

passed to us after almost infinite ages of slow evolution and amelioration through tens of thousands of generations of placental mammals, our immediate progenitors.

In the growth of mind, whether that of the race or of an individual, we recognise two distinct processes : First, the very gradual evolution to, or toward, perfection of faculties that have already come into existence ; and, secondly, the springing into existence (as new branches start from a growing tree) of faculties which had previously no existence. For it is clear to the least thoughtful student that no faculty (as no organ) came into mature and perfect life at once. Hearing and sight, we are told, developed by slow degrees from the sense of touch ; and in the region of the intellect conceptual life was born from ages of receptual, and that from millenniums of perceptual.

*Mental Growth in the Individual and in the Race*—Let us now suppose mind growing for millions of years in the way set forth. It begins, we will say, as mere excitability ; to that after a long time is added what may be called discrimination, or choice and rejection of, for instance, different kinds of food. After another long interval of almost infinitely slow advance sensation appears, and with it the capacity of pleasure and of pain ; then, still later, memory ; by and by recognition of offspring ; and successively thereafter arise reason, recognition of individuals, and communication of ideas. Concurrently with these intellectual faculties, certain moral functions, such as fear, surprise, jealousy, anger, affection, play, sympathy, emulation, pride, resentment, grief, hate, revenge, shame, remorse, and a sense of the ludicrous have also arisen in the nascent mind. We have reached now the mental plane of the higher animals, which is equally that of the human being at about two years of age. Then occurs in the child the mental expansion which separates man from the higher mammals—for something like a year the child mind steadily grows from the status of the latter to the status of the human mind. This year in the individual during which it walks erect but possesses a receptual intelligence only, not having yet the power of forming either concepts or true words, represents in the race the age of *alalus homo*, the period of perhaps a hundred thousand years, during which our ancestors walked erect, but not having self-consciousness had no true language. At the average age of three years in the individual self-consciousness is born, and the infant, from the point of view of psychology, has become a human being. But we all know that after the attainment of the distinctly human faculty, self-consciousness, the child has still much to acquire both in the way of expansion of already possessed