximate representation.

It is true that this conception generally greatly offends most persons on their first becoming acquainted with the Theory of Development, because more than all others it most strongly contradicts the traditional and mythological ideas, and the prejudices which have been held sacred for thousands of years. But like all other functions of organisms, the human soul must necessarily have historically developed, and the comparative or empirical study of animal psychology clearly shows that this development can only be conceived of as a gradual evolution from the soul of vertebrate animals, as a gradual differentiation and perfecting which, in the course of many thousands of years, has led to the glorious triumph of the human mind over its lower animal ancestral stages. Here, as everywhere, the only way to arrive at a knowledge of natural truth is to compare kindred phenomena, and investigate their development. Hence we must above all, as we did in the examination of the bodily development, compare the highest animal phenomena on the one hand with the lowest animal phenomena, and on the other with the lowest human phenomena. The final result of this comparison is this—that *between the most highly developed animal souls, and the lowest developed human souls, there exists only a small quantitative, but no qualitative difference*, and that this difference is much less than the difference between the lowest and the highest human souls, or than the difference between the highest and the lowest animal souls.

In order to be convinced of this important result, it is above all things necessary to study and compare the mental