

## GOD AND THE WORLD

patible with our supreme law—the law of substance. It follows necessarily that pantheism is *the world-system of the modern scientist*. There are, it is true, still a few men of science who contest this, and think it possible to reconcile the old theistic theory of human nature with the pantheistic truth of the law of substance. All these efforts rest on confusion or sophistry—when they are honest.

As pantheism is a result of an advanced conception of nature in the civilized mind, it is naturally much younger than theism, the crudest forms of which are found in great variety in the uncivilized races of ten thousand years ago. We do, indeed, find the germs of pantheism in different religions at the very dawn of philosophy in the earliest civilized peoples (in India, Egypt, China, and Japan), several thousand years before the time of Christ; still, we do not meet a definite philosophical expression of it until the hylozoism of the Ionic philosophers, in the first half of the sixth century before Christ. All the great thinkers of this flourishing period of Hellenic thought are surpassed by the famous Anaximander, of Miletus, who conceived the essential unity of the infinite universe (*apeiron*) more profoundly and more clearly than his master, Thales, or his pupil, Anaximenes. Not only the great thought of the original unity of the cosmos and the development of all phenomena out of the all-pervading primitive matter found expression in Anaximander, but he even enunciated the bold idea of countless worlds in a periodic alternation of birth and death.

Many other great philosophers of classical antiquity, especially Democritus, Heraclitus, and Empedocles, had, in the same or an analogous sense, a profound conception of this unity of nature and God, of body