

only when they have to lay another sleeper beside his forefathers that they will go there. Their god is not the body in the grave, but the spirit, and they seek this spirit at the place where their departed kinsman last lived among them. It is the great tree at the verandah of the dead man's house that is their temple ; and if no tree grow here they erect a little shade, and there perform their simple rites. If this spot become too public, the offerings may be defiled, and the sanctuary will be removed to a carefully-selected spot under some beautiful tree. Very frequently a man presents an offering at the top of his own bed beside his head. He wishes his god to come to him and whisper in his ear as he sleeps."

And here, again, we get the origin of nature-worship :

"The spirit of an old chief may have a whole mountain for his residence, but he dwells chiefly on the cloudy summit. There he sits to receive the worship of his votaries, and to send down the refreshing showers in answer to their prayers."

Almost as essential to religion as these prime factors in its evolution—the god, worship, offerings, presents, holy places, temples—is the existence of a priesthood. Here is how the Central Africans arrive at that special function :

"A certain amount of etiquette is observed in approaching the gods. In no case can a little boy or girl approach these deities, neither can anyone that has not been at the mysteries. The common qualification is that a person has attained a certain age, about twelve or fourteen years, and has a house of his own. Slaves seldom pray, except when they have had a dream. Children that have had a dream tell their mother, who approaches the deity on their behalf. (A present for the god is necessary, and the slave or child may not have it.)

"Apart from the case of dreams and a few such private matters, it is not usual for anyone to approach the gods except the chief of the village. He is the recognised high