

intent upon rescuing every creature he has made from the everlasting death and damnation he bears about in himself, as finitely constituted, as not to shrink, if need be, from humbling himself to every patient form of ignominy, and feeding contentedly year in and year out, century after century, and millennium after millennium, upon the literal breath of man " (Substance and Shadow, p. 495).

That is the kind of god that the worshiper demands, and which alone can satisfy the strong religious nature. But that is the kind of god of which there is no proof, of which there is proof to the contrary, and belief in which is fast fading out of intellectual minds. And the man who has outgrown belief in a personal, intelligent, anthropomorphic being—a being possessing a nature like his own—has outgrown the desire and need of worship, except so far as the lingering tendencies produced by ages of religious devotion in his ancestors assert themselves when the beliefs that caused them have been laid aside.

Since worship began with the conception of personality and intelligence outside of man that could be placated and pleased, when the belief in such personality and intelligence disappears, worship must also cease. No doubt, as Mr. John Fiske maintains, the purification and refinement of Theism consists in a continuous process of "deanthropomorphization," discarding the human qualities with which man has invested deity. But as Theism commenced by ascribing natural phenomena to personality and intelligence, and has always recognized them as the essential attributes of deity, when they are discarded, when it is affirmed that we cannot philosophically believe in a personal intelligent being as the cause of phenomena, the essential element of Theism is abandoned, and worship is no longer possible. When Mr. Fiske purifies and refines Theism by the total abolition of every anthropomorphic element, he simply deprives "god" of every quality that has had or can have any interest for the worshiper. In affirming the existence of absolute reality, self-existent and eternal, and "of which all phenomena, as presented in consciousness, are manifestations," the "Cosmic Theist," as Mr. Fiske calls himself, postulates that only which is common to Theism and Atheism, and which is more appropriately represented by the algebraic x than by the word "god."

Since the "god" of the worshiper must have physical qualities and psychical qualities such as man is conscious of possessing, Mr. Fiske's Cosmic Theism can afford no consolation to the religious worshiper.