

He also tends to become sentimental about the ultimate reality as he perceives it, and tries to construct from it a kind of religion :—

“The astonishment with which we gaze upon the starry heavens and the microscopic life in a drop of water, the awe with which we trace the marvellous working of energy in the motion of matter, the reverence with which we grasp the universal dominance of the law of substance throughout the universe—all these are part of our emotional life, falling under the heading of ‘natural religion’” (p. 122).

“Pantheism teaches that God and the world are one. The idea of God is identical with that of nature or substance. . . . In pantheism, God, as an *intra-mundane* being, is everywhere identical with nature itself, and is operative *within* the world as ‘force’ or ‘energy.’ The latter view alone is compatible with our supreme law—the law of substance. It follows necessarily that pantheism is *the world-system of the modern scientist*” (p. 102).

“This ‘godless world-system’ substantially agrees with the monism or pantheism of the modern scientist; it is only another expression for it, emphasising its negative aspect, the non-existence of any supernatural deity. In this sense Schopenhauer justly remarks :

“‘Pantheism is only a polite form of atheism. The truth of pantheism lies in its destruction of