

‘Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king, whom they honoured, to the end that by this, their forwardness, they might flatter him that was absent, as if he were present.

‘Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

‘For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

‘And so the multitude, allured by the grace of the work, took him now for a God, which a little before was but honoured as a man.’

The worship of principles may be regarded as a still further stage in the natural development of religion.

It is important to observe that each stage of religion is superimposed on the preceding, and that bygone beliefs linger on among the children and the ignorant. Thus witchcraft is still believed in by the ignorant, and fairy tales flourish in the nursery.

It certainly appears to me that the gradual development of religious ideas among the lower races of men is a fair argument in opposition to the view that savages are degenerate descendants of civilised ancestors. Archbishop Whately would admit the connexion between these different phases of religious belief; but I think he would find it very difficult to show any process of natural degradation and decay which could explain the quaint errors and opinions of the lower races of men, or to account for the lingering belief in witchcraft, and other absurdities, &c., in civilised races, excepting by some such train of reasoning as that which I have endeavoured to sketch.

There is another case in this memoir wherein the Duke, although generally a fair opponent, brings forward an unsupportable accusation. He criticises severely the ‘Four Ages,’ generally admitted by archæologists, especially referring to the terms ‘Palæolithic’ and ‘Neolithic,’ which are used to denote the two earlier.

I have no wish to take to myself in particular the blame which the Duke impartially extends to archæologists in general, but having suggested the two terms in question, I will