

of religion itself, I may be excused for going at some length into the question of its origin.

Actually, so far as we know by direct and trustworthy evidence, the existence of a mind, consciousness, or "soul," apart from a body, has never yet been satisfactorily demonstrated. But the savage derived the belief, apparently, from a large number of concurrent hints and suggestions, of which such a hypothesis seemed to him the inevitable result. During the daytime he was awake; at night he slept; yet even in his sleep, while his body lay curled on the ground beside the camp-fire, he seemed to hunt or to fight, to make love or to feast, in some other region. What was this part of him that wandered from the body in dreams?—what, if not the soul or breath which he naturally regarded as something distinct and separate? And when a man died, did not the soul or breath go from him? When he was badly wounded, did it not disappear for a time, and then return again? In fainting fits, in catalepsy, and in other abnormal states, did it not leave the body, or even play strange tricks with it? I need not pursue this line of thought, already fully worked out by Mr. Herbert Spencer and Dr. Tylor. It is enough to say that from a very early date, primitive man began to regard the soul or life as something bound up with the breath, something which could go away from the body at will and return to it again, something separable and distinct, yet essential to the person, very vaguely conceived as immaterial or shadowy, but more so at a later than at an earlier period.*

Moreover, these souls or spirits (which quitted the body in sleep or trance) outlived death, and appeared again to survivors. In dreams, we often see the shapes of living men; but we also see with peculiar vividness the images of the departed. Everybody is familiar with the frequent

* The question of the Separate Soul has recently received very full treatment from Mr. Frazer in *The Golden Bough*, and Mr. Sidney Hartland in *The Legend of Perseus*.