

an explanation of some few facts, sundered from their connexion with the general array, may seem plausible to certain minds. But a large view of the subject can hardly leave such argument in possession. The animism of savages stands for and by itself; it explains its own origin. The animism of civilized men, while more appropriate to advanced knowledge, is in great measure only explicable as a developed product of the older and ruder system. It is the doctrines and rites of the lower races which are, according to their philosophy, results of point-blank natural evidence and acts of straightforward practical purpose. It is the doctrines and rites of the higher races which show survival of the old in the midst of the new, modification of the old to bring it into conformity with the new, abandonment of the old, because it is no longer compatible with the new. Let us see at a glance in what general relation the doctrine of souls among savage tribes stands to the doctrine of souls among barbaric and cultured nations. Among races within the limits of savagery, the general doctrine of souls is found worked out with remarkable breadth and consistency. The souls of animals are recognized by a natural extension from the theory of human souls; the souls of trees and plants follow in some vague partial way; and the souls of inanimate objects expand the general category to its extremest boundary. Thenceforth, as we explore human thought onward from savage into barbarian and civilized life, we find a state of theory more conformed to positive science, but in itself less complete and consistent. Far on into civilization, men still act as though in some half-meant way they believed in souls or ghosts of objects, while nevertheless their knowledge of physical science is beyond so crude a philosophy. As to the doctrine of souls of plants, fragmentary evidence of the history of its breaking down in Asia has reached us. In our own day and country, the notion of souls of beasts is to be seen dying out. Animism, indeed, seems to be drawing in its outposts, and concentrating itself on its first and main position, the doctrine of the human soul. This doctrine has undergone extreme modification in the course of culture. It has outlived the almost total loss of one great argument attached to it,—the objective reality of apparitional souls or ghosts seen in