

THE RIDDLE OF THE UNIVERSE

work. We must be content with a passing glance at the most important forms of the belief and their relation to the modern thought that has been evoked by a sound study of nature. For further information on this interesting question the reader would do well to consult the distinguished work of Adalbert Svoboda, *Forms of Faith* (1897).

When we pass over the finer shades and the variegated clothing of the God-idea and confine our attention to its chief element, we can distribute all the different presentations of it in two groups—the *theistic* and *pantheistic* group. The latter is closely connected with the monistic, or rational, view of things, and the former is associated with dualism and mysticism.

I.—THEISM

In this view God is distinct from, and opposed to, the world as its creator, sustainer, and ruler. He is always conceived in a more or less human form, as an organism which thinks and acts like a man—only on a much higher scale. This anthropomorphic God, polyphyletically evolved by the different races, assumes an infinity of shapes in their imagination, from *fetichism* to the refined *monotheistic religions* of the present day. The chief forms of theism are polytheism, triplotheism, amphitheism, and monotheism.

The polytheist peoples the world with a variety of gods and goddesses, which enter into its machinery more or less independently. *Fetichism* sees such subordinate deities in the lifeless body of nature, in rocks, in water, in the air, in human productions of every kind (pictures, statues, etc.). *Demonism* sees gods in living organisms of every species—trees, animals, and