

dreaming are still more potent in the same direction. In the experience of dreaming the second self, or at least one of the selves, goes away on all sorts of excursions, always returning back to the other self before it awakes or as it awakes. The notion of the second self thus generated is taken by primitive man to be the proper explanation of these experiences. Spencer also adduces the consideration that certain abnormal experiences such as catalepsy may also have something to do with the formation by man of the notion or preception of his *double*.

2. *Primitive man next reaches the notion of the continual existence of the dead.* At death the second self or *double* of a man goes away permanently as in dreaming it may go away temporarily. Relatives and friends thus come in the course of time to be regarded as having a continued existence in the second self which is separated from the body. Hence, the idea of a spirit existence and the belief in a modified immortality arises in the mind of primitive man. The second self having departed at death still continues to exist somewhere. It can even return and enter into other persons here and produce the phenomena of catalepsy. It is in this way, Spencer says, that primitive man reached the idea of the separate existence of spirit. It is to be carefully observed in passing that neither this stage of development nor the preceding has any theistic element in it. Neither stage is yet religious in its nature.

3. *In the third stage primitive man is found giving homage to departed ancestors.* At this point the feature of ancestor worship already alluded to emerges. As primitive man believes in the continued existence of his ancestors or kindred, so he comes to regard them and their graves with a measure of veneration. He constructs burial places of various kinds and visits these from time to time. After a while early man began to set up certain rites and observances, and to bring certain offerings to the tombs of his departed ancestors. In this way the belief that the ancestor in spirit form made visits to the place of burial grew stronger and stronger. Thus, the many curious phases of ancestor worship are explained, and these facts are laid hold of by Spencer, and in them he thinks to discover the ground in which the seeds of religious belief are to be found. In the rites which were performed at the graves, in the offerings of food and other things brought for the departed, we have, as Spencer thinks, the origin of sacrifice and of religious beliefs and observances generally.