CONTENTS.

LECTURE I. THE SCIENTIFIC STUDY OF PRIMITIVE RELIGIONS—METHODS AND DEFINITIONS.

PAGE

Ethnology Defined-The Scientific Study of Religions-It is not Theology-Its Methods: 1. The Historic Method; 2. The Comparative Method; 3. The Psychologic Method -Strange Coincidences in Human Thought-Conspicuous in Primitive Religions-" Primitive" Peoples Defined-The Savage Mind-Examples-Means of Study: 1. Archæology; 2. Language: 3. Folk-Lore; 4. Descriptions of Travellers—Examples: The Early Aryans, Etruscans, Semites, Egyptians, American Tribes, Australians, Polynesians, etc. - " Religions " Defined - Compared with "Superstitions"-No One Belief Essential to Religion-Atheistic Religions-Fundamental Identity of Religions-No Tribe Known Devoid of a Religion-How the Opposite Opinion Arose-Earliest Men probably had No Religion -No Signs of Religion in Lower Animals-Power of Religion in Primitive Society-True Source of Religion

LECTURE II. THE ORIGIN AND CONTENTS OF PRIM-ITIVE RELIGIONS.

Former Theories of the Origin of Religions—Inadequacy of these
—Universal Postulate of Religions that Conscious Volition
is the Source of Force—How Mind was Assigned to Nature
—Communion between the Human and the Divine Mind—
Universality of "Inspiration"—Inspiration the Product of
the Sub-Conscious Mind—Known to Science as "Sugges-

PAGE

tion"—This Explained—Examples—Illustrations from Language—No Primitive Monotheism—The Special Stimuli of the Religious Emotions: 1. Dreaming and Allied Conditions—Life as a Dream—2. The Apprehension of Life and Death and the Notion of the Soul—3. The Perception of Light and Darkness; Day and Night—The Sky God as the High God—4. The Observation of Extraordinary Exhibitions of Force—The Thunder God—5. The Impression of Vastness—Dignity of the Sub-Conscious Intelligence . 41

LECTURE III. PRIMITIVE RELIGIOUS EXPRESSION: IN THE WORD.

An Echo Myth-The Power of Words-Their Magical Potency -The Curse-Power Independent of Meaning-The Name as an Attribute—The Sacred Names—The Ineffable Name -" Myrionomous" Gods-" Theophorous" Names-Suggestion and Repetition as Stimulants-I. The Word to the gods: Prayer-Its Forms, Contents, and Aims-II. The Word from the gods: The Law and the Prophecy-The Ceremonial Law, or tabu-Examples-Divination and Prediction-III. The Word concerning the gods: The Myths -Their Sources chiefly Psychic-Some from Language-Examples — Transference — Similarities — The Universal Mythical Cycles: 1. The Cosmical Concepts; 2. The Sacred Numbers; 3. The Drama of the Universe; Creation and Deluge Myths; 4. The Earthly Paradise; 5. The Conflict of Nature; 6. The Returning Saviour; 7. The Journey of the Soul-Conclusion as to these Identities

86

LECTURE IV. PRIMITIVE RELIGIOUS EXPRESSION: IN THE OBJECT.

Visual Ideas—Fetishism—Not Object-Worship only—Identical with Idolatry—Modern Fetishism—Animism—Not a Stadium of Religion—The Chief Groups of Religious Objects: I. The Celestial Bodies—Sun and Moon Worship—Astrolatry; 2. The Four Elements—Fire, Air (the Winds),

LECTURE V. PRIMITIVE RELIGIOUS EXPRESSION: IN THE RITE.

The Ritual a Mimicry of the Gods-Magical Rites-Division of Rites into I. Communal, and II. Personal. I. Communal Rites: 1. The Assemblage—The Liturgy—2. The Festal Function-Joyous Character of Primitive Rites-Commensality-The "Ceremonial Circuit"-Masks and Dramas-3. The Sacrifice-Early an I Later Forms-4. The Communion with God-Pagan Eucharists. II. Personal Rites: 1. Relating to Birth-Vows and Baptism-2. Relating to Naming-The Personal Name-3. Relating to Puberty-Initiation of Boys and Girls-4. Relating to Marriage-Marriage "by Capture" and "by Purchase"-5. Relating to Death-Early Cannibalism-Sepulchral Monuments-Funerary Ceremonies-Modes of Burial-Customs of Mourning . I72

LECTURE VI. THE LINES OF DEVELOPMENT OF PRIMITIVE RELIGIONS.

Pagan Religions not wholly Bad—Their Lines of Development as Connected with: 1. The Primitive Social Bond—The Totem, the Priesthood, and the Law; 2. The Family and the Position of Woman; 3. The Growth of Jurisprudence—The Ordeal, Trial by Battle, Oaths, and the Right of Sanctuary—Religion is Anarchic; 4. The Development of