

SOME NEW BOOKS.

The Golden Bough.

A bibliographic note is a proper preface to the consideration of the great encyclopaedia of folk belief and popular superstitions...

The work of Dr. Frazer complements the physical researches of Tyndall and Huxley to the right angle of human thought...

As a result of these studies in a new field there has arisen at the University of Cambridge, and particularly at Trinity College, a school of anthropological research...

Before Frazer entered upon this great work the material which he has put to such good use has been ready to the hand of many a student...

III. To honor the king. Carlyle's is false etymology which sees in king the man who can. The king is the man who is god on earth...

Where the whole community is engaged upon the same few industries and shares equally the possession of the few small necessary arts...

IV. To fear god. What, then, is god? In the ontology of positivism god is related to the nith power, in which the investigator is assumed to assume an unknown quantity...

These volumes are filled with instances after instance drawn from the primitives all around the world, assembled to show whence arises the concept of god and of what nature it is...

When such words are divested of their imagery, when they are reduced to bare fundamentals, we may properly consider that the king is the fashion-god. Simplest of all is anthropomorphism; god is to look like man...

Within the range of man's knowledge of himself he knows himself alive. He lives from the first cry of the newborn infant, he lives through many a casualty which stretches him speechless...

To fear such a god is literally to be afraid. There is always something uncanny in unbroken success. It is always a sense of the ring into the sea. The second time the king is sacrificed to his own divinity...

IV. The pestilence that walketh in darkness. To the savage in the heart of his savagery life is a tangle of complications. It is wholly inaccurate to imagine that in the absence of laws and of a constabulary man is free to follow his impulses...

Where the whole community is engaged upon the same few industries and shares equally the possession of the few small necessary arts the differences in success depend upon the extent of experience. In practical conditions experience is a function of age...

What, then, is god? In the ontology of positivism god is related to the nith power, in which the investigator is assumed to assume an unknown quantity and involve it as much as he may before he tries of the search into the unknowable...

In such objects, places or actions may communicate itself by direct or secondary contact to the incautious. As out of the primordial taboo arises the system of prohibitions which may be localized in time and space...

Since the king has this piece of the divine, since the king represents god, since the king is god, the king honors the king as his worship-god. There is this difference: when man worships his god his plea is for some of that which he lacks...

Before leaving god and king let us look for a moment at the images of the objects of worship. To Pliny in Bithynia it was sufficient that Christians should purge themselves of their heresy by pouring wine before the image of the emperor...

Perchance to dream. We have seen that the primitive idea of god is the confession of the ignorance of the man who invents god to cover all the contingencies with which he is incapable of dealing...

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