

A TOTEM is defined by Frazer, as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and altogether special relation." The connection between an Indian and his totem is mutual; the totem is supposed to protect the man, and the man shows his respect for the totem in various ways—by not killing it, if it be an animal, and not cutting or gathering it, if it be a plant. Totems are of three kinds: the clan totem, which passes by inheritance from generation to generation; the sex totem; and the individual totem, belonging to an individual, and not passing to his descendents. That of the clan is revered by a body of men and women who call themselves by the name of the totem, believe themselves to be of one blood, and bound together by common obligations to each other, and by a common faith in their totem. It thus becomes a religious and social system. In some degree it has an affinity to the crest or armorial bearings of civilized nations, but is taken from nature as the raven, beaver, eagle, wolf, whale, &c. No satisfactory theory has been advanced in explanation of its origin. Herbert Spenser finds it in the primitive custom of naming children after natural objects from some accidental circumstance or fanciful resemblance, or in nick-naming in after life; while Sir John Lubbock takes his stand on the "supposed resemblance" theory. Professor Mason suggests anthropomorphism as the origin of totems—belief in the possibility of human descent from natural objects which universally exists amongst primitive people. The existence of the custom in Bengal, Servia and Greece, of marrying bride and groom to trees before marriage to each other, is an illustration of the survival of such belief.

Dr. Dawson, speaking of the inter-tribal relation of totems, says: "An Indian on arriving at a strange village where he may apprehend hostility, would look for a house