

would appear in practically every chapter of the history of religion. To-night, however, we can select only three or four such illustrations, yet these will be quite enough for our purpose. They will all lie in point of order in the process of development anterior to the beginning of what have been called the Positive religions. I may say that I have drawn upon Andrew Lang and Jevons at nearly every step, the latter especially have I followed in the part that Totemism has played in the history of religion.

The first chapter I would refer to is the origin of the supernatural. The literature of the primitive stages of man's history is considerable. It consists of the fairy tales. With the psychological law that a single occurrence of any phenomenon creates in the mind an expectation of its recurrence, together with the fact that even the animals have their laws and their places to drink, the conclusion is obvious that all the phenomena by which primitive man was surrounded was regarded by him as in no way surprising. As the fairy tales would illustrate there would be an almost complete absence of the idea of law. Man would be as if placed in a vast workshop filled with complicated machinery of which he knew nothing and yet which his pressing needs required him to control. In this perilous quest of his he owed his preservation to his inherent faith in the uniformity of nature. While this faith must have been general, yet, like all the principles which underlie man's development, it must have been emphasized and brought more clearly before the attention of the many by the keener vision of the leaders. The sequences, then, which man would observe in his struggle to make nature's mechanism serve him would create no surprise. It was the interruption of these sequences that would occasion surprise. And these interruptions he would naturally assign to some mysterious power beyond his control. Such interruptions, moreover, would often prove to be to his advantage so that no evil character or purpose would be suggested. With the sense of the supernatural already inherent he would naturally associate with this conception that power that seemed to control his destiny. As it was man's physical helplessness before his animal competitors that forced him to fall back on his intellectual resources, so it was his intellectual helplessness that forced him to fall back upon religion.

Through dreams man would conceive the idea of spirit as distinguished from the body, and as he himself was the key to all other objects lying within his world, he would readily come to regard them too as controlled by the spirits dwelling in them. These were, of course, as natural as himself. It was only the untoward event that would lead him to regard any particular spirit as possessed of supernatural power. The steps, however, would then be direct from a supernatural act on the part of any spirit to the notion that the whole process