

Our New World.

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cross was smashed upon his face by the hands of its defeated holder, for it is said that no word or cry, not even of pain, escaped him! There he hung in blood and agony until, let us hope, life soon ceased to minister to "the religion of Love!" His ashes were scattered to the winds, and it was supposed that the cross, then as ever, the instrument of torture, had won another victim and victory. Said the curious observer and recorder, Sciopius, exultantly: "This is the way in Rome we are accustomed to proceed against impious men and monsters of this kind." "Hic itaque modus in Roma est, quo contra homines impios et monstra hujusmodi procedi a nobis solet."

Oh, Religion, what crimes are committed in thy name! Christianity had its victim! But was it a victory? The Progress of mankind—the new Era—answers, No! The Printing Press had even then become a power beyond the reach of the Pope or Holy Office. Some of Bruno's books escaped the fire. His death increased the desire to read them. In 1608 the Hollander, Lippershey, the oculist, had by accident stumbled upon the secret of the microscope. In 1610, Galileo had made one of his own. Then appeared the phases of Venus, the moons of Jupiter, and the causes of the eclipses; then the Astronomy of Copernicus and Bruno could only be doubted or denied by willful or compelled ignorance. Galileo began to make known these truths only as scientific facts. He was soon in the hands of the Inquisition, and his silence compelled. In 1632 he had printed a Dialogue, in which the New Astronomy had the better of the argument, because the facts were stated. Again he was silenced by imprisonment. Recantation, probably forced by torture, ended in loss of freedom for the rest of his life and burial in unconsecrated ground. But on the day of his death, December 25, 1642, Newton was born. In the meantime the observations of the unwilling Tycho, and the theories of the persevering Kepler, had made the scientific side of the New World incapable of reversal and ready for Newton, Laplace and Herschel.

Hardly less assured was the progress on the philosophical, æsthetic and religious side of the new growth. From the monads and infinity of Bruno came the monads of Leibnitz, the induction of Bacon, the philosophy of Descartes, Spinoza, Jacobi, Shelling, Hegel and even the poetic art, æstheticism and emancipation of Goethe. Hence has come Nature-worship, "Pantheism", "The All" in Religion, and the culmination of the new Era since 1600. If we ask who was the

Awakener (the Excubator) of this new Era, we shall find it to be admitted and proven that its initiator, its Morning Star, was this same Giordano Bruno more than any other person. This conclusion may be readily justified and confirmed by his Index of Propositions appended by his own hand to his cherished, his said last great work, for which he was condemned. Its title, "The Innumerable Worlds," was made the first charge against him, as above stated, because it covered the main grounds of his "erroneous teachings." By this as a main charge the particular items of New Astronomy, which his judges may have known or suspected to be true, were craftily avoided. A disinclination to be committed on such items may well account for some of the delay in disposing of the case for seven years. Finally, "The Innumerable Worlds" was made the first charge. In 1889, when the Liberals of Italy, of America and the world erected his Bronze Monument over the very place of his Martyrdom, his Latin works were published by public authority, and here they are. Let us turn to this fatal Index at the end of the "Innumerable Worlds," for light, and what do we find? A clear assertion and explanation of the Copernican or helio-centric Astronomy, and what is more astonishing, the FIRST CLEAR STATEMENT of the inevitable consequences, which utterly annihilate Christianity and all of its theologies! We give a translation, and then Bruno's original text:

1 "Concerning the gift of the gods."—De divum munere [that is, The powers of Nature].

2 "The habit of believing [faith, credulity] is the chief impediment in the way of knowledge."—Consuetudinem credendi impedimentum maximum cognitionis.

3 "THERE ARE NO HEAVENS [Firmaments, sky-ceilings], only one æthereal space is around all stars, as around the Earth and Sun. Also there are two kinds [genera] of stars—Suns and Earths."—COELOS NON ESSE, sed æthereum unum spacium circa omnia astra; cicut circa Tellurem et Solem. Duo item esse astrorum genera, Soles et Tellures.

Cap. 4:14 "There is a distinction between the air and the æther."—Distinctio inter aerem et æthera.

4 "To suppose a limit to the Universe is contrary to sense and reason."—Contra sensum et rationem esse Universi finitatem.

5 "Consequently neither the Earth nor anything whatsoever is in the centre or middle of the Universe. Comets also are planets or earths, in general, the same in kind."—Neque Tellurem, neque ullum quippiam consequenter, esse in medio. Cometas item esse planetas omnino, et tellures seu mundos cum hoc unum specie.

6 "Consequently there is no final

or outside surface of or to the world."—Consequenter non est ultima superficies mundi.

7 "Indistinguishable is the space which is said to be beyond the world from that which it embraces [or contains]."—Indifferens esse spacium extra hunc mundum ab eo quod complectitur ipsum.

8, 9, 10 "That the Aristotelians are off the track (exorbitare) in the notion of a limited world and vacuum space outside of it."

11 "The plurality and infinity even of the number of other worlds, confirms instead of taking away the value or perfection of this world." [Thus Bruno never lost hope in this world.]—Perfectionem hujus mundi non tollere; confirmare pluralitatem et infinitatem numeri aliorum.

Cap. 2,9 "In infinite space there are all things finitely in motion; the suns are numberless, that is the fixed stars, and the earths, that is the planets; and the number of the planets around our sun is not yet found out, nor are those visible around other suns."—In infinito spacio infinita esse finite mobilia: Infinitos esse soles, id est fixas stellas, et tellures, id est planetas, et non esse compertum planetarum numerum circa hunc solem, neque spectabilem circa alios.

Cap. 3,3. "The Earth is not more in the centre than any planet of any of the other solar systems."—Tellurem non plus esse in medio, quam quem-cumque ex aliis mundum.

9 "The praiseworthy sense (observation, discovery) and meaning of Nicolas Copernicus is confirmed (brought forward)."—Adducitur sensus et sententia laudabilis Nicolai Copernici.

Cap. 6:9. "Nature and God concur, are one, in all things."—Naturam et Deum concordare in omnibus.

Cap. 3:10. "The Divine light and the Sensible light are one (equivalent and yet equivocal) in principle [pantheistically], but do not fill space dimensionally."—Divinam lucem æquivoce dici cum luce sensibili et principio ejus, et non esse sursum deorsum, vel plus intus quam extra, sed tota ubique, quia est substantia et essentia vel absoluta a toto, vel tota conjuncta toti, ideoque non potest dimensionaliter spacium replere infinitum vel finitum.

This last clause is a specimen of the "equivocal" Pantheism in which the Thought of Bruno had to take refuge, but which Science has since cleared up by the "unity of correlation".

This Index fills ten pages (474-484) at the end of the book, but, where all are interesting, time limits us to the most decisive passages. The main charges upon which he was condemned,—that there were innumerable worlds, and that the Holy Ghost was the

world's soul, and that the world was eternal,—clearly indicate that the "Innumerable Worlds," of which that was the Index, really caused his death. But these were given as the results of the "laudable sense and meaning of Nicolas Copernicus." The other charges against him were results of this, or comparatively trivial, and for which it is not improbable, but that he would have escaped death,—if need be, by recantation. "The Church," as usual, has tried to deny the fact that he was executed at all; then that he was executed for the scientific and philosophical consequences above stated. But the letters of eye-witnesses show when and how he was executed, and the charges, records and works of Bruno, and especially the above Index, show plainly what for. The attempts to deny the fact, and the grounds of this "Act of Faith", have only deepened the obloquy which has overwhelmed all connected with it.

We are now in the position to ask why did the Church and Christianity find it necessary to offer up this sacrifice of Bruno to their God and Faith? In other words, what did this Copernican Astronomy, thus re-asserted by Bruno, and its inevitable consequences mean to his generation and to ours?

The Answer is that it meant a NEW WORLD, a NEW ENVIRONMENT and a NEW ERA for the advanced peoples of the human race, and, finally, for all. This change was the most complete and important that ever overtook mankind, and they were then, and have ever since remained, half-dazed by its consequences, and unable to meet them. As has been well pointed out by Prof. Lester F. Ward, in the Introduction to his Dynamic Sociology, it exactly reversed every important existing belief of man in science, philosophy and religion, and therefore of hope, God, heaven, immortality, morals and practical life. Had our whole race been suddenly removed to the Planet Mars, it is very doubtful whether the change would have been as great. The Evolutionists were the first to teach us the meaning of nostalgia. What a terrible homesickness such a fundamental change of environment must necessarily cause! Environment is really our ever-living, creating God. It is all summed up in Cosmogony, which is the basis of religion and that of morals, life and hope. We can thus begin to appreciate the human revolutions, which the "Le Revolutionibus Orbium" portended. The above words of Bruno first made this book alive; they entirely blotted out the old world and revealed a strange and at first an inconceivable new one in its place. It was enough to take the breath away. Man stood gazing into the abyss of Infinity:

1. Instead of the old God and