

"Religiously," says Winchell, "there is little to be affirmed or inferred of the paleolithic tribes. Some curiously wrought flints may have served as religious emblems, and the discovery of deposits of food near the body of the dead may very naturally be regarded as evidence of a belief in future life" (Adamites and Preadamites, p. 36).

But there was a yet more remote and a more rude stone age. And there must have been yet earlier ages in which man lived, and was able to leave no memorial of his existence, and during which, in a religious point of view, he was still more like the brute mentally than at the time he is first brought to our notice by prehistoric archæology. Occupied for ages in contests with wild beasts and obtaining food, his life was of a kind not adapted to favor the contemplation of natural phenomena, and when, after ages of mental development under exceptionally favorable circumstances, he began to form ideas and to frame hypotheses, they must have been very simple, crude, and indistinct.

How natural that he should invest inanimate objects with his own thoughts and feelings! Here is indicated an intellectual condition hardly above that of the brutes. "My dog," says Darwin, "a full-grown and very sensible animal, was lying on the lawn during a hot and still day; but at a little distance a slight breeze occasionally moved an open parasol, which would have been wholly disregarded by the dog had any one stood near it. As it was, every time that the parasol slightly moved, the dog growled fiercely and barked. He must, I think, have reasoned to himself, in a rapid and unconscious manner, that movement without any apparent cause indicated the presence of some strange living agent, and no stranger had a right to be on his territory" (Dest. of Man, i. 65.)

"An authentic case is on record of a Skye-terrier," says Fiske, "which, accustomed to obtain favors from his master by sitting on his haunches, will also sit before his pet India-rubber ball placed on the chimney-piece, evidently beseeching it to jump down and play with him. Such a fact as this is quite in harmony with Auguste Comte's suggestion that such intelligent animals as dogs, apes, and elephants may be capable of forming a few fetichistic notions. The behavior of the terrier here rests upon the assumption that the ball is open to the same sort of entreaty which prevails with the master; which implies, not that the wistful brute accredits the ball with a soul, but that in his mind the distinction between life and inanimate existence has never been thoroughly established. Just this confusion between things living and things not living is present throughout the whole philosophy of fetichism, and the con-