

THE RIDDLE OF THE UNIVERSE

form in pictures and statues, and in the varied images of the poet, in which God takes human form—that is, is changed into a vertebrate. In some myths, even, God takes the form of other mammals (an ape, lion, bull, etc.), and more rarely of a bird (eagle, dove, or stork), or of some lower vertebrate (serpent, crocodile, dragon, etc.).

In the higher and more abstract forms of religion this idea of bodily appearance is entirely abandoned, and God is adored as a "pure spirit" without a body. "God is a spirit, and they who worship him must worship him in spirit and in truth." Nevertheless, the psychic activity of this "pure spirit" remains just the same as that of the anthropomorphic God. In reality, even this immaterial spirit is not conceived to be incorporeal, but merely invisible, gaseous. We thus arrive at the paradoxical conception of God as a *gaseous vertebrate*.

II.—PANTHEISM

Pantheism teaches that God and the world are one. The idea of God is identical with that of nature or substance. This pantheistic view is sharply opposed in principle to all the systems we have described, and to all possible forms of theism, although there have been many attempts made from both sides to bridge over the deep chasm that separates the two. There is always this fundamental contradiction between them, that in theism God is opposed to nature as an *extramundane* being, as creating and sustaining the world, and acting upon it from without, while in pantheism God, as an *intramundane* being, is everywhere identical with nature itself, and is operative *within* the world as "force" or "energy." The latter view alone is com-