

long years of fruitless endeavours to civilize these lowest races, have abandoned the attempt, express the same harsh judgment, and maintain that it would be easier to train the most intelligent domestic animals to a moral and civilized life, than these unreasoning brute-like men. For instance, the able Austrian missionary Morlang, who tried for many years without the slightest success to civilize the ape-like negro tribes on the Upper Nile, expressly says: "that any mission to such savages is absolutely useless. They stand far below unreasoning animals; the latter at least show signs of affection towards those who are kind towards them, whereas these brutal natives are utterly incapable of any feeling of gratitude."

Now, it clearly follows from these and other testimonies, that the mental differences between the lowest men and the animals are less than those between the lowest and the highest men; and if, together with this, we take into consideration the fact that in every single human child mental life develops slowly, gradually, and step by step, from the lowest condition of animal unconsciousness, need we still feel offended when told that the mind of the whole human race has in like manner gone through a process of slow, gradual, and historical development? Can we find it "degrading" to the human soul that, by a long and slow process of differentiation and perfecting, it has very gradually developed out of the soul of vertebrate animals? I freely acknowledge that this objection, which is at present raised by many against the pithecoïd theory, is quite incomprehensible to me. On this point Bernhard Cotta, in his excellent "*Geologie der Gegenwart*," very justly remarks: "Our ancestors may be a great honour to us; but it is much better if we are an honour to them!"⁸¹