

namely, its close relation to one of the most influential doctrines of civilized philosophy. The savage thinker, though occupying himself so much with the phenomena of life, sleep, disease, and death, seems to have taken for granted, as a matter of course, the ordinary operations of his own mind. It hardly occurred to him to think about the machinery of thinking. Metaphysics is a study which first assumes clear shape at a comparatively high level of intellectual culture. The metaphysical philosophy of thought taught in our modern European lecture-rooms is historically traced back to the speculative psychology of classic Greece. Now one doctrine which there comes into view is especially associated with the name of Democritus, the philosopher of Abdera, in the fifth century B.C. When Democritus propounded the great problem of metaphysics, "How do we perceive external things?"—thus making, as Leves says, an era in the history of philosophy,—he put forth, in answer to the question, a theory of thought. He explained the fact of perception by declaring that things are always throwing off images (*εἰδωλα*) of themselves, which images, assimilating to themselves the surrounding air, enter a recipient soul, and are thus perceived. Now, supposing Democritus to have been really the originator of this famed theory of ideas, how far is he to be considered its inventor? Writers on the history of philosophy are accustomed to treat the doctrine as actually made by the philosophical school which taught it. Yet the evidence here brought forward shows it to be really the savage doctrine of object-souls, turned to a new purpose as a method of explaining the phenomena of thought. Nor is the correspondence a mere coincidence, for at this point of junction between classic religion and classic philosophy the traces of historical continuity may be still discerned. To say that Democritus was an ancient Greek is to say that from his childhood he had looked on at the funeral ceremonies of his country, beholding the funeral sacrifices of garments and jewels and money and food and drink, rites which his mother and his nurse could tell him were performed in order that the phantasmal images of these objects might pass into the possession of forms shadowy like themselves, the souls of dead men. Thus Demo-