

GOD AND THE WORLD

ganic substances, water, carbonic acid, and ammonia, only takes place under the influence of sunlight. On the primary evolution of the plasmodious plants followed, secondarily, that of the plasmophagous animals, which directly or indirectly depend on them for nourishment; and the origin of the human race itself is only a later stage in the development of the animal kingdom. Indeed, the whole of our bodily and mental life depends, in the last resort, like all other organic life, on the light and heat rays of the sun. Hence in the light of pure reason, sun-worship, as a form of naturalistic monotheism, seems to have a much better foundation than the anthropistic worship of Christians and of other monotheists who conceive their god in human form. As a matter of fact, the sun-worshippers attained, thousands of years ago, a higher intellectual and moral standard than most of the other theists. When I was in Bombay, in 1881, I watched with the greatest sympathy the elevating rites of the pious Parsees, who, standing on the sea-shore, or kneeling on their prayer-rugs, offered their devotion to the sun at its rise and setting.*

Moon-worship (lunarism and selenotheism) is of much less importance than sun-worship. There are a few uncivilized races that have adored the moon as their only deity, but it has generally been associated with a worship of the stars and the sun.

The humanization of God, or the idea that the "Supreme Being" feels, thinks, and acts like man (though in a higher degree), has played a most important part, as *anthropomorphic monotheism*, in the history of civilization. The most prominent in this respect are the

* *Vide A Visit to Ceylon*, E. Haeckel, translated by C. Bell.