

GOD AND THE WORLD

men. This kind of polytheism is found in innumerable forms even in the lowest tribes. It reaches the highest stage in Hellenic polytheism, in the myths of ancient Greece, which still furnish the finest images to the modern poet and artist. At a much lower stage we have Catholic polytheism, in which innumerable "saints" (many of them of very equivocal repute) are venerated as subordinate divinities, and prayed to to exert their mediation with the supreme divinity.

The dogma of the "Trinity," which still comprises three of the chief articles of faith in the creed of Christian peoples, culminates in the notion that the *one* God of Christianity is really made up of *three* different persons: (1) God the Father, the omnipotent creator of heaven and earth (this untenable myth was refuted long ago by scientific cosmogony, astronomy, and geology); (2) Jesus Christ; and (3) the Holy Ghost, a mystical being, over whose incomprehensible relation to the Father and the Son millions of Christian theologians have racked their brains in vain for the last nineteen hundred years. The Gospels, which are the only clear sources of this *triplotheism*, are very obscure as to the relation of these three persons to each other, and do not give a satisfactory answer to the question of their unity. On the other hand, it must be carefully noted what confusion this obscure and mystic dogma of the Trinity must necessarily cause in the minds of our children even in the earlier years of instruction. One morning they learn (in their religious instruction) that three times one are one, and the very next hour they are told in their arithmetic class that three times one are three. I remember well the reflection that this confusion led me to in my early school-days.

For the rest, the "Trinity" is not an original ele-