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IMMORTALITY.

BY MAJOR J. W. POWELL.

SONG.

THE strange dissolving view of yore
Is myth transformed to modern lore ;
As fades the error from the screen,
Emblazoned truth in place is seen.

Time works a change the wide world o'er :
What was, what is, will be no more ;
The living grow from day to day,
The dead depart with swift decay.

One generation plays its part,
Another gains a defter art,
And every hour with strife is passed,
And thus some change is wrought at last.

And change with change, although minute,
A transformation constitute ;
So new creation comes with time,
In metamorphosis sublime.

HEREDITY.

How small the record of primal man !
His bones are found beneath the sands and clays,
Entombed by storms and buried deep by floods ;
But life-informing lineaments are gone ;
Forever lost the frown that awed the race,
And ne'er is seen his smile-illumined face.

But primal man is made immortal here ;
Heredity is life eterne on earth.
As father lives in son, so life goes on
From generations past to those that come ;
And elder man still lives in younger time,
And still shall live to reach the future clime.

LABOR.

The works of primal man are scattered wide
In uncared desolation o'er the world—
On hill-top, where the flinty ridge is ploughed,
In valley, where the kine crop grasses sweet,
In shingle on the shore of fossil lake,
Or buried deep on marge of ancient sea,
Or under lava floods on mountain lea.

Not thus his arts, for they live on through time,
By secular development to change
And be improved by husbandry of mind,
Until industrial fruits shall bless mankind.

With welfare gained man never is content,
But seeks prosperity on every hand ;
For more and more he makes invention deft,
Innumerable plans for store of food,
Devices many for superior dress,
A thousand thousand wise designs for home,
A million million schemes for sweeter health,
Contriving ever for increase of wealth.

Ofttimes for wealth he seeks a shorter road
Than industry of honest toil and thought,
Inheriting the strategem of beast,
By which prehuman life its progress made
Obedient to law of primal time—
The first vicarious atonement strange,
When many many died that one might live—
The crawling serpent's high prerogative.

PLEASURE.

The sports in which primeval man engaged
Are lost from page of human history :
The lion's whelp disports on verdant lea ;
The wild bird sings from tent of poplar leaf ;
The cricket chirps its mirth from lily home,
And all of nature's songs yet fill the air
With voice multisonous of pleasure world ;
But man alone has lost primeval joys,
And babe is pleased with artificial toys.

The babe in mother's lap, with hands and feet
As soft and pink as petals of the rose,
Inherits more activity than need,
And pummels space and kicks vacuity—
The primal pleasure, boon of all the race
And germ of every joy and every grace
That bourgeons on as generations pass,
A boon of pleasure for the lad and lass.

With pleasure gained man never is content,
But sweeter pleasure seeks as moments pass,
Inventing ever some new joy of life

And choosing best by wise experience
As pleasure comes adown the stream of time,
Alluring longing man in every clime.

Offtime his choice of pleasure is unwise :
White lily joy black ash in eager grasp ;
The serpent's folly when the fakir charms ;
The debauchee's embraced in shameless arms.

LANGUAGE.

The earliest names of mountain, hill, and vale,
Of river rolling swift, and placid lake,
Are tongued by none and graved on no man's chart ;
The harsh primordial epithets of hate,
And words of sweet endearment—all are lost.
The kissing air bears not the primal speech
To ears that listen unto tongues that teach.

Perchance a language formed with every tribe,
Wherever men were scattered wide o'er earth—
Articulations helped by gesture signs.
From these, by long development of time,
The higher tongues have sprung, to give mankind
Exchange of thoughts expressing hopes and fears ;
And primal speech still lives, transformed by years.

With skilful speech man never is content,
For clear expression strives forevermore,
By demonstrating word to fix his thought,
By imitative word to make it clear,
By holophrastic form to gain belief,
By analogic form to hold the mind,
By speech organic making plain his theme,
Inventing ever better forms and words—
For wise men gems, for fools but glinting surds.

Ofttimes the quest for deft expression fails,
And halting speech ill serves the eager mind ;
Or words that come are empty forms of thought,
Or serve to hide the truth or publish lie ;
But words of truth may live, of error die.

JUSTICE.

The social bonds that held the primal man
Are now unknown to men of higher life ;
His forms and plans of government are lost,
His wisest laws of custom all are flown,—
No parchment records found, no glyphs on stone.

And yet his institutions still remain,
Transformed to meet the needs of wiser men ;
By many a change, in struggle hard for right,
The unknown germs of early social life
Have lived again through generations vast,
Till lowly forms have grown to giant trees,
Whose richer fruitage blesses all mankind

With wider, gentler bonds, and sweeter peace,
And greater justice, that shall still increase.

With justice gained man never is content,
And thus the forms of government are changed,
Enactment ever crowded by repeal,
New rulers chosen for imperial throne,
New principles announced from judgment seat
And peoples all convulsed for longed reform,
Or plunged in wars of desolating storm.

Ofttimes his choice of ruler is unwise ;
The council-hall becomes the school of wrong,
The sceptre mighty wand of tyranny,
The robe of justice cloak of filthy greed,
From which men vainly struggle to be freed.

CULTURE.

The thoughts of early man are now unknown ;
In all the tomes of world no page is his.
The grand phenomena of arching heaven,
The wondrous scenes of widespread earth and sea,
The pleasure sweet and bitter pain of life—
As these are known to-day so were they then,
But all in psychic terms of simple men.

And yet his thoughts live on to later time.
As mind has grown the thoughts have been enlarged,
Revolving oft in human soul through life,
In grand endeavor yet to reach the truth,
Repeated o'er by streams of countless men,
And changing e'er with mind's expanding view,
Till errors eld have grown to science new.

With knowledge gained man never is content :
Nor wold, nor mount, nor gorge, nor icy field,
Nor depths of sea, nor heights of starry sky,
Can daunt his courage in this high emprise,
Or sate the vision of his longing eyes,
But evermore of truth invents new store
And seeks the proof that multiplies his lore.

Ofttimes his eager search is made in vain,
For boon of truth invents an error's bane.
His dear philosophy but crumbling thought ;
His fondest proof of baseless tissue wrought.

SONG.

Law is the guide for human race.
History marks the progress won,
Changing for e'er in time and space,
Staunch to the rule as central sun.

Law is supreme in every case.
Storm from the north or south may blow,
Never to turn from way a trace ;
On to the goal mankind must go.

Law is the firm and lasting base.
Centuries fraught with wild mischance,
Failing to swerve from path of grace,
Join in the march with gleaming lance.

ADAPTATION.

Each man is heir to deeds of all his race ;
He is what generations long have wrought,
His life by fate inexorably cast
To ancient norm of teeming beings past.

Environment of universe his home,
Whose sledges everlasting battle wage,
And on the anvil of the past he lies
While blows against his plastic form are hurled,
In adaptation wrought by beating world.

In crowds he comes to land on hither shore,
A bourne of sand and wild unfriendly rock,
Where fittest may survive, unfittest yield,
Consigned by changeless law to die the death
And render into fate the fleeting breath.

EFFORT.

Thus primal man was cast on shore of time
With heritage of life from lowly beast
And hostile land and law to meet his need,
And ne'er a hand to help or voice to speed.

And yet, with self-activity endowed,
He faced unfriendly world with hope and joy,
And raised his soul above the rock of past,
The present made obedient to will,
And when the heavens frowned with angry gale
He caught its murky form to fill his sail.

With high endeavor filled he faced the task ;
On brutal past he built a higher life ;
The rock was but foundation laid in earth,—
Each generation claimed a higher birth,
No longer yielded he obedience,
A docile slave, to all external force,
But met the force with force and won the fight,
And turned the deed of wrong to deed of right.

And when environment was found unkind,
Anew he wrought it into kinder shape :
Of skin of savage lion made a robe ;
Of burly buffalo a joyful feast ;
A dreary wold transformed to garden fair ;
From ledge of rock he wrought an ingleside ;
Of marbled blocks a temple reared to God ;
On rolling ocean sailed his palace boat ;
And, growing bold, he caught the levin light,
To bear glad tidings through the gloomy night.

And gazing out on world of bitter war,
For food competing, fierce and foul of deed,
By deft invention learned to lead them all
And make himself the fittest soul to live
Beyond competing tribes of lower life,
Emancipate from all the brutal strife.

DESIGN.

And now, a freedman from the law of beast,
With galling bonds dirempt by psychic blow,
The mighty struggle for existence won
And toil of effort yoked to levin force,
He turns his energies to culture's realm,
With better world in sight to star his helm.

With retrospect of aeons now endowed,
Creation's history before him spread
And laws of universe aflame in truth,
He turns the search-light of the past ahead
And plans his way among the coming years,
While all *eternity* in *now* appears.

Life's struggle won and all life's pleasure gained,
A beatific vision fills his soul,
Of self immersed in immortality ;
While through the wilderness he builds the ways,
Transforming desert drear to Eden fair,
But more himself transforms from brute to sage,
In change from primal time to future age.

Man now relies upon the newer law,
And presses on the five highways of life :
By road of labor reaches welfare good ;
By road of pleasure wins the fonder joy ;
By road of speech expresses defter thought ;
By road of justice gains the greater help ;
By road of culture knows the wiser deed :
And thus by purpose comes the future meed.

SONG.

Deeds of primeval man all are forgot ;
Tongues of the wilderness share in the lot ;
Thoughts of the primal mind vanish for aye ;
All are entombed from primordial day.

Nay, not entombed, but implanted in time ;
Bourgeoning germs for the orchards' sublime ;
Growing in vast generations untold,
Ever as richer fruits deftly unfold.

Life in a vision prophetic appears,
Wonderful change rolling on through the years :
Being as ever Becoming eterne ;
Ever Becoming as Being supern.

CHAPTERS FROM THE NEW APOCRYPHA.

BY HUDOR GENONE.

THE TRUTH.

Pilate saith unto Jesus, Art thou a king?

Jesus answered, If I be a king, my kingdom is not of this world.

To this end came I into the world that I should bear witness unto the truth.

Pilate saith unto him, What is truth?

Jesus, answering, saith unto Pilate, It is light that shineth in darkness, but the darkness comprehendeth it not.

For as light answereth unto light, as the sparkle in the dewdrop unto the sun, even so is that which is true unto the truth.

For he that is of the light receiveth light, and he that is true receiveth the truth.

Whosoever hath the truth hath it unto himself and not unto another.

For behold, he giveth and another taketh, yet nothing is lost, for he that giveth receiveth more abundantly for his giving.

Marvel not if the world deceive you, yet the truth cannot deceive you.

The truth offereth bonds and it giveth freedom; it offereth weariness and giveth rest; it offereth sorrow and giveth joy; it offereth death and giveth life.

Whatsoever giveth life the same is life.

Whatsoever maketh true the same is true.

Many shall come in the name of Truth, and men shall say, Lo Truth is here, or lo it is there.

If they say, It is in the market-place, go ye unto the mountains; but verily I say unto you, ye shall seek and shall not find:

For it is neither in the mountain nor in the market-place; it is neither here nor there; it is neither far nor near; it is neither high nor low; it is neither great nor small.

With truth there is neither time nor place, but all times and places.

It is not in the act, but in the end; it is not in the end, but in the path; it is not in the path, but in the aim.

But if thou sayest, It is in the aim, beware lest the thought of thy heart deceive thee.

For if the aim be not true, the path will not be true. And unless the path be true there can be no truth in the aim of a man—aim he never so wisely.

Neither say ye, If the truth be in the end, the act profiteth nothing; for verily the act sanctifieth the end, and if the act be true the end justifieth the act.

For out of the good treasure of the heart man seeketh the good; and surely goodness shall follow him all the days of his life.

As the light shineth from the east even unto the west, so shall the coming of Truth be.

For the trumpet shall sound and the true shall be raised incorruptible, and ye shall be changed.

But though the trumpet sound, the truth is not in the sound. Though the angel speaketh, the truth is not in his words.

If ye be true, seek the truth, and ye shall surely find it; for if the truth be in you ye shall find it everywhere.

It is a diamond out of the dunghill, and a pearl out of the mire.

Peradventure ye shall ask of me which man among you is most religious? Verily I say unto you, it is the vile person who yet sinneth not.

And that man is bravest who feareth most, and yet standeth fast.

He is most chaste who is most passionate; and he hath most charity who giveth while yet he is tempted to keep.

Marvel not that I say unto you, ye cannot serve Truth and Evil, God and Mammon.

For verily I say unto you, Satan is the god of the flesh and of the lusts thereof; but God is the God of Spirit.

And no man knoweth the spirit of a man save God only, and him to whom the spirit hath been revealed.

Knowest thou not, O Pilate, how I gave wine unto the company at the marriage-feast in Cana?

And yet I say unto all, No drunkard shall enter into the Kingdom of Heaven.

For there shall be wine so long as the world endureth.

Verily I say unto you that ye obey the law given upon Sinai unto our father Moses. Remember the Sabbath day to keep it holy.

But I say also that it is lawful to do good upon the Sabbath day, for man is lord also of the Sabbath.

For there shall be Sabbaths so long as the world endureth.

Again I say unto them that be servants that they serve not with eye-service nor with lip-service.

And to the masters I say that they hold not back by fraud the hire of them that reap down their fields, but forbear threatening.

For masters there shall be and servants so long as the world endureth.

Again I say, marriage is honorable; but woe unto him who is an adulterer.

For marriage shall be so long as the world endureth.

Till God shall restore all things unto himself, when he shall put down all rule and all authority and power even by the Spirit of Power.

For God is that Spirit, even the Spirit of Truth,

which was, and is, and is to be; which cannot lie; which cannot change, but is the same yesterday, today, and forever.

Nothing of itself is false; nothing of itself is common or unclean. What the truth cleanseth that call not thou common.

And God cleanseth not the outward things, but the spirit within you, as ye yourselves will, that ye may become like unto His own glorious spirit.

According to the working of that power whereby he is able to subdue all things unto himself.

And I bear witness unto the truth, and I am the truth, and as I am so may ye be also.

For every one that is of the truth heareth my voice and believeth.

And he that believeth me, though he were dead, yet shall he live.

And he that believeth loveth; and he that loveth shall live.

For he that hath love-hateth no more; and he that knoweth the truth feareth no more, neither dieth any more; for death hath no more dominion over him.

THE FUTURE OF ISLÁM.¹

BY MAULVÍ AZÍZ-UD-DÍN AHMAD, OF LUCKNOW, HINDUSTÁN.

What is Islám? Muhammad's religion by its followers is called *al-Islám*, which means entire *surrender* of the will of man to God. It is the only religion in the world which is not named after its founder. To the adherents of Islám the word Muhammadanism is offensive.

The *substance of Islám* is found in the Qurán, which implies a Reader. Muhammad taught the *Reader* piecemeal to his disciples who about twenty-two years after his death compiled it into a volume and accepted it as the inspired and infallible word of God. The inspiration of the Qurán is entirely *verbatim* and not *ideal*. The Bible, according to the Christian belief, is composed of both and indeed the third element, the *additional*, but the book of Islám is believed to be the dictation of the eternal Word by the angel Jibríl (Gabriel) to Muhammad. The Prophet was only the instrument, as the tongue or pen is to the thinker. Practically the Bible of the Muhammadans is also divided in three portions, the *Qurán*, the *ideas* or traditions of Muhammad and his successors, and the *additions* by the Lawyers of Islám. Islám is not an idol but its *vita* is capable of growth and development.

The *founder of Islám* was Muhammad, son of Abdulla. Christians often misspell the name of the Arabian Prophet. In Arabic it is spelled with four consonants "Mhmd," the second m is doubled, d is pro-

nounced not as in English but as in Italian or any other European language, *h* has the power of four, "h's" as uttered in *he*—deep from the throat. This *h* is in none of the non-semitic or non-hamitic languages, and can be learned only from one able to utter it. First syllable *Mu* is of the same kind as in *moon*, only shorter; both "a's" are uttered as in *America*. Most of his followers pronounce the name Mohammad, giving to o the sound in *polite* and uttering h as in English *hat*. Turks named *Muhammad* and *Ahmad* out of respect to their Prophet prefer to spell it in English *Muhammed* or *Ahmed*.

Ahmad is the name under which *Muhammad* claimed that Jesus Christ foretold his coming—"And remember when Jesus, the son of Mary, said, 'O children of Israel! of a truth I am a God's Apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me, whose name shall be *Ahmad*.'"—Qurán, lxi, 6. *Muhammad* signifies *praised* or *glorified one*. Muhammad maintained that Jesus Christ had promised according to John xvi, 7, *Periclytos* (*περικλυτος* = *Ahmad*) and not *Paracletos* (*παρακλητος* = advocate or helper):—"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Sir William Muir thinks that in some imperfect Arabic translation of the Gospel of St. John the word *parakletos* may have been translated *Ahmad* or *praised*. (*Life of Mahomet*, Vol. I, 17.)

The *character of Muhammad* is thus described by his widow A'yisha to her questioning friends: "He was a man just as yourselves; he laughed often and smiled much."

"But how would he occupy himself at home?" the questioners ask.

"Even as any of you occupy yourselves. He would mend his clothes, and cobble his shoes. He used to help me in my household duties; but what he did oftenest was to sew. If he had the choice between two matters, he would choose the easiest so that no sin accrued therefrom. He never took revenge excepting when the honor of God was concerned. When angry with any person he would say, 'What hath taken such a one that he should soil his forehead in the mud!'"

"His humility was shown by his riding upon asses, by accepting the invitation of his slaves, and when mounted, by his taking another behind him. He would say: 'I sit at meals as a servant doth, and I eat like a servant'; and he would sit as one that was always ready to rise. He discouraged (supererogatory) fasting, and works of mortification. When seated with his followers, he would remain long silent at a time. In the Mosque at Madína they used to repeat pieces of poetry,

¹ Pronounce the vowels as in Italian or as the italicised vowels of the following words: *atár*, *ín*, *machfne*, *psll*, *rále*. These are the only vocables in the classical Arabic.

and tell stories regarding the incidents that occurred in the 'days of ignorance,' and laugh; and Muhammad listening to them, would smile at what they said.

"Muhammad hated nothing more than lying; and whenever he knew that any of his followers had erred in this respect, he would hold himself aloof from them until he was assured of their repentance."

His speech. "He did not speak rapidly, running his words into one another, but enunciated each syllable distinctly, so that what he said was imprinted in the memory of every one who heard him. When at public prayers, it might be known from a distance that he was reading by the motion of his beard. He never read in a singing or a chanting style; but he would draw out his voice, resting at certain places. Thus, in the prefatory of a Súra, he would pause after *bismil-láhi*, after *ar-Rahmán*, and again after *ar-Rahím*."

His gait. "He used to walk so rapidly that the people half ran behind him, and could hardly keep up with him."

His habits in eating. "He never ate reclining, for Gabriel had told him that such was the manner of kings; nor had he ever two men to walk behind him. He used to eat with his thumb and his two forefingers; and when he had done, he would lick them, beginning with the middle one. When offered by Gabriel the valley of Makka full of gold, he preferred to forego it; saying that when he was hungry he would come before the Lord lowly, and when full with praise."

His moderation. "A servant-maid being once long in returning from an errand, Muhammad was annoyed and said: 'If it were not for the law of retaliation, I should have punished you with this toothpick!'"

Outlines of Muhammad's life. Muhammad was born at Makka on August 20th, 570 A. D. He was the posthumous son of Abdulla by his wife A'mina. He belonged to the family of Háshim, the noblest section of the Arabian tribe of Quraish, said to be directly descended from Ishmael, son of patriarch Abraham. The father of Abdulla was Abdul Muttalib, who held the high office of custodian of the Arabian temple Ka'ba. Immediately upon his birth his mother, A'mina, sent a special messenger to inform Abdul Muttalib of the news. The messenger reached the chief as he sat within the sacred enclosure of the Ka'ba, in company with his son and principal men, and he arose with joy and went to the house of A'mina. He then took the child in his arms, and went to the Ka'ba, and gave thanks to God. The Quraish tribe begged the grandfather to name the child after some member of the family, but Abdul Muttalib said, "I desire that the God who has created the child on earth may be glorified in heaven," and he called him Muhammad, "the praised one."

When Muhammad had reached the twenty-fifth

year, he entered the service of Khadíja, a rich widow of Makka whom he married soon afterward, and though she was fifteen years older than himself yet all the days of her life he remained a faithful monogamist. She died in December of 619 A. D., aged sixty-five. From her daughter Fátima, who married Alí, Muhammad's cousin, are descended that posterity of Saiyads who claim the privilege of wearing the sacred green color. After Khadíja's death Muhammad married ten women.

Muhammad was taught in Makka to worship as many idols as there are days in the lunar year. When approaching his fortieth year his mind was much engaged in contemplation and reflexion. The idolatry and moral debasement of his people pressed heavily upon him, and the dim and imperfect shadow of Judaism and Christianity excited doubts without satisfying them, and his mind was perplexed with uncertainty as to what was the true religion.

A'yisha relates: "The first revelation which the Prophet of God received were in true dreams. He never dreamed but it came to pass as regularly as the dawn of day. After this the Prophet went into retirement, and he used to seclude himself in a cave in Mount Hirá and worship there day and night. He would, whenever he wished, return to his family at Makka, and then go back again, taking with him the necessaries of life. Thus he continued to return to Khadíja from time to time, until one day the revelation came down to him, and the angel came down to him and said, 'Read'; but the Prophet said, 'I am not a reader.' And the Prophet related that the angel took hold of him and squeezed him as much as he could bear, and then said again, 'Read'; and the Prophet said, 'I am not a reader.' Then the angel took hold of him a second time and squeezed him as much as he could bear, and then let him go, and said, 'Read'; then the Prophet said, 'I am not a reader.' Then the angel again seized the Prophet, and squeezed him, and said:

"Read thou in the name of thy Lord who created;
Created man out of clots of blood:
Read thou! For thy Lord is the most beneficent,
Who hath taught the use of pen;
Hath taught man that which he knoweth not."

Every Muhammadan child, before he can become a member of a school, must undergo the initiation ceremony, which consists in the youngster's repetition of the above angelic lesson and afterwards sweetmeat is distributed amongst those present.

On the 20th of June, 622 A. D., Muhammad fled for his life from Makka to Madína. The day of his flight, or *hijra*, marks the Muhammadan era, or *Hegira*: A. H.

In A. H. 6, Muhammad conceived the idea of addressing foreign sovereigns and princes, and of invit-

ing them to embrace Islám. Here is his letter to Emperor Heraclius :

"In the name of God, the Compassionate, the Merciful, Muhammad, who is the servant of God, and His Apostle, to HaraqI, the Qaisar of Rúm. Peace be on whoever has gone on the straight road. After this I say, Verily, I call you to Islám. Embrace Islám, and God will reward you twofold. If you turn away from the offer of Islám, then on you be the sins of the people. O people of the Book [i. e. Christians], come towards a creed which is fit both for us and for you. It is this, to worship none but God, and not to associate anything with God, and not to call others God. Therefore, O ye people of the Book, if ye refuse, beware! We are Muslims, and our religion is Islám."

He also wrote to the Sháh of Persia, who tore his letter. On hearing the fate of his letter, Muhammad said: "Even so shall his kingdom be scattered to pieces." The king of Abyssinia received the message with honor, and the governor of Egypt sent a polite reply and two beautiful Coptic girls, one of whom the Prophet gave to the poet Hasan and the other he kept for himself. When she gave birth to Ibráhím, a son, he gave her liberty and the position of a wife. And this has become a precedent for all Muhammadans.

After Muhammad had nominally subjugated Arabia, in his last days rebels and apostates disturbed his peace. By far the most powerful of these was Musailima, who wrote Muhammad the following letter :

"Musailima, the Prophet of God, to Muhammad, the Prophet of God. Peace be to you. I am your associate. Let the exercise of authority be divided between us. Half the earth is mine, and half belongs to the Quraish. But the Quraish are a greedy people, and will not be satisfied with a fair division."

Muhammad's reply to the above: "Muhammad, the Prophet of God, to Musailima, the liar. Peace be on those who follow the straight road. The earth is the God's, and He giveth it to whom He will. Those only prosper who fear the Lord."

Muhammad's career was closed on Monday, the 8th of June, A. D., 632. His dying words were, "Lord grant me pardon, and join me to the companionship on high!" Then at intervals: "Eternity in Paradise! Pardon! Yes, the blessed companionship on high!"

Constitution of Islám. Al-Islám is divided into "Faith" and "Practice." Faith consists in the acceptance of six articles of belief :

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.

Practical religion consists in the observance of :

1. The recital of the Creed: "There is no deity but God, and Muhammad is the messenger of God."
2. The five stated periods of prayer.
3. The thirty or twenty-nine days' fast in the month of Ramazán.
4. The payment of the legal alms.
5. The pilgrimage to Makka.

A belief in these *six* articles of faith, and the observance of these *five* practical duties constitute Islám. He who thus believes and acts is called a *Mumin* or "believer"; but he who rejects any article of faith or practice is a *Káfir* or "unbeliever."

The Present State of Islám. At first Islám spread itself rapidly with the Arabian political extension. At present its success amongst the Polynesians, Malays, Mongolians, Indians, Africans, and Europeans is due almost exclusively to its inherent virtues. Islám is separable from Muhammad as Christianity is not from Christ. In Christendom more Christians are converted to Islám than Musalmáns become Christians. Again, in purely Islám lands no Muslim may change his religion. In heathen lands or neutral grounds where two faiths are rivals Christianity sadly fails.

What is Christianity? Christianity contains all that is good in all religions and adds to that the personality and peculiar teachings of Christ; namely, that salvation is through faith in Jesus' sacrifice on Calvary and in the doctrine "Love your enemies."

The failure of Christianity to add heathen nations to the kingdom of Christ is through the half-heartedness of the Christians, who neglect alike to love friends, neighbors, and enemies. From the self-love on the part of Christians is the eminent danger to the religion of Christ. Money is collected for the love of Christ and heathen, and nearly all of it is squandered on people that neither love nor understand the heathen. Christians who boast of doing so much for the heathen, when they see one at home seldom show him Christian charity. In America the aborigines, the negroes, and the Mongolians are treated with unchristian prejudice, which is unknown amongst the followers of Islám. England, too, cares not for heathen at home unless they be rich. Of the 310 Indian gentlemen in England not one studies theology. Christianity as professed and practised by the missionaries, socially degrades a convert who is outcasted without finding brotherhood amongst those who induced him to accept Christianity. The missionary is ever an alien, and never equal socially with the convert. In the mission field he keeps the convert subordinate with the energy worthy of a Hindú Brahmin. If a convert happens to visit Europe or America, as a rule, the missionaries' influence is ever arrayed against him, for it is

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feared that the convert's reports or his answers to friends in America and Europe may not tally with the reports of the missionaries. Converts may not qualify themselves as missionaries, and if they do in vain may they ask for an appointment from any missionary society.

The future of Islám is insured by the humanity or kindness of its followers towards one another. Colleges are open to all. No caste, no distinction of race. One God, one people. There is more self-sacrifice and less paper boast with the propagation of Islám than of Christianity. In England Englishmen represent and spread Islám, and at the Religious Parliament not an alien, but an American of Americans, represented Islám. Progress of Christianity will be retarded until Christians do likewise.

MARRIAGE SERVICES REVISED.

SINCE IT frequently happens that unchurched people are at a loss how to perform the marriage ceremony in a dignified and appropriate way, so as to preserve all that is true and good in the traditional formulas without retaining expressions which implicitly contain a concession to dogmas no longer believed, we propose wording the service as follows:

Dearly beloved, we are gathered together here in the face of this company, to join together this man and this woman in holy matrimony; which is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and conscious of the great responsibility that it implies. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

(Addressing the couple.)

I require and charge you both, that if either of you know of any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as the law of our institutions doth allow, their marriage is illegal.

(Addressing the groom.)

M., wilt thou have this woman to thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, honor, and keep her in sickness and in health; and, be faithful unto her, so long as ye both shall live?

(The groom shall answer: "I will.")

(Addressing the bride.)

N., wilt thou have this man to thy wedded husband, to live together in the holy estate of matrimony? Wilt thou cherish and care for him, love, honor, and keep him in sickness and in health; and be faithful unto him, so long as ye both shall live?

The bride shall answer: "I will."

The groom says:

I, M., take thee, N., to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part; and thereto I plight thee my troth.

The bride says:

I, N., take thee, M., to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part; and thereto I give thee my troth.

Then shall the minister speak unto the company:

This is an institution ordained in the very laws of our being, for the welfare of mankind. To be true, this outward ceremony must be but a symbol of that which is inner and real,—a sacred union of hearts. There must be a consecration of each to other, and of both to the noblest ends of life.

Believing that in such a spirit as this and with such a purpose you are here to be wedded to each other, come now, change rings, and join your right hands.

Marriage is no mere private affair which concerns the bride and the groom only; it is a social act and it is sacred for it involves all who are near and dear to both of them—nay, it involves all mankind, of the present and past, and, above all, of the future. Therefore, remember that we stand here in the sight of the noblest ideals and the tenderest relations of humanity; and we sanctify the intentions of these two loving hearts in the name of that omnipotence in whom we live and move and have our being.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same publicly before this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are husband and wife.

BOOK NOTICES.

A New Bible and Its New Uses, by Joseph Henry Crooker, (Boston, George H. Ellis, 1893, pages, 286,) is a popular résumé of the facts and reasons that have led to the rehabilitation of the Bible as a literally inspired document and absolute religious authority, with a discussion of its possible uses as a new spiritual power. The book will be helpful to the general reader unfamiliar with the subject and to beginners. With Mr. Crooker's criticisms much reverence and piety are mingled.

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