

hints," says the Rev. George Turner, with pleasing frankness, "alike at the origin and nature of their religious worship." When the chief prayed, he offered up yam and fruits, saying, "Compassionate father, here is some food for you ; eat it. Be kind to us on account of it." Those who wish to see the whole of the evidence on this matter marshalled in battle array have only to turn to the first volume of Mr. Herbert Spencer's *Principles of Sociology*, where they will find abundant examples from all times and places gathered together in a vast and overwhelming phalanx.

What concerns us in this chapter a little more is to call attention by anticipation to the fact that even in Christianity itself the same primitive element survives as the centre of all that is most distinctively religious, as opposed to theological, in the Christian religion. And I make these remarks provisionally here in order that the reader may the better understand to what ultimate goal our investigation will lead him.

It is the universal Catholic custom to place the relics of saints or martyrs under the altars in churches. Thus the body of St. Mark the Evangelist lies under the high altar of St. Mark's, at Venice ; and in every other Italian cathedral, or chapel, a reliquary is deposited within the altar itself. So well understood is this principle in the Latin Church, that it has hardened into the saying, "No relic, no altar." The sacrifice of the mass takes place at such an altar, and is performed by a priest in sacrificial robes. The entire Roman Catholic ritual is a ritual derived from the earlier sacerdotal ideas of ministry at an altar, and its connection with the primitive form is still kept up by the necessary presence of human remains in its holy places.

Furthermore, the very idea of a church itself is descended from the early Christian meeting-places in the catacombs or at the tombs of the martyrs, which are universally allowed to have been the primitive Christian