

fusion between things seen and things dreamed, which suggests the notion of another self, belongs to this same twilight stage of intelligence, in which primeval man has not yet clearly demonstrated his immeasurable superiority to the brutes" (Myth and Myth-Makers, pp. 221-2).

With these facts in mind, it is evident, as McLennan remarks, that "the simplest hypothesis, and the first to occur to men, seems to have been that natural phenomena are ascribable to the presence in animals, plants, and things, and in the forces of nature, of such spirits prompting to action as men are conscious they themselves possess" (Fortnightly Review, 1869, p. 422).

"Man," says Goethe, "is a true Narcissus; he delights to see his own image everywhere; and he spreads himself underneath the universe like the amalgam behind the glass." Thus man, projecting his own nature unconsciously out upon the field of natural phenomena, investing the objects around him with his own thoughts and feelings, commences worship by contemplating himself. To early man pieces of wood and stone were intelligent objects, and he sought to win their favor and secure their aid. Later he invested with his own nature the mountains, rivers, and clouds, the sun, moon and stars; and when the power of abstraction increased with the development of reason and imagination, he formed conceptions of beings more or less like himself, but invisible to the eye and incognizable to all the senses.

"We still say," says Mill, "the sun rises and sets and comes to the meridian, the sea ebbs and flows. Languages were formed by men who believed these objects to have life and active power in themselves" (Logic, vol. i., p. 364).

"Man paints himself in his gods," says Schiller; and the character of his gods is determined by his own, for the reason that he worships, unconsciously to himself, his own qualities abstracted from himself and viewed objectively, whether in the piece of wood, the passing cloud, the flowing stream, the quiet stars, the changing moon, or the glorious sun; whether in a personal being sitting on a throne with a crown on his head and a sceptre in his hand, or in a power that

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees."

With malice and revenge in his own heart, he cannot help believing he is surrounded by beings who delight in making him suffer and to whom he therefore prays in fear and trembling. Nature, in her pleasant moods, excites opposite feelings. The genial sunshine, abundant game,

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