

# An Hour with the Editor

## LEADERS OF HUMANITY

The last of the great leaders of humanity to be considered in this series is Mohammed. Only a brief biographical sketch of this very remarkable man need be given. He was born about the year 570 in Mecca. The Roman Empire had succumbed to the repeated attacks of the so-called Barbarians, and regions which formerly owned the sway of the Eternal City were in a state of flux. The time was ripe for a new leader. Mohammed began his career in his fortieth year, when he claimed to have received a divine command to preach the religion, which has been called after him. Very limited success attended his first efforts. After ten or fifteen years of labor he fled from his native city to Medina, where he was received by about a hundred families, who accepted his mission as divine. Opposition continued, but Mohammed was able to overcome it, and he sent missionaries into all the neighboring nations. He early found it necessary to resort to arms in order to meet his adversaries, and his military operations were invariably successful. He died in 632, leaving behind him a strong organization, which he had taught by precept and example to be utterly fearless in the propagation of the new faith.

The religious system founded by this remarkable man is properly called Islam, which means entire submission to the will of God. The Mohammedan conception of the Deity is identical with that of the Christians, except so far as relates to the Trinity. The fundamental expression "There is no God but God" is not so much a protest against idolatry as it is a denial of the divine nature of Christ, whose birth, however, is admitted to have been due to some divine operation, and whose second coming to earth is anticipated, when he will set up the religion of Islam everywhere. Mohammedanism teaches the existence of angels as well as of evil influences known as jins. Some of the books of the Old Testament and also the Gospels are accepted as having been originally true, but are said to have been badly mutilated. Immortality is one of the essential elements of Islam, the soul remaining in an intermediate stage between death and the general resurrection, enjoying happiness or suffering unspeakable torment, according as the life of its possessor has been good or the reverse. After the general resurrection and final judgment, the good will be rewarded with eternal joy and the wicked will go into punishment. Fore-ordination is an essential part of the creed. Prayer, alms-giving and fasting are enjoined. The drinking of wine, the use of certain foods, games of chance, and the use of images in worship are strictly forbidden. Limited polygamy is permitted, the number of wives allowable being four, but more than one is forbidden "if ye cannot act equitably." Great freedom in the matter of divorce is permitted. Slavery is recognized as allowable. The laws against crime of all kinds are very stringent. All those things and many more are laid down in the Koran, which is claimed to be the product of divine inspiration. Generally speaking, the code of ethics prescribed in this book is of the highest type, but it contains a strong injunction to the Faithful to make war against all Infidels.

The progress of Islam was marvelous. In less than a century it was accepted all over Arabia, Syria and Persia and along the whole coast of Northern Africa as far west as the Straits of Gibraltar. Subsequently it spread into Europe, and if it had not been for the crushing defeat which John Zobiales inflicted upon the Turks in 1673, it might have today been the religion of Central Europe. The number of Mohammedans is not very easily ascertainable, for there are no means of telling how large a portion of the population of Africa accept this faith. The estimated number is 100,000,000. They are found over all the southern half of Asia and the northern half of Africa, and in Turkey-in-Europe. While the number of individuals, who practice Islam in all its requirements and accept all its teachings without question, bears only a small proportion to the whole, it is an exceedingly aggressive religion, and more difficult than any other to be overcome by Christianity. Its missionaries are very diligent throughout Africa, and it appeals peculiarly to the black races. The claim has been made, and there seems to be much evidence to support it, that it is making very many more converts than Christianity. It is therefore a mistake to regard Islam as a decaying religion. Indeed, hundreds of thousands, perhaps even millions, of its followers believe that today there is in the Sahara a new Mahdi, who is destined to sweep Christianity before him. He has as yet shown no indications of initiating hostilities, but is quietly preparing the minds of the followers of Islam for the world; which, when spoken, will mean such an onslaught against Christendom as has never been witnessed. There are many signs that a note of preparation is being sounded through all Mohammedan lands.

On the other hand, there is the movement known as Babism. This was started by Ali Mohammed in Persia in the year 1844. He declared himself to be El Bab, or "The Gate of Inspiration." His labors were directed to the moral regeneration of the people, and he met with great opposition from the orthodox Mohammedans. He was slain and thousands of his followers met the same fate. Among the survivors was one who was chosen as his successor, and he gained many converts. He was succeeded in 1892 by his son, under whose leadership the movement is steadily advancing. It has adherents all over the United States and in some European countries. Many persons in

high political positions expect this movement to revolutionize Islam.

Surely it is no mistake to rank the man, with whom Islam originated, as one of the greatest among the leaders of humanity.

## IRISH HISTORY

From Drogheda Cromwell marched southward, meeting with very little opposition until he reached Wexford, a seaport on the south-eastern part of the island. This town was strongly fortified, and its defenders refused to accept the terms offered by Cromwell, which were fair enough, the only stipulation being that the officers should be imprisoned, a punishment not regarded as severe in those days. The townspeople joined in the defence, but the struggle was short. Nearly every man of the garrison, numbering more than 2,000 men, was slain, and not a few civilians, and the town was given over to pillage. The priests were killed as a matter of course, and it is said that some women met their death, but it is thought the latter was the result more of accident than design. Cromwell expressed great regret in his report to Parliament, because of the destruction of Wexford, for he says he intended "better to this place than so great a ruin, hoping the town might be of more use to you and your army, yet God would not have it so; but by an unexpected providence in His righteous justice brought a just judgment upon them; causing them to become a prey to the soldiers—who in their piracies had made preys of so many families, and now with their blood to answer the cruelties which they have exercised upon the lives of poor Protestants." He said that of the parliamentary forces only twenty were slain in the capture of Wexford, and that of the townspeople "not twenty can challenge any property in their houses." He expressed the hope that "an honest people would come and plant here."

Town after town submitted to Cromwell, only Waterford holding out. Winter set in with heavy rains, and sickness prevailed in the Parliamentary army. Cromwell himself being very ill, but by the last of January his forces were again on the move, and he marched into the centre of the island, sweeping everything before him. The town of Clonmel offered desperate resistance, but it was captured, although the Parliamentary forces lost 2,000 men in the final assault. Waterford was taken, and, with the exception of Limerick and Galway, Cromwell was master everywhere. He had been nine months in accomplishing the task, and never had under his command more than 15,000 men. The opposing forces outnumbered him; on many occasions he was opposed by very much greater numbers. Success attended his efforts everywhere.

The people of Ireland have not to this day forgotten this terrible campaign, and, as we regard things nowadays, it was an awful manifestation of cruelty, needless for the most part; but to be able to estimate it aright we must endeavor to appreciate the points of view of the combatants. Religious intolerance inspired both. The slaughter of Protestants during the uprising that occurred during the reign of Charles I. seemed to call for vengeance. On the other hand, the Irish looked upon the English as bent upon the suppression of their ancient faith. To this must be added the passion, which arose out of the fact that the Irish leaders were, so far as English politics were concerned, ardent Royalists. Moreover, the customs of the time excused, if they did not justify, the indiscriminate slaughter of the inhabitants of the city, who refused to accept terms of surrender offered. Cromwell thus defined his own attitude in a letter to the Irish bishops: "Ireland was once united to England. Englishmen had inheritances and leases which they had purchased and they lived peaceably. You broke this union. You, unprovoked, put the English to the most unheard-of and barbarous massacres (without respect to age or sex) that ever the sun beheld. \* \* \* You are a part of Anti-Christ, whose kingdom, the Scriptures so expressly speaks, shall be laid in blood, yea, in the blood of the saints." It was in this spirit that Cromwell entered upon this campaign, and hence we need hardly be surprised at the excesses which marked it; and yet he challenged the bishops to "give an instance of one man since my coming into Ireland, not in arms, massacred, destroyed or banished; concerning the massacre or destruction of which justice hath not been done or endeavored to be done."

One of the most stringent orders issued upon the conquest of the country was that the Mass should not again be solemnized, but it proved utterly of no avail. The Irish exalted their slaughtered priests into the dignity of martyrs and became more resolute than ever to exercise the religious ceremonies that had been forbidden. Rigorous measures were taken to restore order. Great tracts of land in Ulster, Munster and Leinster were given to English settlers, and the former Irish proprietors were driven into Connaught. European sovereigns were encouraged to employ Irish soldiers, and in a few years no less than forty thousand of the most vigorous of Irish youth left their homes for the Continent, in most cases never to return. It was a hard and merciless policy, but perhaps it was the only one that could restore anything like orderly government. For a time it worked satisfactorily, but, as Frederic Harrison writes: "It failed like all the others; did more, perhaps, than any other to bind Ireland to the Catholic Church, and to alienate Irishmen from the English rule. On the Irish race it has left un-

dying memories and a legend of tyranny, which is summed up in the peasants' saying, 'the curse of Cromwell.'"

## THE ATHANASIAN CREED

A revision of the Church of England Prayer Book is in contemplation and one of the things likely to be altered is the Athanasian Creed. This confession of faith is used by the Anglican church only on certain days, and in the Prayer Book it will be found immediately after the evening services. It is there described as "this confession of our Christian Faith commonly called the creed of St. Athanasius." Elsewhere it is spoken of as the Nicene Creed. Grave doubts exist as to whether or not this Creed was written by the man whose name it bears or if it was in point of fact adopted by the Council of Nice. The Nicene Council was held in 325, and a statement of the Christian Doctrine was promulgated thereat. The Creed referred to may have been determined upon at that time, but there is no evidence of its existence in its present form before the year 670, and even of this the proof is not convincing. Neither Athanasius himself in any of his writings nor any of his contemporaries makes any reference to this Creed. It was written in Latin, so far as is known, and the fact that Athanasius wrote in Greek only is evidence against his reputed authorship. It was accepted first in Gaul, and investigators are disposed to ascribe its authorship to the Bishop of Arles, who lived about 300. It was not received in Rome until some time in the Tenth Century. It is thought to have been in use in Britain as early as the year 800. From these historic facts it is clear that this statement of doctrine is really of unknown authorship and never had the formal approval of any of the ancient church councils and that its only sanction is its antiquity. Scholars are now practically unanimous in thinking it to be of much later origin than the Nicene Council, but they justify its title as the Athanasian Creed, because it embodies the articles of belief associated with the name of that cleric, who was the successful opponent of what is known as the Arian heresy.

Arius was one of the most remarkable men who took part in the development of the Christian Doctrine. He was born some time about the year 260. In person he was remarkably handsome, and his life was in every way exemplary. He was a native of Libya, which was the name formerly given to those parts of Africa not included in Egypt. He came prominently forward in a dispute with the Bishop of Alexandria as to the nature of the Trinity. Arius holding that the son was not co-equal with the father, but only the highest of created beings. He received much influential support both from laity and clergy, but was excommunicated by the Alexandrian Synod. Subsequently he was restored to communion by a Synod in Asia Minor, and his cause was espoused by the Emperor Constantine. The dispute which arose in ecclesiastical circles threatened the peace of the Roman Empire, and in consequence what was called the Council of Nicea was called to meet in Bithynia in 325. Three hundred and eighteen Bishops, besides a great many of the minor clergy, were present. Arius argued his case before the council and was listened to with much deference by the Bishops, but the minor clergy grew riotous against him. His opponent in argument was Athanasius at that time a young deacon. He maintained the essential unity and equality with these Persons of the Trinity. On a vote being taken all the Bishops but two pronounced in favor of the contention of Athanasius. An imperial edict sentenced Arius to banishment and ordered his writings to be burned. Subsequently the Emperor ordered the restoration of Arius to the church. Confusion reigned for some time, but finally the Emperor insisted that he be re-admitted to communion. On his way to partake of the sacrament he fell dead, his friends said because he had been poisoned, his opponents claiming it was by the judgment of God. Eusebius took up the cause of Arianism, and the strife between the two parties in the church waxed exceedingly fierce. Families were divided by it, and there seemed to be a prospect that Christianity would be extinguished. Arianism was accepted by all the Germanic nations and came well nigh to being the universal creed of the church, but about the year 390 it was formally banished from the Roman Empire, and by degrees it was supplanted throughout Europe by Athanasianism. It yet survives, its modern representative being the Unitarian church.

It has been said above that it is proposed to alter the Athanasian Creed as given in the English Prayer Book. The body of the Creed is, it is understood, to remain unaltered, at least in essence, although some expressions may be modernized. The changes are likely to be in the first two and the last paragraphs, which are as follows:

"Whosoever will be saved before all things it is necessary that he hold the Catholic faith.

"Which faith except everyone do keep it whole and undefiled without doubt he shall perish everlastingly.

"This is the Catholic faith, which except a man believe faithfully he cannot be saved."

Who was the author of these words no one knows; neither does any one know how they came to form a part of the Creed.

## Stories of the Classics

(N. de Bertrand Legras)

### THE STORY OF THESEUS

This famous Grecian hero came of illustrious ancestry and though his mother Aethra was not the wife of his father Aegeus, she was descended direct from Pelops, that most powerful of all the Peloponnesian kings, and herself a brave and virtuous woman, who brought up her son wisely, looking carefully after his physical well-being, until when he came to man's estate, there was not his equal to be found in all the country round about for sound understanding or physical prowess.

Like all the youths of his day he was eager to display his skill and courage in doing battle with an enemy, and we read of him, as soon as he was old enough to travel from home, going with his mother to that great stone where his father nearly a score of years before had left his sword and sandals, lifting with scarcely an effort the great boulder and exclaiming with joy over the wonderful weapon that he found.

Then girding his father's gift at his side he set out in quest of adventure, intending, as Plutarch gravely tells us, "to do injury to nobody but to repel and revenge himself of all those that should offer any."

And first to engage him in a quarrel was Periphetes, whom he slew, capturing his great club which he carried away as a trophy; and next he met with and vanquished Sinis, the Bender of the Pines. Another to fall a victim to his prowess was the great Cymmyonian sow, which they called Phaea, a savage and formidable wild beast, or as some writers say, a woman, of an incredibly wicked nature who had destroyed armies of brave men. Then after innumerable other triumphant adventures he fought with the bull of Marathon and having forced it into submission brought it alive to the city of Athens and offered it as a sacrifice in the temple of Apollo.

But far the most interesting of his early experiences was that which befel him after he had reached Attica and made himself known to his father. Aegeus was living at that time with Medea, who had fled from Corinth whence she had gone with Jason, and who now recognizing Theseus, and fearing for her own prosperity, easily persuaded Aegeus that the newcomer was an enemy and that he should be given poison to drink in his wine at the banquet. Theseus, however, when the company were all assembled, drew his sword to cut the meat, and the old king, recognizing the weapon knew the stranger for his son, and rising from his seat, embraced him joyfully and proclaimed him as his heir before all of the people.

Now the Athenians were obliged to pay tribute to Minos of Crete every nine years in expiation of the murder of his son, in the shape of seven young men and seven virgins, who, after wandering in that famous labyrinth from which there was but one escape, and that a secret, were devoured by the Minotaur.

"A mingled form where two strange shapes combined, And mingled natures, bull and man were joined."

When the dreaded day for paying the tribute arrived, the young men and virgins were chosen by lot and Theseus, though exempt, being the king's son, offered himself as one of the seven, for he was always one to court rather than to avoid danger.

So he was given a ship with a fair white sail, and King Aegeus, bidding him a sorrowful farewell commanded the pilot when he returned to Attica, if all were not well, was to change the white sail for a black one that he might know the worst or the best as soon as the ship hove in sight.

When the young man arrived in Crete they were invited to take part in the annual games and it was while displaying his skill in a combat with Taurus, a captain of Minos, that Ariadne the king's daughter saw Theseus, and fell in love with him. She met him secretly and being very lovely and young and charming, Theseus, who was at the best but a faithless lover, though a brave soldier enough, was amused with her for the time, and, knowing only too well how to please a susceptible young girl, he convinced her that his feeling for her was as ardent and deep as her's for him. So Ariadne gave him a thread which guided him through that puzzling labyrinth, and having evaded all of its dangers he came safely through and killed the Minotaur.

Then, having bored holes in the Cretan's ships so that they could not follow him, he took Ariadne, and the Athenian men and virgins on board his own boat and sailed away home.

There are many conflicting stories told regarding the fate of poor little Ariadne. One of the most famous assures us that Theseus' desertion of her was not intentional. It was while they were sailing off the isle of Cyprus, a great storm arose, and Ariadne was so ill and terrified that Theseus took her in a small boat to the shore and left her there in the care of some kindly women, returning to help his vessel, which was in danger. The storm increased in fury and drove his boat far out of her course. It was months before he returned. In the meantime, day after day, Ariadne watched on the shore, and her eyes were

hollow from her long vigils. Those same kindly women, who had at first befriended her, counterfeited loving letters and delivered them to her as having come from Theseus, and she read them and was comforted, though she wept and prayed for his return, and because of her grief, before her child was born, she died.

When, too late, Theseus came back to Cyprus, his sorrow was very great, and he mourned her for many days, and when he left the island, he gave the people a sum of money with which to have erected two monuments in her memory, one of silver and the other of brass, and made arrangements whereby each year sacrifice should be made to her.

Yet another tragedy was attendant upon this voyage of Theseus. When they hove in sight of Attica, they forgot to fly the white sail, and King Aegeus, looking from the towers of his castle, and beholding the ship with her black sails set, misunderstood the token, and fell dead of grief.

She was eighteen and very shy, and she never had been in the city before. There was no one at Broad street station to meet her, and she looked about timidly for a cab. Her mother had told her to take a hansom. She did not see any hansom, nor did she know that the cabbies wore a livery all their own. She did not see a policeman either, so she approached a youth who was standing on the corner of Fifteenth street with her bashful question. "Please," she began, "are you a hansom man?"

The youth raised his hand and twirled his mustache ingratiatingly, smiling with deprecating assumption of modesty. "I am so considered," he replied.—Philadelphia Times.

Another instance of free feeding. A lump of cheese is standing on the counter; a big, burly fellow comes in, orders a glass of beer, and immediately starts upon the cheese. After he has had a fairly good look in at it, the landlord thinks it time to speak—nearly a pound of cheese to a glass of beer!

"Look here, my nian, do you know that cheese costs me tenpence a pound?" "Well, guv'nor," replies the other, digging his knife in deeper still, "it's jolly well worth it."

A Yankee and a Britisher were discussing business matters and business men, each contending hotly that his own race was easily superior in mental abilities.

"Waal," declared the Yankee, "I have come to London regularly for the last 20 years and I have never once met what I should call a sharp man of business." "Very likely," rejoined the Britisher. "We put what you'd call 'sharp' men in prison."

Magistrate—"What is your business?" Prisoner—"I am a dockerman." Magistrate—"Where did you come from?" Prisoner—"Liverpool." Magistrate—"What did you come to Leeds for?"

You knew quite well before you came that there were no docks here."

Prisoner—"Oh, yes, there are; I am standing in one."

"Coot mor-ring, Ikey!" said Israel. "Coot mor-ring, Izzy!" said Isaacs. "Haff you seen Cohen lately?" asked Israel. "No," replied Isaacs. "Haffn't you heard? He's going to retire for five years." "Ach! I've heard him say that before," observed Israel, wagging his head. "So haff I," observed Isaacs, also wagging his head; "but this time it wasn't he who said it, Izzy. It was the judge."

The family man was passing through the market when a sign attracted his attention. It read: "Poultry Dressed in the Latest Style." "What do you mean by poultry dressed in the latest style?" he asked the marketman. "Why, are you blind?" said the dealer, pointing to the plucked chickens with their legs tied. "Don't you see they're all hobbled?"

Steward—"Did you ring sir?" Seaside Traveler—"Yes, steward. I—I rang."

Steward—"Anything I can bring you, sir?" Seaside Traveler—"Y-yes, st-steward. B-b-bring me a continent, if you have one, or an island—anything, steward, so I-lol-lol as it's solid. If you can't, sus-sink the ship."

"See here, landlord," said an angry tenant after he had signed the contract for a year, "this house is full of sewer-gas." "Yes; that's what I told you." "Told me?"

"Yes. You asked me if there was gas in every room and I said there was."

An attendant at an institute for the deaf and dumb was undergoing a rapid fire inquisition at the hands of a female visitor. "But how do you summon these poor mutes to church?" she asked, finally. "By ringing the dumb-bells, madam," retorted the exasperated attendant.

Binks—"Jimson is one of the liver brigade. He has a little canter every morning before breakfast."

Winks—"Yes, I know. And he has a pretty big de-canter every night after dinner."