

the ooze and dankness in order that his fellow men may see the dawning light of Truth, radiating from the Torch of Reason. This idea of the awe-inspiring "nothing-something" arose with the dawn of being, had its zenith in the "infinite heavens" of Monotheism, and is now declining into the darkness of oblivion, never more to pollute the fair face of our earthly planet and make a hell of our heaven. In such a brief time I can not go back to the dawn of superstition and reveal its course to its present march, but I can start at a convenient point, where it is a child no longer, but almost in its prime, and then trace it to the present time and prophecy until its death.

I will go back to the Polytheism of the Greeks. They have handed down to us their religious beliefs in the form of myths. We should not look so much at what the myth is but what it means. It will also be worth knowing that the Germans, Scandinavians, Italians and peoples of India have the same myths, analagous in their meaning but different in construction. These myths are "false creations," intended to account for natural phenomena, and it is therefore not surprising to find parallel myths of the advent of evil into the world, such as the "Adam and Eve fib" and the Greek "Liberation of Evil by Pandora." Thus the Greeks accounted for the formation of the universe in this wise: In the beginning was Chaos; Chaos wedded Night, and from them sprang Heaven and Earth. Time was born of the Heaven and Earth, as was Thunder and Lightning. It was the custom of the Greeks to embody everything with gods or goddesses, which they could not explain scientifically. These gods were like human beings but immortal. They had no spookology as we now have, but they did have spooks in their imaginary gods. Thus Chaos was an immortal being, just as the prevailing God of today, in the sense that both WERE, from which all life sprang, but different in that Chaos to the Greeks was a something; God to Christianity is a nothing.

In time dissensions arose among the progeny of Heaven and Earth and Zeus, or Jove, became ruling master of Greek religion. He resided on Mt. Olympus and hurled thunderbolts in his wrath, while the God of the Christians hurled his thunderbolts from Mt. Sinai. Thus we see that the Greek story of the origination of the universe was something like the prevailing belief today.

Another thing which the Greeks could not explain was the cause of day and night. They had their god of the sun, Apollo. They fancied him coming up in the morning, standing in his fiery chariot drawn by frantic steeds, wending his way in the heavens and finally driving

down into darkness again. They also fancied him in his yearly course driving to the lands of the Hyperboreans in the north. Thus the sun to them was a living thing. They had not the faculty of endowing it with life of its own, but they made the subject the objective and hence the sun became a living being like themselves. Such has been the formation of every god. God did not create man in his own image as Genesis tells us, but man created gods in his own image. The Greeks have their gods dressed in Grecian attire and thoroughly Greek in their manners and customs. The Hindu has his god, not like the Greek but dressed in Hindu costume and possessing the attributes which only a Hindu does possess. The Chinese have their god, which is neither a Greek nor a Hindu, but a separate being, having a personality of its own, entirely different from any other god, but Chinese in all its particulars. This goes to prove that gods are formed after the ideal conceptions of the individual, possessing the common attributes of the conceiver. So we see the Greeks making the subjective the objective in all things unexplainable. Things to be explained must appeal to the reason as scientific facts, and can not be explained by endowing them with "spooks". Consequently the Polytheism of the Greeks was to be doomed when the light of science would penetrate the darkness of ignorance. The time at last came, and Reason ruled the Grecian world. Under the teachings of the great philosophers Polytheism forever vanished. The greatest progress was made in the line of astronomy.

The first astronomer, the first revolutionist of universal ideas, hence the first astronomical crank, was Aristarchus of Samos, who lived in the third century B. C. Not much is known of his teachings, only that he taught that the earth revolves about the sun as a center and also revolves on its own axis. He was the first to disbelieve that the stars were lamps in heaven hung out by angels for the benefit of man below. How great his influence was I do not know, but he must have left his impressions on part of the world, for in the second century, B. C., we have brought to light another crank who founded most of our astronomical facts. This scientific man was Hipparchus. Even so far back he calculated eclipses, catalogued the stars and wrote many astronomical works. His work was followed up by Claudius Ptolemy.

Claudius Ptolemy lived in Egypt about 200 A. D. He was not so original as his predecessors, but his work is valuable in that it preserved for us, in several volumes, the teachings of Hipparchus. However, he set forth the belief that the

earth was a globe and the center of the universe. The scientific discoveries of these three men, along with the other philosophers of Greece, entirely wiped out the old beliefs of Polytheism and set Greece free. But there yet remained one thing ~~presented for~~ ~~What is Life?~~ ~~What is Good and Evil?~~ Out of Good and Evil sprang another religion, Dualism, and from the unexplainable WHY? came the religion of today. Monotheism became the popular belief, and Christianity sprang at once into predominance, because it was just the form of belief that could be accepted under the conditions. All the discoveries yet made were in harmony with Christianity, and therefore it became predominant. Christianity thus became the weed that would grow in the clearing when all the other weeds were eradicated, and the sign of the cross spread throughout the lands.

Although cranks had lived and done much, there were cranks still to be born and do more.

In the fifteenth century was born the immortal Copernicus. Up to his time the Ptolemaic theory ruled the world, but now the theory of Copernicus, that the earth was a sphere revolving about its axis and revolving about the sun once every year, came into vogue and to the scientific mind Ptolemy's theory was lost forever.

Not much note was taken of these discoveries until in the sixteenth century a new life came into being. In 1564 was born the famous Galileo. If any person ever did much for Science, Galileo did it. Early in life he became a mathematician and astronomer and made several important discoveries. But the greatest discovery was "The Plurality of Worlds." This was the first fact discovered which did not directly harmonize with the prevailing religion. Christianity at this period ruled the world, and anything which was antagonistic to its doctrines was thrown to the ground and stamped upon, just as it is today. Galileo was always in fear of the Roman College which kept an especial vigil for such issues. At first he was welcomed by all the prelates, cardinals and princes in Rome and entertained in magnificent style in honor of his great discoveries. It was about this time that he invented the telescope and discovered the other planets. His scholars and friends wondered at his universal intelligence, but those who were unbelievers in his teachings scoffed him. He tried to induce them to view the planets for themselves, but they turned away with the excuse that they were artificial or imaginary. They would not believe even if they could. There are those who have no eyes and therefore cannot see; there are those who have eyes and cannot see; but, dear friends, there are none so

blind as those who have eyes and WILL NOT see! Such has been the ignorant excuse of Monotheism ever since it originated. They are afraid to see lest they believe. One cannot see and not believe.

For his teachings he was summoned before the Inquisition, their charges being that: "It is absurd and heretical to assert that the sun is motionless." He was given this alternative:—Obey or refrain from teaching or be cast into jail. He promised obedience. After this the works of Copernicus were condemned by the Inquisition. They shut the mouth of Galileo but forgot that "Propagation of truth is the essence of scientific genius." Although he had promised to obey he could not refrain from letting his down-trodden fellow men know the truth. For a long time he expounded much, but was in such fear that he would draw no conclusions.

About this time Urban VIII. became Pontiff. Urban was a great friend of Galileo's and Galileo at last looked forward to the culmination of his great work, but it seems that Urban held entirely different views than Galileo and was not willing to see his ideas overruled. Galileo, however, wrote his "Dialogues in the Two Great Systems of the Universe," and sent them out in print. Urban thought his confidence betrayed by his old friend and at once summoned Galileo before him. Galileo was then in his 70th year, and arose from a sick bed to comply with the summons. Upon being questioned as to the theory of Copernicus, he said: "I am ready to refute the opinions of Copernicus by the most effective method that God might place within my power." Upon being questioned about the theory of Ptolemy he said: "It is most true and unquestionable." They could derive nothing by their questioning any more than that he was there to obey. In order to wring from him what he might think he was condemned to undergo the "Examen Rigorosum." Stripped of his clothing he was hoisted by a rope and put through the most painful torture. In his agony he exclaimed, "O Lord God, have pity!" In vain did his ecclesiastical torturers maltreat him into telling his beliefs. Being such an old man he was placed in sackcloth and made to say one of the seven penitential psalms twice every week. It was while in refuting his own beliefs at the bench, he arose and said beneath his breath, "It moves for all that," referring to the universe.

The rest of his life was spent in Florence, where he was continually watched by the Inquisition, hunted like a slave by the bloodhounds of Christianity. Such has been the history of all great revolutionists, tortured to death by Christian goads. May the time come when