

seems perfectly clear to the devotee. He is confident he understands, where the thinker is in doubt. If he worship a fetich, he does so confident that he knows its disposition. His gods are real, conceivable beings, more or less like himself ; and, although with the growth of intelligence mysteries arise in connection with the deities, they are the result of speculation, and are an unessential accompaniment, not the objective basis, of religion. It is as a philosopher, and not as a religious devotee, that man dwells upon and gives prominence to the mysteries of the universe.

When man comes to see that the ultimate source of phenomena is unknowable, that it is useless to attempt to form any conception of it, that he cannot properly predicate of it even goodness or intelligence, it must cease to be an object of religious sentiment.

As soon as an object became known to the worshiper, "it ceased to be an object of worship," for the very obvious reason that it ceased to be what it had appeared to be—what it was believed to be when it was worshiped. When it was worshiped, it was not the mysteriousness of its nature but the qualities with which it was invested, and its supposed power to benefit or injure man, that constituted the object of religious interest. Now, when it is seen that the qualities with which the unknowable has been invested cannot be properly ascribed to it, and that nothing is or can be known in regard to it, it must certainly cease to be an object of religious sentiment. True, when it reaches the ultimate mystery, "science must ever reverently pause, acknowledging the presence of the mystery of mysteries ;" but when science pauses and philosophy acknowledges the inability of the mind to penetrate further, the Cosmic Theist claims that the unknown and unknowable will be the object of his religion ! But such a religion can have adherents only among those who have reasoned themselves out of the belief in an anthropomorphic deity, but in whose minds there yet linger religious influences which have been inherited and strengthened by education and surroundings. With the surrender of anthropomorphism, the disappearance of the religion of Cosmic Theism is only a matter of time. It will never touch the practical life of man, nor produce a ripple on the current of religious thought. Mr. Fiske I recognize as one of the most profound and clear-headed thinkers this country has produced, and his exposition of the philosophy of Herbert Spencer shows ability of a high order ; but by his own religious feelings, or from some other cause, he has been betrayed into inconsistencies on the subject, to which I have referred, that appear