

health, success in combat, whatever gratifies him, he ascribes to beings who possess the good qualities of which he is conscious in himself; and to them he prays in reverent recognition of their superior power, in grateful acknowledgement of his own dependence, and with an eager desire to secure a continuance of these blessings. Religion, then, considered as a belief or hypothesis and as a practice of devotional rites and ceremonies, is seen to have a natural basis and to be due to natural causes. It depends upon two factors: qualities of the human mind—fear, selfishness, gratitude, wonder, admiration, etc.—and the external world whose phenomena are ever present to the mind of man.

But here it will be asked, How came man to have a religious nature, a tendency to worship which in the individual is antecedent to experience, which now depends not upon any observation of nature, which depends not upon experiences such as those through which our savage ancestors passed? The answer, in the light of modern psychology, is not difficult to give, at least in a general way. In the course of ages, states of mind produced by the outward world have become organized in the race in the form of tendencies. A father who has acquired the habit of drunkenness may transmit to his offspring the result of his experience in the form of an appetite for stimulants. There are islands having species of animals and birds possessing an instinctive fear of man, but which exhibited no fear of him when man first visited those islands. Man by his destructive agency has produced in these animals sensations which by repetition, and by the transmission of the results on the brain and nervous system through successive generations, have become condensed and fixed in the species as an instinct which, whenever man—who first produced the impression—appears, manifests itself in a very positive manner. So the shepherd dog and sporting dogs have characteristics which, although originally acquired, are now innate or instinctive. Thus that which is learned, whether from a personal teacher or by contact with nature, and is repeated through centuries, may produce states of mind which by heredity appear in the descendants in the form of aptitudes or predispositions.

"Instinct is inherited habit," or, more properly, instincts are states of mind produced by habits, and by repetition and transmission organized in the race. Although innate in the individual, they are due to ancestral experiences. We are full of these tendencies, some good, others bad. We have to some extent aptitudes for music, mechanics, poetry, oratory, philosophy, language. We have tendencies to temper-