

## CHAPTER IV NATION-MAKING

ALL theories as to the primitive man must be very uncertain. Granting the doctrine of evolution to be true, man must be held to have a common ancestor with the rest of the Primates. But then we do not know what their common ancestor was like. If ever we are to have a distinct conception of him, it can only be after long years of future researches and the laborious accumulation of materials, scarcely the beginning of which now exists. But science has already done something for us. It cannot yet tell us our first ancestor, but it can tell us much of an ancestor very high up in the line of descent. We cannot get the least idea (even upon the full assumption of the theory of evolution) of the first man; but we can get a very tolerable idea of the Paulo-pre-historic man, if I may so say—of man as he existed some short time (as we now reckon shortness), some ten thousand years, before history began. Investigators whose acuteness and diligence can hardly be surpassed—Sir John Lubbock and Mr. Tylor are the chiefs among them—have collected so much and explained so much that they have left a fairly vivid result.

That result is, or seems to me to be, if I may sum it up in my own words, that the modern pre-historic men—those of whom we have collected so many remains, and to whom are due the ancient, strange customs of historical nations (the fossil customs, we might call them, for very often they are stuck by themselves in real civilization, and have no more part in it than the fossils in the surrounding strata)—pre-historic men in this sense were “savages without the fixed habits of savages;” that is, that, like savages, they had strong passions and weak reason; that, like savages, they preferred short spasms of greedy pleasure to mild and equable enjoyment; that, like savages, they could not postpone the present to the future; that, like savages, their ingrained

sense of morality was, to say the best of it, rudimentary and defective. But that, unlike present savages, they had not complex customs and singular customs, odd and seemingly inexplicable rules guiding all human life. And the reasons for these conclusions as to a race too ancient to leave a history, but not too ancient to have left memorials, are briefly these:—First, that we cannot imagine a strong reason without attainments; and, plainly, pre-historic men had not attainments. They would never have lost them if they had. It is utterly incredible that whole races of men in the most distant parts of the world (capable of counting, for they quickly learn to count) should have lost the art of counting, if they had ever possessed it. It is incredible that whole races could lose the elements of common sense, the elementary knowledge as to things material and things mental—the Benjamin Franklin philosophy—if they had ever known it. Without some data the reasoning faculties of man cannot work. As Lord Bacon said, the mind of man must “work upon stuff.” And in the absence of the common knowledge which trains us in the elements of reason as far as we are trained, they had no “stuff.” Even, therefore, if their passions were not absolutely stronger than ours, relatively they were stronger, for their reason was weaker than our reason. Again, it is certain that races of men capable of postponing the present to the future (even if such races were conceivable without an educated reason) would have had so huge an advantage in the struggles of nations, that no others would have survived them. A single Australian tribe (really capable of such a habit, and really practising it) would have conquered all Australia almost as the English have conquered it. Suppose a race of long-headed Scotchmen, even as ignorant as the Australians, and they would have got from Torres to Bass’s Straits, no matter how fierce was the resistance of the other Australians. The whole territory would have been theirs, and theirs only. We cannot imagine innumerable races to have lost, if they had once had it, the most useful of all habits of mind—the habit which would most insure their victory in the incessant contests which, ever since they began, men have carried on with one another and with nature, the habit, which in historical times has above any other received for its possession the victory in those contests. Thirdly, we may be sure that the morality of pre-historic man was as imperfect and as rudimentary

as his reason. The same sort of arguments apply to a self-restraining morality of a high type as apply to a settled postponement of the present to the future upon grounds recommended by argument. Both are so involved in difficult intellectual ideas (and a high morality the most of the two) that it is all but impossible to conceive their existence among people who could not count more than five—who had only the grossest and simplest forms of language—who had no kind of writing or reading—who, as it has been roughly said, had “no pots and no pans”—who could indeed make a fire, but who could hardly do anything else—who could hardly command nature any further. Exactly also like a shrewd far-sightedness, a sound morality on elementary transactions is far too useful a gift to the human race ever to have been thoroughly lost when they had once attained it. But innumerable savages have lost all but completely many of the moral rules most conducive to tribal welfare. There are many savages who can hardly be said to care for human life—who have scarcely the family feelings—who are eager to kill all old people (their own parents included) as soon as they get old and become a burden—who have scarcely the sense of truth—who, probably from a constant tradition of terror, wish to conceal everything, and would (as observers say) “rather lie than not”—whose ideas of marriage are so vague and slight that the idea, “communal marriage” (in which all the women of the tribe are common to all the men, and them only), has been invented to denote it. Now if we consider how cohesive and how fortifying to human societies are the love of truth, and the love of parents, and a stable marriage tie, how sure such feelings would be to make a tribe which possessed them wholly and soon victorious over tribes which were destitute of them, we shall begin to comprehend how unlikely it is that vast masses of tribes throughout the world should have lost all these moral helps to conquest, not to speak of others. If any reasoning is safe as to pre-historic man, the reason which imputes to him a deficient sense of morals is safe, for all the arguments suggested by all our late researches converge upon it, and concur in teaching it.

Nor on this point does the case rest wholly on recent investigations. Many years ago Mr. Jowett said that the classical religions bore relics of the “ages before morality.” And this is only one of several cases in which that great thinker has proved

by a chance expression that he had exhausted impending controversies years before they arrived, and had perceived more or less the conclusion at which the disputants would arrive long before the public issue was joined. There is no other explanation of such religions than this. We have but to open Mr. Gladstone’s “Homer” in order to see with how intense an antipathy a really moral age would regard the gods and goddesses of Homer; how inconceivable it is that a really moral age should first have invented and then bowed down before them; how plain it is (when once explained) that they are antiquities, like an English court-suit, or a stone-sacrificial knife, for no one would use such things as implements of ceremony, except those who had inherited them from a past age, when there was nothing better.

Nor is there anything inconsistent with our present moral theories of whatever kind in so thinking about our ancestors. The intuitive theory of morality, which would be that naturally most opposed to it, has lately taken a new development. It is not now maintained that all men have the same amount of conscience. Indeed, only a most shallow disputant who did not understand even the plainest facts of human nature could ever have maintained it; if men differ in anything they differ in the fineness and the delicacy of their moral intuitions, however we may suppose those feelings to have been acquired. We need not go as far as savages to learn that lesson; we need only talk to the English poor or to our own servants, and we shall be taught it very completely. The lower classes in civilized countries, like all classes in uncivilized countries, are clearly wanting in the nicer part of those feelings which, taken together, we call the sense of morality. All this an intuitionist who knows his case will now admit, but he will add that, though the amount of the moral sense may and does differ in different persons, yet that as far as it goes it is alike in all. He likens it to the intuition of number, in which some savages are so defective that they cannot really and easily count more than three. Yet as far as three his intuitions are the same as those of civilized people. Unquestionably if there are intuitions at all, the primary truths of number are such. There is a felt necessity in them if in anything, and it would be pedantry to say that any proposition of morals was more certain than that five and five make ten. The

truths of arithmetic, intuitive or not, certainly cannot be acquired independently of experience, nor can those of morals be so either. Unquestionably they were aroused in life and by experience, though after that comes the difficult and ancient controversy whether anything peculiar to them and not to be found in the other facts of life is superadded to them independently of experience out of the vigor of the mind itself. No intuitionist, therefore, fears to speak of the conscience of his pre-historic ancestor as imperfect, rudimentary, or hardly to be discerned, for he has to admit much the same so as to square his theory to plain modern facts, and that theory in the modern form may consistently be held along with them. Of course if an intuitionist can accept this conclusion as to pre-historic men, so assuredly may Mr. Spencer, who traces all morality back to our inherited experience of utility, or Mr. Darwin, who ascribes it to an inherited sympathy, or Mr. Mill, who with characteristic courage undertakes to build up the whole moral nature of man with no help whatever either from ethical intuition or from physiological instinct. Indeed of the everlasting questions, such as the reality of free will, or the nature of conscience, it is, as I have before explained, altogether inconsistent with the design of these papers to speak. They have been discussed ever since the history of discussion begins; human opinion is still divided, and most people still feel many difficulties in every suggested theory, and doubt if they have heard the last word of argument or the whole solution of the problem in any of them. In the interest of sound knowledge it is essential to narrow to the utmost the debatable territory; to see how many ascertained facts there are which are consistent with all theories, how many may, as foreign lawyers would phrase it, be equally held in *condominium* by them.

But though in these great characteristics there is reason to imagine that the pre-historic man—at least the sort of pre-historic man I am treating of, the man some few thousand years before history began, and not at all, at least not necessarily, the primitive man—was identical with a modern savage, in another respect there is equal or greater reason to suppose that he was most unlike a modern savage. A modern savage is anything but the simple being which philosophers of the eighteenth century imagined him to be; on the contrary, his life is twisted into a thousand curious habits; his reason is darkened by a thousand

strange prejudices; his feelings are frightened by a thousand cruel superstitions. The whole mind of a modern savage is, so to say, tattooed over with monstrous images; there is not a smooth place anywhere about it. But there is no reason to suppose the minds of pre-historic men to be so cut and marked; on the contrary, the creation of these habits, these superstitions, these prejudices, must have taken ages. In his nature, it may be said, pre-historic man was the same as a modern savage; it is only in his acquisition that he was different.

It may be objected that if man was developed out of any kind of animal (and this is the doctrine of evolution which, if it be not proved conclusively, has great probability and great scientific analogy in its favor) he would necessarily at first possess animal instincts; that these would only gradually be lost; that in the meantime they would serve as a protection and an aid, and that pre-historic men, therefore, would have important helps and feelings which existing savages have not. And probably of the first men, the first beings worthy to be so called, this was true: they had, or may have had, certain remnants of instincts which aided them in the struggle of existence, and as reason gradually came these instincts may have waned away. Some instincts certainly do wane when the intellect is applied steadily to their subject-matter. The curious "counting boys," the arithmetical prodigies, who can work by a strange innate faculty the most wonderful sums, lose that faculty, always partially, sometimes completely, if they are taught to reckon by rule like the rest of mankind. In like manner I have heard it said that a man could soon reason himself out of the instinct of decency if he would only take pains and work hard enough. And perhaps other primitive instincts may have in like manner passed away. But this does not affect my argument. I am only saying that these instincts, if they ever existed, did pass away—that there was a period, probably an immense period as we reckon time in human history, when pre-historic men lived much as savages live now, without any important aids and helps.

The proofs of this are to be found in the great works of Sir John Lubbock and Mr. Tylor, of which I just now spoke. I can only bring out two of them here. First, it is plain that the first pre-historic men had the flint tools which the lowest savages use, and we can trace a regular improvement in the finish and in the

efficiency of their simple instruments corresponding to that which we see at this day in the upward transition from the lowest savages to the highest. Now it is not conceivable that a race of beings with valuable instincts supporting their existence and supplying their wants would need these simple tools. They are exactly those needed by very poor people who have no instincts, and those were used by such, for savages are the poorest of the poor. It would be very strange if these same utensils, no more no less, were used by beings whose discerning instincts made them in comparison altogether rich. Such a being would know how to manage without such things, or if it wanted any, would know how to make better.

And, secondly, on the moral side we know that the pre-historic age was one of much license, and the proof is that in that age descent was reckoned through the female only, just as it is among the lowest savages. "Maternity," it has been said, "is a matter of fact, paternity is a matter of opinion;" and this not very refined expression exactly conveys the connection of the lower human societies. In all slave-owning communities—in Rome formerly, and in Virginia yesterday—such was the accepted rule of law; the child kept the condition of the mother, whatever that condition was; nobody inquired as to the father; the law, once for all, assumed that he could not be ascertained. Of course no remains exist which prove this or anything else about the morality of pre-historic man; and morality can only be described by remains amounting to a history. But one of the axioms of pre-historic investigation binds us to accept this as the morality of the pre-historic races if we receive that axiom. It is plain that the wide-spread absence of a characteristic which greatly aids the possessor in the conflicts between race and race probably indicates that the primary race did not possess that quality. If one-armed people existed almost everywhere in every continent; if people were found in every intermediate stage, some with the mere germ of the second arm, some with the second arm, half-grown, some with it nearly complete; we should then argue—"the first race cannot have had two arms, because men have always been fighting, and as two arms are a great advantage in fighting, one-armed and half-armed people would immediately have been killed off the earth; they never could have attained any numbers. A diffused deficiency in a warlike power is the

best attainable evidence that the pre-historic men did not possess that power." If this axiom be received it is palpably applicable to the marriage-bond of primitive races. A cohesive "family" is the best germ for a campaigning nation. In a Roman family the boys, from the time of their birth, were bred to a domestic despotism, which well prepared them for a subjection in after life to a military discipline, a military drill, and a military despotism. They were ready to obey their generals because they were compelled to obey their fathers; they conquered the world in manhood because as children they were bred in homes where the tradition of passionate valor was steadied by the habit of implacable order. And nothing of this is possible in loosely-bound family groups (if they can be called families at all) where the father is more or less uncertain, where descent is not traced through him, where, that is, property does not come from him, where such property as he has passes to his sure relations—to his sister's children. An ill-knit nation which does not recognize paternity as a legal relation, would be conquered like a mob by any other nation which had a vestige or a beginning of the *patria potestas*. If, therefore, all the first men had the strict morality of families, they would no more have permitted the rise of semi-moral nations anywhere in the world than the Romans would have permitted them to arise in Italy. They would have conquered, killed, and plundered them before they became nations; and yet semi-moral nations exist all over the world.

It will be said that this argument proves too much. For it proves that not only the somewhat-before-history men, but the absolutely first men, could not have had close family instincts, and yet if they were like most though not all of the animals nearest to man they had such instincts. There is a great story of some African chief who expressed his disgust at adhering to one wife, by saying it was "like the monkeys." The semi-brutal ancestors of man, if they existed, had very likely an instinct of constancy which the African chief, and others like him, had lost. How, then, if it was so beneficial, could they ever lose it? The answer is plain: they could lose it if they had it as an irrational propensity and habit, and not as a moral and rational feeling. When reason came, it would weaken that habit like all other irrational habits. And reason is a force of such infinite vigor—a victory-making agent of such incomparable efficiency—that its

continually diminishing valuable instincts will not matter if it grows itself steadily all the while. The strongest competitor wins in both the cases we are imagining; in the first, a race with intelligent reason, but without blind instinct, beats a race with that instinct but without that reason; in the second, a race with reason and high moral feeling beats a race with reason but without high moral feeling. And the two are palpably consistent.

There is every reason, therefore, to suppose pre-historic man to be deficient in much of sexual morality, as we regard that morality. As to the detail of "primitive marriage" or "no marriage," for that is pretty much what it comes to, there is of course much room for discussion. Both Mr. M'Clennan and Sir John Lubbock are too accomplished reasoners and too careful investigators to wish conclusions so complex and refined as theirs to be accepted all in a mass, besides that on some critical points the two differ. But the main issue is not dependent on nice arguments. Upon broad grounds we may believe that in pre-historic times men fought both to gain and to keep their wives; that the strongest man took the best wife away from the weaker man; and that if the wife was restive, did not like the change, her new husband beat her; that (as in Australia now) a pretty woman was sure to undergo many such changes, and her back to bear the marks of many such chastisements; that in the principal department of human conduct (which is the most tangible and easily traced, and therefore the most obtainable specimen of the rest) the minds of pre-historic men were not so much immoral as unmoral: they did not violate a rule of conscience, but they were somehow not sufficiently developed for them to feel on this point any conscience, or for it to prescribe to them any rule.

The same argument applies to religion. There are, indeed, many points of the greatest obscurity, both in the present savage religions and in the scanty vestiges of pre-historic religion. But one point is clear. All savage religions are full of superstitions founded on luck. Savages believe that casual omens are a sign of coming events; that some trees are lucky, that some animals are lucky, that some places are lucky, that some indifferent actions—indifferent apparently and indifferent really—are lucky, and so of others in each class, that they are unlucky. Nor can a savage well distinguish between a sign of "luck" or ill-luck, as we should say, and a deity which causes the good or the ill; the in-

dicating precedent and the causing being are to the savage mind much the same; a steadiness of head far beyond savages is required consistently to distinguish them. And it is extremely natural that they should believe so. They are playing a game—the game of life—with no knowledge of its rules. They have not an idea of the laws of nature; if they want to cure a man, they have no conception at all of true scientific remedies. If they try anything they must try it upon bare chance. The most useful modern remedies were often discovered in this bare, empirical way. What could be more improbable—at least, for what could a pre-historic man have less given a good reason—than that some mineral springs should stop rheumatic pains, or mineral springs make wounds heal quickly? And yet the chance knowledge of the marvellous effect of gifted springs is probably as ancient as any sound knowledge as to medicine whatever. No doubt it was mere casual luck at first that tried these springs and found them answer. Somebody by accident tried them and by that accident was instantly cured. The chance which happily directed men in this one case, misdirected them in a thousand cases. Some expedition had answered when the resolution to undertake it was resolved on under an ancient tree, and accordingly that tree became lucky and sacred. Another expedition failed when a magpie crossed its path, and a magpie was said to be unlucky. A serpent crossed the path of another expedition, and it had a marvellous victory, and accordingly the serpent became a sign of great luck (and what a savage cannot distinguish from it—a potent deity which makes luck). Ancient medicine is equally unreasonable: as late down as the Middle Ages it was full of superstitions founded on mere luck. The collection of prescriptions published under the direction of the Master of the Rolls abounds in such fancies as we should call them. According to one of them, unless I forget, some disease—a fever, I think—is supposed to be cured by placing the patient between two halves of a hare and a pigeon recently killed.\* Nothing can be plainer than

\* Readers of Scott's life will remember that an admirer of his in humble life proposed to cure him of inflammation of the bowels by making him sleep a whole night on twelve smooth stones, painfully collected by the admirer from twelve brooks, which was, it appeared, a recipe of sovereign traditional power. Scott gravely told the proposer that he had mistaken the charm, and that the stones were of no virtue unless wrapped up in the petticoat of a widow who never wished to marry again, and as no such widow seems to have been forthcoming, he escaped the remedy.

that there is no ground for this kind of treatment, and that the idea of it arose out of a chance hit, which came right and succeeded. There was nothing so absurd or so contrary to common sense as we are apt to imagine about it. The lying between two halves of a hare or a pigeon was *à priori*, and to the inexperienced mind, quite as likely to cure disease as the drinking certain draughts of nasty mineral water. Both, somehow, were tried; both answered—that is, both were at the first time, or at some memorable time, followed by a remarkable recovery; and the only difference is, that the curative power of the mineral is persistent, and happens constantly; whereas, on an average of trials, the proximity of a hare or pigeon is found to have no effect, and cures take place as often in cases where it is not tried as in cases where it is. The nature of minds which are deeply engaged in watching events of which they do not know the reason, is to single out some fabulous accompaniment or some wonderful series of good luck or bad luck, and to dread ever after that accompaniment if it brings evil, and to love it and long for it if it brings good. All savages are in this position, and the fascinating effect of striking accompaniments (in some single case) of singular good fortune and singular calamity, is one great source of savage religions.

Gamblers to this day are, with respect to the chance part of their game, in much the same plight as savages with respect to the main events of their whole lives. And we well know how superstitious they all are. To this day very sensible whist-players have a certain belief—not, of course, a fixed conviction, but still a certain impression—that there is “luck under a black deuce,” and will half mutter some not very gentle maledictions if they turn up as a trump the four of clubs, because it brings ill-luck, and is “the devil’s bed-post.” Of course grown-up gamblers have too much general knowledge, too much organized common sense, to prolong or cherish such ideas; they are ashamed of entertaining them, though, nevertheless, they cannot entirely drive them out of their minds. But child-gamblers—a number of little boys set to play loo—are just in the position of savages, for their fancy is still impressible, and they have not as yet been thoroughly subjected to the confuting experience of the real world; and child-gamblers have idolatries—at least I know that years ago a set of boy loo-players, of whom I was one, had con-

siderable faith in a certain “pretty fish,” which was larger and more nicely made than the other fish we had. We gave the best evidence of our belief in its power to “bring luck;” we fought for it (if our elders were out of the way); we offered to buy it with many other fish from the envied holder, and I am sure I have often cried bitterly if the chance of the game took it away from me. Persons who stand up for the dignity of philosophy, if any such there still are, will say that I ought not to mention this, because it seems trivial; but the more modest spirit of modern thought plainly teaches, if it teaches anything, the cardinal value of occasional little facts. I do not hesitate to say that many learned and elaborate explanations of the totem—the “clan” deity—the beast or bird who in some supernatural way, attends to the clan and watches over it—do not seem to me to be nearly as akin to the reality as it works and lives among the lower races, as the “pretty fish” of my early boyhood. And very naturally so, for a grave philosopher is separated from primitive thought by the whole length of human culture; but an impressible child is as near to, and its thoughts are as much like, that thought as anything can now be.

The worst of these superstitions is that they are easy to make and hard to destroy. A single run of luck has made the fortune of many a charm and many idols. I doubt if even a single run of luck be necessary. I am sure that if an elder boy said that “the pretty fish was lucky—of course it was,” all the lesser boys would believe it, and in a week it would be an accepted idol. And I suspect the Nestor of a savage tribe—the aged repository of guiding experience—would have an equal power of creating superstitions. But if once created they are most difficult to eradicate. If any one said that the amulet was of certain efficacy—that it always acted whenever it was applied—it would of course be very easy to disprove; but no one ever said that the “pretty fish” always brought luck; it was only said that it did so on the whole, and that if you had it you were more likely to be lucky than if you were without it. But it requires a long table of statistics of the results of games to disprove this thoroughly; and by the time people can make tables they are already above such beliefs, and do not need to have them disproved. Nor in many cases where omens or amulets are used would such tables be easy to make, for the data could not be found; and a rash at-

tempt to subdue the superstition by a striking instance may easily end in confirming it. Francis Newman, in the remarkable narrative of his experience as a missionary in Asia, gives a curious example of this. As he was setting out on a distant and somewhat hazardous expedition, his native servants tied round the neck of the mule a small bag supposed to be of preventive and mystic virtue. As the place was crowded and a whole townspeople looking on, Mr. Newman thought that he would take an opportunity of disproving the superstition. So he made a long speech of explanation in his best Arabic, and cut off the bag, to the horror of all about him. But as ill-fortune would have it, the mule had not got thirty yards up the street before she put her foot into a hole and broke her leg; upon which all the natives were confirmed in their former faith in the power of the bag, and said, "You see now what happens to unbelievers."

Now the present point as to these superstitions is their military inexpediency. A nation which was moved by these superstitions as to luck would be at the mercy of a nation, in other respects equal, which was not subject to them. In historical times, as we know, the panic terror at eclipses has been the ruin of the armies which have felt it; or has made them delay to do something necessary, or rush to do something destructive. The necessity of consulting the auspices, while it was sincerely practised and before it became a trick for disguising foresight, was in classical history very dangerous. And much worse is it with savages, whose life is one of omens, who must always consult their sorcerers, who may be turned this way or that by some chance accident, who, if they were intellectually able to frame a consistent military policy—and some savages in war see farther than in anything else—are yet liable to be put out, distracted, confused, and turned aside in the carrying out of it, because some event, really innocuous but to their minds foreboding, arrests and frightens them. A religion full of omens is a military misfortune, and will bring a nation to destruction if set to fight with a nation at all equal otherwise, who had a religion without omens. Clearly then, if all early men unanimously, or even much the greater number of early men, had a religion without omens, no religion, or scarcely a religion, anywhere in the world could have come into existence with omens; the immense majority possessing the superior military advantage, the small minority

destitute of it would have been crushed out and destroyed. But, on the contrary, all over the world religions with omens once existed, in most they still exist; all savages have them, and deep in the most ancient civilizations we find the plainest traces of them. Unquestionably therefore the pre-historic religion was like that of savages—viz., in this that it largely consisted in the watching of omens and in the worship of lucky beasts and things, which are a sort of embodied and permanent omens.

It may indeed be objected—an analogous objection was taken as to the ascertained moral deficiencies of pre-historic mankind—that if this religion of omens was so pernicious and so likely to ruin a race, no race would ever have acquired it. But it is only likely to ruin a race contending with another race otherwise equal. The fancied discovery of these omens—not an extravagant thing in an early age, as I have tried to show, not a whit then to be distinguished as improbable from the discovery of healing herbs or springs which pre-historic men also did discover—the discovery of omens was an act of reason as far as it went. And if in reason the omen-finding race were superior to the races in conflict with them, the omen-finding race would win, and we may conjecture that omen-finding races were thus superior since they won and prevailed in every latitude and in every zone.

In all particulars therefore we would keep to our formula, and say that pre-historic man was substantially a savage like present savages, in morals, intellectual attainments, and in religion; but that he differed in this from our present savages, that he had not had time to ingrain his nature so deeply with bad habits, and to impress bad beliefs so unalterably on his mind as they have. They have had ages to fix the stain on themselves, but primitive man was younger and had no such time.

I have elaborated the evidence for this conclusion at what may seem needless and tedious length, but I have done so on account of its importance. If we accept it, and if we are sure of it, it will help us to many most important conclusions. Some of these I have dwelt upon in previous papers, but I will set them down again.

First, it will in part explain to us what the world was about, so to speak, before history. It was making, so to say, the intellectual consistence—the connected and coherent habits, the preference