

To turn now to the true subject of this paper I want to say in the first place that as in prehuman so in human psychology each superadded faculty was acquired in the history of the race, and that that historic period corresponds with the time in the life of the individual into whom the faculty is born to-day. For instance, self-consciousness appears in the individual at the age of about 5 years—it appeared in the race several hundred thousand years ago. It has been proved by Geiger and others that our color sense has been acquired by the race not more than about thirty thousand years ago. Well, it is acquired by the individual at the age of about 5 or 6. It is thought that the sense of fragrance was acquired by the race later than the colour sense; it is also acquired later by the individual. Some considerable study of history has led me to the conclusion that our human moral nature cannot be more than ten thousand years old. For a careful consideration of the records that have come down to us from the early Romans, Hellenes, Hebrews, Egyptians, Assyrians and Babylonians would indicate, I think, unmistakably that, as we go back into the past, this faculty tapers down towards the vanishing point, and that if it continues so to taper as we ascend the ages, all of what we distinctively call our human moral nature would certainly have disappeared by the time we had gone back the number of centuries mentioned—that is ten thousand years.

Well, to-day the human moral nature in the individual, instead of being born at the age of 3 years as is self-consciousness, or at 5 or 6 as is the colour sense, does not come into existence before the average age of about 15 years. As to the musical sense, it is almost certainly less than five thousand years old in the race, and, when it occurs at all, is not usually born in the individual before adolescence.

There are three other laws, each well worthy of notice, which govern the acquisition of new faculties by any given race. They are as follows:

1. The longer a race has been in possession of a given faculty the more universal will that faculty be in the race. This proposition scarcely needs proof—every new faculty must occur first of all in one individual, and as other individuals attain to the status of that one they too will acquire it, until after perhaps many thousands of years the whole race having attained to that status the faculty shall become universal.

2. The longer a race has been in possession of a given faculty the more firmly is that faculty fixed in each individual of the race who possesses it. In other words: The more recent is any given