

we are—that 'communion of saints, unseen yet not unreal,' as Carlyle nobly expresses it, 'whose heroic sufferings rise up melodiously together into heaven, out of all times and out of all lands, as a sacred *miserere*; their heroic actions, also, as a boundless, everlasting psalm of triumph.' This intense feeling of the community of the human race, this 'enthusiasm of humanity,' as the author of 'Ecce Homo' calls it, forms a very considerable part of Christianity when stripped of its mythology, and is one of the characteristics which chiefly serve to difference the world-religion of Jesus and Paul from the ethnic religions of antiquity" (Cosmic Philosophy, pp. 418, 419).

It is not necessary that we accept all the views of Comte in regard to making "the human race, conceived as a continuous whole," the object of religious devotion, such as he insists on, or approve his scheme of retaining the forms and symbols of exploded or decaying systems of religion; but the essential idea of his system—that in the future the elements of excellence in man will take the place of an anthropomorphic being as the highest object of man's reverence and love—is in perfect accord with our views as to the tendency and ultimate end of the development and modification of the religious sentiment.

Unreasoning worship of an invisible Being will give way to a recognition of man's powers and possibilities, intellectual and moral, and to an "enthusiasm of humanity" which will inspire him with noble sentiments and give a grandeur to human life. But such a change must be slow and gradual. It can take place no faster than philosophic criticism and scientific culture undermine faith in anthropomorphism, and substitute in its place those broader views of nature which Mr. Fiske has so ably set forth.

I conclude that the coming man will not worship God, but that the time, money, devotion, and enthusiasm which in the past have been lavished on an imaginary being will in the future be given to the improvement and elevation of the human race.

CHEMICAL PROOF OF "GOD."

THE formation of organic bodies has scared those obsessed by the gratuitous terror of a breach in the wall between living and non-living matter, and Professor Japp has come to their aid. The new prophet, however, has nothing more remarkable in his doctrine than its proclamation with the pomp and dignity lent