

faculty the more easily is it lost. High authority, such as that of Charles Darwin, could be quoted in support of this proposition; it is almost, if not quite, a self-evident proposition.

3. A study of dreaming seems to reveal the fact that in sleep such mind as we have differs from our waking mind, especially by being more primitive; that in fact it would be almost strictly true to say that in dreams we pass backward into a pre-human mental life; that the intellectual faculties which we possess in dreams are, especially, receipts, as distinguished from our waking concepts; while in the moral realm they are those faculties, such as remorse, shame, surprise, along with the older and moral basic *sensé* functions, which belonged to us before we reached the human plane, and that the more modern and mental faculties, such as colour, sense, musical sense, self-consciousness, the human moral nature, have no existence in this condition, or if any of them do occur it is only as a rare exception.

Let us now compare, one with the other, a few of the faculties which have been already mentioned in the light of the rules laid down. To do this will give us, more clearly than perhaps anything else could, a definite notion of the growth of mind by the successive addition of new functions. For this purpose we will take simple consciousness, colour sense, the human moral nature, and the musical sense.

*Simple Consciousness.*—Simple consciousness makes its appearance in the human infant at the age of a few days; it is absolutely universal in the human race; it dates back certainly to the earliest mammals, and probably much earlier; it is only lost in deep sleep and coma; it is present in all dreams.

*Shame.*—Shame is said to be born in the human infant at the age of 15 months; it is a pre-human faculty, being found in the dog and in apes, and undoubtedly existed in our pre-human ancestry; it is almost universal in the race, being only absent in the lowest idiots; it is very common in dreams.

*Self-Consciousness.*—Self-consciousness makes its appearance in the child at the average age of 3 years; it is not present in any species, but the human; it is, in fact, that faculty the possession of which by an individual constitutes him a man. It is not universal in our race, being absent in all true idiots: that is, it is permanently absent in about one in each thousand human beings born into the world. In our ancestry it dates back to the first true man; a race, we are told, unclothed, walking erect, gregarious, without a true language, to a limited extent tool-using, destitute of marriage, government, or of any institution, animal, but in virtue of its highly: