

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*.<sup>1</sup>

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

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