

CHAPTER XV

GOD AND THE WORLD

The Idea of God in General—Antithesis of God and the World; the Supernatural and Nature—Theism and Pantheism—Chief Forms of Theism—Polytheism—Tritheism—Ampitheism—Monotheism—Religious Statistics—Naturalistic Monotheism—Solarism—Anthropistic Monotheism—The Three Great Mediterranean Religions—Mosaism—Christianity—The Cult of the Madonna and the Saints—Papal Polytheism—Islam—Mixotheism—Nature of Theism—An Extramundane and Anthropomorphic God; a Gaseous Vertebrate—Pantheism—Intramundane God (Nature)—The Hylozoism of the Ionic Monists (Anaximander)—Conflict of Pantheism and Christianity—Spinoza—Modern Monism—Atheism

FOR thousands of years humanity has placed the last and supreme basis of all phenomena in an efficient cause, to which it gives the title of God (*deus, theos*). Like all general ideas, this notion of God has undergone a series of remarkable modifications and transformations in the course of the evolution of reason. Indeed, it may be said that no other idea has had so many metamorphoses; for no other belief affects in so high a degree the chief objects of the mind and of rational science, as well as the deepest interests of the emotion and poetic fancy of the believer.

A comparative criticism of the many different forms of the idea of God would be extremely interesting and instructive; but we have not space for it in the present