

fear to go in the dark, and as that natural fear is *increased with tales*, so is the other." (Bacon)

The simplest and most primitive form in which this wide-spread idea of a personal existence after death is found to exist is in the religious beliefs of most savage tribes of a low grade of culture, such as the Tasmanians and Australians. Here it is simply a vague belief that the souls of men become demons or spirits after their death, and evidently owes its origin to the appearance in dreams of the images of ancestors or deceased friends, thus proving to the aboriginal mind that they still exist. These ancestral ghosts, together with the demons of the streams and storms, receive a fitful sort of worship, to keep them from injuring the living. There is, of course, no idea whatever of reward or punishment in this "heaven," and the "immortality" conception is not confined to human beings, but extends also to animals, and things such as weapons, utensils, and ornaments (which are seen upon or in the hands of the dream-visions aforesaid), which are accordingly buried or burned with the corpse, that their ghosts may accompany him to the hereafter.

As the tribe rises notch by notch in the scale, these vague and misty fancies assume gradually more and more definite and orderly forms. A sort of order of rank is established among the ancestor ghosts and "forces-of-nature" demons, and from the chief among them are selected patron spirits and deities of the tribe. Thus the gods are born. Corresponding with this increase of dignity comes the necessity of a definite place of residence for beings of such exalted rank, and the "hereafter" or "future-world" is assigned to them, whither the spirits of the dead resort to become their subjects, and Heaven is invented. This is usually situated on the other side of some impassable mountain-chain, or across the nearest lake or ocean, or at the end of some cavern in the bowels of the earth: any place, in fact, where no member of the tribe has ever penetrated. This conception is gradually developed and embellished until it reaches the familiar "happy hunting-ground" stage, so well exemplified in the legends of our North American Indians. This future life is a frank and obvious copy of the present one, a gilded and rose-colored reproduction and continuation of the joys of earthly existence.

"Heaven but the vision of fulfilled desire,
And Hell the shadow of a soul on fire."

It has been held in identical or strikingly similar forms by almost every tribe or race in the world: in the upper stages of savagery, the lower and middle of barbarism, and even on into well-developed stages of civilization. It is, or was, the belief, for instance, of tribes so widely separated in space, in time, and in culture as the South Sea Islanders, the Tartars of Siberia, the Apaches, and the Germans of Tacitus's time, our own ancestors. *Mutatis mutandis* the spirits of the dead hunt the spirits of the buffaloes, which never cease to be plentiful, over prairies which are green the year round, upon horses which never tire, and with weapons and garments that never grow old.