

## THE EMBRYOLOGY OF THE SOUL

and other parts of the body. We can trace them most clearly in the reigning dynasties and in old families of the nobility, whose conspicuous share in the life of the State has given occasion to a more careful historical picture of the individuals in the chain of generations—for instance, in the Hohenzollerns, the princes of Orange, the Bourbons, etc., and in the Roman Cæsars.

The causal-nexus of *biontic* (individual) and *phyletic* (historical) evolution, which I gave in my *General Morphology* as the supreme law at the root of all biogenetic research, has a universal application to psychology no less than to morphology. I have fully treated the special importance which it has with regard to man, in both respects, in the first chapter of my *Anthropogeny*. In man, as in all other organisms, "the embryonic development is an epitome of the historical development of the species. This condensed and abbreviated recapitulation is the more complete in proportion as the original *epitomized development* (*palingenesis*) is preserved by a constant heredity; on the other hand, it falls off from completeness in proportion as the later *disturbing development* (*cenogenesis*) is accentuated by varying adaptation."

While we apply this law to the evolution of the soul, we must lay special stress on the injunction to keep *both* sides of it critically before us. For, in the case of man, just as in all the higher animals and plants, such appreciable perturbations of type (or *cenogeneses*) have taken place during the millions of years of development that the original simple idea of *palingenesis*, or "epitome of history," has been greatly disturbed and altered. While, on the one side, the *palingenetic* recapitulation is preserved by the laws of like-time and like-place heredity, it is subject to an essential *ceno-*