

Bushmen and Australians, who never attain to this faculty, but still we call these men. Self-consciousness has been in existence as long as man has been in existence—probably a few hundred thousand years.

I have said that self-consciousness appears in the average civilized man at the age of about three years. But consciousness of an external world is present in the individual man from, or almost from, birth; some three years, therefore, earlier than self-consciousness.

This faculty (that is, simple consciousness) appeared in our ancestors very many million years before self-consciousness; and while many so-called men have not self-consciousness, there is perhaps no creature which can by any latitude of speech be called man in whom simple consciousness is not found; that is, it is absolutely universal in the human race. Compare, now, these fundamental faculties with some which are comparatively modern.

The color sense comes into existence gradually in the individual; at three or four years of age there may be a trace of it. At eight years of age it was found by Jeffries still absent in a large percentage of children. Twenty to thirty per cent. of schoolboys are said to be color blind, while only four per cent. of adult males are so. Dr. Favre, of Lyons, reported in 1874 to the French Congress for the Advancement of Science at Lille certain observations that seemed to him to prove that congenital color blindness was curable; it does not seem to have occurred to him that the sense is normally absent in the very young. As mentioned above, the color sense is said to be absent in one out of every sixty adult persons in the British Islands; the age at which it normally appears, therefore, and its degree of universality, correspond with the time of its appearance in the race, which, according to Geiger's researches (based largely on philology), was about a thousand generations ago.

The human moral nature includes many faculties, but for the purpose of the present argument it may be treated as if it were a simple sense. It comprises what we call conscience—sense of right and wrong; sexual love as distinguished from sexual passion or instinct; parental and filial love as distinguished from the corresponding instincts; love of our fellow-

men as such; love of the beautiful; awe, reverence, sense of duty, of responsibility, pity, compassion, faith. No human moral nature is complete without these and others unnamed here.

Now at what age does the human moral nature appear in individual man? You all know it is never present in quite young children. You all know it is often still absent at puberty and even at adolescence. It is a late acquired faculty, considerably later than the color sense. Then in what proportion of men and women does it fail to appear? There are so many adult men and women who have a partial moral nature, so many who, having little or no moral nature, wear (as well as may be) the outside semblance of one—the judging of men and women from this point of view is so difficult, the problem is so veiled and so complicated, that it is impossible to give more than an opinion. But read Prosper Despine's "Psychologie Naturelle," read Havelock Ellis and other authors on criminal anthropology, consider the number of people with whom we, as alienists, are brought into contact who manifestly, often confessedly, have few or none of the elements of the faculty in question, and I think you will be forced to agree with me that the number of adults who have little or no, or an undeveloped, moral nature is far greater than the number who have little or no, or an undeveloped, color sense.

Turn now, for a moment, to the musical sense; this, far from being universal, is more often absent than present; is never present, except in such a monstrosity as Mozart, before full or well on to full maturity, and only dates back at most perhaps a few thousand years. It is an instance of a faculty in the act of appearing, not yet fully declared.

A description in detail of the evolution of the faculties of which the human mind is composed would fill a large volume, and, in order to write such a volume, far more knowledge and far greater capacity would be needed than the present writer can pretend to. What has been said may serve to indicate the truth of the general thesis that these faculties are of all ages, some being very ancient, others very modern, and still others of intermediate date.

The next link in the present chain of argument may be expressed as follows: In any