

as preceding all other beliefs as to spirits, thus entirely reversing the chronology of Mr. Spencer's system. The evidence of these traditions, explained by the evidence of actual monuments and records in other parts of the world, is that religion is not the result either of instinct or reason, but that, as Mr. Eells concludes, it was communicated to man. The one fact of the traditions as to a "flood" is, in itself alone, a wonderful example of how ancient history and beliefs live in their salient features even when literature and art have long been silent ; for it is preposterous to suppose that every single tribe, ancient as well as modern, that retains that tradition retains merely a recollection of a local flood ; there must, in that case, have been as many local floods, each producing the same results, as there have been and are tribes holding this particular tradition. And the grand tradition, traceable through Accadian, Assyrian, Persian, Egyptian, Hindu, Greek, Roman antiquities, and now through the traditions of the unlettered Indian tribes of America, that there is a "Supreme Being, immortal, invisible, omniscient, omnipresent, good, seeing our thoughts, and punishing evil," can only have grown from a knowledge among the early families of mankind, unquestionably by communication, of such a Being, and of the worship due to Him.—There is not a shred of historical evidence of Mr. Spencer's chronological sequences in man's reason ; nor is there in man an instinct towards such results.

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