

connected the cause of these natural phenomena with some supposed unseen forces in nature, and from the conviction of the reality of these unseen forces the idea of the divine gradually arose, and the source of religion was provided. But in his "*Principles of Sociology*," and in his "*Ecclesiastical Institutions*," Spencer unfolds a very different theory. The phenomena of religion are not there connected with the principle of causation in nature, nor with the inscrutable energy which underlies all phenomena, though this view does give Spencer's system a show of consistency. If this inscrutable energy be regarded as the absolute, and the absolute be viewed as God there is a sort of consistency in the system. But Spencer seems to have felt that if the absolute or inscrutable energy be *unknowable* then religious development along the line of an implied ignorance of God is impossible. Stagnation not growth of theistic and religious belief must result. As a result of this deadlock on the philosophical side Spencer is compelled to retrace his steps when he is almost within sight of sound theism: and so we find him entering another pathway which is purely naturalistic in seeking to account for the rise of religious belief and practices. As this is Spencer's latest expression of opinion found specially in his "*Sociology*" we deal chiefly with its statements.

Spencer's doctrine here is sometimes called the Dream Theory, and sometimes the Ghost Theory of the origin of religion. Both of these elements do enter into it, and both must be kept in view in explaining the doctrine of Spencer. It may be better to term his theory Ancestorism inasmuch as the homage paid to ancestors by primitive man plays a very important part in the beginnings of religious belief in its very earliest stages. The main points in Spencer's elaborate exposition may be marked out in the following order.

1. Primitive man acquires a knowledge of his *double* or second self. What this second self really is, and how it differs from the first self Spencer does not clearly state, yet he describes quite minutely the way in which a perception of his *double* must have been reached by primitive man. This man observes the shadow which his body casts and comes to the conclusion in the course of time that the shadow is a sort of second edition of himself. In like manner primitive man beholds his face and form reflected in water, and gradually by this means also the impression that there actually is a second self is generated. Then the phenomena of