

lution of the human mind, and especially the rapid mental evolution of the so-called Aryan peoples in the last four or five thousand years, is almost solely responsible for the large number of cases of insanity in the modern civilized world, since the stability of any form, function, or faculty in any race is dependent upon the time it has existed in that race, and therefore the more recent a faculty is in a race the more frequently will it be found absent, defective or unstable in the individuals of the race.

*Future Development of Mind.*—The second corollary, which is even more important than the first, is that, upon the view here set forth, the human mind at present is not formed, but forming; is not completed, but in process of construction. By slow and dubious steps taken in darkness our remote ancestors wearily climbed to simple consciousness. After another immense interval they reached self-consciousness. But that cannot be the end—the cosmic process cannot stop there—cannot indeed stop anywhere. Evolution, as far as we can see, has always gone on, is going on to-day, and will always go on. Our old mental faculties are some of them fading out, others advancing toward greater perfection, and alongside of them new ones are springing up, some of which will, without doubt, be of over-shadowing importance in the future.

So-called telepathy and clairvoyance seem to be specimens of such nascent faculties. I place in the same class the phenomena of what is often named spiritualism. The labours of the Society for Psychical Research have made it to me plain that these phenomena, as notably in the case of W. Stainton Moses, really exist. And I think that a study of the above-mentioned case, together with that of Mrs. Piper and that of Mary J. Fancher, of Brooklyn, would compel any unprejudiced person to make the same admission. But to me these are not cases in which outside agents are acting on or through a human being, but are cases in which a given human being has faculties which are not commonly possessed. Whether any given faculty, such as one of those now alluded to, shall grow, become common, and finally universal in the race, or wither and disappear, will depend upon the general laws of natural selection, and upon whether the possession of the nascent faculty is advantageous or not to the individual and to the race.

But of infinitely more importance than telepathy and so-called spiritualism (no matter what explanation we give of these, or what their future is destined to be) is the final fact to be here touched upon. This is that superimposed upon self-consciousness, as is that faculty upon simple consciousness, a third and higher form of consciousness is at present making its appearance in our race. This