

"There is," says Darwin, "ample evidence, derived, not from hasty travellers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and who have no words in their language to express such an idea" (Dest. of Man, vol. I., p. 63).

Lubbock, in his "Origin of Civilization" and "Prehistoric Times," quotes the testimonies of many travelers and explorers to show that there are numerous tribes without religion, and remarks himself that "sailors, traders, and philosophers, Roman Catholic priests, and Protestant missionaries, in ancient and in modern times, in every part of the globe, have concurred in stating that there are races of men altogether devoid of religion. . . . The question as to the general existence of religion among men is indeed to a great extent a matter of definition. If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness and shrinks from a lightless room, we never regard that as evidence of religion. Moreover, if these definitions be adopted, we cannot longer regard religion as peculiar to man. We must admit that the feeling of a dog or a horse towards its master, is of the same character, and the baying of a dog to the moon is as much an act of worship as some ceremonies which have been so described by travelers" (Origin of Civilization, p. 121).

The statement of Lubbock, that there are tribes devoid of religion unless indeed we no longer regard religion as peculiar to man," is significant. It indicates that there is no sharp dividing line between religious and unreligious creatures, and of itself is sufficient to suggest that as the higher religions have been evolved from the lower ones, so the lowest religions have grown out of conditions with which we are accustomed to associate nothing of a religious character. Certain it is, there are tribes in which the intellectual faculties are so feeble that the phenomena of nature have as yet scarcely become an object of thought. According to the theory of evolution, all the higher races of men have come up through stages in which the lowest on earth yet remain. Who can doubt that the men who lived in the earlier ages of human existence were as destitute of religion as are the Bechuanas or Arafuras of to-day? Of the intellectual condition of man in a very remote past, we know something from the rough implements of stone which have outlasted the bones of the rude men who made them.