

"The man has now gone from the society of the living, and he is expected to share the meal thus left at his grave with those that have gone before him. The funeral party breaks up ; they do not want to visit the grave of their friend again without a very good reason. Anyone found among the graves may be taken for a cannibal. Their friend has become a citizen of a different village. He is with all his relatives of the past. He is entitled to offerings or presents which may come to him individually or through his chief. These offerings in most cases he will share with others, just as he used to do when alive."

Sometimes the man may be buried in his own hut.

"In this case the house is not taken down, but is generally covered with cloth, and the verandah becomes the place for presenting offerings. His old house thus becomes a kind of temple. . . . The deceased is now in the spirit-world, and receives offerings and adoration. He is addressed as 'Our great spirit that has gone before.' If anyone dream of him, it is at once concluded that the spirit is 'up to something.' Very likely he wants to have some of the survivors for his companions. The dreamer hastens to appease the spirit by an offering."

So real is this society of the dead that Mr. Macdonald says :

"The practice of sending messengers to the world beyond the grave is found on the West Coast. A chief summons a slave, delivers to him a message, and then cuts off his head. If the chief forget anything that he wanted to say, he sends another slave as a postscript."

I have quoted at such length from this recent and extremely able work because I want to bring into strong relief the fact that we have here going on under our very eyes, from day to day, *de novo*, the entire genesis of new gods and goddesses, and of all that is most central and essential to religion—worship, prayer, the temple, the altar, priesthood, sacrifice. Nothing that the mythologists can tell us about the Sun or the Moon, the Dawn or the Storm-