

The American Indians have from time immemorial regarded aerolites as sacred objects. Many specimens of meteoric iron have been found near the "altars" in the mounds of Ohio. One is an amulet in the shape of a large ring, and another, figured and described by Mr. G. F. Kunz, in the American Journal of Science, has still in it the point of a copper chisel, which broke off as the aborigine was trying to split the mass. In the Dacotah winter counts (*vide* Report of the United States Bureau of Ethnology, 1882-83) there are symbols for the fall of an aerolite in 1821-22, and the explanation given of the two separate "counts" is "Large ball of fire with hissing noise," and "a large roaring star fell." The meteorite in Victoria College Museum, of which Prof. A. F. Coleman has given an analysis in the Transactions of this society, is alluded to by the Rev. Geo. McLean, now of Port Arthur, in his "Indians in Canada." For long ages, he tells us, the natives say it lay there, and they attributed to it mysterious powers, he thinks on account of its weight (specific gravity 7.784). Though many had tried to lift it, all had failed, and when they heard the white men had taken it away they put their hands to their mouths and said, "The white man is very strong." They much regretted its removal, and their medicine men prophesied that evil would come upon the tribes and the buffalo forsake the country. The Rev. J. Macdougall, of Morleyville, whose father had it removed, tells the writer that the place where it fell was named on its account Pe-wah-bisk Kah-ah-pit or "the iron, where it lay." Though it had been there from time immemorial, the Indians knew it had fallen from heaven. On passing the place, or anywhere near it, they would go to the spot and leave upon it a piece of tobacco, a broken arrow-head, or some such offering, for they wished the spirit which had sent it to protect them, or at least not to interfere with them in their forays. They also thought it had grown, because their forefathers could lift it, while they could not.

There was an aerolite at Wichita, Kansas, which in a similar way the tribes there revered. We can after this reflect without surprise on the great aerolite placed on the Aztec pyramid of Cholula or those set on other Mexican teocallis.

Mr. Keary, in his "Outlines of Primitive Belief," speaks of the conical shaped stones and the stumps which were conspicuous in the religions of the Syrians and Phœnicians as fetishes, and as perhaps connected with Phallic worship, and thus almost contemptuously dismisses the subject. "Phallic worship" is a good term to conjure by. It serves the mythologist as the glacial theory has served the geologist, to explain everything otherwise inexplicable, or as the term "subjective mind" now serves the psychologist to unravel the knotty questions of mind-reading and second-sight. Surely the above examples of the creeds of various simple peoples are enough to show the real state of the belief of prehistoric men in Europe and Asia, as regards these heaven-sent stones.