The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler, Mary Carus.

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CONTENTS:

PAGE

Frontispiece. A Muslim School in Algiers.

The Mosque Life of the Muslim. (Illustrated.) Thomas P. Hughes, Author of "Dictionary of Islam." 321

Origin and Observance of Sunday. Rev. Wm. Weber. 347

The Christian Sunday. Editor. 360

Goethe's View of Immortality. Editor. 367

Disintegration of Religion. Père Hyacinthe Loyson. 373

The Head of the Oldest Statue of a Semite. (Illustrated.) Edgar James Banks. 378

Book Reviews and Notes. 382

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"Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith."

My Little Book of Prayer

BY MURIEL STRODE

If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a'Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

> Not one holy day but seven;
> Worshiping, not at the call of a bell, but at the call of my soul;
> Singing, not at the baton's sway, but to the rhythm in my heart;
> Loving because I must;
> Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: 'O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

Nuggets of pure gold like these abound in this mine of the mind which the victorious author has opened for us. To seek it out swiftly and resolve its great wealth for himself should be the glad purpose of the elect. And who are not the elect in the light of its large teaching? To claim them in spite of themselves is its crowning lesson. "It is but common to believe in him who believes in himself, but, oh! if you would do aught uncommon, believe in him who does not believe in himself—restore the faith to him."—*St Louis Globe-Democrat, March 5.*

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A MUSLIM SCHOOL IN ALGIERS. 4177

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THE MOSQUE LIFE OF THE MUSLIM.

BY THOMAS P. HUGHES,

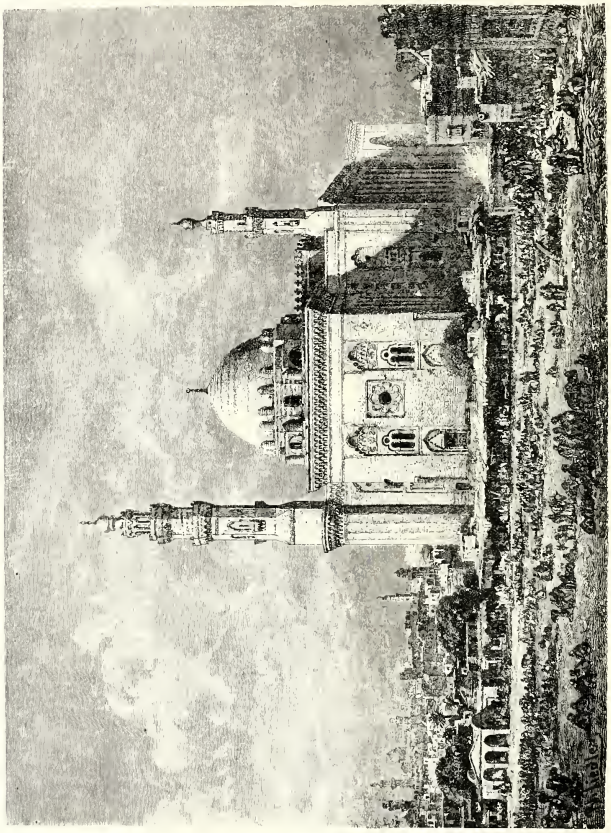
Author of *The Dictionary of Islam.*

WHATEVER estimate we may form of the character of Muhammad, the "prophet of Arabia," and his mission to mankind, we are obliged to admit that he did his very best to instil into the hearts and minds of his followers a belief in the existence of God as the hearer and answerer of prayer. Consequently the mosque, as a place of worship, occupies a central and unique position in the religion of Islam.

Three of these *masjids,* "places of prostration," were established by the prophet himself: the *Masjid-ul-Haram,* "the sacred mosque" at Mecca which contains the black stone; the *Masjid-un-Nabi,* the "prophet's mosque" at Medina in which he worshiped and preached; and the *Masjid-ul-Aksa,* the "distant mosque" on Mount Sion at Jerusalem, originally a Christian church from which it is believed that Muhammad made his *miraj* or celestial journey.

The first mosque erected by Muhammad was at Kuba where the prophet's camel knelt down as she brought her master on his flight from Mecca. This was the first place of public prayer in Islam, and is esteemed the fourth in rank. It was a primitive structure without niche, or minaret. It was reserved for the Caliph Omar to give the mosque its present character, and the result has been that some of the finest architectural structures in the world are Muslim mosques. The Mosque of San Sophia, or "Holy Wisdom," at Constantinople was originally a Christian church, and this beautiful Byzantine structure has influenced mosque architecture in all parts of the world. The cathedral at Cordova was originally a mosque, erected at the close of the eighth century, and

no words can describe the jewel-like splendor of the mosaics which in complicated arabesque patterns cover its walls and arches. The great mosque of Damascus was built on the site of a Christian basilica and is said to be the place where Christ will descend in

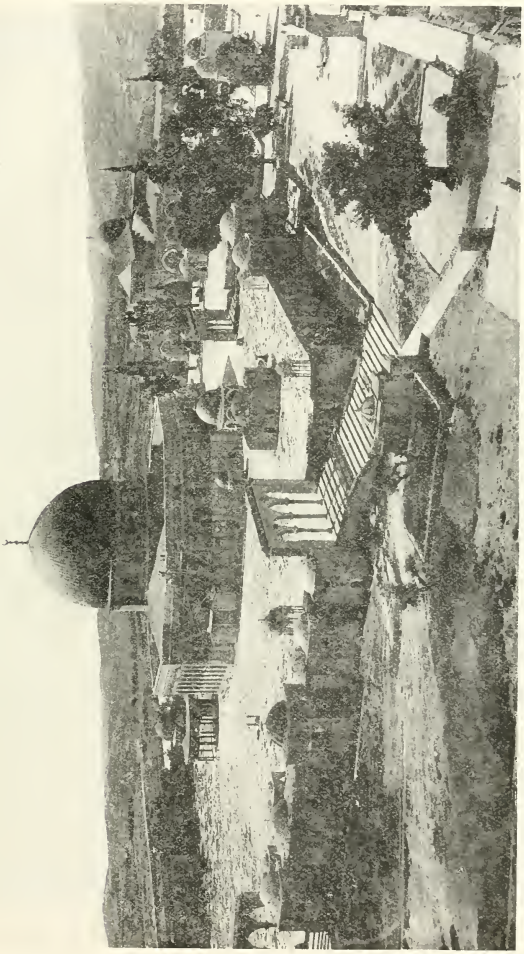


4163

THE SULTAN HASAN, CAIRO.

the last days. The Sultan Hasan; Al-azhar, "the splendid"; and the beautiful and graceful Kait Bey are among the celebrated mosques of Cairo. The mosque at Kairawan in Tunis is renowned for its antique marble columns. The Shah's mosque at Ispahan,

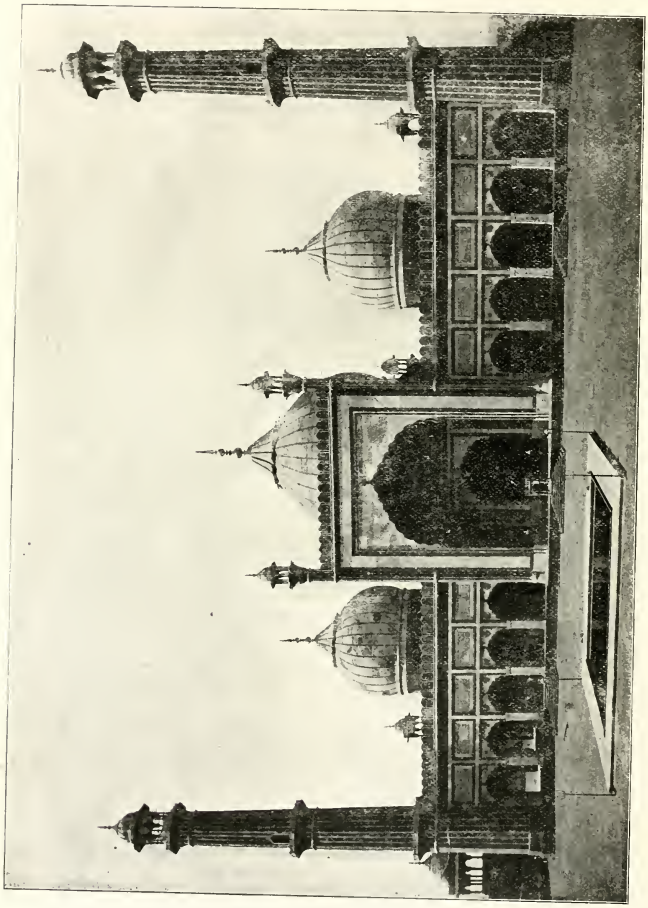
and the Jama Musjid at Delhi are among the notable mosques of Asia. "The Dome of the Rock" wrongly called the "Mosque" of Omar



2044 THE MOSQUE OF OMAR, JERUSALEM.

on Mount Sion in Jerusalem is said by Mr. Ferguson to "excel all the buildings of Islam in elegance of proportion and appropriateness

of detail." There are many beautiful mosques in almost every great city of the Muhammadan world, although the last centuries

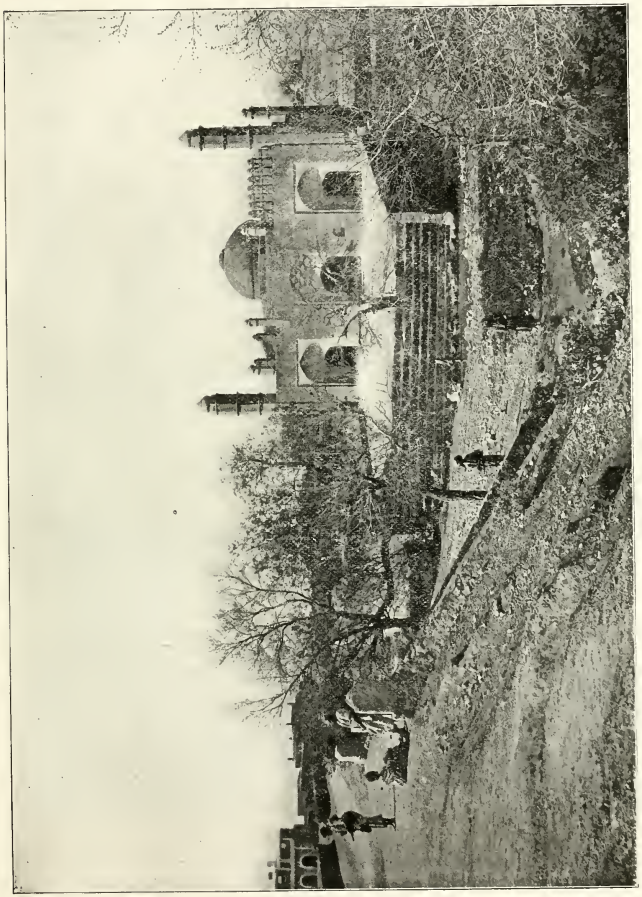


4169 THE JAMA MASJID AT DELHI.

have produced but few buildings of architectural beauty in Eastern lands.

In all ages, in Muslim countries, the mosque has been the centre of education, intellectual culture, religious thought, and philan-

thropic effort, and even in the present day it is the source of all that is good in Muhammadan countries, although this seeming "good" is too often marred with many evils inseparable from ig-

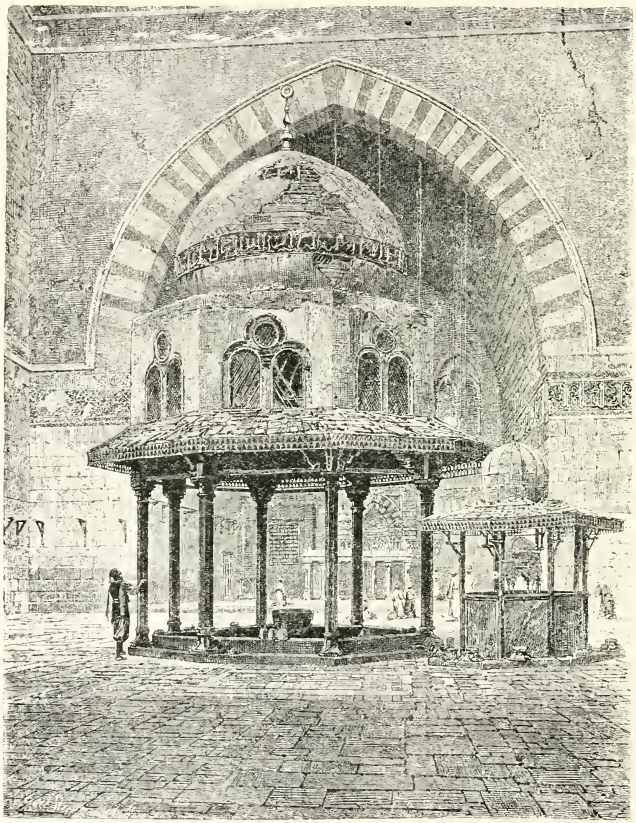


4173

A TYPICAL VILLAGE MOSQUE.

norance and bigotry. The mosque has been too frequently the centre of political strife, and in the history of Muhammadanism there have been many instances of foul murder within the precincts

of the sanctuary, from the day when the Caliph Omar was assassinated by a Persian slave in the prophet's mosque at Medina. Even



PLACES FOR PURIFICATION IN THE MOSQUE OF VERDANI. 4172

in the almost unknown regions of Turkistan, Afghanistan, and Yarkand the mosques exercise a vast political influence.

They are usually erected in the form of a square, in the centre of which is an open court, with cloisters for students erected on

either side. They are always built facing the direction of Mecca which is known as the *qiblah*. There was a temporary change of the *qiblah* to Mount Sion in Jerusalem, but this is now regarded as "a trial of faith," and it is asserted that Mecca has always been the true *Qiblah* even from the beginning of the world! A niche in the centre of the wall, called the *mirāb* marks the point of the compass towards Mecca, and in this respect takes the place of the altar of a Christian church. In the centre of the open courtyard there is sometimes a large tank, in which the worshiper performs his ablutions, and adjoining are latrines for legal purifications. Along the front, within the doorway, is a low barrier a few inches high which denotes the sacred part of the mosque, and when the worshiper enters this part he must remove his shoes and unbuckle his sword and ejaculate "O Lord God, open the door of thy compassion." Mosques in Turkey and Egypt are very often covered buildings not altogether unlike Christian churches, and when the cathedral at Constantinople was seized by Muhammandans it easily adapted itself to the requirements of Muslim worship. A *mirab* was placed instead of the altar, and the Christian symbols on the walls made way for illuminated verses from the Quran and the ninety-nine attributes or names of God.

The historian Gibbon has asserted that Islam is without a priest. Such is not the case, for while they have no sacerdotal order the *Imām* or priest of a mosque occupies very much the same position as a beneficed rector of an English church. Each mosque has its parochial boundaries, and is supported by endowments, and the Imam is appointed by the chieftain or "lord of the manor." The land on which a mosque is erected is considered *wakaf* or consecrated to the service of God for ever, and cannot be secularized.

The duties of the Imam of an ordinary mosque are to lead the five daily liturgical services, to instruct the children of the parish, celebrate weddings, conduct funerals, circumcise the male children, and visit the sick and dying.

In connection with the larger mosques there is a learned man called an *Alim* in Turkey, and in India a *Maulawi* who spends his time in instructing the adult students, and occasionally preaching the Friday sermon. In some mosques a *Khatib* or preacher is appointed whose duty it is to preach the sermon in the chief mosque of the place on Fridays. There is also a *Qazi* or *Cadi*, a judge who decides cases of law, and grants divorces, and a *Mufti*, a man of learning, who supplies the Qazi with *fatwas*, or decisions. These

titles and offices are often interchangeable, and it is frequently the case that they are all represented in the beneficed Imam of the mosque. There are also a number of paid attendents whose duties

THE CALL TO PRAYER. 4157

consist in taking care of the building, and supplying the students with food. In a well constituted mosque there is a *Muazzin,* the

caller of the *Azān* or "summons to prayer," but in small mosques the *azān* is given by the Imam himself.

Prayer, called in Arabic *Salah,* and in Persian *Namāz,* which is the second of the five pillars of practical religion in Islam is ostensibly the chief object of the mosque life, for the Arabian prophet said to his followers: "Seek help from God with prayer and patience."

The five stated periods of prayer are (1) from dawn to sunrise; (2) when the sun begins to decline at noon; (3) midway between noon and sunset; (4) a few minutes after sunset; (5) when the night has well closed in. There are also three voluntary periods of prayer between nightfall and midnight which are very carefully observed by the religious and devout.

When the time for prayer has arrived the muazzin takes his place in the gallery of the minaret, or at the corner of the mosque from which he can best be heard by the people, and in musical strains recites the *Azan*:

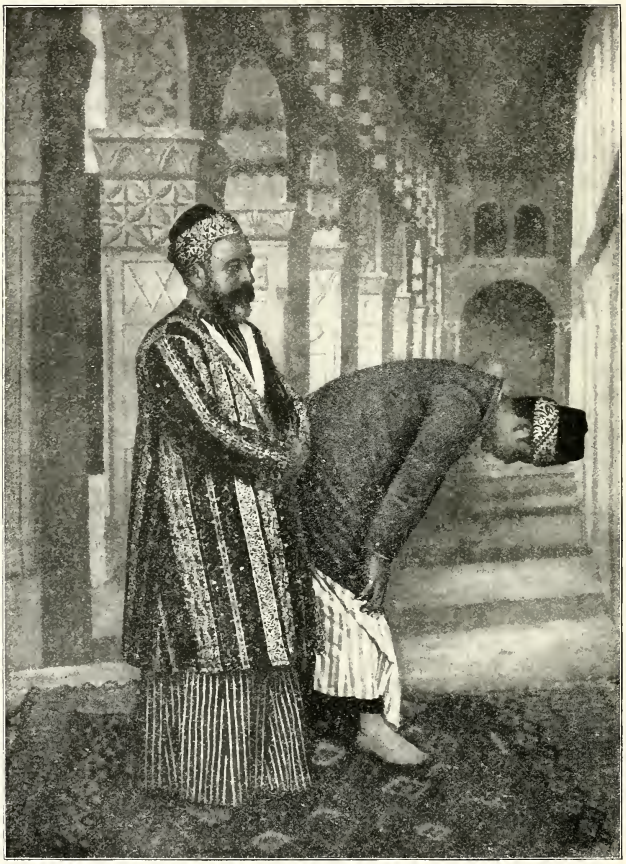
> "God is great!
> I bear witness that there is no god but God!
> That Muhammad is the messenger of God!
> Come to holiness! Come to prayers!
> Prayers are better than sleep!"

This plaintive cry resounding from every mosque before sunrise or in the stillness of the night in a large Eastern city has often excited the interest as well as commendation of Western travelers.

The worshipers then begin to assemble. Removing their shoes outside the door or barrier of the mosque they perform the necessary ablutions, and when the Imam takes his position facing the *mirab* or niche which points to Mecca they form themselves into rows of odd numbers (the angels love odd numbers). The Imam then again recites the Azān with the addition of the sentence "prayers are now ready," and the people say the same prayers silently. No prayer can be offered without the recital of the *Niyah* or "intention." That is, the worshiper must declare that it is his "intention" to offer certain prayers with a sincere heart, and with his face toward Mecca. From this moment he must not think his own thoughts, or turn his eyes to the right or the left, but become perfectly absorbed in the act of worship. Prayers are then recited in the following order:

In *qiyam* or a standing position, his right hand placed on the left he says:

"Holiness be to thee O God, and praised be thy name!
Exalted be thy greatness for there is no god but Thee!



THE QIYAM AND THE RUKU. 4166

I seek refuge with God from the wiles of the devil."
He then recites the *Fatihah*, the first chapter of the Quran, be-

ginning with the words, "praise be to God the Lord of all the world, the compassionate, the merciful, the king of the day of judgment. Thee only do we worship. To Thee only do we cry. Guide us in the straight path!"

After this he may repeat as many chapters of the Qurān as he may desire.

Then placing his hands on his knees, separating the fingers a little, he makes a *Ruku* or an "inclination" of the head and cries:

"God is great! I magnify the holiness of my Lord!" Then standing erect with his hands placed on either side the Imam cries aloud: "God hears him who praises him!" and the people respond in a low voice: "O Lord thou art praised!"

Then he makes the *sijdah* or prostration. Falling on his knees and placing first his nose and then his forehead on the ground he exclaims: "Let us magnify the holiness of the Most High!"

He again prostrates as before and cries, "God is great," and again exclaims, "I magnify the holiness of my God!"

This is the end of the section of the liturgical form of prayer known as the *raka*, which is recited as many as twenty times at one service of prayer. And it should be stated that most of the sentences of the call to prayer, and also of the prayers are repeated three times. They are always said in Arabic, and a well-qualified Imam intones the service, particularly the night prayer. In the history of Islam there have been Imams whose names have been recorded on account of the sweet and melodious tones of their voices.

When all the *rakats* or sections of prayer are ended the worshiper then kneels on the ground with his left foot bent under him and placing his hands on his knees recites with a long and reverent voice the *tahiyah*:

"The adorations of the tongue, and of the body and of almsgiving are all for God! Peace be on thee O prophet, and may the mercy and blessing of God be with thee! Peace be with us and all the servants of God!"

Then raising the first finger of the right hand he gives his "testimony" in these words:

"I testify that there is no god but God, and that Muhammad is His servant and messenger!" He then devoutly offers the following prayer: "O Lord God, give us the blessings of this life, and of the life to come! Save us from hell!"

Two angels are supposed to stand one on the right hand and the other on the left, and before the worshiper rises from his knees he gives the salutation of peace first to the right hand and then to

the left, and afterwards offers prayers and supplications according to his own special needs.

THE TAHIYAH AND THE SIJDAH. 4167

This tedious and prolonged form of worship is with slight variations recited in every mosque of Islam all over the world.

from the fretted aisles of San Sophia to the sandy floor of some humble praying place on the Saharah. Thus it still retains its hold on the Muslim mind. With the average man they are little more

THE MIHRAB AND MIMBAR OF HASAN. 4164

than "vain repetitions," but nevertheless it is this life of constant prayer which retains its mighty hold on Muhammadan peoples and enables them to defy every attempt of Christianity to convert them.

It is, perhaps, hardly necessary to state that such a thing as a seat, a bench, or a pew is unknown in a mosque. The introduction of such modern appliances would completely destroy the character of a mosque, and on this account it is somewhat difficult for the Oriental to understand the devotional character of Christian places of worship. Muslims often ridicule the arrangement of Christian churches where the pew, the prayer desk, the seat, and the hassock are supposed to be necessary in order to meet the requirements of the modern Christian worshiper. Nevertheless the ceremonial character of the prayers of the Muslim is, in spite of its apparent simplicity, carried to an extent beyond the utmost demands of any other religion. As the late Dean Stanley remarked it is "reduced to a mechanical act as distinct from a mental act, beyond any ritual observances in the West. It resembles the worship of a machine rather than of reasonable beings." This may be so, but my twenty years constant observance of mosque worship convinced me that it exerts an enormous power over the minds of the people, and is the one restraining influence among those savage and semi-savage peoples who acknowledge Muhammad as the "messenger" of the living God.

The early morning prayer being over before sunrise, the Imam and his assistants have a long stretch of time extending over six or eight hours for their morning duties in the mosque, only interrupted by the morning meal and the midday siesta. These duties consist of the instruction of the children who are sent to the mosque to learn reading and writing, and the rudiments of knowledge, the education of classes of special adult students, the receiving of visitors, the entertainment of travelers and strangers, and the deciding of all kinds of disputes.

It is interesting to observe that such a thing as "parish calls" is unknown. The Imam visits the sick and dying but he does not go around begging his people to come to worship. On the contrary, the injunctions of the prophet have provided him with a more potent remedy in the application of the *dirrah* or scourge made of either a flat piece of leather or of twisted thong which can be used by the public censor of morals and religion, and can be inflicted with "divine authority" for the omission of the daily prayer, and no loyal Muslim will dare to protest or resist. The great Caliph Omar punished his son with the *dirrah* for drunkenness, and he died from its effects. The Wahhabis still scourge people who neglect the daily prayers.

The popularity of a beneficed Imam is gauged by the regular-

ity with which his parishioners call upon him at the mosque. It is then that he admonishes, advises, and rebukes. He offers up prayers for the sick and the departed, blesses those who are leaving on long journeys, and explains difficulties of all kinds, legal, moral, and religious. The faithful Imam is unceasing in his ministrations to the sick, and responds to every call. The Qazi of the mosque decides all questions of jurisprudence. In countries under Muslim rules his decisions are authoritative, and even in British India where there are as many Muslims as there are people in the United States, the British Government wisely recognizes the decisions of the Qasi on all domestic questions.

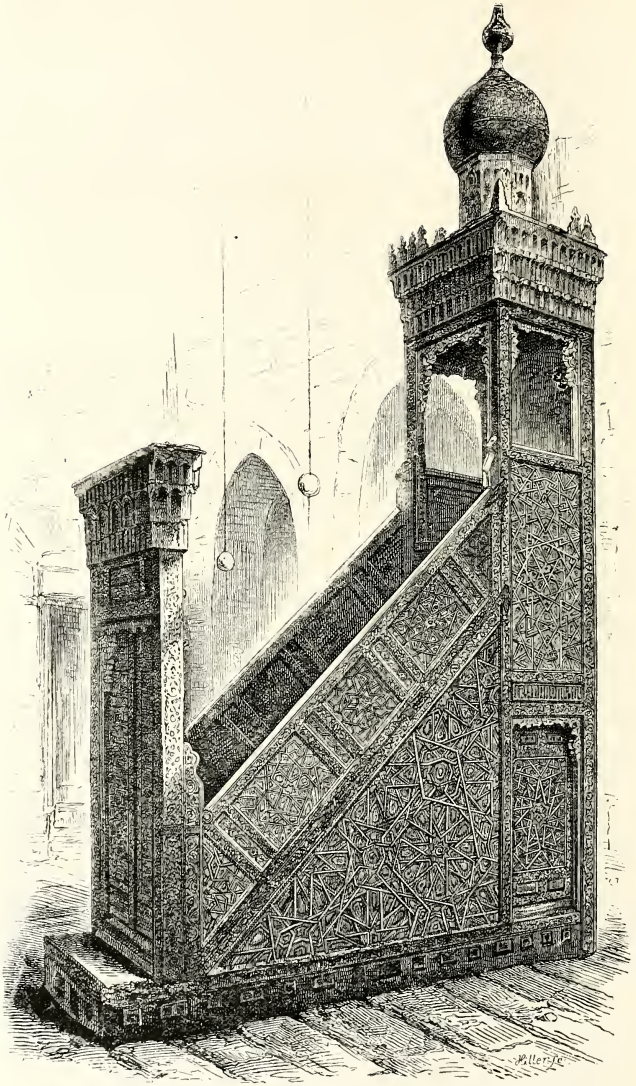
The prophet did not forbid women to attend public prayers, but it is said to be better for them to pray in private. At the Aksa in Jerusalem, and in some mosques in Cairo there are separate galleries for women. In all parts of Islam women are expected to recite the daily prayers with the same regularity as the men.

It is required that the people attend the mosque in goodly apparel; and on the two great festivals, the *Eed-ul-Azha* (the feast of sacrifice) and the *Eed-ul-Fitr* (the breaking of the Fast), it is customary for the people to wear new clothes.

Friday or *Juma* is the "day of assembly" occupying the position of the sabbath. On this day the people assemble in the chief mosque at the time of mid-day prayer, being "the best day on which the sun rises, and the day on which the resurrection will take place." It is moreover said that it is on this day that the good deeds of the faithful are recorded. Although the Sultan of Turkey drives in his carriage to the Friday prayers this was strictly forbidden by Muhammad who enjoined his people to go on foot and listen to the sermon in silence.

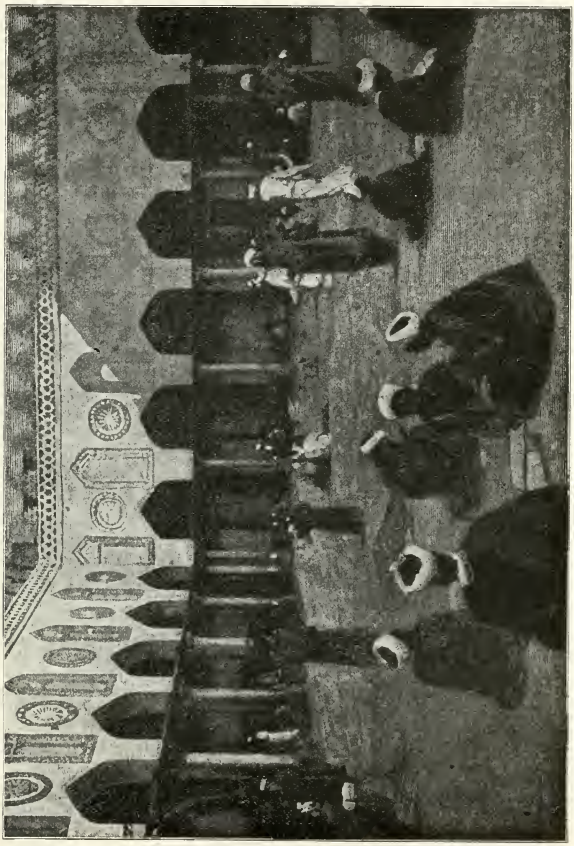
The pulpit of a mosque is called a *mimbar*. It was originally a single structure of three steps, and it is related that the prophet in addressing the congregation stood on the top step, Abu Bakr on the second, and Omar on the third or lowest. Osman, being a man of humility, would gladly have gone one step lower, but that was impossible. So he selected the middle step. The Shiahs of Persia have four steps to their mimbers. In the process of ages the muslim pulpit has developed into an artistic feature of the mosque, and some of these pulpits are very elaborate structures, notably the one in the mosque of Kait Bey in Cairo, which is a tall erection of wood with a staircase of rich carving over which there is a cupola. Such a pulpit, however, is condemned by the Wahabi puritans.

The *Khutbah* or sermon must be delivered in Arabic. In mod-



MIMBAR OR PULPIT OF KAIT BEY, CAIRO.

ern times it is a mere formal oration consisting of eloquent sentences put together for effect rather than for instruction. But it is said that when the prophet delivered the Khutbah in his mosque at Medina his eyes would become red, his voice high, and his anger



4168

THE COURT OF AL-AZHAR, CAIRO.

rage as though he were warning a tribe of the approach of a hostile army.

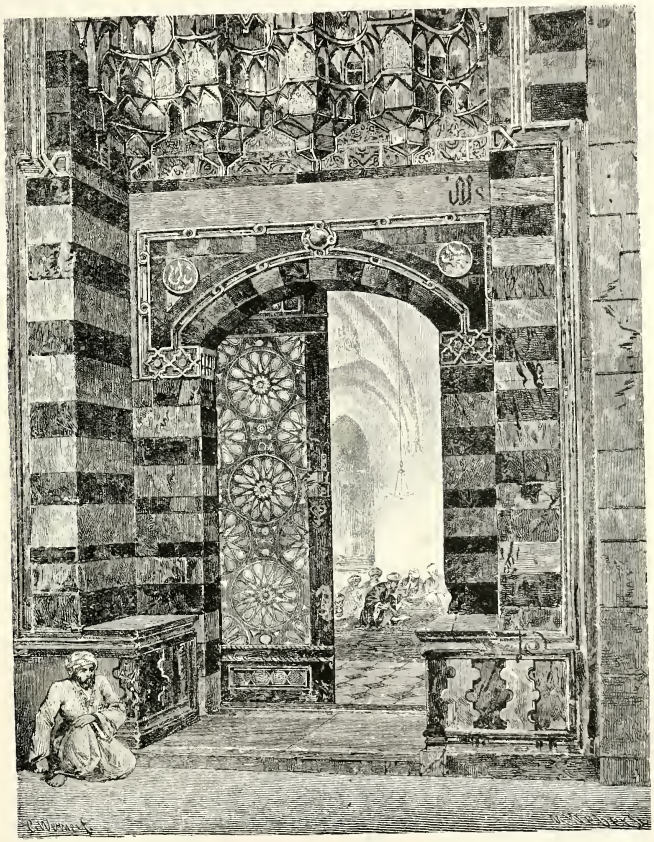
In Muslim countries such as Turkey, Egypt or Morocco, the name of the ruler is recited in the sermon, but in India and Algiers

the name of the ruler is omitted, although loyal preachers will offer up a prayer for "the ruler of the age" leaving the people at liberty to put in the name. The sermon over, the preacher descends from the pulpit and then leads the congregation in two *rikats* or forms of prayer. The prophet is related to have said that the length of a man's prayers and the shortness of his sermon were signs of good common sense.

In the history of Islam the mosque has occupied a place in Muhammadanism very similar to that of the monastery in Christianity. It has been the place of prayer, and seclusion; the school, the library, the hospital, and the university. Even in the present day there are libraries connected with mosques, and in many of them there are collections of beautiful illuminated manuscripts. Some of the mosques in Cairo and Constantinople are courts of justice.

What the great mosques at Damascus, Baghdad, Cordova and Granada were in their comprehensiveness may still be seen in the masjid known as Al-Azhar in Cairo which I visited some years ago. It has been truly called a Muslim university. In this great center of learning the four schools of jurisprudence among the Sunnis known as Hanafya Shafiya, Hanbalya, and Malakya, are represented, and even the Wahhabis of Najd; but the Shiahs of Persia are excluded. There are more than 10,000 students and two hundred and fifty teachers. Seated on the floor of the mosque may be seen old and grizzled men as well as young children. The institution is richly endowed, and the education is free. The professors and teachers receive no pay, but the voluntary gifts of wealthy students are considerable. The president of the university is known as the Shaik-ul-Azhar, and is elected from the faculty although nominated through the influence of the Khadive. The assistant masters are also known as Shaiks and are men of considerable learning, although progressiveness is discouraged as tending to unbelief. There is not a chair in the place, but every professor occupies a certain pillar where he sits on a sheep-skin rug at the base of the stone column with his students around him. The lower class teachers occupy spaces on different sections of the vast floor. The adult pupils listen to the oral instruction of the professor with rapt attention, and when the lecture is finished they respectfully kiss his hand and either hasten to another class, or retire to their cloister-cells for study. Equality is the characteristic of the university, and you see the son of the pasha in a robe of silk sitting by the side of a poor youth scantily dressed in coarse cotton. A green turban is often seen, which indicates that its wearer has made the Hajj or pilgrimage

to Mecca or is a Suyud, a descendant of the prophet. More than 2000 students live within the precincts of the mosque. Their food is exceedingly plain and inexpensive, consisting of a bowl of lentil



SOUP-DOOR OF AL-AZHAR. 4162

soup, a cake of meal-bread, and a handful of dates. Sometimes a flavored dish of curry is contributed by a generous patron.

As I, attired in the dress of an Afghan, walked through this

great quadrangle without interruption it seemed to present a picture which cannot be found in any other part of the world. There were groups of students of every nationality sitting on rugs zealously toiling over their lessons, while others were stretched at full length on the floor and tranquilly asleep. Cats have always been sacred in Egypt, and being counted "clean" by the prophet, they move silently through the place, but the dog as an unclean creature never enters the precincts of a mosque.

The Azhar student, during his residence at the university, is under the supervision of the college authorities, because, according to the laws of Egypt, these students are exempt from military duty. The system of proctorship is very much the same as that of the English universities of Oxford and Cambridge. The students of this mosque, and indeed of any mosque, rise before the sun is up and say the early prayer, and then by noon their work is over, and after the midday siesta they recite the midday prayer and are at liberty for the rest of the day.

Among the subjects studied are first of all, and above all, the text of the sacred Quran. For the Muslim never applies the word *ilm* or "knowledge" to anything but religious knowledge. Secular learning apart from religion was condemned by the prophet, and is still deprecated by learned Muslims of every language and country. Those who are able to commit the whole of the sacred book to memory are known as a *Hafiz*, or "defender of the faith." In every mosque throughout the world the children are first instructed in the Quran which they read day after day according to what we in the West would call the Hamiltonian system, that is, they learn the language of the Quran before they are able to read, by committing it to memory. The children are then taught the elements of grammar and arithmetic, and the art of writing, caligraphy being popular in all mosques. The adult students select their subjects, whether theology, in all its branches, secular studies, or the study of mystic poetry. Secular studies include logic and mathematics, and the scholar need not be reminded that algebra is an Arabic word (*al-jebr*, binding together) and that the Arabians ascribe the invention of this science to one of their mathematicians who flourished about the middle of the ninth century although it seems probable that Arabian algebra was originally derived from India.

The theological instruction in a mosque is founded on first, "the rule of faith"; secondly, "the articles of belief"; and thirdly, "the pillars of practice."

The rule of faith is based on four foundations: (1) the Quran;

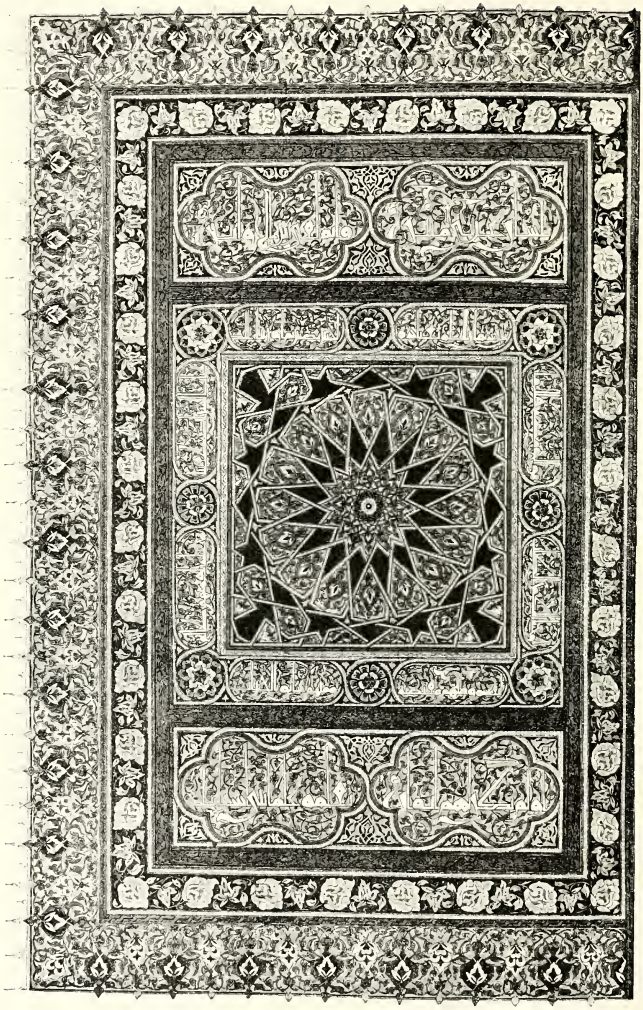
(2) the traditional sayings and practice of the prophet; (3) the consent of the learned doctors; (4) analogical reasoning.

The articles of belief are six: (1) the unity of God; (2) the angels; (3) the inspired books; (4) the inspired prophets; (5) the day of judgment; (6) the decrees of God or predestination.

The five pillars of practice are: (1) the recital of the *Kalimah* or creed, "There is no deity but God, and Muhammad is his messenger"; (2) the five stated periods of prayer; (3) the Fast of Ramazan; (4) the legal alms; (5) the pilgrimage to Mecca.

FIRST PAGES OF THE QURAN. 4165

The literature on these subjects is enormous, and it is, moreover, the custom for a Muslim author to take the original text of a book and write a commentary on the margin, and then another learned man will write a commentary on that commentary, and so on. The learned occupants of the mosques throughout the world spend much of their time in the production of this literature and producing manuscripts. For many centuries these manuscripts were copied and transcribed, but now the lithographic presses of Cairo, Bombay and Lucknow print these works by thousands, and the circulation of lithographed copies of the Quran is of itself a great industry.



A COVER OF THE QURAN. 4156

In the mosque the highest theological authority is the Mufti, or referee, whose duty it is to supply the Qazi, or judge, with opinions. I shall make these duties clearer by quoting a *fatwa,* or judgment rendered by the Mufti at Mecca. A few years ago it was a matter of some importance to the British Government as to whether India was *Dar-ul-Islam,* a "land of Islam," or *Dar-ul-Harb,* a "land of warfare." The decision of this question affected the loyalty of the millions of Muslim subjects of the Queen of England. A loyal Muslim sought the opinion of the chief Mufti of the Hanifi sect at Mecca and the following was his reply in Arabic.

"All praise be to God the Lord of all creation! May he increase my knowledge! As long as even some of the observances of Islam prevail in India, it is a *Dar-ul-Islam.* The Lord God is omniscient.

"This Fatwa is given by the hand and seal of one who hopes for the favor of the Almighty, Jamal Ibn Abdullah Mufti of the Blessed Mecca. May God favor him and his father."

In countries ruled by Muhammadans these fatwas are delivered daily from the mosques, and constitute very much of the official work of the faculty. Such fatwas will refer to all sorts of questions from the legality of divorce down to the purity of a morsel of food. The incomes of the learned are largely derived from this source, and it is the aspiration of every student to become in the process of years either a Mufti, or a Qazi.

I have already stated that there is no sacerdotal office in a mosque, because the highest position to which a student can attain is to be designated "a learned man," and at the time of prayer it is customary for the Imam, or the official of a mosque, to make way for a man more learned than himself to lead the prayers of the congregation. Sometimes a learned professor will confer the degree of learning, such as a doctor in divinity, by binding his own turban on the head of his disciple, but this in no sense takes the place of what Christians understand by the ordination of a priest or minister.

The mosque being *par excellence* a place of prayer, very much of the time of the Imam or one of his learned coadjutors is occupied in offering prayer for those in sickness, trouble or difficulty. This is done by raising the hands heavenward and by breathing on the head of the sufferer. In cases of sickness the Imam will bless a string or an amulet which he will affix to the limb of the afflicted. The amulet although clearly of heathen origin, and rejected by the Wahhabi puritans is very common. It consists of either a small

Quran encased in silk, or a verse of the Quran folded in leather, or one of the names of God, or the Muhammadan creed inscribed or engraven on stone or silver. These charms are fastened on the arm or leg, or suspended around the neck as a protection against evil.

The "devout life" of the mosque is a very prominent feature. Aged men near the close of their life become what are called *gosha nasheen* or "sitter in the corner," having renounced the world altogether and decided to end their days in the odor of sanctity. They will spend nearly the whole day in counting the ninety-nine names or attributes of God on the rosary, and in performing not only the five stated periods of prayer, but the three extra periods of devotion at midnight. But this life of retirement in a mosque is not confined to the aged. Many a young student will devote the whole of his life to ascetic meditations.

For this purpose he becomes a *fakeer* or *darvesh,* the former word in Arabic implies one who is poor in the sight of God, and the latter is a Persian word meaning one who begs from door to door. They are terms generally used for those who lead exclusively the religious life. For this purpose the devotee will join one of the thirty-two religious orders. Some of these orders were established by Abu Bakr, the first Caliph, and each member of the order has his chain of succession step by step from the original founder. The religious services, and the mystic signs of these orders are beyond the limits of the present article. The main object of these devotees is to get rid of self, and to become completely absorbed in the Divine. For example, the great mystic poet Jalal-ud-deen, the author of the Masnavi, who was born in Balkh, 1207 A. D., describes the mystic union between "the seeker" and his God in the following apologue. "There came," he says, "a seeker and knocked at the door of the Beloved. A voice answered from within and said, 'Who is there?' The seeker replied, 'It is I.' 'Go hence,' returned the voice, 'for there is no room within for thee and me.' The disappointed lover went into the wilderness, and fasted and prayed, and then came a second time, and knocked at the door of Divinity. Again the voice within demanded, 'Who is there?' The seeker after God answered, 'It is Thou.' 'Enter,' said the voice, 'for I am within.'"

This mystic phase of things forms the burden of such poems as the Rubaiyat of Omar Khayyam, the loves of Laila and Majnun, of Nizami, the great romantic poet of Persia, and the odes of Hafiz, the great lyric writer of Persia. It is all very difficult for a Western

student to understand, but I have met in the mosques of the East men who have spent days, and even months, in trying to unravel the real purpose of a single verse of some mystic writer. The Orient is the land of leisure, and the mosque in the Orient is the monastery of men who have renounced the world. Many of these men are celibates. But as the prophet, who was a much-married man himself, said that marriage alone perfects the life of the Muslim, it is not unfrequently found that these mystics who have renounced

A SCHOLAR READING THE QURAN. 416c

the world and its pleasures are compelled to marry in order to perfect their religion! Girls are not usually admitted to the school of a mosque, but in villages exceptions are made, and everywhere in Islam it is usual for men of reputation to visit the houses of the people and instruct the female children. Some of them attain to scholarship. The manuscript of the first part of my Afghan textbook, the Kalid-i-Afghani composed by my friend Mullah Ahmad, was transcribed entirely by his wife.

In those wild half civilized regions of Asia and Africa where

the religion of the prophet of Arabia has established itself the mosque is not only a sanctuary for the sinner but a hostel for the traveler. According to the strict rule of Islam, founded on a definite injunction of Muhammad, a stranger can demand food and a night's rest at any mosque. When he arrives he is expected to say his prayers at sunset and then a student is sent out with a begging-bowl for food. It is in this way that that pinching poverty, so common to our large Western cities, is unknown in the nomadic life of the East.

When there is attached to a mosque a learned man of sanctity, people from far and near come to visit him. This was particularly the case with the Akhund of Swat, who forty or fifty years ago was a great personage. As many as two or three hundred people would be entertained by him every evening. In such a case it is usual for men of means to approach the "saintly teacher" with an offering of silver, and the great Akhund was credited with the most mysterious scent of "tainted money." Men would bring in their hands coins which they had received in some nefarious transaction, but the teacher would indignantly refuse the same, and in aggravated cases raise his staff and administer corporal discipline.

ORIGIN AND OBSERVANCE OF SUNDAY.

BY THE REV. WM. WEBER, PH.D.

IT is always interesting and instructive to investigate the origin of our institutions, religious, political, social, and otherwise. That is especially so when an institution which, in the beginning, was strictly ecclesiastical has finally been adopted by the political community and thus become, though with certain modifications, a civil institution. Such has been the case with our Sunday. It is without doubt a specific Christian institution. For, it is found exclusively among those nations where Christianity is the ruling religion. At first simply a custom of the Church, the State soon took hold of it and made it a legal holiday. Thus it happens that, with us and the other Christian nations, Sunday is not only observed by the members of the Christian Church, but also by those who are outside its pale.

It is only natural that between these two bodies of people, church-members and non-church-members, a difference of opinion should exist as to the proper way of observing Sunday. Accordingly, we are confronted by the Puritan idea and by the worldly conception of Sunday. The former regards Sunday as a holy day which is to be observed as prescribed by the Old Testament commandment: "Remember the Sabbath-day to keep it holy!" Work and worldly pleasure of any kind on this day constitute a transgression of God's holy commandment. The worldly people, on the other hand, accept Sunday only as a day of rest and recreation. They claim as their right to seek, on this day, first of all, relaxation of a more or less refined kind, just as their spirit prompts them. The result is that these two opposing views sometimes clash. Every one, therefore, who considers that strife and quarrel promote the true interests neither of the Church nor of the general public will feel the more inclined to form an adequate opinion concerning the origin and early observance of the Christian Sunday. The question is whether

no middle ground may be found on which the Church and the world could meet and compromise.

The observance of Sunday, the first day of the week, began undoubtedly in the first century of the Christian era, and moreover, it started within the Christian Church. Neither the Greeks nor the Romans had a week of seven days. The pre-Christian Greeks divided the month into three parts of ten days each. The first French Republic attempted, as we know, to revive this old Greek custom, in order to replace the Christian Sunday. Among the Romans, it was customary that the farmers rested every eighth day from their work in the fields. On that day, they came into the city to sell the produce of their forms and buy what they needed. The day was called *Nundinæ*. It was furthermore distinguished from other days by inviting guests to dinner and keeping the children home from school. But it didn't bear any special religious character, though it might coincide with some religious festival. Thus, while the Greeks may be said to have had weeks of ten days and the Romans such of eight days, neither had originally the week of seven days.

There were, however, at that time, even within the boundaries of the Roman Empire, races who, from times immemorial, had kept weeks of seven days. The best known among them are the Jews. But also the Egyptians shared that custom. These people retained their weeks of seven days most scrupulously, even when they left their native province and settled in distant parts of the Roman Empire among people of different nationality. They did so for religious reasons, as long as they remained faithful to their inherited religion, because the week of seven days formed an important part of their religion. In this manner, the division of time into weeks of seven days each had become a familiar thing in all parts of the Roman Empire, chiefly through the Jews, about the beginning of the Christian era.

In as far as the week of seven days is concerned, the Christian nations owe their week-system to the Jews. It is not, of course, a specific Jewish institution, but belonged to the Semitic nations in general. It is in all probability closely connected with their worship of the planets.

But the Jews observed the seventh day of the week, the so-called Sabbath-day. It began 6 o'clock Friday night and lasted till 6 o'clock Saturday night. For, as the creation-story tells us, darkness existed before there was light. Hence night, the period of darkness, forms the first half of the Jewish civil day or the time in which the sun apparently completes his course around the earth.

The second half is the natural day or the time from sunrise to sunset. This space of twenty-four hours at the end of each week was set apart by the Jews as their holy day. Their reason for celebrating it was, in later times at least, strictly religious. The Sabbath-commandment closes with the well-known words: "In six days the Lord made heaven and earth and the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it!" The Jews, therefore, kept the last day of the week holy, because God had commanded them to do so; and God had commanded them to do so, because he himself had rested on that day and thereby hallowed it, after he had created the whole world in six days. The Christian Church, however, while retaining the Jewish week, set aside the day hallowed by God. The early Christians selected in its place the first day of the week, about which there existed no commandment of God, and which had not been hallowed by him. They also gave up the Jewish mode of reckoning a civil day from sunset to sunset, and adopted in its stead the Roman way of beginning and ending the day at midnight.

All this certainly tends to show that Sunday, both as holy day and as holiday, is neither of Roman, Greek, or Jewish-Semitic origin. It has to be considered as a genuine Christian institution.

But, though Sunday must have originated among the early Christians, it is quite sure that it has not been ordained by the founder of the Christian religion. Jesus of Nazareth was born, lived, and died a Jew and stayed all his life in Palestine. He restricted his activity carefully to members of his own nation. When the Canaanitish woman implored him to help her daughter, he at first refused his aid. The reason, given by himself for this behavior, is: "I was not sent but unto the lost sheep of the house of Israel." In accordance with this principle, he instructed his disciples when they set out on their first missionary expedition: "Do not go in the way of the Gentiles, and enter not into a city of the Samaritans; but go rather unto the lost sheep of the house of Israel." Jesus always claimed to be, in the first instance, a pious, law-abiding Israelite. He defines this attitude of his very clearly and distinctly in the following words, contained in the Sermon on the Mount: "Think not that I came to destroy the law and the prophets. I came not to destroy, but to fulfil. For verily I say unto you: Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall

teach and do them, he shall be called great in the kingdom of heaven." These and similar passages must be genuine words of Christ. For they do not agree with the later policy of the Church, which abandoned the Mosaic law and, under the brilliant leadership of St. Paul, entered upon its triumphant career among the Gentiles. If the least doubt as to their authenticity had prevailed among the early Christians when they collected the sayings of the Lord, those words would surely have been excluded from the Gospels. We may rest assured that Jesus kept the Sabbath, as a pious, godfearing Jew was expected to keep it, even if it were not expressly and repeatedly mentioned that he went into the synagogue on the Sabbath-day to take part in the services. Jesus cannot, therefore, be regarded for a single moment as the author of the Christian Sunday.

This is further confirmed when we look upon the practice of the primitive Church which was gathered by the twelve apostles from among the Jews. It is not necessary to enter upon a detailed account of the facts in this case. The epistles of St. Paul refer to them on almost every page. In the first place, it is a historical fact that St. Peter and his colleagues remained faithful to their original call. They continued, as appears from the Epistle to the Galatians, to go to "the circumcision." They kept aloof from intercourse with Gentiles, even if they were fellow-Christians. They observed the Mosaic law, including the Sabbath-commandment. Their more zealous and more narrow-minded followers opposed St. Paul with exceeding bitterness. They denied his right to work as apostle of Christ, and attempted to induce his converts to accept, in order to become true Christians, the law of Moses in addition to their belief in Jesus Christ. This conflict between Paulinism and primitive Christianity lasted for quite a time. Not only the letters of St. Paul, but also the writings of the Apostolic Fathers redound with it. Church history informs us that the Christians of Jewish descent in Palestine upheld their separate church-organization till the seventh century. They believed in Jesus Christ like all Christians, but they never forsook the Jewish law. They practised circumcision, and kept the Sabbath. By that time, Palestine had become settled by a predominating population of Gentile Christians. They no longer understood that they were face to face with the original, primitive Church. They could not see why any followers of Christ should differ in their customs and usages from the universal Church, and, consequently, despised those Judaizing Christians as Nazarean and Ebionite heretics. That proves that neither Jesus nor his twelve apostles had anything to do with the origin of our Sunday.

Still, the celebration of Sunday belongs to the New Testament Apostolic Age. For (Acts xx. 7) we read: "Upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." The first day of the week is of course Sunday; and the breaking of the bread and the discourse of the apostle constitute the regular Sunday services of the congregations at Troas. In 1 Cor. xvi 1f. we possess another passage showing that Sunday had a special significance for the congregations which St. Paul had founded. He writes there: "Concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." It is a well-known fact that this mode of making collections for ecclesiastical and charitable purposes in the churches on Sunday prevails up to the present time. As early as in the Apostolic Age, Sunday was also called the Lord's day, as follows from Rev. i. 10. And it is not without significance that the congregations to which the Apocalypse is addressed are in the territory where St. Paul was the first to preach the Gospel.

These passages establish the fact that Sunday, as day for the divine services of the Christians, was first observed in Pauline churches, and that St. Paul himself observed the day in that manner. Thus, we cannot escape the conclusion that the great apostle of the Gentiles is the real author and founder of the Christian Sunday. As soon as he had organized congregations whose members were for the greater part of Gentile descent, the question arose, how often and when they should come together for common worship. That happened, as far as we know, first in Asia Minor. The Jewish training of the apostle himself, the practice of the Jewish-Christian Church, as well as the circumstance that many of the Greek converts had been connected before with Jewish synagogues suggested that the new congregation should meet regularly every seventh day. But, for certain reasons, which will be discussed more fully later on, St. Paul did not care to have his disciples assemble on the same day as the Jews. To avoid this, he chose Sunday, the first day of the week, instead of Saturday, the seventh day. He was guided in this selection by the fact that Jesus had arisen from the dead on Sunday.

It goes without saying that only a man of great authority among the early Christians could successfully introduce so great an innovation. The natural tendency of the Gentile Christians as well as of their Jewish-Christian teachers would have been to follow the

precedent of the Jewish-Christian Church and hold their religious meetings like them on Saturday. Such a course would also have avoided the fanatic opposition of the Jewish Christians to the innovation, which caused much trouble for St. Paul and continued for more than a century. Since this opposition was directed primarily and so to speak exclusively against the apostle Paul, he must be held responsible for the introduction of Sunday into the Gentile Church. Moreover, our historical sources from which our knowledge of the early history of the Christian Church is derived mention no other personality strong enough to bring about such a new institution. The only one, therefore, who could do it must be the one who actually did it, the more so, since he happens to be, at the same time, the one whose name is connected with the very first mention of the celebration of Sunday by a Christian congregation. His name is St. Paul of Tarsus.

There is, of course, no direct testimony to that effect. But, that absence of direct testimony does not detract at all from the force of our previous reasoning. Our information concerning the age of Christ and his apostles is meagre indeed. Still, with regard to Sunday, we know certainly that it is a Christian institution, that it does not go back to Jesus Christ and the twelve apostles whom he appointed as his messengers to the twelve tribes of Israel. It can only have originated within the Gentile Church which was founded by St. Paul and received its institutions from him. It has finally been kept, according to the direct testimony of the New Testament, during St. Paul's lifetime by himself and by the congregations he had established. Therefore, Sunday must be considered by us as a Pauline institution.

There is one more proof in favor of this theory. St. Paul opposes strenuously the narrow-minded Jewish Christians who attempted to persuade the Christians of Greek descent, converted by him, to accept the law of Moses and incidentally the Jewish Sabbath. To be enabled to judge with what intense feelings he entered upon that controversy, one must read his epistles, for instance, that to the Galatians. Here, it must suffice to quote his references to the Sabbath, Gal. iv. 9-11 and Gal. ii. 16ff. The first passage reads: "Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to go in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." The second passage may serve as a kind of commentary to the first. It says:

"Let no man judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come." These things show how decidedly St. Paul had set his face against the keeping of the Sabbath by his disciples. They also prove that it was not an attitude but lately arrived at. St. Paul must from the very beginning of his missionary labors among the Greeks have warned them against keeping the Jewish Sabbath. For there cannot be the least doubt that he instructed not only the Galatians and Colossians, but all his Greek disciples in the same way. That, however, confirms our former conclusion as to the origin of Sunday on the negative side. If the Christians converted by St. Paul never kept the Sabbath, they must have observed Sunday.

But why did St. Paul give up that ancient, sacred custom of his own nation and put something entirely new in its stead? The reasons are obvious enough and will render it still clearer that St. Paul himself must have selected Sunday, in preference to the Jewish Sabbath, as the day on which the believers in Christ were to hold their regular meetings. In the first place, the Jews, since they became scattered over the whole Roman Empire, had constantly endeavored to win over their new neighbors to their religion. They even had sent out regular missionaries for that purpose. For, in one of his exclamations of woe over the scribes and Pharisees, Jesus says: "Ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." This missionary zeal of the Jews had its source in their Messianic hope. Their Messiah was to be the king of the whole world.

The success of the Jewish missionaries, though not overwhelmingly great, enabled St. Paul to reach the Gentiles better than it otherwise would have been possible. Besides, their want of a decisive success had also made it evident that the Jewish religion was in no way adapted to become a universal religion. There were too many strange national customs and prejudices which invited scorn and resentment rather than respect even on the part of those who, otherwise, would have been ready to admire the excellent moral features of Judaism. St. Paul had grown up in a Greek community. He perfectly understood the Greek mind; he saw clearly that he could gain a victory for Jesus Christ only if he discarded the Jewish law altogether and preached nothing but Christ. Thus it happened that St. Paul from the start taught his disciples not to keep the Sabbath, the keeping of the Sabbath being one of the chief objec-

tions the Gentiles raised against the Jews. Correspondingly, the apostle must have arranged, from the first, in the congregations founded by him, Sunday services.

It would be a great mistake though to assume that St. Paul, in abolishing the Jewish law, including the Sabbath, was guided chiefly, if at all, by considerations of expediency. It was with him, in the first place, a matter of principle, of real religious conviction. He is the leading representative of that wing in the primitive Christian Church that saw with Stephen that Jesus of Nazareth had done away with the temple and changed the customs which Moses had delivered unto the Jews. In other words, he perceived clearly and distinctly the fundamental difference between Christ's religion and the religion of the Jews, "the new wine and the old bottles." He had become convinced that, of the two, only the one or the other could be the true religion. As long as he clung to his paternal faith, he felt therefore in duty bound to persecute the Christians. But as soon as he was converted, he was determined to preach Christ's religion in all its simplicity and purity, dropping entirely the Jewish shell out of which it had grown.

St. Paul explains his position repeatedly. The most concise expression of it is found in that well-known sentiment occurring in the Epistle to the Romans: "We reckon that a man is justified by faith apart from the works of the law." "Faith" here is, of course, belief in Jesus Christ. "The works of the law," on the other hand, are not, as has been wrongly assumed, "good works in general," but "the works of the Law of Moses," including, among other things, circumcision, keeping the Sabbath, abstaining from eating pork, etc., etc. The term "good works," meaning good works in general, does not belong to the Apostolic Age, but to a much later period of the history of the Christian Church. It belongs especially to the age of the Reformation. Faith in Jesus Christ, however, is, with St. Paul and his followers, not a kind of magic formula, but comprises, among other things, as a matter of course, acceptance of the ethical law taught by Jesus Christ. That the early Gentile Christians were well aware of this fact follows not alone from the ethical warnings and admonitions which occupy so great a space in the writings of the apostle Paul. His disciples speak directly of the ethical teachings of Jesus as the "New Law" in distinction from the Law of Moses. Thus we read, Justin, *Dial. c. Tryph.*, "The new law desires you to keep Sabbath constantly; and you think to be pious, if you are idle for one day."

St. Paul was aware that the principal part of any religion is

its ethical system. For, it is by that part alone that it becomes palpable, that it can be compared with other religions, that it can be judged. The apostle of the Gentiles saw that the new law of Jesus Christ represented pure ethics, freed from the alloy of foreign matter which overlay and almost concealed the ethical precepts of Judaism. Accordingly, he deliberately ceased to preach Judaism, and preached nothing but Christ; and, in order to avoid any possible misunderstanding, he advised his adherents to hold their religious meetings not on Saturday, but on Sunday.

In the Epistle of Barnabas, the attempt is made to prove that the Jewish observance of Sabbath rests on a misunderstanding of the Old Testament. One day in the creation-story means a period of one thousand years. The seventh day which is hallowed by God is therefore not the seventh day of the week, but the seventh period of one thousand years, that is, the millennium, the coming Messianic kingdom. "Therefore," the argument closes, "we celebrate the eighth day with good cheer, because on it Jesus both rose from the dead and showed himself and ascended into heaven." The term "eighth day" reminds us of the Roman *Nundinæ*. The author wants to show that the Christians had emancipated themselves from the Old Testament religion.

Since it has been ascertained, when and by whom our Sunday has been ordained, the question now arises, of how the early Gentile Christians observed Sunday. Sunday, as we have seen, is the counterpart and opposite of the Jewish Sabbath. The latter was kept holy by refraining from all kinds of bodily labor. No food could be prepared during the twenty-four hours from Friday night till the first stars appeared in the sky on Saturday night. No fire could be lit, no housework be done. The Jews were not even permitted to hire persons of foreign descent to work for them on Sabbath. For, the commandment expressly refers not only to the manservant and maidservant, but also to "the stranger that is within thy gates." Moreover, work on Sabbath is a crime punishable by death. The law reads: "Six days shall work be done. But, on the seventh day, there shall be to you a holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death." According to the Old Testament, a man who had, on a Sabbath day, picked up wood, in order to make a fire and warm himself, was actually stoned to death by the Jewish congregation. Under the rule of the Romans, this punishment could, of course, no longer be enforced. The keeping of the Sabbath then became a voluntary obligation.

Sabbath, therefore, was kept holy by abstaining from work; and, for that very reason, the Greeks and Romans were so strongly opposed to the Jewish Sabbath. Consequently, St. Paul, in choosing Sunday, must have intended to express thereby in an emphatic manner the truth that Christians were not bound by the Sabbath commandment. They had a perfect right to work, if they had to, or saw fit to, on the Sabbath of the Jews as well as on any other week-day, including Sunday. The selection of Sunday proclaims a new conception of the dignity of labor. Labor in the Old Testament is a curse. As long as he lived in the garden of Eden, man did not have to work. Not before Paradise was lost, God said to Adam: "Cursed is the ground for thy sake. In toil thou shalt eat of it all the days of thy life. In the sweat of thy face thou shalt eat bread, till thou return unto the ground." From that viewpoint, rest, idleness, is the greatest bliss; and it is but proper to keep the holy day of the week in perfect idleness. But the conception of labor in the New Testament is diametrically opposed to that of the Old Testament. Work is no longer considered a curse, but a blessing. It is indeed true service and worship of God. Under these circumstances, labor may rightly and properly be performed at any time. For no day is too holy to be employed in the service of the heavenly father.

The choice of the day being of the highest significance in itself, and his disciples knowing anyhow, how the apostle looked upon work, there was no need for him to state in detail and directly that Christians did not have to rest on Sunday. Still, there are passages in his writings which show his position clearly enough. We read, for instance, Rom. xiv. 5: "One man esteemeth one day above another; another esteemeth every day alike." These words deal undoubtedly with the Sabbath and Sunday question. Those who esteem one day above another are Christians of Jewish descent who keep the Sabbath. Those who esteem every day—the word "alike" has unnecessarily been added in the Revised Version—are Christians of Gentile descent who did not esteem any one day as holier than the other days. That implies that what was right and good, in their opinion, on one day was right and good on every day. Justin Martyr uses a very happy expression, which has been quoted before, to the same effect. The Christians were constantly keeping Sabbath, whereas the Jews thought they were pious when they were idle for one day. The Christians understood under the term "keeping Sabbath" something quite different. With the Jews it was a day spent in idleness, with the Christians it was spending all their days in doing something useful in the service of God and their fellow-men.

There is one more important argument in favor of this theory. The Greeks and Romans had no days on which it was a sin to engage in ordinary labor. They had, of course, times and seasons of relaxation which coincided with their great religious festivals. They had also the *dies nefasti.* But there was nothing like the Jewish Sabbath. Their chief objection to the latter was not that the Jews held their religious services on that day, but that, for religious reasons, they refused to do any kind of work on it. The majority of the first converts of St. Paul were men of very humble station. There were not many wise, noble, mighty after the flesh among them. God had chosen the foolish, the weak, the base, and the despised. That means in everyday language that quite a number of Christians were poor artisans and slaves. These men, however, could not, all at once, go before their masters and tell them: I have become a Christian and can henceforth no longer work on Sunday; my religion and my conscience forbid me to do so. As slaves, they had to obey their masters and work on any day it suited them. Neither would their masters permit them to suddenly change their religion, if thereby inconvenience and trouble was caused in their households. Since nothing is known in this respect about the early Christians, we must conclude that there never were any such differences between heathen masters and their Christian slaves, because the latter performed their work on Sunday as well as on other days.

A final argument may be derived from the first Sunday law of which we know. The Roman emperor Constantine, who adopted the Christian religion as the official religion of the Empire, issued in 321 an edict for the observance of the Sunday. No legal proceedings, no military exercises were to take place on that day. But agricultural work was allowed, and no positive prohibition was as yet imposed on other kinds of work and business. He made Sunday a *dies nefastus,* a holiday for the officials of the state, which however, did not interfere with the business and work of the citizens. The edict of Constantine very probably conformed to the practice of the Christians at his time. That in turn corresponded to the tradition of the Church, handed down from the age of St. Paul. Making Sunday a holiday for his civil and military officers does not imply that the Church insisted upon that measure. It was done simply in exchange for the abolished heathen *dies nefasti* on which his officers had enjoyed the same privilege. According to Mommsen, the Roman year contained 48 *dies nefasti,* on which no legal or political business could be transacted. But, since the state officials were relieved from work on Sunday, the tendency arose to make

Sunday more and more a day of rest for as many people as possible. But, in the beginning, the Church, while favoring the idea that people should be freed from work on Sunday, was careful to condemn the Judaical observance of the day. That happened, for instance, at the Council of Laodicea about 372 A. D.

The Roman Catholic Church as well as the Lutheran Church have alway held on to this Pauline conception of the Sunday. Luther, in his catechism, deliberately changed the Old Testament Sabbath commandment into: "Thou shalt keep holy the holiday." These words he himself explains: "We shall fear and love God, so as not to despise the preaching of his word, but hallow, gladly hear, and learn the same." Zwingli and Calvin, on the other hand, together with their successors up to the present day, lacked the true historical instinct in spite of their mental keenness. They confounded from the beginning the Old and the New Testament religion, the Christian Sunday and the Jewish Sabbath. They based the observance of Sunday directly upon the Old Testament Sabbath commandment. Logically, they ought to have returned to the Jewish practice of observing the seventh day of the week. For, if one thing is clear and self-evident, it is that that the Sabbath commandment applies exclusively to the seventh day of the week and not any other day. The Seventh-day Adventists have actually drawn that conclusion, and they are perfectly right, provided one admits that the Sabbath commandment is still in force.

However, it does not, after all, make much difference how the different Christians observe the Sunday, as long as each is fully assured in his own mind, and as long as they do not judge one another on account of their different observance of Sunday. But it is a bad sign if Christian Churches favor the attempt to compel the large mass of those who do not belong to churches and do not care for them, to observe Sunday, at least outwardly, as the members of those churches think it ought to be observed. A great number of the citizens of a state in which this is the case, naturally resent bitterly such an attempt as an attack upon their personal liberty. It does not count for very much that those churches will find themselves sorely handicapped in their endeavor to reach the great mass of the people with their message of Christ. The discouraging aspect of the question, from a religious standpoint, is that they have clearly lost faith in themselves, faith in the all-powerful strength of truth. As long as the Christian faith was a true and living faith, it despised, on principle, the use of external force; it relied on the convincing strength of its message; its only weapon was gentle persuasion.

Thereby alone it triumphed over all its enemies. In ages of degeneracy and decadence, the Church has undertaken to uphold its doctrines and teachings by means of carnal weapons. But, in every instance of that kind, history has proved the Church to have been in the wrong, to the great detriment of religious progress.

THE CHRISTIAN SUNDAY.

BY THE EDITOR.

DR. William Weber claims in his instructive article on the "Origin and Observance of Sunday," that Sunday is a typical Christian festival, that it did not originate either among the Gentiles or the Jews but makes its appearance for the first time in Christian churches. It was not instituted by Christ, who with the Jews celebrated Sabbath and not Sunday; for Christ said "Till heaven and earth pass, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is a Jewish idea to look upon the law as eternal, and this proposition is echoed by Jesus when he says (Luke xvi, 17): "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Similar thoughts are expressed by Baruch (v. 1), by Josephus, (*Apion* II, 38), Philo (*Vita Mosis* II, 3), *Bereshit Rabba* (X, 1), *Midrash Kohelet* (LXXI, 4), and we must regard it as a well-known rabbinical doctrine which was endorsed by Jesus. Paul, however, broke away from Jewish traditions and looked upon the law as a purely temporary institution, which was to remain until it had been fulfilled at the coming of Christ.

It is true that Jesus was a Jew and meant to be a Jew, and there are sufficient indications in other passages which go far to prove that he had no idea of extending his religion to the Gentiles. He forbade his disciples when sending them out on a missionary trip to enter into Gentile or Samaritan cities, and he declared "I am not sent but unto the lost sheep of the house of Israel." He goes so far as to speak of the Gentiles as dogs, saying: "It is not meet to take the children's bread and to cast it to dogs."

Christ's words in the story of the Samaritan woman are commonly interpreted to have been said merely to test her faith, but it is not improbable that the original story meant to prove the superiority of the Jew over the Gentile, and we have at any rate an instance in which Christ places himself, in the presence of his disciples, upon the religious standpoint of the Jew holding the Gentile in abhorrence, and while he acknowledges the faith of the Samaritan he by no means revokes his sentiments concerning the Gentiles.

The Jewish branch of the Christian Church continued in this separatist spirit until Paul, who was born and had grown up among the Gentiles, began to preach Christianity among the pagans. We may be sure that the passages in which Christ exhibited his Jewish spirit are genuine, for certainly they could not very well have been invented by Gentile Christians, and we know that the Jewish branch was soon regarded as a sect whom the Church no longer counted as genuine Christians.

We must bear in mind that the first quotation concerning the law contains two clauses, first, "till heaven and earth pass," and then "till all be fulfilled." The latter clause apparently alludes to the coming of Christ, of whom Paul said that he had fulfilled the law, and had redeemed us from the curse of the law. Accordingly, the latter clause, "till all be fulfilled," literally contradicts the first clause, "till heaven and earth pass," and I see no way of solving the difficulty except by considering the second clause as an interpolation made by a Gentile copyist, who saw at once that Christ's word contradicted the main tenet of Gentile Christianity which recognized the law merely as a "schoolmaster to bring us unto Christ" (Gal. iii. 24) and would not have it continued as long as heaven and earth remained. But while inserting the substitution, "till all things be fulfilled," he forgot to cancel the first clause, "till heaven and earth pass," and so this passage teaches us of a great change which came over Christianity when through Paul's mission it spread to the Gentile world.

Whether the original Church at Jerusalem celebrated Sunday is more than doubtful. It is possible that they did but we have no positive evidence, and considering the Jewish spirit of St. Peter, it is not probable. Sunday was looked upon as the day of Christ's resurrection, but not until Paul; and Paul looked upon Sunday as the day of resurrection because it was Sunday, the day of the Lord. Christ predicted that he would rise after three days, which means on the fourth day; but Paul changed this tradition which in the New Testament is directly attributed to a prophecy of Jesus

himself, who said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Accordingly, if Jesus was crucified on Friday his resurrection ought to have taken place on Tuesday. Yet Sunday is celebrated as the Lord's day, and so Paul spoke of Christ having risen "on the third day," changing the chronology of an old tradition in favor of an established institution.

Dr. Weber thinks that the celebration of Sunday is exclusively Christian, but we can prove from the New Testament that Sunday was celebrated by the disciples of John, who in the Acts are briefly called "the Disciples." That these disciples were similar in their institutions to the primitive Christians can not be doubted, but they were not yet Christians. They had not yet accepted the burden of Paul's message, which was that Jesus was the Christ.

We read for instance in Acts xix. 1-4:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

These disciples celebrated Sunday, for we read further on:

"Upon the first day of the week, *when the disciples came together to break bread,* Paul preached unto them" (xx. 7).

The custom of breaking bread on the first day is here expressly attributed to the disciples, and not to the congregation founded by Paul. Paul, as he expressly states, was not an observer of days, and we must do violence to the words of the passage here quoted if we interpret it to mean that Paul had introduced the celebration of Sunday.

In order to appreciate the situation we must bear in mind that in the days of Paul there were a number of traveling teachers of different religions which, however, must have been very similar in their main doctrines. We read for instance in Acts xviii. 24-26:

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

"This man was instructed in the way of the Lord; and being

fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

"And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded to him the way of God more perfectly."

This same Apollos became a convert to Pauline Christianity through Aquila and Priscilla who "expounded unto him the ways of God more perfectly." The same passage continues:

"And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."

Apollos had been "instructed in the way of the Lord," yet he knew nothing of Jesus, "knowing only the baptism of John." He became converted simply by understanding that the Lord was Jesus. By the Lord is understood Christ, and Christ means the saviour, the redeemer, the mediator between God and man. The Christ ideal existed at Paul's time and Paul's message consists in the proclamation that Jesus is the Christ.

Further indications that there were other sects like the Christians are to be found in the preachings of Simon Magus, who is said to have been a great power in Samaria.

But if Jesus did not introduce the observance of Sunday, and if Sunday was celebrated by the disciples of St. John, how shall we account for its origin? The answer that suggests itself first to this question would be that the sun and Lord were identified in certain religious circles. This is the case to a great extent among the Mithraists, and we have reason to believe that Sunday was kept in a similar way among the Mithraists as among the Christians. Such at least is the opinion of Cumont, the foremost authority on Mithraism, who says in his *Textes et monuments figurés*, Vol. I, p. 119, "*Dies solis* is evidently the most sacred of the week for the faithful of Mithraism, as well as Christianity," a statement which he repeats on page 325 where he says that "Each day of the week the planet which is sacred to it is incorporated in a special place in the crypt, and Sunday over which the sun presided was particularly sanctified." Saturday was not only celebrated by the Jews but also by many pagans, especially in Africa, as stated by Tertullian, *Apol.* XVI and *Ad Nationes*, 113.*

* See Schürer, *Gesch. d. jü. Volkes*, Vol. III, 124. Cf. Cumont, l. c., 119, Note 4.

Dr. Weber writes that he has found no indications of the celebration of Sunday among the Mithraists, and so we might as well assume that the Mithraists had accepted the celebration of Sunday from the Christians, as *vice versa*, because Mithraism as we know it is of a considerably later date, for it makes its appearance only in the first and second century of the Christian era. But it seems to me that this argument is not convincing, for Mithraism, though it changed considerably in its transmigration to Rome, is an old religion which preserves many ancient rites particularly of the Persians. We know that Judæa has been greatly influenced by the Persians since the time of Cyrus who appeared as a liberator of the Jews, and was called "the Messiah of the Lord" by Isaiah. Cyrus introduced Persian features into the worship of the temple of Jerusalem, as we are told by Esdras (vi. 23), who says that the temple of the Lord in Jerusalem was arranged according to the order of Cyrus, and in the same verse the institution of the eternal fire is especially mentioned.*

It is generally conceded that the doctrine of the angels as held by the late Jews, especially among the Essenes, is typically Persian, and many institutions of this pious sect are attributed to the same source. In fact it is not impossible that the name of the chief sect, Pharisee (פרושים) is simply the word "Persian" (פרסי).

The name *Perushim* does not occur in the Old Testament and is of late origin. It is popularly derived from פרש (*parash*) "to separate, discriminate, to be astride," in the sense of "ascetics" or "separatists," because they kept aloof from the impure who did not observe the law punctiliously; but this etymology has no more value than the etymology of Babel or of Yahveh.

Parashim פרשים) means cavalry or knights, meaning "men astride on horseback," and as well as interpreting the name Pharisee as "men that keep aloof" we might explain it as corresponding to the Roman class *equites,* the knights or noblemen, who in Athens are called *ἱππεῖς* or horsemen.

The two Hebrew sibilants ס and ש are frequently confused, and there are many words which are spelled either with ס or ש †

*This citation is made with reference to the Septuagint version of the Old Testament, as the English version does not contain the passage. The quotation can be found on page 483 of the *Vetus Testamentum Græce secundum septuaginta interpretes*....ed. Leander Van Ess. Leipsic: Tauchnitz. 1855.

† We quote from Gesenius the following instances: פעש and פעם "annoyance"; נישובה and נסובה "thornbush"; שבך and סבך "to be interlaced." Further the Chaldee ס changes into ש in Hebrew, e. g. Chaldee מאור "leaven," Hebrew שאור; and Chaldee סבר "to expect," Hebrew שבר.

But though the traditional explanation of the word is doubtful, we need not insist on the etymology of *Perushim* from Parsi, because it is a mere side issue and the main point is sufficiently established. The paramount influence of Persian views on post-Babylonian Judaism is nowhere doubted.

The ancient Babylonians had weeks of five days and weeks of seven days, and in the latter scheme the days were in regular rotation sacred to the gods of the seven planets.

How old the institution of the celebration of Sunday as the day of Mithras must be among the Persians and other worshipers of Mithras, appears from the fact that the day which corresponds to the Christian Sunday is represented in China by the character *mih* which has been traced back to word *mithras*, and says Mayers in *Chinese Reader's Manual*, part II, p. 358, concerning these Mithras days.

"They are further explicitly declared, in the imperial manual of astrology, to represent the days of the sun, 'called in the language of the West, *mih*, the ruler of joyful events.' The sound has been traced to the Persian *mitra* and other cognate sources; and there can be little doubt that the practice of marking the 'days of the sun' has crept into Chinese chronology from a Western quarter."‡

In the face of this evidence we can hardly doubt that the Mithraists celebrated Sunday at an early age, and that the Christians accepted the same day as the day of the Lord.

Saturday has been from the beginning a day of taboo, of fasting, of inactivity. Work was forbidden and it was generally deemed to be an unfortunate day that belonged to the gloomy god Saturn. This conception is more marked in its Babylonian than in its Jewish observance, but the Jewish way of celebrating Saturday still retains this feature of abstaining not only from labor but also from joyous entertainment.

The Christian Sunday was originally a day of joy; labor was not so much forbidden as deemed out of place because it was a day of feasting, of recreation, and the identification of Sunday with the Jewish Sabbath is of a very late origin having been introduced only in England and English speaking countries. It is foreign to Christianity on the European continent, and it has never been introduced into the Catholic churches except perhaps in this country where the influence of English views has made itself felt. In England they

‡ For further reference see an article "On the Knowledge of a Weekly Sabbath in China," by Mr. A. Wylie, in *Chinese Recorder*, Foochow, June-July, 1871.

have gone so far as to call Sunday by the name Sabbath, a custom frequently still maintained in this country.

It is not probable that the celebration of Sunday was instituted to offset the Jewish Sabbath, for the character of the two days is different. Sunday was foreign to the Jews. To the young Church it was a new institution, and we have indications that some Jew-Christians celebrated both days, each in its own way, Saturday by the traditional fasting and abstaining from any labor, and Sunday by a rejoicing in the Lord and breaking bread in common, implying a eucharist or love feast which united the whole congregation in a spirit of thanksgiving and prayer.

GOETHE'S VIEW OF IMMORTALITY.

BY THE EDITOR.

GOETHE was not a philosopher, still less a psychologist, but none the less he was a thinker. First he was a poet, and though his poetry was philosophical, he cared little for philosophy and had a positive dislike for analytical and critical investigations. So it happened that in spite of the philosophical trend of Goethe's poetry, we find no satisfactory explanation of his thoughts, and this we feel most concerning his notions of the deity and man's soul. Goethe clung to the conclusions which were forced upon him by the needs of his heart and intellect, but he did not venture into dialectics. It was an axiom with him that no thinking being could think its own non-existence, and thus he felt convinced that every one carried the proof of his own immortality in himself. However, an attempt to reduce it into dogmatic statements he deemed unadvisable because he thought that it would merely lead to contradictions.

Goethe's view of immortality was not that of the orthodox Christian. It was much more kin to Oriental philosophy, especially Buddhism. And this is the more remarkable as in Goethe's time only distant echoes of the wisdom of the East had reached Europe. But these echoes were sufficient for Goethe to say in a letter to the artist Meyer, dated August 24, 1823: "Let us only come upon the Orientals: There we find remarkable things."† But with all admiration for Orientalism Goethe was neither a mystic nor an admirer of romanticism. He was first of all a lover of clear and well-defined thought, and if he belonged to any special type, he was a Greek,—but he was a Greek because the true Greek was cosmopolitan and the genius of Greek antiquity was identical with humanitarianism. Or in other words, Goethe was convinced that

† "Man komme über die Orientalen, da findet man erstaunliche Dinge."

humanitarianism had found its purest expression in the civilization and religion of ancient Greece.

* * *

Judging from Goethe's lines in "The Limits of Humanity,"

"We rise with the billow,
Collapse with the billow,
And we are gone."

we might be led to think that the poet did not believe in immortality, but such was not the case. Goethe denied immortality in a Utopian heaven, as an imaginary state of bliss where everything would be perfect, where battles were no longer to be fought, tasks no more to be done, dangers not to be encountered, and no suffering to be endured. He believed in activity, in doing and daring. He was a Sadducee (denying the resurrection of the dead, i. e., a resurrection of the body from the grave) in contrast to the Pharisee; and scorned the notion of an immortality in a purely spiritual beyond. Goethe says:

"A Sadducee I'll be fore'er,
For it would drive me to despair,
If the Philistines who now cramp me
Would cripple my eternity.
'Twould be the same old fiddle-faddle,
In heaven we'd have celestial twaddle."

But in spite of siding with the Sadducee in questions of resurrection, Goethe cherishes the conviction that the soul is immortal, and he insists on it again and again. He argues, we must be immortal because we need immortality. Says Goethe:

"Drop all of transciency
Whate'er be its claim,
Ourselves to immortalize,
That is our aim."

The same idea is expressed in another poem called "An Interlude" which we translate thus:

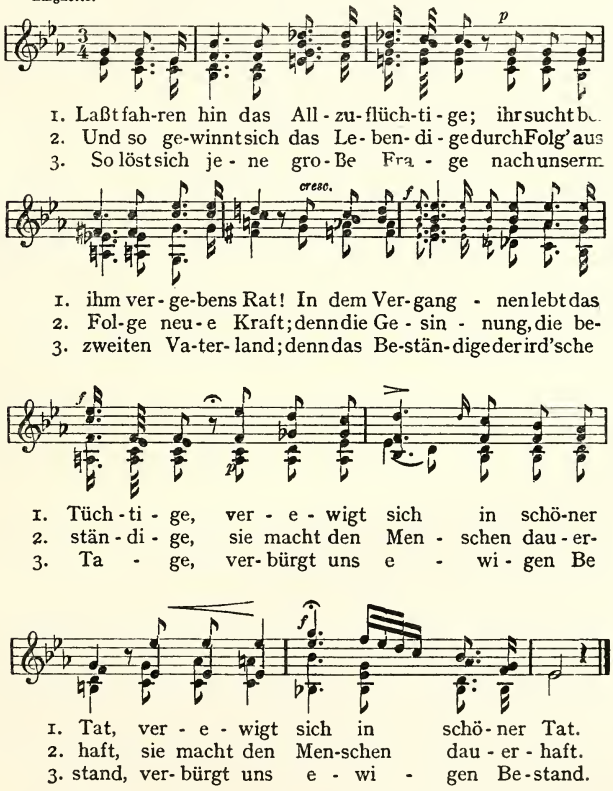
"Oh, drop the transient, drop it from our lives!
Thence help is never realized.
In past events the valiant good survives,
In noble deeds immortalized.

"And life acquires its vitality,
Throughout causation's endless chain.
For character gives man stability
Endeavor makes that he remain.

"Thus the great question of our future home
At last is for solution rife:

For the enduring while on earth we roam,
Assureth us eternal life."

This poem, which belongs to Goethe's masonic verses, has been set to music by J. N. Hummel, and was sung as a quartette in the Lodge Amalia, at Weimar, September 3, 1825. We here reproduce the song from Wernekke's book on "Goethe and the Royal Art".*



Goethe had a high respect for Orientalism and his conception of immortality was closely akin to the Buddhist view of reincarnation.

* *Goethe und die königliche Kunst.* Von Dr. Hugo Wernekke, vormals Meister vom Stuhl der Loge Amalia, in Weimar. Leipsic, 1905.

Commenting on the death of Wieland on the day of his funeral, January, 25, 1813, Goethe said to Falk, a well-known author and philanthropist, founder of an asylum for neglected children,

"I am sure that I, such as you see me here, have lived a thousand times, and I hope to come again another thousand times."

Goethe's notion of immortality was closely connected with his conception of evolution. He believed in growth and higher development, or what to-day we call "evolution." Immortality according to his idea depended on ourselves, and he regarded the human soul as an organic center which he sometimes called with Leibnitz "monad" and sometimes with Aristotle "entelechy." In fact he used this latter term in his first draft when speaking of Faust's ascent to heaven, and only later on replaced the phrase "entelechy of Faust" by the word "the immortal of Faust."

Goethe says in a letter to Knebel of December 3, 1781,

"It is an article of my faith that only through fortitude and faithfulness in our present condition can we rise to a higher plane of being in our next existence and thus become capable of entering upon it from this temporal existence of ours to the beyond in eternity."

In his talks with Eckermann Goethe said September 1, 1829,

"I do not doubt our continuance, for nature can not do without continuity; but we are not all immortal in the same way, and in order to manifest ourselves as a great entelechy, we must be one."

On March 3, 1830, Goethe recurs to the same subject, saying to Eckermann,

"The persistence of the individual and the fact that man rejects what does not agree with him, are proofs to me that such a thing as an entelechy exists. Leibnitz cherished similar ideas concerning such an independent being, but what we call 'entelechy,' he calls 'monad.'"

Says Goethe in his "Proverbs in Prose" (1028 and 1029),

"The highest that we owe to God and nature is life, which consists in the rotation of the monad round itself which knows no rest whatever. The impulse to cherish life and to cultivate it is indestructibly inborn in each of us, but its idiosyncrasy remains a mystery to us and to others. The second favor which we receive from the higher beings consists in our experience, our observations, the interference of living and moving monads with the surrounding world."

How the reappearance of the entelechy, or the monad, or the soul, is to be conceived, is left an open question by Goethe, and he thought an investigation of the problem as unworthy of himself. He said (February, 25, 1824):

"I leave that to aristocratic folks and especially to women who have nothing to do. An able man who needs to be useful here and who has daily to struggle, to strive, and to work, leaves the world to come, alone, and makes himself busy and useful in this one."

The present life, at any rate this world, not a beyond, demands our complete attention. Says Goethe in the second part of Faust:

"The sphere of earth is known enough to me;
The view beyond is barred immutably:
A fool, who there his blinking eyes directeth,
Above the clouds a place of peers detecteth!
Firm let him stand, and look around him well!
This world means something to the capable.
Why needs he through eternity to wend?
He here acquires what he can apprehend."

This passage proves that when Goethe speaks of "the beyond," he means beyond the grave, but still in this actual world of ours; when he speaks of "eternity" he means the infinite vista of higher life before us, or perhaps the condition of timelessness, but not a heaven with angelic choirs.

Even our immortalized existence is and will remain a constant struggle. Says Faust:

"Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew.
Then dared I hail the Moment fleeing:
'Ah, still delay—thou art so fair!'
The traces cannot, of mine earthly being,
In æons perish,—they are there!"
—*Translated by Bayard Taylor.*

Goethe sketches his view of the soul in a fascinating poem, in which the explanation of its ascent to heaven and its descent to earth, in the sense of reincarnation, have to be taken seriously. It is entitled "Song of the Spirits Over the Waters," and reads as follows:

"The soul of man
Is like unto water:
From heaven it cometh,
To heaven it riseth,
And down again
To the earth descendeth,
Ever changing.

"Streams from the lofty
Rocky wall
Its crystal flood
As spray it drifts,
In wavy clouds
Round slippery cliffs,
Below met sprightly,

And veiling its course,
With low murmur it rusheth
Deeper and deeper.

"Where frowning rocks
Impede the torrent,
Indignant it foams
From ledge to ledge,
Into the gorge.
In level meadow
The brook meanders,
And in the spreading lake
Mirror their faces
The heavenly stars.

"Wind pleads with the waves
In passionate wooing;
Wind stirs from the bottom
The froth-covered billows.

"Soul of man,
How like unto water!
Fortune of man,
How like unto wind!"

The most vigorous poem of Goethe on the transiency of the body and our duty of immortalizing our soul, has been splendidly translated by Edgar Alfred Bowring. It reads:

"It matters not, I ween,
Where worms our friends consume,
Beneath the turf so green,
Or 'neath the marble tomb.
Remember ye who live,
Though frowns the fleeting day,
That to your friends you give
What never will decay."

DISINTEGRATION OF RELIGION.*

BY PÈRE HYACINTHE LOYSON.

IN that part of Europe which is the seat of what we call Occidental civilization, we are witnesses to a fact far more terrible than the sight of conflagrations and massacres which are offered us in the East by the other half of the so-called Christian world. Is not moral anarchy worse than material anarchy? and, as the Moslems say, is it not the greatest of sins to kill a soul which has known God?

The foundations of intellectual, moral, and social life are shaken, we could almost say overthrown, in the popular mind,—and this almost universal work of destruction is called by those who are bringing it about, "the emancipation of democracy" and "progress of mankind."

Those pretended "leaders of mind" claim to act in the name of free-thought, to which we lay claim quite as much as they. But there are two kinds of free-thought: that which denies without affirming anything, and consequently, without being constructive; and that which affirms after having denied, which builds up again after having destroyed. The negative free-thinkers have, in a somewhat arrogant and even brutal manner, excommunicated the constructive free-thinkers, especially those who intend to remain religious.

The former regard all religions as dangerous fallacies, be it that of the purest Gospel, or even that of reason though interpreted by Descartes or Leibnitz. They are determined, they say, to abide by morality, and lo! now they attack morality itself—that morality, at least, which commands and will be obeyed, and which may be summed up in Kant's magnificent expression, "the categorical imperative." It is that same morality, irreversible because absolute,

* Translated from the French by Amélie Sérafon.

which inspired us in the heroic days of the Dreyfus affair. May our dearest interests perish if justice will but triumph!

Nowadays, essentially relative rules for conduct are recommended to us. They are a kind of compromise between individual and general interest; their origin and nature are empirical; they are ever changeable and controvertible like the fluctuating society in which they originate and over which they rule. With such a program, they pretend to solve the deep and terrible problems which have been racking the human mind for centuries, and to replace the institutions of the past by two new creations: school and State without God; the most foolhardy say "school and State hostile to God."

In opposition to such an enterprise we find the Catholic Church putting in its protest, and with good reason, but without the slightest chance of success. Stricken with a malady dating as far back as its origin in the time of Constantine, this Church, so great a power, has received from Pius IX the mortal stroke which has thrown it into the death struggle and which will sooner or later reduce it to a corpse,—but a galvanized corpse. Ah, Pius IX! they hasten to make him a saint, since they can not make him a god!

I have conversed several times with Pius IX alone, and can only congratulate myself upon his kindness toward me. He was an amiable, witty man, but lacking in solid instruction. In the beginning of his pontificate he was a great admirer of the works of Rosmini and of Gioberti, those great lights of the Church, but he finally condemned them both. If he was a saint, he was certainly a conceited saint, such as we sometimes see; and one could get from him whatever one wished by taking advantage of his vanity of which he was unconscious, as well as by appealing to his warm and affectionate heart. It was after one of these very tender interviews (when he was pleased to make very flattering puns with my name) that I understood the occasion of the prophecy current at Rome concerning him: *destructor cœli et terræ* (Destroyer of Heaven and Earth), according to which he was to destroy the two powers entrusted to him, the spiritual and the temporal, by confounding the two in one and outraging both.

Leo XIII and Pius X continued, each in his way, the work of their predecessor. They could not do otherwise. Pius IX, by the solemn promulgation of the Syllabus and the dogma of Infallibility, placed the Papacy outside of the spirit of the Gospel in direct contradiction with the best established historical facts, with the most positive laws of the present, and the surest solution of the future.

Leo XIII permitted the Catholics to place themselves in open antagonism with justice in the Dreyfus affair; Pius X, in the condemnation of Loisy's exegetic studies of the Bible, has compelled them to place themselves in no less patent antagonism with truth, justice, the Gospel, ignoring the spirit of the Gospel which is so superior to the letter, and than which there is nothing more divine! And how is it possible not to resist the Church, when one sees it by its logic and the fatality of its errors, breaking with what it should above all else defend and cherish?

The Dreyfus and Loisy affairs may seem far less important than the definition of the papal infallibility; but they impressed me quite as deeply, because they reveal the effect of the doctrinal poison infused in the Church by the Roman autocracy,—I mean the arbitrary will of man installed in the place of God's truth.

Can we seek the remedy in Protestantism, of which I shall say nothing ill but could say a great deal of good, if this were the place to enumerate the benefits we owe to it, and for which we are not sufficiently grateful? I think that Luther, together with Copernicus and Descartes, mark the starting-point of the modern spirit which has transformed and will continue to transform the world. All this does not prevent my being more than ever convinced that the Protestant Church, in the form and spirit in which we know it now, will never deliver us from Catholicism, because of its inability to replace it. There is an old saying that we can destroy only that which we are able to replace, and this is truer of religion than of anything else.

During more than three centuries, Calvinism (for it is Calvinism that I have particularly in mind), an outcome of the most generous manifestation of the French spirit and yet repellent to the most vital characteristics of the French disposition, has under pretext of spirituality proved itself incapable of creating a ritual.

One of the most venerated ministers of Geneva a short time before his death, (I would rather not mention his name which is widely known) wrote this: "The consistent Protestant is inexpressibly lacking in intelligence where the cravings of man's heart and imagination are concerned." And I can add that the Protestant misinterprets history, since he ascribes to the XVIth century the origin of a new religious and moral Humanity, whereas it dates much farther back; and that, together with history, he ignores the most legitimate and essential metaphysics, developing instead a mystical sentimentality with the so-called Evangelicals and with the Liberals an agnostic rationalism, and in both cases given to a "sub-

jectivity" under its two forms so widely different and still so similar.

In the midst of this universal and irremediable decadence of the religious world, what is there left for serious and logical minds except Judaism? It will scarcely be necessary to remark that when I say Judaism I speak of principles, not men. I have little sympathy with thte rich Epicureans, or skeptical scientists or sophists of this socialistic and anarchistic revolution, who have become too much assimilated with our so-called European civilization, and who have renounced, some openly, some in their hearts, the religion which has produced the greatness of their race. I am repelled by the gross ignorance and fanatical superstition of many Jews whom I visited in the East, but I respect their religious sincerity, and am filled with sorrow for their undeserved sufferings. As for the pious souls who still pray in the synagogues, they are not in such great numbers, or at least, not so much in evidence that I should mention them here. It will be the duty of faithful and courageous rabbis such as Benamozegh, the devout and learned rabbi of Leghorn, who wrote the beautiful book too little known, *Israel and Mankind*, to gather the true children of Israel into a living and active fold. I must, however, say here that there are signs of awakening, particularly among the women of Israel in America and Europe.

But whatever individuals may be, Judaism has its principles; the principles of one only God, father of all, imparting himself to all, without the necessary interference of any other person; the principle of a religion as simple as it is grand, suited in its essentials not only to one race or one period, but to all mankind and all times; the principle of justice, social as well as individual; in short of God's rule, not only over heaven but also over earth. Such is, without the least doubt, the spirit of the ancient prophets of Israel, and in the present failure of both Protestant and Catholic Churches, it is highly important that we should ally that spirit closely to the Gospel, which was to be its culmination, and which has been equally misinterpreted by the synagogue which rejected it, and by the Church which has failed to live up to it.

The Gospel of Jesus,—I mean the true Gospel of the true Christ—has remained in the upper air, judging the world by clouds in the sky, but without any connection either with the past or with the future. It was finished (as its Divine founder proclaimed, but in another sense) with the generation that had seen its birth. Herein lies the evil we should strive to remedy. "And I will send you the prophet," says the sacred Hebrew text," and he shall turn

the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (See Mal. iv. 6, the *Amen* of the Old Testament.)

The prophets and the Gospel were too sublime for mankind in their time. If the present generation does not understand it better, Judeo-Christian civilization will come to an end; and as mankind cannot perish, it will have to find its salvation in antique Paganism, reappearing transformed upon the world's stage. I say this in all seriousness and not without sorrow, comparing the paganism of Japan with the Christianity of Russia, and even with a certain German Christianity. I have just read in the newspapers two short utterances from two imperial poets, one by Emperor William II, the other by the Mikado. Which of the two is the real pagan,—which is the true Christian,—the one who invokes "Ægir, Lord of the wave" to "wage a cruel war upon a distant coast," or the one who opens his "ancient sacred books with one only solicitude: Are my people happy?"*

All great religious movements have originated in the East. An Oriental friend of mine, an eminent diplomat, who is, what is more important, a profound thinker and religious reformer, said to me quite recently: "Europe has had her scientists, and Asia has had her prophets; let us unite our forces, and maybe the world will see the beginning of a religious and social era, such as it has never known."

* Besides these quotations I refer the reader also to the two poems translated by Dr. Paul Carus on the first pages of the April and May numbers of *The Open Court*.

THE HEAD OF THE OLDEST STATUE OF A SEMITE.

BY EDGAR JAMES BANKS.

IT has long been the popular supposition that Babylon and the still older cities of Babylonia are the original centers of Semitic life. Although the Hebrews were a colony from the southern Babylonian city of Ur, and other Semitic emigrations from Babylonia may have taken place, it has for some time been known that the Semites were not the first dwellers of Mesopotamia. The first evidences of their presence in the valley of the Tigris and the Euphrates come from about 3800 B. C., when Sargon, a Semite, conquered the earlier inhabitants who are known as the Sumerians, occupied their cities, and adopted among other things of their civilization the cuneiform system of writing and apparently their religion. For centuries these two peoples of a totally different type seemed to have lived side by side until the Sumerians were absorbed. Previous to the third millennium B. C. Sargon and his son Naram Sin are the only Semites who stand out prominently in the world's early history, and a number of their inscriptions have survived, but who these conquering Semites were, whence they came, and the early history of their Babylonian occupation has remained in such obscurity that scholars have advanced the wildest theories to explain that the Semites and the non-Semitic Sumerians, in spite of the fact that they employed different languages, were the same people. The excavation of Bismya has thrown new and valuable light upon early Semitic history.

From the pre-Semitic Sumerians an abundance of inscriptions and sculptures have appeared. The oldest statue in the world, that of King David, which I discovered at Bismya, shows the Sumerians to have belonged to a straight-nosed, stout race of people who shaved their heads and faces, and who wore as their only garment a short

skirt about the loins. A dozen similar statues from about 2800 B. C. were found at Telloh, and a number of statuettes have fixed the Sumerian type.

The excavations at Bismya yielded many inscriptions from the time of Sargon and Naram Sin, and among them are ordinary business documents written in the Semitic language. They are therefore the earliest Semitic documents known, coming from the time of the

USUAL TYPE OF A NON- OR PRE-SEMITIC OR SUMERIAN HEAD FROM BISMYA. 4636

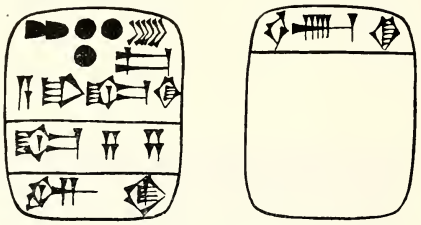
(Photograph by Dr. Banks.)

appearance of the Semites in the world's history. One of the documents, which is a receipt for sesame seed, in four lines, reads:

150 measures of sesame seed of Agadi (Akkad)
Nezaza
has received
at Ud-nun-ki (Bismya).

Another discovery of still greater interest to the student of Semitic history was made at Bismya. A workman while excavating along the south-west edge of the ruin of the Bismya temple, struck

a hard substance with his pick. Taking it up, he began to brush away the dirt, and a magnificently preserved marble head appeared.



THE OLDEST KNOWN CONTRACT TABLET IN ANY SEMITIC LANGUAGE.
Natural size. (Found by Dr. Banks at Bismya.) 4638

HEAD OF THE OLDEST KNOWN STATUE OF A SEMITE, FROM BISMYA.[4637]
(Photograph by Dr. Banks.)

The face, unlike anything before discovered in Babylonia, is thin and covered with a mustache and a pointed beard of a strikingly

Semitic shape. The eyes are large and well formed, and ivory eyeballs were, when found, still held in place by the bitumen in which they were originally imbedded, but the stones representing the pupils of the eyes are missing. The nose is specially Semitic. The body, with the possible exception of the small fragment of a shoulder, was not recovered.

The heads of the other statues from Babylonia, all beardless and hairless, are of an entirely different type; they are known to be Sumerian. This head is not Sumerian; the Semitic features, the fact that it was found with various Semitic inscriptions, and in a city occupied by the earliest Semitic kings, points unmistakably to the conclusion that we have the head of a Semite.

The name of the early Semite which the head represents will probably never be known, nor the exact age at which he lived. A few years ago scholars would have said that the excellence of its art would point to a date late in Babylonian history, but now the same argument must be used in favor of an early date. Although inscriptions of Naram Sin, and bricks of Sargon were found near the head, one would not be justified in saying that the statue represents one of them, yet its location when found points to a date previous to the third millennium B. C. This much is certain: the head represents the only early Babylonian statue of a Semite, and the oldest Semitic statue in the world.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

Die Briefe der Frau Rath Goethe. Gesammelt und herausgegeben von *Albert Köster*. 2 vols. Leipsic: Poeschel, 1905.

The editor, Herr Köster, has written a short introduction of only fourteen printed pages, but enough to characterize the significance of this rich correspondence which contains documents of a noble life, shaping itself into a worthy autobiography. The great poet owes to his mother more than is generally known. He has not only inherited her poetic disposition and buoyancy of spirit, but she has also surrounded him with her motherly love, removing from his life even in later years, everything that could worry him or cause him solicitude. It is for instance not commonly known how much she did for him in pecuniary sacrifices at the time when her illustrious son was well able to take care of his own accounts. We learn from the introduction to this book that during the Napoleonic war Frankfort had to pay a heavy contribution, and Goethe not being a citizen of the free city, was directly affected, but his mother, Frau Aga, paid every cent of it without ever making reference to her son, simply to spare him the worry of making these increased payments. Herr Köster tells us that there is preserved in Weimar, a little sheet on which a few figures are written in Frau Aga's own handwriting, which tells us how much the poet's mother still cared for the comfort of her son, and continued to spoil him with her motherly love. They read as follows:

1778.	700
1782.	888
1782.	1000
1785.	1000
1794.	1000
1801.	1000
	f 5588
	600
	f 6188

We cannot here enter into a discussion of the correspondence itself, but we need not add that the letters are important to every one who takes an interest in Goethe. At the end of Volume II, the editor has added a list of references where the originals of the letters are to be found, and also a number of notes, which, however, are all distinguished by terseness and are just suf-

ficient for the reader to understand the letters and their personalities. An index to the names mentioned in the letters concludes the volume.

VERITAS. Verleger und Schriftleiter, *Prof. Robert Wihan.* Trautenau, Bohemia. 40 h. per number.

The publisher desires to make this little periodical an organ for the establishment of truth in the most important questions of mankind and for bringing about an intellectual contact among all thinkers. Most of the contents of the periodical is written by the editor. In addition to his editorials it contains practically nothing but correspondence to which he makes reply.

Professor Wihan regrets that the most important ideas are either wrongly defined or differently understood by different authors. Such ideas are spirit, things, forces, space, time, causation, God, duty, virtue, sin, wrong, etc., and it seems as if there prevailed nowhere any agreement. Almost every proposition of one thinker is doubted by another, and so the result of philosophy seems to be pure negativism. Nothing is unshakable and hence he proposes to have a series of questions answered positively and unobjectionably for the first time in the development of science. He begins with ethical questions. The first one is as follows: "What must be the most important duty of life for mankind?" Answer: "There can be no higher nor more important task than the aspiration to become as happy as possible." By happiness is meant something more than a mere continued feeling of pleasure. It includes also contentedness and he insists that the higher happiness is preferable to lower ones. The chief command of morality is stated in proposition 10 which declares: "Thou shalt enoble thyself as much as possible, and especially hate and avoid with thy whole soul everything vulgar, because otherwise thou couldst never be contented and happy, and because in this way thou makest not only for thyself in all conditions of thy life a higher contentedness, but wilt also contribute much to the general welfare and to the realization of the higher goal of mankind." Further propositions discuss intellectual and esthetic culture and kindred topics.

As to religion Professor Wihan deems it obvious (page 35) that man can be nobler without religion and religious education than has heretofore been accomplished, because the teachings of an incontestable ethics of reason would be established only on the convincing foundation of experience, and such an education without religion has been begun at an early age with the children.

Later numbers contain also articles concerning the fundamental ideas of philosophy, the purpose and use of philosophy, Buddhism and theosophy, and kindred topics.

MAN CONSIDERED IN RELATION TO GOD AND A CHURCH. By *W. Carew Hazlitt.* London: Reeves & Turner. 1905. Pp. vi, 389.

The author states plainly that he does not seek to pose as a skeptic and has no bias toward infidelity; but that his book is the result of an endeavor on his part since the age of fifteen to "reconcile the reputed facts about ourselves, our origin, and our prospects, with the testimony afforded by history, science, analogy, and instinct." His desire is for all thinking people to ascertain the relationship of aspirations, professions and doctrines of bygone centuries to those prevalent to-day. He claims that the Church and the world

have a common starting-point, and that the carefully considered views of an educated and earnest layman are as valuable toward an advancement in knowledge as those of a clergyman "who entertains certain ideas *ex officio*."

The author is an Englishman prominent in the literary world, and writes from a distinctly English point of view of distinctly English conditions. Still many of these conditions are typical of those which are more universal, and the book will be of interest to thinking people everywhere who are grappling with the same doubts and inconsistencies of which Mr. Hazlitt writes. Of the many vital subjects treated we mention: Revelation, Free Will, Evolution, The Brain, The Soul, Heaven and Hell, and Lessons of Science.

New Thoughts. Philadelphia: George S. Ferguson Company. 1898. Pp. 191.

Charles Henry Fitler, an inventor and a man of interesting personality, publishes anonymously a book called *New Thoughts*, which may be called rhapsodies on great authors and historical figures such as Shakespeare, Napoleon, Kant, Goethe, Dante, Hugo, Milton, etc. The book is very peculiar. Though written in prose it may easily be resolved into blank verse which produces a peculiar effect on the listener if those essays are read aloud. If critically analyzed the book contains nothing that will be of value to the historian or litterateur, for it is not based upon a study of these characters, and the author does not pretend to give any solution to historical events connected with these names. His words gush from his heart in prophet-like rapture and this poetic tenor of the several essays should be considered as its characteristic feature.

Problems of the Future. By *S. Laing*. London: Watts, 1905. Pp. 158.

This is a collection of essays on scientific, social and religious subjects, written, as the author states, "to give definiteness and precision to the ideas of some of the educated public who are not specialists, upon various questions which are now pressing forward and waiting for solution." Some of these ideas which Mr. Laing treats in popular fashion in this little book are: Solar Heat, Climate, Tertiary Man, The Missing Link, The Religion of the Future, The Historical Element in the Gospels, and Creeds of Great Poets.

Buddhist Meditations. From Japanese Sources. By *Rev. Arthur Lloyd*. Tokyo: Rikkyo Gakuin. 1905. Pp. 130.

Rev. Arthur Lloyd, a clergyman who has resided for many years in Japan, publishes a pamphlet, *Buddhist Meditations, from Japanese Sources*, in which he gives a general description of Buddhism as it is in Japan.

He contrasts Buddhism with Christianity, showing corresponding doctrines and phases of Buddhism so that we may readily see where and in what respect a Buddhist differs from a Christian. The author sometimes identifies too rashly the views of Buddhist priests he met, with Buddhism, but upon the whole he is fair in the treatment of his subject.

Watts & Co. have republished Mr. W. M. Salter's *Ethical Religion*, and have thus made the ideas and aspirations of this prominent leader of the Ethical Culture Society more accessible to the English public.

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

(Reprinted from *The Open Court* for January, 1903.)

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TRANSLATED BY

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NEW book on the magic art, by Henry Ridgely Evans, the well-known authority on the subject of natural magic, prestidig'tation, mediumistic feats and allied subjects, is sure to create a sensation among lovers of the mysterious and the marvellous. We take pleasure in announcing that the Open Court Publishing Company has in press the latest product of Mr. Evans' fertile pen, namely, a work on "The Old and the New Magic," with an introduction by Dr. Paul Carus, editor of the "Open Court." This book is Mr. Evans' most ambitious attempt. It embodies the experience of a life time, and is replete with reminiscences garnered in the field of magic, both in this country and Europe. It comprises a complete history of magic from the earliest times to the present day, with exposés of the most famous illusions of the stage. Mr. Evans was intimately acquainted with Alexander Herrmann, Robert Heller and Buatier de Kolta, those shining lights among prestidigitators of the past, and has many interesting anecdotes to tell about them and the tricks that made them famous. Among living conjurers he is well known and admired as a writer on magic. A number of treatises on magic have been written, but no great historical work has been produced on the subject. Therefore this unique book on "The Old and the New Magic" supplies a long-felt want among the confraternity of conjurers. Mr. Evans has delved into many old libraries of this country and Europe for data. A feature of the book is the reproduction of programmes of celebrated prestidigitators. This feature alone makes the book of immense value to every professional and amateur magician. The preparation of programmes is the *bete noir* of conjurers. With the examples set before him in "The Old and the New Magic," the wizard of the present day can with ease make up his entertainment, and cull here and there his information, like a bee culls honey from flowers of the field.

To the general reading public this work will prove a veritable gold mine. To be initiated into the mysteries of the conjurer's art is well worth the while. It is written in a fascinating style, full of anecdotal and historical matter. The

chapter on Cagliostro reads like a romance. This great charlatan of the eighteenth century figured in the diamond necklace scandal, in which were involved the beautiful Marie Antoinette, queen of France, Cardinal de Rohan and many famous people of the old regime. To gather information on this subject, Mr. Evans, assisted by M. Trewey, the French conjurer, delved into the musty archives of the French government and gleaned many facts not hitherto known. In this book are passed in review the prestidigitators of the old world: Pinetti, Robertson, Robert Houdin, the father of modern magic, Robin, Anderson, etc. From the surviving members of the Houdin family, curious and rare data were obtained, making the chapter on Robert Houdin one of vast interest. Few readers, if any, will be able to lay down this fascinating book when once begun, without reading through to the word Finis. The unveiling of secrets hitherto kept so sedulously by magicians is of interest to all theater-goers, as well as educators. The more we know about the tricks and deceptions of conjurers, the less apt are we to fall victims to unscrupulous charlatans and impostors like Cagliostro and many of the mediumistic frauds of this century. To the scientific man the book will also be of great interest.

It is a well-known fact that in this country today there are thousands of clever amateur magicians, who welcome with open arms a new book on their favorite theme. The avidity with which magical literature is bought, and the great number of manufacturers of magical apparatus extant who cater to the wants of amateurs, are proofs positive of the interest in the subject of prestidigitation.

Most of the historical matter in this book is new to American readers. For example, there is not a book in English that gives a correct account of the Chevalier Pinetti, the great luminary among conjurers of the eighteenth century. His life story is worthy of the pen of a Dumas, so strange and adventurous is it. Mr. Evans has picked up many rare prints of this gifted artist, which have been reproduced in the book, as well as one of Cagliostro.

We can recommend this book as something really unique in the annals of magical literature; as entertaining as any romance and possessed of real pedagogical value. It should be in every public library and every school in the United States. The illusions of Kellar, the sleight-of-hand tricks of De Kolta, the shadowgraphs of Trewey, and the wonderful handcuff act of Houdini's, are all explained and fully illustrated.

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THIS remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Pere Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, "He that is not against us is on our part," and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For *she writes down what her own eyes have seen;* and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—*Expository Times, London.*

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