

these old beliefs that in some out of the way corners of the world fifteen hundred years of Christianity has not destroyed them. Among the mountains of the Caucasus, in what is now a Russian province, the Ossetes still place food and drink upon the tombs, that their dead may not suffer from hunger (Dareste, *Etudes d'Histoire du Droit*, p. 137); yet the Ossetes have been Christians since the fourth century. But the Anglo-Saxon race has travelled so far from the faith of its forefathers that we have most of us forgotten all about it.

And we are apt to forget that in this, as in so many other things, the Hindus are to-day where we were thousands of years ago. In their present we have a picture of our own remote past. In India we see all round us institutions and customs which in Europe were extinct before history began. A case about ancestor worship in the law reports startles us in much the same way as if we were to put up a pterodactyl in the Park.

One of the most fruitful ideas of modern science is that our complex, civilized society has grown out of a simple and uncivilized society, and that when we observe and study the customs of savage peoples we are as it were beholding our own far away ancestors. Mons. Paul Bourget, writing of his travels in America, said what struck him as most instructive was to pass in a few hours from the simple and elementary conditions of a new settlement to the complex civilization of the Eastern cities. In looking through the windows of the cars, as we travel from West to East, we see the history of America unrolled before us. And one who did not know anything about the primitive bush might think the simple log village of the West was the starting point. We are liable to make the same mistake in our study of mankind. The religious