

recognition of the connection between cause and effect. In all cases, as in man, it is the path of induction and deduction which leads to the formation of conclusions. It is evident that in all these respects the most highly developed animals stand much nearer to man than to the lower animals, although they are also connected with the latter by a chain of gradual and intermediate stages. In Wundt's excellent "Lectures on the Human and Animal Soul,"<sup>46</sup> there are a number of proofs of this.

Now, if instituting comparisons in both directions, we place the lowest and most ape-like men (the Austral Negroes, Bushmen, and Andamans, etc.), on the one hand, together with the most highly developed animals, for instance, with apes, dogs, and elephants, and on the other hand, with the most highly developed men—Aristotle, Newton, Spinoza, Kant, Lamarck, or Goethe—we can then no longer consider the assertion, that the mental life of the higher mammals has gradually developed up to that of man, as in any way exaggerated. If one must draw a sharp boundary between them, it has to be drawn between the most highly developed and civilized man on the one hand, and the rudest savages on the other, and the latter have to be classed with the animals. This is, in fact, the opinion of many travellers, who have long watched the lowest human races in their native countries. Thus, for example, a great English traveller, who lived for a considerable time on the west coast of Africa, says: "I consider the negro to be a lower species of man, and cannot make up my mind to look upon him as 'a man and a brother,' for the gorilla would then also have to be admitted into the family." Even many Christian missionaries, who, after