

Northern sources. Carus Sterne's theory did not find favor with the leading philologists and historians, but we feel confident that by and by it will come to the front.

We reproduce here a picture of Dr. Krause, a snap-shot photograph which the editor of *The Open Court* took when visiting him in 1890 at his home in Eberswalde, near Berlin.

P. C.

COMMENTS ON "THE PRAISE OF HYPOCRISY."

A clergyman of the Methodist-Episcopal Church writes as follows in comment upon Mr. Knight's article on "The Praise of Hypocrisy":

"I have been deeply interested in reading 'The Praise of Hypocrisy' in the current number of *The Open Court*. It is a masterly satire and should be read by every clergyman in the United States. I trust that its publication will do much good. As you say in your comment on the last page: 'The truth is, we need a reformation; and the reformation needed to-day should first of all be based on intellectual honesty. . . . If there is any one who knows a cure of the disease, let his advice be heard.'"

"My cure would be perfect honesty, even at the risk of a loss of salary."

Our correspondent then expresses his intention of leaving the Church and starting the work of a minister as an independent preacher. He says: "New wine cannot be put into old bottles. Reform in the position of the existing order is impossible." Dwelling on the methods of Church government and other Church institutions, which every one will fairly grant contain much that is human, he continues:

"Has the (orthodox) Church become a new political machine, in league, as the author of 'The Praise of Hypocrisy' expresses it, with immorality? Must the service of the machine, rather than the service of God, be the standard by which the minister is to be tried? Already it is not the minister's power to present high ideals and to urge lofty motives that determines his ecclesiastical position among his brethren, but his skill in raising money from his parish, and in making a good report at Conference, or Presbytery, or Association.

"Of course, there is a great deal of goodness, both among the ministry and the laity, but there is no question as to the need of a reformation."

The method of our correspondent is obviously too radical. It means if it were generally adopted by all honest brethren, an abandonment of a great cause by its best and most competent ministers, leaving the ship of the Church to the mercy of the winds and in the hands of hypocrites.

To the Editor of The Open Court:

I quite agree with you as to the nature of the reformation demanded, in your note at the end of the preceding issue of *The Open Court*; and I would like to elaborate the same in a statement of the "cure" for which you call.

The diagnosis is, I believe, essentially given in the satire which called forth the note, and which, in short and literal statement, is an attempt to present the argument for hypocrisy and to show that when carried to its logical conclusion, it leads to devil worship. One need not indeed deny that on some occasions deception is legitimate,—say in war, for it is a part of the game, and in certain imitations of war on a small scale, like dealing with a burglar. And probably something

should also be said with relation to social amenities. But the main point is that when these principles are applied to religion, they lead away from Christianity and deny its essential spirit.

Now it might be supposed that the remedy for lying is not to "keep on lying," as the friends of deception claim, but to *stop lying*. In these days especially it seems to be needed that religion should be characterised by sincerity. This quality is more important than Church, or creed, or ritual, more important than scientific accuracy or the latest theories of the higher critics. It ought to be prominent and unmistakable. It was because their sincerity was above suspicion that Spurgeon and Moody were able to preach antiquated notions in theology and yet to attract not only the common people, but the learned who had long since given up "orthodoxy." Of course, one may think that exact information and philosophy might have added something to the ministrations of those apostles, on the whole; but the value of science in religion is liable to be overestimated.

Perhaps, however, the underestimate of the intellectual element in religion is more common than the overestimate. At least it is a prolific source of confusion and deceit. How often does a man defend and excuse subscription to a false creed by saying that opinions are comparatively unimportant in religion. It is marvellous how so cheap a device can deceive so many, and prevent our being aware that to profess, by word or deed, what one does not believe, is blamed not because of the opinions but because of the false profession. Opinions may be unimportant, but sincerity is important. And the clergy high and low cannot much longer turn attention from the main fact of hypocrisy by any irrelevant remarks about the value of opinions.

What, then, shall we do? Let us omit all fictions in religion, all that is not really meant and felt, all that is ungenueine, perfunctory; omit the unnatural portions of the ritual, the artificial manners of walk and dress and tone of voice, assumed dignities, affectations of sanctity and religious caste, especially sectarian and churchly egotism, which we are so quick to see in others and so slow to confess in ourselves.—These things not only make religion to be unreal; but, since religion claims to be most real, they are false pretense, no better than hypocrisy.

With all our revivals, can we not have a revival of uncompromising honesty and truthfulness, without an insult to conscience or to intelligence? I refuse to believe, what the tears of one or the tricks of another imply: that the Church could not stand such a revival,—or if it could not, then let it go, with Ananias and Judas, "to its own place," and we will have a new Church.—But the old will be reformed, as you suggest, Mr. Editor. What a religion and what a Church would there be where grace and truth should both abide! Its friends need never again fear the impending destruction of religion on account of the desertion of the better classes of men. Toward such a Church there would be no more heresy than there is now toward the beauty of the sunset or the truth of the law of gravity. Nor would such a Church fail to have authority with men. Manifest righteousness and holiness and other powers of God will always command respect,—usually to excess. Jesus had to repress the zeal of his followers, lest they forcibly make him king; and Paul, lest they worship him and Barnabas as divine beings. Human instincts are everywhere the same.

When we really make religion genuine and thoroughgoing, and theology reasonable, the Church will flourish as never before. The multitude will go again to the house of the Lord. The noble youth will flock to its service as an honorable calling, the great and wise will seek instruction at its altars, the saints will there

renew devotion, and all will rejoice in its holy sanctions.—*The Lord Jesus Christ will have come again.*

G. T. KNIGHT.

TUFT'S COLLEGE, MASS., September, 1903.

THE ACROPOLIS.

Our frontispiece represents the restoration of the Acropolis of Athens, reproduced after a model such as is frequently found in museums. The reconstruction shows this historical spot as it appeared at the classical period of Greece, after the time of Pericles, and avoids the mistake commonly made of attributing the two square towers at the foot of the rock to the Periclean age.

For details see the article on the Acropolis in *The Open Court*, April, 1903, page 193.

ARTICLES ON MAGIC.

A belief in magic is a very significant period in the history of religion, and we know that in Babylon the Magi or priests attended to the spiritual needs of the people. Like modern mediums they called up the dead from their graves, and no religious man doubted their power of interpreting dreams, of foretelling the future in some mysterious manner (e. g., by the use of the Urim and Thumim among the Israelites), and generally calling in one way or another the help of the gods.

Among the Hindus, the belief in the omnipotence of prayer and austerities prevailed, implying a notion of the magic power of incantations and sacrifices, so that the priest and later on also the ascetic was supposed to acquire a command even over the gods.

Considering the fact that a hunger after the mysterious is still a notable feature in the minds of the present generation, that our modern religious views have by no means, as yet, overcome the superstitious elements of mysticism, and further that the disposition of man to look with awe upon that which to him is incomprehensible is natural to human nature, and in fostering a devotion to the mystical man learns to interpret correctly in his heart truths which his head cannot grasp (a fact that constitutes the noble feature of mysticism and justifies it within proper limits);—in a word, considering the significance of mysticism, we have devoted special attention to this much mooted topic and have published some articles on the old and new magic, some time ago in *The Open Court*.¹

For a further study of the significance of the mysterious, both in religion and in secular life, we have for a long time been looking out for an author familiar with the facts of both the history of mysticism and magic performances, that have played or are still playing an important part in the world, or are exciting public curiosity, and at last we have succeeded in finding an author especially adapted for the purpose and prepared for the task by his own inclinations, by special investigations and by rare opportunities in Mr. Henry Ridgely Evans of Washington, D. C. He is personally interested in the subject and commands a wide range of personal experience. He is a Freemason, having attained the thirty-second degree of the Scottish Rite, and is a well-known Masonic writer and authority on the symbolisms of the Craft. But Mr. Evans is at the same time a student of the occult, not a dupe of superstition; he is a scholar and investigator. He has scanned the musty volumes of forgotten lore, of Mediæval witchcraft. He has rumaged the second-hand book stores of both continents for magical treatises and stories. Having

¹ Compare also the editor's article in *The Open Court*, No. 529, pp. 333 ff.