

1865

## Journal of David McDonald

David McDonald

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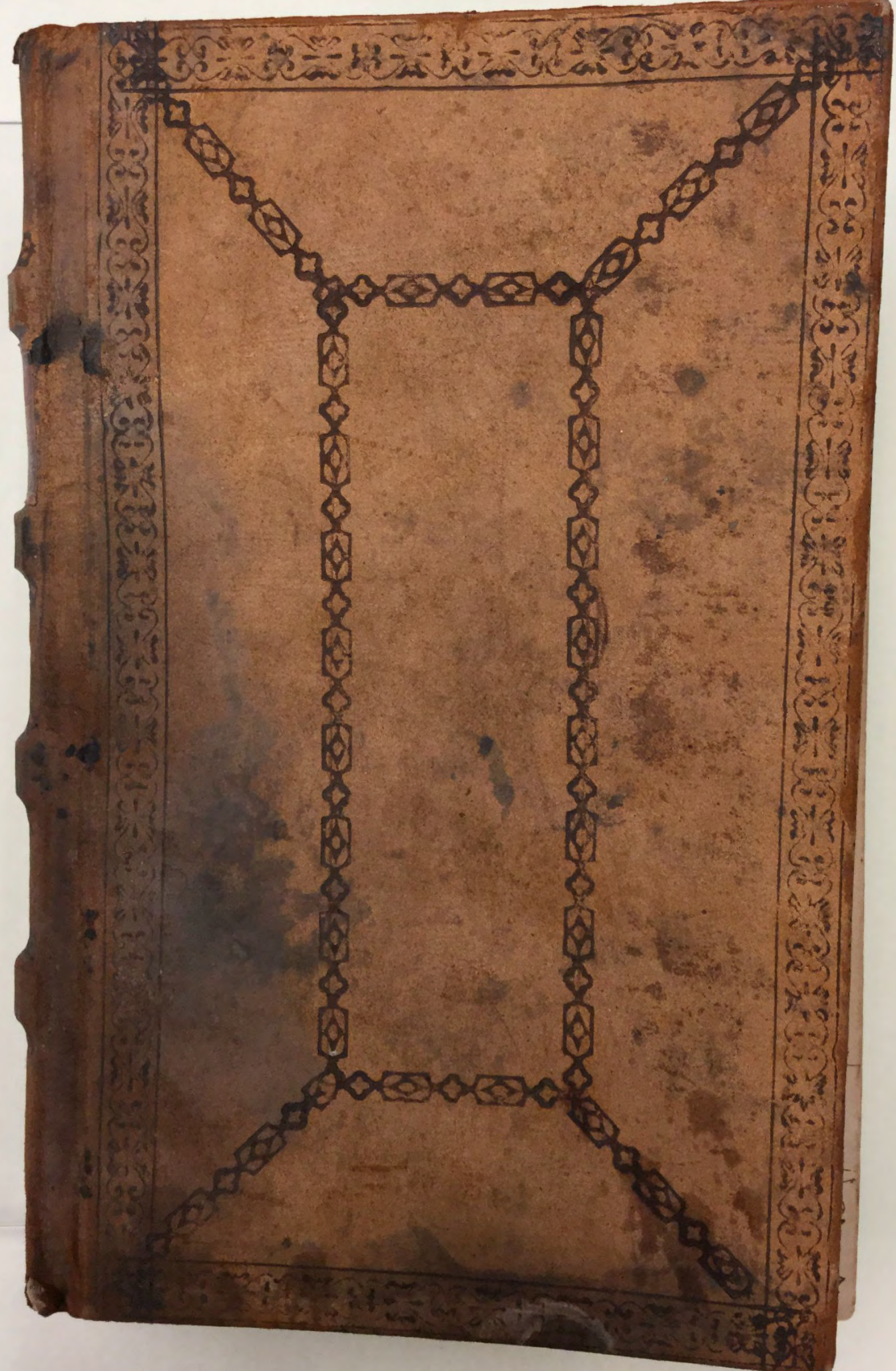
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Anecdotes & Sayings

The Duke of Norfolk, who was the partisan friend of Fox, Burke, and Sheridan used to say, "Great Monday, wind and weather permitting, I purpose to be drunk." In like manner, Dr. Quincey used to appoint his days of fatal joy in the Opium eater's paradisa. On such occasions, it is reported that he would sometimes take 800 drops of laudanum in a day.

Jusulan  
Disputation  
131.  
Sec. 48.

Cicero says that when Silenus was taken prisoner by Midas, he obtained his ransom for making this observation, viz: "that never to have been born is by far the greatest blessing that can happen to man; and that the next best thing is to die soon."

The Irishman said just as win a thing, when he declared that he had been unduly sorry since he was born; and that it would have been a hundred dollars in his pocket if he had never been born at all.

Sec 119 p 211

Sir William Hamilton asserts, in his Lectures on metaphysics, that the phenomena of matter, taken by themselves, so far from warranting any inference to the existence of a God, would, on the contrary, ground even an argument to his negation. Methodist Quarterly, Oct. 1863, p. 587



## Natural Law.

"True law is indeed right reason, agreeable to nature, spread abroad among all men, unchangeable, eternal; which calls us to duty by commanding us, and deters us from crime by forbidding us; which, however, neither commands nor forbids in vain the virtuous, nor does it move the wicked by its commands, or prohibition. Nor does heaven permit any part of this law to be repealed; neither can any thing be taken from it, nor can it be made wholly void. From this law we can be freed neither by the Senate nor by the people, nor is another to be sought as its ~~an~~ interpreter. Nor will this law be one thing at Rome, another at Athens; one thing now, another hereafter; but one law, eternal, immutable, will bind all nations for all time; and it shall be as one common master, and as God who governs all. God himself is the author, judge, and proposer of this law. Whosoever will not obey it will fly from himself, and having spurned the nature of man, he will, from this very circumstance, suffer the severest penalties." Cicero de Republica, B. 3. cap. 22.

On the same point Socrates then discusses with Hippias:

"Socrates. Do you know of any unwritten

laws?

Hippias. Those laws, certainly which are observed in the same way (i.e. are identical) in every place.

S. Could you say that men made them?

H. How could I? for all men could never have assembled together; nor have they a common language.

S. Who then do you suppose made these laws?

H. I think that the Gods have enjoined these laws upon men." - Memorabilia.

Kant says "The moral law reveals a faculty of life independent of my animal nature, nay, of the whole material world; at least, if it be permitted to infer as much from the regulation of my being, which a conformity with that law exacts; proposing, as it does, my moral worth for the absolute end of my activity, conceding no compromise of its imperativeness to a necessitation of nature, and spurning, in its infinity, the conditions and boundaries of my present transitory life." Kant's Critique of the Practical Reason.



## The Beautiful & the Good.

The Spartans, notwithstanding their  
Sorie austerity, prayed the gods to  
grant them "the beautiful and the  
good!" Humboldt.

Dr. Mantou, a divine of the time  
of Queen Anne, said the Jews, the  
children of Jacob, were called Israelites,  
because the Almighty had always hated  
Jacobites. Bolingbroke says the <sup>Dr.</sup> wrote 119  
Sermon on the 119th Psalm - Ed. Review  
Oct. 1863, p. 206.

When Bolingbroke attempted to rouse the  
jealousy of his second wife (Madame de  
Villette, 2 years older than he) by recounting  
to her his gallantries, she only replied,  
"Ah, as I look at you, one thinks I see the  
ruins of a fine old Roman aqueduct,  
but the water has ceased to flow."

Cicero says that the whole <sup>glory</sup> of virtue  
consist in activity. Or Officils. cap. 6.

He says truly; for virtue is a positive, not a  
negative principle. Hence the difference be-  
tween virtue and innocence. Innocence is negative;  
virtue, active. A babe is innocent, but <sup>not</sup> virtuous.  
Many irrational animals are innocent; not one  
of them, virtuous.

## Spanish absurdity.

"When in the year 1760, some bold man  
in government proposed that the Streets of  
of Madrid should be cleaned, so daring  
a suggestion excited general anger. Not only  
the vulgar, but those who were better educated,  
were loud in their censure. The medical  
profession, as the guardian of public health,  
were desired by the government to give their  
opinion. This they had no difficulty in doing.  
They had no doubt that the dirt ought to  
remain. To remove it was a new experi-  
ment; and of new experiments it was im-  
possible to foresee the issue. Their fathers had  
lived in the midst of it, why should not  
they do the same? Their fathers were wise,  
and must have had good reasons for their  
conduct. Even the smell, of which some  
persons complained, was most likely to be  
wholesome. For, the air being sharp and  
piercing, it was extremely probable that  
bad smells made the atmosphere heavy,  
and in that way deprived it of some of  
its injurious properties. The physicians of  
Madrid were therefore of opinion that matters  
had better remain as their ancestors had left  
them." 2 Burke on Civilization, p. 75.



### Harvard University.

Dr. Arrowsmith, an ancient friend of this Institution, in his Antisocietian Oration, prayed thus:

"May the Great and Good God grant that this College shall be so tenacious of the truth, that it will be easier to find a wolf in England and a snake in Ireland than either a Socinian or Arminian in Cambridge." 2 Mather's Magnalia. 33

### Mohammedian Dialogue.

Sobhai and Ashari, Master & Scholar, were sectarian Mohammedans. One day they conversed thus:

Sobhai. I hold that God is, in all cases, bound to what is best and most expedient.

Ashari. There were three brothers. The first lived in obedience to God; the second, in rebellion against Him; and the third, <sup>an</sup> infant. What became of them after death?

I. The first was rewarded in paradise; the second was punished in hell; and the third is neither rewarded nor punished.

A. But what if the third should say "O Lord, if thou hadst given me longer life, that I might have entered paradise with

my believing brother, it would have been better for me?"

I. God would answer him, "I know that if thou hadst lived longer, thou wouldst have been a wicked person, and therefore cast into hell like thy second brother."

A. Then, the second will say, "O Lord why didst thou not take me away while I was an infant, as thou didst my brother, that I might not have deserved to be punished for my sin, nor be cast into hell?"

I. God prolonged his life to give him an opportunity of obtaining the highest degree of perfection, which was best for him.

A. Why did he not, for the same reason, grant the youngest brother a longer life, to whom it would have been equally advantageous?

I. Does the devil possess you?

A. No: but the master's ass will not pass the bridge.

And thereupon Ashari left his master Sobhai, and set up a new sect for himself. Sali's Koran, Preliminary Discourse, p. 117.



## Divisions of the Books of the Bible.

It seems that the divisions into chapters arose in the liturgical use of the scriptures in the synagogue and church; and long preceded the art of printing. When this began, I can not learn.

But the division of chapters into versum was made for the convenience of reference about the year 1551; <sup>by Stephens</sup> and he printed the whole bible in that form about the year 1556. This Robert Stephens was then a young Frenchman, who for conscience sake fled from Paris to Geneva, where he printed bible and other protestant books. London Quarterly, April, 1865, p. 172.

## The Septuagint.

It seems certain that Ptolemy Philadelphus, about 284 years before the birth of Christ, procured a translation of ancient Jewish scriptures, and placed it in the Alexandrian library. Josephus, in his antiquities, gives us a detailed account of this transaction. All tradition supports his statement. And the very name of it indicates that the translation into Greek was by 70 elders.

But the doubt is as to what part of the Jewish Scripture was thus translated. Josephus speaks of it as of the law, which probably included only the Pentateuch. Adam Clarke thought it included no more. And the latter opinion is now so.

But as the modern Septuagint includes the entire old testament, who translated the residue? I believe this question can not be answered.

This translation is not very accurate. And yet it is very remarkable that every quotation in the New Testament from the Old, is from the Greek Septuagint, and not from the Hebrew scriptures. This accounts, in part - not fully - for the singular inaccuracies of the citations from the Old Testament which we find in the New. But how does this consist with the dogma of the infallibility of the entire New Testament?



Books.

Josephus (B. 12, c. 2, § 1) represents Panethius as declaring to Ptolemy Philadelphus that there were in the Alexandrian Library 200,000 volumes; and that in a little time he should have 500,000.

It is said that there are now (1865) 1200 volumes of English law reports. It is probable that the English have published at least 800 volumes of elementary law books. I suppose there have been published at least 1500 volumes of American law reports, and probably about 500 volumes of elementary law book. Thus a complete American law library would probably contain about 4,000 volumes.

Jamblichus says that Hermes wrote two myriads of books concerning the gods. Manetho says he wrote 36,525 volumes on that subject. Jamblichus, 300.

Paley, in 1785, said of the English law books, "The laws of this country, including the acts of the Legislature and the decisions of our Supreme courts of Justice, are not included in less than 50 folio volumes. Moral & Political Phil. B. 1, c. 4

For further see Books v. p. 114



The Emperor Antonius thanked the gods that, when he applied to the study of philosophy, he was taught by Seneca not to bestow too much study and pains on things that are obscure and difficult, and especially such as are immaterial in themselves. He says he avoided sophists, and mean authors, and the studies of astrology.

Cicero says "that even though we could conceal any transaction from all gods and men, yet nothing avaricious should be done, nothing unjust, nothing licentious, nothing incontinent." *De Officiis*, cap. 8.

Luther is reported to have written, "When I am angry, I can pray well and preach well." Emerson's Representative Men, p. 258.

Cicero says "As I like a young man in whom there is something of the old, so I like an old man in whom there is something of the young." *De Senectute*, Sec. 11.

Theodore Parker tells that a Methodist minister in a sermon had occasion to illustrate some point by a story of a youth who saved a family from drowning, at the peril of his own life, and concluded by saying, "God be thanked for young men!" Whereupon several sisters in the congregation cried out, "Amen! Glory to God!" Parker's life, vol. 2, p. 367.

Apollonius, who flourished in the Apostolic Age, and who was a pagan teacher of religion and virtue, and, I think, a very good man, concluded all his prayers thus: "Give me, ye gods, what I deserve." Alexander's Lib. Hist. 31.

"Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the resurrection." D. H. Holmes.

"Tragedians + + + + +  
+ + + + but the parrots of the poets thought  
Journal - 6th Sat.



The following is altered from a song  
by Oyston, a Scotch humorist, as given in the  
North British Review of Sept. 1866, p. 42, 43.

Jhainshon had a son,  
Who married Noah's daughter,  
And nearly spoiled the flood,  
By drinking up the water:

Which he would have done  
In forty days or quicker,  
Had it well been mixed  
With plenty of good liquor.

The Golden verses of Pythagoras.  
Nighly forbear to close thine eyes to rest,  
Ere thou hast questioned well thy conscious breast,  
What sacred duty thou hast left undone—  
What acts committed which thou oughtest to shun.  
And as fair truth or error marks the deed,  
Let sweet applause or sharp reproach succeed:  
So shall thy steps, while this great rule is thine,  
Undevious lead in virtue's path divine.

## Anger.

Paul advises us to "be angry and  
sin not." Jesus is reported once to  
have looked on a crowd in anger.  
Luther is reported as saying "When  
I am angry, I can pray well,  
and preach well."

Writing about anger, Cicero says,  
De Off. 131. 525. "For my part, I think that it ought to  
be checked under all circumstances."  
I agree with Cicero. In no case do  
I remember being angry, without feel-  
ing some compunction for it afterwards.

Seneca wrote 9 books on Anger.  
He combats the Aristotelian and  
Peripatetic doctrine on the utility  
of Anger. He holds that "Anger is  
absolutely wrong; it is contrary to  
nature— it has no sparkle of  
goodness or magnanimity in it; It  
destroys human society; it was dis-  
countenanced by Socrates and Plato—  
there is no strength in anger; the very  
young, the old, and the sickly are those  
whom the malady is most incident."

Westminster Review, July 1867, p. 32.  
V. Post, 319.



Is it reasonable to mourn for the dead?

Euripides, in his *Cresphontes*, says,  
 "When man is born, tis fit, with solemn show,  
 We speak our sense of his approaching woe;  
 With other gestures, and a different eye,  
 Proclaim our pleasure when he's bid to die."

Terminax, mourning the death of  
 his son, received the following oracular response:  
 "Thou fool, to murmur at Euthymous' death!  
 The blooming youth to fate resigns his breath:  
 The fate whom on your happiness depends,  
 At once the parent and the son befriends."

The old Latin poet, Ennius, thus writes:  
 "Let none bestow upon my passing bier  
 One needless sigh or unavailing tear."

The wise Solon says:  
 "Let me not unlamented die, but o'er my bier  
 Burst forth the tender sigh, the friendly tear."

Gray says  
 "On some fond breast the parting soul relies,  
 Some pious drops the closing eye requires."

Hatts says:  
 "Why do we mourn departed friends?"

Cicero, in his *Tusculan Disputations*,

holds that Solon's idea is preferable to  
 that of Ennius. I prefer the sentiment  
 of Solon and Gray to that of Ennius  
 and Hatts; because that of the former  
 is founded in natural affection; but  
 that of the latter on unfeeling stoicism.

Whether after we die either the joy or  
 sorrow of our friends will be grateful to  
 us, or will in any manner affect us, or even  
 be known to us, none can tell. We can  
 only judge of these things from our present  
 feelings and knowledge. But, if, when dead,  
 we retain our present affections, and can  
 look into the affections of surviving friends, their  
 love of our memory will doubtless be grati-  
 fying to us.



## Prayer.

Plato seems to have thought that it is not wise to pray for any special, designated thing; because we can not know the thing, if given, would do us good or evil. And he appears to have written his "Second Alcibiades" to establish this point. In it he says that the Spartans "put up, on every occasion, in private and in public, a similar prayer, by requesting the gods to grant them ever things honorable in addition to what are good; and no one has ever heard them pray for any thing more."

Mem. B. 1. 6. 2. Anaximander says of Socrates, that "to the gods he simply prays that they would <sup>grant</sup> him good things, as believing that the gods knew best what things are good."

Plato's Phaedrus closes as follows:

Phaedrus. Let us depart, since the heat has become less oppressive.

Socrates. Ought we not to go after we have prayed to these gods?

Phaedrus. Why not?

Socrates. O beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man; and that whatever outward things I have may be at peace with those within.

## Prayer.

May I deem the wise man rich, and may I have such a portion of gold, as none but a prudent man can either bear or employ. — Do I need any thing else, Phaedrus? For myself I have prayed enough. 1 Bohn's Plato, 366

### A prayer of the Athenians

Rain, rain, O dear Zeus, down on the ploughed fields of the Athenians, and on the plains." Marcus Aurelius Antoninus, V. 7.

Origen says "we ought not to pray at all, or we ought to pray in this simple, noble fashion."

### A prayer by Theo. Parker, Dec. 31, 1841

Oh, thou Spirit whom no name can measure and no thought contain; thou to whom years are as nothing, and who art from everlasting to everlasting — I thank thee that my life lasts from year to year to year. I thank thee that my cup is full of blessings. But I would bless thee still, if thou didst fill my cup with grief, and turn my day into night. Yea, O God, my Father, I will bless thee that thou art still very nigh me. I will



Prayer.

Bless thee for whatever Thou dost send. I know it is all very good. I bless thee that Thou speakest to my heart from <sup>to year</sup> year. Thou kindest my faith; Thou quickenest my love; Thou castest down my fear. When my father and mother forsake me, Thou wilt take me up. Oh my God, bless me still this coming year. Be not afar off. May I never become false to thy gift. Let my eye be open, my heart true and warm, my faith pure and heavenly. May religion dwell in the inner sanctuary of my heart. Let it be my daily life; and wherever the year shall find me, may I do my duty, without fear, and so live on—lying low in Thy hand, and blessed by Thy goodness!

1 New Life of Parker, 158.

Jamblichus, a Neo-Platonist of the Alexandrian School, who flourished in the reign of Marcus Aurelius, A. D. 161 to 180, says that "No operation in sacred concerns can succeed without the intervention of prayer—it is the divine key which opens to men the penetralia of the Gods; accustoms us to the splendid rivers of supernal light; in a short time perfects our inmost recesses for

Prayer.

and disposes them for the ineffable embrace and contact of the Gods; and does not desist till it raises us to the summit of all. It also gradually and silently draws upward the manners of our souls by divesting them of every thing foreign to a divine nature, clothes us with the perfections of the Gods. Besides this, it produces an indissoluble community and friendship with the Divinity, nourishes a divine love, and inflames the divine part of the soul. Whatever is of an opposing and contrary nature in the soul, it expiates and purifies; expels whatever is prone to generation and retains any thing of the drops of mortality in its ethereal and splendid spirit; perfects a good hope and faith concerning the reception of divine light; and, in a word, renders those by whom it is employed the familiars and domestics of the Gods. Taylor's translation of Jamblichus on The Mysteries, 272, 273.

Proclus tells us that the Ancients had a form of prayer called the Cathartic Prayer. "The Cathartic Prayer is that which is offered for the purpose of availing diseases originating from pestilence, and other contagious distempers, such as we have written in our temples." Jamblichus, 297.



## Prayer.

Among divers forms of prayer, the Mohammedans, had the following:

"Forgive us, Lord! our sins; and forgive all who have the same faith with us".

3 Milman's History of the Jews, 222.

### A prayer of Solon.

Bright Daughters of Moseus and Olympian Zeus! Pierian Muses! hear my prayer. Grant me wealth from the blessed gods, and from all men a good name. May I be sweet to my friend and bitter to my foe; revered by the one, and dreaded by the other. Money I desire, but not ill-gotten gain: for the wealth that the gods give, lasts and fleets not away; but the fruits of insolence and crime bring vengeance—sure, though slow.



## Jewish Laws, Traditions, &c. &c.

It seems that, as among all other nations, so among the Jews, a sort of common law became gradually engrained on their written law. This written law was the Pentateuch. But its vagueness and imperfections— not to say its absurdities— led to many forced constructions and dishonest evasions of it.

The first of these were collected in a book which they called The Gemara. This was a collection of traditions and authoritative interpretations of the law of Moses. This probably prevailed in the time of Christ.

Afterwards came the Mishna. Its author was R. Schema, a doctor of the law who flourished in the third century. It was grounded on— 1, the law of Moses— 2, oral law said to be given to Moses, and not written by him, but handed down by tradition— 3, the decisions and maxims of the Wise Men— 4, opinions of individuals, on which the schools were divided, and which were still open to be questioned— 5, ancient usages and customs.

After the Gemara and Mishna came the Talmud. It appears that there were two Talmuds— one formed in Palestine, the other at Babylon by the Jews who remained there after the captivity. By the Prince of the Captivity, these latter Jews were

governed for ages in Assyria and Persia. And these Princes of the Captivity, as they were called, who claimed descent from David, framed the Babylon Talmud; while the Palustinian Talmud was the work of the Scribes, Pharisees, and doctors of Jewry. These two Talmuds were much alike. They included what was found in the Gemara and Mishna and vast accumulations of the ages of tradition and superstition which succeeded them. The Talmud is high authority with the Jews down to this day. It has in it many wise, good, and beautiful things. But there was perhaps never in the world any work on religious subjects containing so much of juvenile nonsense and incredible fable as the Talmud. See Milman's History of the Jews.



## Human Depravity.

Videtur meliora proloque,  
Posteriora sequor.

In all time, and in all lands, every thoughtful man has felt the force of the truth contained in this language of the Roman poet.

How is it that, when both reason and conscience teach us that to perceive and pursue the good, is to secure ~~our~~ our own substantial happiness, we frequently turn aside to what we know is evil? If we content ourselves with believing the orthodox notion of total depravity, the question is easily answered. But men of good sense and impartial minds find it as difficult to believe that dogma of the Church, as to answer the inquiry on other grounds.

Whatever name we give it, whether depravity or something else, it is certain that in human nature is a strong tendency to evil; so that even the most virtuous man must be constantly on their guard, or they will insensibly fall into some bad thought, deed, or habit.

An analogous tendency we find in irrational animals, and even in vegetation. In many instances, the races of animals deteriorate, and the spring of life is



## Human Depravity.

These things prove that there is such a thing in the world as natural evil. Nor can we escape this sad and sure truth by concluding with Popes that "all partial evil" is "universal good." Can it be possible that mendacity, or dishonesty, or any other offense against natural or moral law, can be useful to any person or to any thing?

How then comes it, we repeat, that there is, in all things terrestrial, this tendency to evil?

In order to answer the question wisely, we ought first to consider whether it is a uniform and irresistible tendency, or whether it is only partial and controllable. The latter seems to be the true state of the case. The dogma that men are totally depraved is contrary to all experience and all observation. No man will admit that he is destitute of all virtuous qualities, or that he performs no good actions. The truth is that every one is bad in some degree, and good in some degree.

"Even knaves and fools by fits are fair and wise,  
"And best of men by fits what they despise.

And though we all possess this mixed character, it is very certain that in most civilized men the good prevails over the evil tendencies - just as in the natural world there is more sunshine than storm, more food than poison, more health than sickness.

## Human Depravity.

It should also be observed that as our tendency to virtue is stronger than our tendency to vice, the race of man is constantly making progress towards perfection; and in proportion as this progress is made, the tendency to evil is weakened. In view of this indisputable truth, it were not unreasonable to suppose that by this progress the time may come when the evil tendency will entirely cease; and that consequently this evil tendency is but a temporary thing, and the virtuous tendency eternal.

In this view, it may be that, since progress appears to be the law of the Universe, it was according to the eternal fitness of things that man should be created with these antagonistic tendencies, in order that he might have both the happiness and the merit of improving his own condition by his own efforts.

But however this may be, it seems clear that the Father of the Universe, in his infinite wisdom and goodness, has seen fit to create all things on earth imperfect; and that our tendencies to evil are a necessary consequence of the imperfection thus inherent in our nature.

Unless we adopt this view, I know of only two other hypotheses, which have been suggested by any one.

The first is that which prevails in some parts of Asia, namely, that there are



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two eternal principles—good and evil— which prevail every where in the Universe; or two eternal gods— the one good, the other bad— who eternally contend with each <sup>other</sup>, and who are so equally matched that neither can conquer the other. Such a notion seems absurd; and is unsupported by any sound reason.

The other hypothesis is that of the orthodox Christians, namely, that by what they call the original transgression of the parents of our race, a depraved tendency was transmitted to all their descendants. This supposition does not rationally account for the tendency in question. Indeed the argument is suicidal. For according to it, the evil tendency must have existed in Adam and Eve before their transgression; else they could never have transgressed at all. In their primal state, the argument supposes that they were liable to temptation; and this very liability is identically the evil tendency in question. The argument, then, is simply this, that the evil tendency in Adam & Eve which led them to sin, caused the evil tendency in all their race. But this is reasoning in a circle. The question still recurs, how did the tendency in Adam and Eve originate? The theological solution is therefore no

## Human Depravity

solution at all.

Upon the whole, then, although the question of the origin of evil has never been, and perhaps never can be, satisfactorily answered, yet I think the most reasonable answer which can be given is what I have already given, namely, that the deity created us imperfect beings; that this imperfection necessarily includes the liability to fall into evil; and that, though his design in so doing is unaccountable to us, yet his infinite wisdom, which is equally incomprehensible by us, saw that it was all right and good. I can go no further. And if this brings me to Popes doctrine, that "all partial evil" is "universal good", I can not help it.

Orville Dewey D.D. in his "Lectures on Destiny" entitled "The Problem of Human Destiny", explains the question thus: All finite things are necessarily imperfect. God could not make infinite beings or things; therefore he could not make them perfect. He brought them as nearly to perfection as he could. All created things are of necessity finite and imperfect. Where there is imperfection there is necessarily evil. It unavoidably springs from the imperfection of the creature to which it attaches. God could not create them without it. He did the best he could under the circumstances.



## The Ancient Philosophies.

The chief philosophies in Cicero's time were the Stoic, the Epicurean, and the Academic. Cato, Atticus, and Cicero, who lived in the utmost friendship, were the principal ornaments of these schools.

The Stoics were bigots and enthusiasts. They held none to be truly wise and good but themselves. They placed perfect happiness in virtue, regardless of every other good. They held all sins equally wicked. They held that a wise man could never forgive - never repent - never pity - ~~never forgive~~ - never be deceived - never change his mind. With these principles Cato passed through life. He acted as if he had lived in the polity of Plato, not in the drags of Romulus. He made no distinction of time or things. And after a perpetual scene of disappointments and repulsions, unable any longer to pursue his old ways, he committed suicide.

The Epicurean placed the chief happiness in the secure enjoyment of a life of pleasure. They esteemed virtue only as the handmaid to pleasure, by preserving health and conciliating friends. They held, therefore, that a wise man had no other duty

## The Ancient Philosophies.

than to secure his own ease, decline all struggles, retire from public affairs, imitate the life of the gods, and pass their days in undisturbed repose. This was the scheme Atticus followed. He had great talents, great parts, great learning, judgment, candour and benevolence. In politics and patriotism he was like Cicero. He urged Cicero to action, but would not act himself. And he managed to stay clear of the violence of the times, made all parties his friends, lived to a good old age, and died a natural death.

The Academic philosophy took a middle course. It revered virtue and honesty; and it demanded virtuous action. It preferred the direct road to what was right; but if that lay not open to it, it took the next best. When it could not arrive at the certain, it was content with the probable. It was eclectic. It always adopted the best which, under the circumstances, could be adopted. By these rules, Cicero lived. But he died by violence.

The result, therefore, was in favor of Atticus.

It seems, however, that all three of these sects, highly prized virtue; and that all three of these great men, even as good as they were great - but Cicero for the best.



Ancient Philosophy - continua.

In Cicero's work on The Nature of the Gods, the views of these schools of philosophy concerning the Gods are very finely stated. But Cicero says that Epicurus himself was "a man unpolished, illiterate, insulting, without wit, without reputation, without elegance."



## Distinguished Sovereigns and their eras

0	Augustus Caesar.
14	Tiberius.
37	Caligula
41	Claudius Caesar
54	Nero.
68	Galba.
69	Vespasian.
79	Titus.
81	Domitian.
96	Nerva.
98	Trajan.
117	Adrian.
138	Antoninus Pius.
161	Marcus Aurelius.
180	Commodus.
193	Pertinax.
193	Septimus Severus.
211	Caracalla & Geta.
217	Macrinus.
218	Heliogabalus.
222	Alexander Severus.
235	Maximin.
238	Maximus & Balbinus.
238	Gordian.
244	Philip The Arabian.
249	Decius.
251	Vibius.
251	Gallus.
254	Valerian.

## of the Roman Empire.

A.D.	Gallien.
256	Claudian II.
268	Aurelian.
270	Tacitus.
275	Florian.
276	Probus.
277	Carus.
278	Carinus & Numerian.
284	Diocletian & Maximian
304	Galerius & Constantius
305	Maximin.
306	Constantine II.
337	Constantine III.
361	Julian the Apostate.
363	Jovian.

Empire divided into East & West

<u>East.</u>		<u>West.</u>	
	A.D.		A.D.
364	Valens	364	Valentinian.
379	Theodosius	367	Gratian
395	Arcadius	375	Valentinian III.
408	Theodosius II.	395	Honorius.
450	Marcian.	424	Valentinian III.
457	Leo the Great.	455	Petronius Maximus.
474	Zeno.	455	Avitus.
491	Anastasius.	457	Majorianus.
518	Justin.	461	Severus.
527	Justinian II.	467	Amthemi
555	Justin II.	472	Olibrius.
578	Tiberius II.	473	Glycerius.



Roman Emperors.

A.D.	East.
582	Maurice
602	Phocas.
611	Heraclius.
641	Constantine et al.
642	Constant.
668	Constantine V.
685	Justinian II.
695	Leontius.
697	Tiberius.
711	Philippicus Bardanes.
713	Anastasius II.
714	Theodosius III.
716	Leo, the Isaaurian.
741	Constantine Copronymus.
775	Leo IV.
781	Constantine Porphyrogenitus.
802	Nicephorus.
811	Michael.
813	Leo the Armenian.
821	Michael the Stammer.
829	Theophilus.
842	Michael III.
886	Leo the Philosopher.
911	Constant IX.
915	Constantine & Romanus.
959	Romanus II.
963	Nicephorus Phocas.
969	John Zimisceus.
975	Basilius & Constantine X.

West

474. Julius Arpes.  
 475 Augustulus Romulus.  
 The last of the Western  
 Emperors. - The Empire  
 of the Franks begins.

Eastern Roman Empire.

1028	Romanus III.
1042	Empress Zoe & Theodora.
1055	Michael VI.
1057	Isaac Comnenus.
1059	Constantine X.
1067	Eudoxia & Constant XII.
1068	Romanus IV.
1071	Michael.
1078	Prince of the house of Comneni.
1081	do do do
1081	Alexis I.
1118	John.
1143	Manuel.
1183	Andronicus I.
1185	Isaac II.
1195	Alexis III.
1203	Isaac
1204	Alexis IV.
1204	Ducas.
1204	Baldwin.
1206	Henry.
1216	Peter.
1219	Robert.
1228	John.
1231	Baldwin.
1222	John Ducas.
1255	Theodorus II.
1261	John Lascaris
1261	Michael.



Eastern Roman Emperors.

A.D.	Empt.	
1282	Andronicus II.	1282
1332	Andronicus III.	
1341	John Palaeologus.	
1347	John Cantacuzenus.	1347
1355	John Palaeologus.	
1391	Mannuel Palaeologus.	
1426	John Palaeologus II.	
1448	Constantine 13	
1453	Turkish rule began.	

Frankish Sovereigns.

A.D.	
481	Clodius.
511	Childebert, Thierry, Clotaire, Clodomir.
559	Clotaire.
562	Charibert, Gontran, Sigebert, & Childeric.
584	Clotaire 2.
596	Thierry 2, Theodobert.
614	Clotaire 3.
628	Dagobert & Charibert.
638	Sigebert & Clovis 2.
654	Childeric 2.
679	Thierry 4.
692	Clovis 3.
695	Childebert 3.
711	Dagobert 3
716	Childeric.
720	Thierry.
742	Childeric 3.
751	Peter the Short.
768	Charlemagne.
814	Louis the Debonnaire.
840	Charles the Bald.
877	Louis the Stammer.
879	Louis 3 & Carloman.
884	Charles the Fat.
887	Arnold
899	Louis 4



French Sovereigns.

A.D.	
887	Endes.
898.	Charles the Simple.
923	Rodolph.
936.	Louis 4.
954	Lothaire
986	Louis 5.
937	Hugh Capet.
996	Robert the Wise.
1031	Henry 1.
1060	Philip 1.
1108	Louis 6.
1137	Louis 7
1180	Philip Augustus.
1223	Louis 8.
1226	Louis 9.
1270	Philip 3.
1285	Philip 4
1314	Louis 10.
1316	Philip 5
1322	Charles 4
1328	Philip 6.
1350	John 2
1364	Charles 5
1380	Charles 6
1422	Charles 7.
1461	Louis 11.
1483	Charles 8.
1498	Louis 12
1515	Francis 1.

French Sovereigns.

A.D.	
1547	Henry 2.
1559	Francis 2
1560	Charles 9.
1574	Henry 3.
1589	Henry 4 - Bourbon family
1610	Louis 13.
1643	Louis 14
1715	Louis 15
1774	Louis 16
1794	Louis 17



Kings of England.

A.D.	
827	Egbert.
837	Ethelwulf.
857	Ethelbald.
860	Ethelbert.
855	Ethelred II.
872	Alfred.
901	Edward I.
925	Atthelstane.
941	Edmund II.
948	Edred.
955	Edwy.
959	Edgar.
976	Edward III.
978	Ethelred III.
1013	Sweyn.
1015	Canute.
1017	Edmund II.
1039	Harold & Harthcanute.
1042	Edward Confessor.
1066	Harold.
1066	William the Conqueror.
1087	William Rufus.
1100	Henry I.
1135	Stephen.
1154	Henry II.
1189	Richard I.
1199	John.
1216	Henry III.

Kings of England

A.D.	
1307	Edward I.
1327	Edward III.
1377	Richard II.
1399	Henry IV.
1413	Henry V.
1422	Henry VI.
1461	Edward IV.
1483	Edward V.
1483	Richard III.
1485	Henry VII.
1509	Henry VIII.
1547	Edward VI.
1553	Mary.
1558	Elizabeth.
1603	James I.
1625	Charles I.
1649	Commonwealth.
1660	Charles II.
1685	James II.
1689	William & Mary.
1702	Anne.
1714	George I.
1727	George II.
1760	George III.
1820	George IV.
1830	William IV.
1837	Victoria



## Emperors of Germany

899	Louis the 4th of France
911	Conrad.
920	Henry the Fowler.
936	Otho the Great.
973	Otho II.
983	Otho III.
1002	Henry of Bavaria.
1024	Conrad II.
1039	Henry III.
1056	Henry IV.
1106	Henry V.
1138	Conrad III.
1152	Frederick Barbarossa.
1190	Henry VI.
1198	Philip & Otho IV.
1212	Frederick II.
1247	William of Holland.
1257	Richard of Cornwall.
1257	Alphonso of Castile.
1273	Rodolph of Hapsburg.
1291	Adolph of Nassau.
1298	Albert I of Austria
1308	Henry of Luxemburg
1314	Louis IV. of Bavaria
1314	Frederick III of Austria
1347	Charles IV. of Luxemburg.
1378	Wenceslas of Bohemia.
1400	Rupert.
1410	Josias.

## Emperors of Germany

1410	Sigismund.
1438	Albert III.
1440	Frederick IV.
1493	Maximilian I.
1519	Charles V - I of Spain.
1558	Ferdinand II.
1564	Maximilian II
1576	Rodolph II.
1612	Matthias.
1609	Ferdinand III.
1637	Ferdinand III.
1658	Leopold II.
1705	Joseph I.
1711	Charles VI.
1740	Maria Theresa.
1742	Charles VII.
1745	Francis I.
1765	Joseph II.
1790	Leopold III.
1792	Francis II.



Kings of Scotland.

- a. d.  
 1165 William  
 1214 Alexander II.  
 1249. Alexander III.  
 1286. Margaret  
 1291. John Baliol.  
 1306. Robert Bruce.  
 1329. David II.  
 1371 Robert II.  
 1390 Robert III.  
 1406 James I.  
 1447 James II.  
 1460 James III.  
 1488. James IV.  
 1513 James V.  
 1542 Mary.  
 1567. James VI.

Sovereigns of Spain.

- a. d.  
 1479 Union under Ferdinand & Isabella.  
 1512 Ferdinand V. The Catholic.  
 1516 Charles I. Emperor of Germany.  
 1536 Philip II.  
 1598 Philip III.  
 1621 Philip IV.  
 1665 Charles II.  
 1700 Philip V.  
 1724 Louis I.  
 1724 Philip V. again.  
 1745 Ferdinand VI.  
 1759 Charles III.  
 1788 Charles IV.



## Peruvian Bark - Quinine.

The tree which produces this bark is a native of Peru. Its name among the aboriginal Peruvians was quina-quina - hence the term quinine. It seems, however, that it was at first, and is still, known among Europeans as *Chinchona*. This name it got by the fact that Ana, Countess of Chinchon, wife of the viceroy of Peru, being attacked with fever at Lima, in 1638, a native sent to her physician some of the bark, which cured her.

It is doubtful whether its antifebrile qualities were known to the natives at the time of the discovery of America, though it probably was.

There are, at least, 4 distinct alkaloids in the bark, of more or less similar qualities. And there are at least 39 varieties of the tree.

The extraction of the quinine itself is due to two French chemists, Pelletier & Gavarnton, who first discovered it in 1820.

The British have now, (1868) succeeded in growing and multiplying this tree in India, Jamaica, Ceylon, Algiers, and Western Africa. *Edinburgh Review*, Oct. 1860. p. 257.

## The Deductive and inductive Philosophies.

The deductive method draws special conclusions from general and admitted premises.

The inductive method draws general conclusions from special ascertained facts.

The deductive reasons by syllogisms. It takes its major proposition for granted. Hence, if there be doubt of the major proposition, the deduction must be doubtful.

The inductive system takes nothing for granted. It proves its facts, and then draws from them the necessary or probable inference. It follows, therefore, that if the facts are sufficiently numerous and well established, the induction from them is often irresistible. But if these facts are few or doubtful, the truths inferred from them are often unsatisfactory.

Theologians constantly use the deductive method. Thus, they assume that the Bible says so and so, the truth of which they say can not be questioned; and from the Scripture premises thus assumed, they deduce their dogmas. But the inductive mode would require that the Bible proposition should first be proved to be true, and then the proper inference be drawn.

On the other hand, astronomers, geologists, and metaphysicians now mostly reason inductively - they first collect their special facts, and then draw their conclusions.



## Deductive & Inductive Philosophies.

The rise of the Baconian philosophy of induction was the heaviest blow ever inflicted on dogmatic theology. It discredited their mode of investigation, and sapped the very base of their system. Paley and his successors, by a skilful employment of the inductive method, attempted to compensate their party for the failure of the deductive one. But their project, though ably conceived, has come to naught. And it seems now to be generally admitted that nothing can be made of it; and that it is impossible to establish the old theological premises by a chain of inductive reasoning.

According to Buckle, the deductive method "reasons from principles, and the inductive reasons to principles. Induction proceeds from the smaller to the greater; deduction from the greater to the smaller. Induction is from particulars to generals, and from the senses to the ideas; deduction is from generals to particulars and from the ideas to the senses. By induction we rise from the concrete to the abstract; by deduction we we descend from the abstract to the concrete." Buckle on Civilization, vol. 2, p. 330



Loss of Life in the War of Rebellion of 1861.

Dec. 18, 1863.

In Kennedy's Compendium of the Census, he supposes that, for the last two years and a half the number of the killed and disabled permanently in the war, exceeds the increase of able bodied population in the U.S.

A writer in the Cincinnati Gazette of this date, pretty clearly shows that the total number of deaths by violence and disease and permanent disability by wounds, occasioned by the War since it began, is not half equal to the increase of able bodied men between 1846 years in the U.S. His figures are thus:

	Killed	Wounded
At Bull Run	470	1011
Wilson's Creek	263	721
Cornifer's Army	15	80
Dranesville	7	66
Bellmont	84	288
Mill Spring	37	127
Fort Donaldson	446	1735
Pea Ridge	202	926
Winchester	103	440
Shiloh	1614	7721
Fair Oaks	890	9627
Malvern Hills	1565	7701
Antietam	2110	9416
Mulra	135	537
Corinth	315	1812

	Killed	Wounded
Prairie Grove	167	798
Fredericksburgh	1533	7245
Manfredsborough	1188	9165
Vicksburg	1263	7095
Gettysburgh	2834	13700
Chickamauga	1644	9262
Total	16868	73407

He assumes that this includes 2/3 of all the killed and wounded on our side in the War. On this calculation he adds 1/3 making the whole

Killed	25,272
Wounded	110,111
	<hr/> 135,383

Of the wounded he holds that not over 1/4 either die or are permanently disabled. So that the whole number of the lost to the able bodied men between 1846 he states thus:

Killed on the field of battle	25,272
Died or disabled by wounds	27,527
Died by disease	166,600
Aggregate of loss by War	<hr/> 219,399

The increase of able bodied men in the meantime he holds to be

487,500
<hr/> 268,101

Making the bal. of increase  
Of course these calculations do not include the rebel States.



## Monasticism.

Christian Monasticism seems to have arisen in the 4th century, though much the same thing existed long before among the Essenes of Palestine and the Therapeutae of Egypt.

Paul of Thebes was the first Christian Hermit. In the 22nd year of his age, A.D. 250, the story says he retired to a cave and lived there 90 years. A Spring and a palm tree furnished him drink, food, shade, and raiment. In the latter part of his <sup>life</sup>, however, a raven daily brought him half a loaf of bread. St. Anthony and two lions dug his grave, and buried him, when he died. So writes Jerome 30 years after his death.

But the proper founder of the order was St. Anthony of Egypt. He was born about A.D. 251. In 270, a large fortune devolved on him and the care of a younger sister. He gave away the fortune, committed his sister to the care of the pious, and betook himself to the monastic life. He ate only once a day. His diet was bread, and salt, and dates; his drink, water only. He banished wild beasts in the name of the Lord! He slept on the ground or on straw. His wardrobe was a hair shirt, a sheep skin, and a girdle.

## Monasticism.

often he watched and prayed all night. Many conflicts with devil he had. He was a champion against Arianism. For years he would not wash his feet. The whole Aicene age venerated him as a model saint.

The example of Anthony acted like magic on the people. Soon the deserts of Egypt, Lybia, and the Thebaid swarmed with hermits. A mania for monasticism seized all Christendom. And in Egypt the number of monks was equal to the number of people in the cities.

The Stylites were an interesting class of recluses. They were so called, because they stood on pillars for years doing penance and praying. The father of this folly was Symeon the Stylite, originally a shepherd on the borders of Syria. At 13 he became a monk. He only ate on Sundays. For 26 years he spent every Lent (40 days) without food. For 36 years before his death he stood all the time on a pillar 60 feet high. Here he made more than 1200 genuflections daily. He worked many miracles, and died at the age of 69 of an ulcer on his leg.

Symeon, the younger, was another Stylite. He spent 68 years on a pillar, and died A.D. 592.

Such is the origin of monkery. And yet



## Monasticism.

the fathers of the Church— Jerome, Athanasius, Augustine, Theodoret—praised these fools, as the first of saints. Athanasius, to whom we owe the establishment of the Unitarian dogma, even wrote the life of St Anthony 30 years after his death and testified to his miracles and piety.

The modern Hindus have a sort of asceticism much resembling Christian monasticism. Some of them live buried in the ground with only the head above the surface—some wear heavy iron collars—some drag a heavy chain fastened to their pelvic parts—some hold their feet shut that their finger nails may grow through the palms of their hands—some stand <sup>on</sup> with one leg—some lie on beds bristling with iron spikes—such are the Hindu saints.

Methodist Quarterly Review, Jan. 1866, p. 22

## The Gipsies.

These people exist in nearly every State in Europe; and they are occasionally seen in America. They first appeared in Europe in the 15th century. They claimed an Egyptian descent. And when they first came to Europe, they pretended that their god had appointed to them, as a penance, that they should roam the world for a certain number of years.

They have kings, queens, dukes, lords, &c. Their men are thieves; their women strumpets. They are great fortune tellers. They have a language of their own, which they keep as a mystery from others. It is thought to be a dialect of the Hindostanee.

They are both ferocious and vindictive. But it is said that they have, since their first advent into Europe, greatly improved in their manners and morals; and that some of them have even quit their vagrant habits, and mingled with society, and thus, to a great extent, lost their distinctive peculiarities. So says Hutter Scott in a note to Chap. 6 of *Juniter's Journal*.

But a writer in *The Atlantic Monthly* for Feb. 1866, says they are Bohemians.



Abellard.

This celebrated Doctor of the Catholic Church was born in Brit Tany in 1079. He was a priest, or at least educated for the priesthood. In his youth, he was engaged as a private teacher of Heloise, a niece of a canon of Paris. Love arising between them, ended in fornication, and this in offspring. Her friends forced a private marriage between them. Afterwards, through his persuasion she entered a monastery. This so enraged her friends that they castrated him. He then betook himself to a cloister. Hence Pope's "Eloiza to Abellard." He died in 1142, aged 63.

Abellard was a man of great learning. As a lecturer and a philosopher, he was perhaps superior to any one of his time. Scholastic divinity was his great theme. His

Abellard.

reputation at Paris as a public lecturer, says Harris, was wonderful.

He wrote a book of paradoxes, which he called "Sic et non", in which he raises such questions as the following:

Quod sit Deus tripartitus et contra.

Quod sit Filius sine principio et contra.

Quod aeterna generatio filii narrari, vel sciri, vel intelligi possit et non.

Quod nihil fiat causa et contra.

Quod peccata etiam placeant Deo et non.

Quod omnia sciat Deus et non.

Quod liceat habere concubinam et contra.

Quod nulla de causa mentiri liceat et contra.

Quod licet hominem occidere, et non.



Martyrs.

Most martyrs have died for some religion. But men have become martyrs to infidelity. In the 15th century, Bruno, a pantheist, and Vananir, an atheist, suffered martyrdom in Italy, under the Catholic authority, because of their infidelity. Farrar's Bampton Lectures, 103

Ebionism.

It seems that the Ebionites, an early sect of Christians, have their name from the word ebionim, which means the poor, because they deemed poverty a virtue, and their society consisted of poor persons. After the Church grew populous and rich, these Ebionites came to be deemed heretics. At length the Church fancied that somebody of the name of Ebion was their founder. But it appears that there never existed such a person. Tertullian perhaps first started the fable. Roman's Life of Jesus, p. 177 &c.



## Is matter eternal?

If all matter is created, then there was a period when no matter existed, or ever had existed; and prior to that period, infinite eternity had always been rolling away, with <sup>nothing</sup> being in existence but God. And then God, through all that infinite space, was solitary and alone, dwelling in infinite space—having no universe, nothing on which to act, consequently eternally inactive—nothing on which to display his attributes of love, power, goodness, wisdom. After passing an infinite time thus inactive, he then begins to create matter, and for the first time to exert his attributes. Was this not a change in the unchangeable God? How could he love whom he had no object to love? Show favor or mercy without an object? Or, indeed, do any act, good or bad, if he alone then existed? Is it not more probable that matter existed coevally with him; and ~~that~~ he has eternally exercised his attributes on matter as he has done of late?

It is commonly agreed that matter is indestructible. Certainly we know no means by which any particle of it can be destroyed. Is not this some evidence of its eternity?

## Is Matter Eternal?

Herbert Spencer, however, in his tract on religion and science, p. 31, holds that if matter is eternal, it must be self-existent; and that to conceive existence through infinite past time, implies the conception of infinite past time which is an impossibility. And he asserts such a thing to be "absolutely un-thinkable." But might it not be answered that all agree that matter is eternal, or that an eternal being created it. And is not the idea of the eternity of matter as thinkable as the idea of the eternity of the Deity? The argument seems to be equally strong against the eternity of any thing whatever. Indeed, Spencer admits all this. For, as to the notion of its eternal self-existence, that of its self-creation (Pantheism) and that of its creation by a separate agency (Deity) he holds that each "when critically examined" is "literally un-thinkable." p. 35.



Prophecy.

It seems that persons, not professing to be divinely inspired, have sometimes prophesied truly.

If Virgil's *Poëtic* were a part of the Bible, the preachers could make a very pretty prophecy out of it.

Before the invention of the steam engine, Doctor Darwin prophesied thus:

"Soon shall thy power, almighty steam! afar  
Drag the slow barge and urge the flying car."

Seneca has a more remarkable prophecy of the discovery of America:

*Quibus Oceanus  
Vincula rerum laxet, et ingens  
Patent tellus, Typhisque Arceos  
Ortegat orbem."*

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## An army moving.

A correspondent the Cincinnati Gazette of April 17, 1865, writes concerning Sherman's <sup>army</sup> as follows:

The wagon trains of this army can not march on less than 40 miles of road. They would, as they march, fill every street in Cincinnati. Its batteries will cover 7 miles; its ambulances 5. It expects to live in great part on the country, and yet it carries 1,500,000 rations of bread, the same amount of sugar, and the same of salt. 800 wagon loads of bread and 3,000,000 rations of coffee are provided for the trip of a few days; and the trip 375,000 pounds of salt meat is deemed a fair allowance. The single item of ammunition requires 1000 wagons - a train itself nearly 12 miles long. The men themselves in fact (4's) could not march, when well clothed up on less than 25 miles of road. 2500 of pack mules follow its regiments. Taking all these things into consideration, if an army like this were compelled to march its troops and trains over a single road, the columns could not be moved with any degree of regularity on less than 125 miles of road."



## A Religion without a God.

Auguste Comte, a French Philosopher of the age, has discovered a religion, or invented one, that altogether dispenses with a Deity. He seems to think that a religion which teaches us to serve an omnipotent personal God is unreasonable, since such a God needs no one's service. He, therefore adopts a religion whose great object is to serve the human race, as forming a collective existence without assignable beginning or end.

In order rightly to serve Humanity Comte holds that a very high morality must be observed. He insists that there must be total self-abnegation; and that we must not only love our neighbor as ourselves, but more than ourselves - or rather not love ourselves at all. He even insists that no pleasure to oneself is innocent except so far as is necessary to bodily or mental vigor. He denies that any one should eat or drink beyond the mere necessities of the body.

Along with benevolence to our race, he demands mercy towards all sentient things - especially towards the nobler animals, as the horse, the dog.

We can not well imagine a

religion without an object of worship; but M. Comte escapes this difficulty by proposing to worship Humanity. Nor does he dispense with prayer. But prayer, as understood by him, does not mean asking; it is a mere outpouring of the feelings. It is to be addressed to no one.

According to M. Comte, the honors to collective Humanity should be confined to public celebration. In order to this he will have priests to officiate in this sort of worship. His religion consists of nine sacraments and many rites and ceremonies. But the details of them are too ridiculous to be named.

Wonder if Mons. Comte expects to have any proselytes?

See the thing at large in the Westminster Review for July, 1855, p. 1.

Comte quarreled with his wife and friends, was insane a year or two, prayed daily, prayed oft to his dead sweet heart, ate but twice a day, as frugal as a monk, a piece of dry bread was his dessert, daily read "Imitations of Christ", Dante, & Homer, was born 1798, died in 1857. He was irritable, petulant, religious. The Edinburgh Review of April, 1868, p. 162.



## A Puzzle.

I take the substance of the following from Herbert Spencer's "First Principles":

Philosopher. This thing, motion, is a curious thing. In regard to it our sight often deceives us.

Novice. I see nothing strange in it. Nor do I think that my sight can deceive me.

P. Let us suppose, then, that you are in the prow of a ship on the equator, which is sailing westward at the rate of five miles an hour. You walk from the prow to the stern at the same rate of speeding; are you, when thus walking, moving to the East or the West?

A. Neither. I am remaining in the same point of space—just as a horse on the wheel of a tread-mill.

P. So it would seem. But let us consider. The surface of the earth on the equator rolls eastward about 1000 miles an hour, carrying you and the ship, too, about that fast to the East. What say you now?

A. I believe that, for once, I have been mistaken. In such a case, I suppose I would be going rapidly to the East in whatever direction I walked on the ship, or in what direction soever the ship sailed on the sea. This is beyond all doubt.

P. So, indeed, it would seem. But let us not be too confident that we are

## A puzzle.

right. It is pretty certain that in the earth's diurnal motion it rolls from West to East about 1000 miles an hour; but it is equally certain that, in its orbit round the sun, it rolls 68000 miles an hour to the West. What do you say now?

A. That's a fact. I forgot that. Well we are certainly right at last. The result must infallibly be that if the Earth's diurnal motion carries me East 1000 miles an hour; and if its annual or orbital motion carries me 68000 miles an hour, to the West, I am travelling 67000 miles an hour to the West.

P. Let us not be over confident. It is now a well established fact that the Earth has still another motion. Astronomers know that that the whole solar system, including the sun, the Earth, and all the other planets, is moving towards the constellation of Hercules with inconceivable velocity, and rolling in a vast orbit, the circumference of which is utterly unknown, and the centre of which is but vaguely conjectured. Nor can the Astronomers tell us whether this motion of the Earth and whole solar system is up or down, or East, or West, or north or South. What say you now?

A. Oh! What can I say? I am done guessing. Whether in a ship or out of it, I have no more idea than the man in the moon, which way I am moving, or whether I am moving at all, or where I am, or whether I am, any where.



## Rambles among words.

Minister. This word formerly <sup>did</sup> and properly, does mean a chief servant. But now, in its customary use, it as often means a master. The British ministry are really the British rulers. A chief magistrate is now often called a minister. Judges, Marshals, sheriffs are frequently called ministers of justice. Even clergymen are called ministers of the gospel; yet they oftener rule than serve their flock. So the Pope calls himself servus servorum.

Pastor. This term is now always applied to preachers who have the care of churches. In this sense, it is used figuratively. Literally, it means a shepherd. I think the figurative use of it is, at this day, in bad taste. For if we extend the figure a little, we shall catch a low idea. A shepherd or pastor must have a flock of sheep. There never was a pastor without such flock. The one necessarily supposes the other. If the preacher is a pastor, his church are sheep. I don't like to be called or deemed a sheep. Moreover, a flock of sheep includes lambs, ewes, wethers and rams. Not very appropriate terms to apply to decent Christians.

Besides, the figure is lame and degrades the church members. The shepherd or pastor is a human being; but sheep are brutes. The figure supposes, therefore, a difference between the pastor and his congregation which is unjust and untrue.

## Rambles among words.

Un. This prefix usually changes totally the sense of the word to which it is prefixed - as: like and unlike - wise and unwise - do and undo. Yet in a few instances, the meaning of the word, with or without it, is exactly the same - as in the verbs loose and unloose, and the words till & until.

Done and doff. These words seem to be mere abbreviations of the phrases, "do on", "do off".

V. This character is nothing but the Latin et, formerly written thus v.

Grandeur - Sublimity. Grandeur, from the Latin grandis, French grand, is greatness - originally greatness in size. Sublimity, from the Latin sublimis, also means greatness - originally greatness in height. Grandeur is applied to both to art and nature; but natural objects only are sublime objects. Thus, the pyramids are grand but not sublime; the Rocky Mountains are both grand and sublime. It has been said that the sublime implies more powerful emotions, more elevated feelings than the grand. Grandeur is hardly applicable to style, though sometimes so applied; a sublime style is a common and accurate expression.



## Rambles Among Words.

Avocation. It is strange that of late years this word is used as synonymous with vocation, though literally and formerly its opposite in meaning. Vocation literally means one's calling or business—avocation literally means the act of calling from, the business of calling aside. The one is from the Latin vocatio; the other the Latin preposition a and vocatio, literally from a vocation.

? It is certain that our interrogation point was originally the letter q, when it was written thus: Q. And the letter was thus used as the initial of the word Question. So now the point ? indicates that the sentence preceding it is interrogative. Formerly, it was put at beginning of the sentence, not at its end as now.

“ ” The quotation marks were originally nothing but the letter cc, which stood for cited or citation.

Beghardi. It seems that about the 13th century, there was a class of praying brethren among the Franciscan monks, who were called Beg-hard-i. Was it because they were hard beggars of alms, or because they begged hard in prayer? See Alexander's Ch. History, Lib.

## Rambles Among Words.

Consent & Assent. These words differ in this that the former is the act of the will; the latter, the act of the judgment. We consent to a request; we assent to a proposition.

Circumstance. This word is from circum and stare, Latin—to stand around—literally things standing around. The common phrase—“surrounding circumstances”—is therefore tautological. The word is often used in the singular, but perhaps more accurately; for how can a single thing stand around any other thing? The word surroundings, as a noun, is growing into use. Whichever usage will justify its adoption, it will be preferable to the term circumstance, as being a plainer word and Anglo-Saxon.

Surround. Properly this word must not be confounded with inclosed, encircled, or enveloped. A city is surrounded by a wall—a garden is inclosed by a fence, a brow or head be encircled by a wreath—the earth is enveloped by the atmosphere.

Rather. In Milton's day, this word was the companion of Rathe—thus, rather, rathar, ratharst.



Rambles among Words.

Its. The genitive its is a new word. It is not found in our bible. Its for it is, is always wrong. We should say 'tis or it is.

Extraneous. Cowper proposed to adopt this word as meaning "out of doors."

Starvation. This word is of American coinage. It is not in the old English dictionaries. Webster's dictionary first introduced it into England.

Carriage. Formerly this word did not mean a thing in which we are carried, but a thing which we carry, a bundle, a budget. So it is used in Acts 21, 15.

Asphew. This word, in the time of James I, meant lineal descendants. So it is used in 1 Tim. V. 4.

Brat. This was once a very dignified word. 300 years ago, Abraham's children were called Abraham's brats —  
"O Abraham's brats! O brood of blessed seed!"  
Garcigone

Rambles among Words.

Dan. In old English meant Mister. It is perhaps from the Spanish Don. Chaucer, it is I think, who says "Iwe Abraham," "Dan. Mous." Jupiter, Jove, Juno. Cicero, in his works on the nature of the Gods, tells us that Jupiter is derived from juvans pater — a "helping father" — that Jove is from the Latin Juvando — "helping" — and that Juno is also a juvando — "helping."

Elohim, Jehovah. — According to Bishop Colenso, these names which we translate God, Lord, mean respectively "The Irremovable," "The self-existent."

Aspersion. Cicero, in his work concerning the Nature of the Gods, says that this word "is derived a nando, from swimming, the first letter being a little changed."

Sol. the sun — the same writer says this term "is so named, either because he is solus [alone] or because he obscures all the stars."



## Rambles among Words.

Luna - the moon - is so called a luna, from shining. Cicero De Natura Deorum.

Blanket. This word comes from the name of one Thomas Blanket, who in 1340, was the first manufacturer of blanket. He lived in Bristol.

Horsted. It was first made in the town of Horsted in England. Hence its name.

Sign - Signature. In the medieval age, writings were authenticated by adding the sign of the cross - signum crucis. Hence sign & signature are derived. North British Review, June 1868, p. 276.

Proverb. - "Pro - publicly - verbum a word." London Quarterly, July 1868, p. 113.



Books. See ante 11

Burlingame, our minis<sup>r</sup> to China,  
says "the Chinese have more books, en-  
cyclopedias, pamphlets, magazines &c.  
than any other people. Their princi-  
pal encyclopedia embraces 5000 volumes."



The celebrated Catholic Maxim.

In ipsa item Catholica Ecclesia magno-  
pere curandum est, ut id tenentius,  
quod ubique, quod semper, quod ab  
omnibus, creditum est, hoc est enim  
vere proprięque catholicum.

I forget where I found the above;  
but Vincentius Lirinensis, who wrote  
about A.D. 434, in his Commonitory,  
expresses it thus: "Quod ubique, quod  
semper, quod ab omnibus creditum  
est, vera fides est."



## The Mariner's Compass.

It is well known that on land the magnetic needle varies in different places, and at different times in the same place. But its variations on ships are far greater. Let two ships be even lying still side by side with their prows in the same direction, and the same compass will not point in the same direction on the one as on the other. The reason is that portions of every ship attract the needle and produce a variation. Even wooden ships will do this, and they do it more in some localities on the sea than on others. The cause is that the iron stanchion, bolts, and bars in the wooden ship affect the magnetic needle and thus produce the variation. Soft iron produces this effect much more than hard iron or steel. In certain places on the seas, the polar attraction of the earth is much weaker than at others, and the attraction of the iron in a ship renders the variation of the compass proportionally greater. The difficulty of these variations arising from the attraction of iron in a wooden ship, has been nearly overcome by placing an <sup>equal</sup> quantity of iron all round the compass on ship board, so that the attraction every side is neutralized, and then the needle points truly.

But the case iron ships, now so common, is much worse. These utterly distract the magnetic needle, so that it turns sometimes

## The Mariner's Compass.

almost the fourth of a circle from its true pointing. No complete remedy to this has been discovered; and great disasters have sometimes been the consequence. It seems that, though, as a general rule, the softest iron becomes the most intensely magnetic, yet no two parcels of iron are exactly alike in this respect. And, what is equally remarkable, the necessary hammering in putting the parts of an iron ship together magnetizes intensely the whole fabric. The difficulty in iron ships has been attempted to be remedied, by ascertaining the variation of the compass before sailing, on each ship, and then making the proper allowance in navigating her. But this is a very imperfect remedy; for the extent of the variation depends much on the course the ship is sailing, and also on the calmness or roughness of the sea. Besides, it seems that in every iron ship there are what are called a permanent and a sub-permanent magnetism. The latter is very great in new ships, but gradually wears out. As it was beaten in by hammers, it is beaten out by warps. And so its influence on the compass is constantly varying till it all disappears; the influence of the permanent magnetism always remains. The consequence is that no ascertaining of the variation of the compass on an iron ship at one time and place is a safe guide in a future <sup>time</sup>, another place, or in stormy seas.

It is also remarkable that those iron ships which are built with their prows south, are less troubled in this way than such are built with their prows north. See an article on this subject in *The London Quarterly*, Oct. 1865, p. 179.



Woman.

In the opinion of St. Chrysostom, woman is "a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painter ill." Westminster Review, Oct. 1865, p. 156.

Homer represents Ulysses as telling how Atrides spoke to him of woman and his wife, thus:

O woman, woman! when to ill thy mind  
Is bent, all hell contains no fouler fiend:  
And such was mine, who basely plunged her sword  
Thro' the fond bosom where she reigned adored.  
Alas! I hoped, the toils of war overcome,  
To meet soft quiet and repose at home:  
Delusive hope!—Oh wife! thy deeds disgrace  
The injured sex, and blacken all the race;  
And should posterity one virtuous find  
Name blytemnestra, they will curse the kind.  
Odyssey, Book II. v. 531 to 540.

Lord Bacon has somewhere written substantially as follows:

In youth, women are our preceptors; in manhood, our companions; in old age, our nurses, and in all ages our friends.

"Love your wife like yourself, honor her more than yourself. If so ever live unmarried, lives without joy,

Woman

without comfort, without blessing. Demand a step in choosing a wife. If thy wife is small, bend down to her, and whisper in her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him, has been present at the destruction of the sanctuary itself—around him the world grows dark. It is woman alone through God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure. And God's blessing rests upon all these things." Talmud, cited in London Quarterly Oct. 1867, p. 243

Homer, in the Odyssey, Book II, makes the ghost of Atrides to say:

O woman, woman! when to ill thy mind  
Is bent, all hell contains no fouler fiend:  
And such was mine! who basely plunged her sword  
Through the fond bosom where she reigned adored!  
Alas! I hoped, the toils of war overcome,  
To meet soft quiet and repose at home:  
Delusive hope!—O wife! thy deeds disgrace  
The injured sex and blacken all the race;  
And should posterity one virtuous find,  
Name blytemnestra, they will curse the kind.



## Woman.

Quid calamo levis? Pulvis. Quid pulveris? Ventus.  
 Quid vento? Mulier. Quid mulieris? Aihil.

Free translation.

Dust is lighter than a feather;  
 And the wind more light than either:  
 But a woman's fickle mind  
 More light than feather, dust, or wind.  
*Westminster Review, July, 1868, p. 126.*

Plato, in his Republic, is a "Woman's Rights man. He holds the women ought to act with the men both in war and government."



## Curious ecclesiastical items.

- 1 "Church music is supposed to have been first introduced by Gregory the Great, A.D. 602." Salalad for the Social, p. 324.  
But, see 2. Alexander, 318, 319 & notes.
- 2 It seems that meeting houses, or churches were not used by Christians till the 3rd century.  
1. Alexander's Church History, 291.
- 3 Image worship in churches, it seems, was first introduced about the last of the 3rd. Century. So they came in the train of fashionable church music. 1. Alexander. 293.
- 4 Infant baptism was not introduced into the Church till about A.D. 200. Alexander 311, 312.
- 5 No 1. above is doubtful.
- 6 The use of the organ began in the French Catholic Church. 3. Alexander, 128, n. 4.
- 7 It seems that the early Christians, like the Methodists, receive members first on probation. The Council of Elvira fixed the probationary period at 2 years. 1. Alexander, 305.



## Sumptuary Laws!

Justinian, in his "Apology for the Christians," ch. 6, says that the ancient Romans allowed not above a noble—\$1.48—to be spent on an entertainment, and but one hen, and that not a crammed one, for a supper.

A senator was not allowed to have ten pounds of silver plate. And a woman was allowed to have no more gold about her than her wedding ring on her finger.







Remarkable facts relating to the occurrence in the bible of the names of the Deity - God & Lord - Elohim & Jehovah.

In the first chap. of Genesis, the term God - Elohim - occurs about 28 times; and the name Lord - Jehovah does not occur at all. Nor does it occur till the 4th verse of chap. 2.

Chap. 2 God 14 times - Lord 11

3	11	4
4	1	7
5	4	1
6	8	4
7	2	3
8	3	2
9	8	1
10	0	1
11	0	4
12	0	6
13	0	6
14	0	0
15	2	7
16	1	6
17	9	1
18	0	15
19	2	7
20	5	2
21	12	3
22	4	11
23	0	0
24	7	16

Genesis			Exodus			Leviticus		Leviticus
Chap.	God	Lord	Ch.	God	Lord	Ch.	God	Lord
25	1	3	1	3	0	30	0	11
26	0	6	2	4	0	31	2	5
27	2	3	3	17	7	32	4	13
28	9	3	4	7	19	33	0	9
29	0	3	5	4	8	34	6	15
30	7	3	6	4	13	35	1	10
31	11	1	7	1	12	36	0	4
32	5	1	8	6	23	37	0	0
33	2	0	9	3	21	38	0	1
34	0	0	10	7	17	39	0	9
35	11	0	11	0	6	40	0	11
36	0	0	12	0	16	93.369		
37	0	0	13	4	13			
38	0	0	14	1	17			
39	0	7	15	3	17			
40	1	0	16	2	21			
41	9	0	17	1	9			
42	2	0	18	11	6			
43	5	0	19	3	17			
44	3	0	20	10	8			
45	4	0	21	1	0			
46	4	0	22	0	0			
47	0	0	23	2	2			
48	8	0	24	3	11			
49	2	1	25	0	0			
50	4	0	26	0	0			
205			144	27	0			
				18	0			
				29	3			
				8				

God 39  
 Lord 201

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Numbers  
 God 22 mostly in the story of Balaam  
 Lord, 292 times

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Deuteronomy  
 God - 310  
 Lord - 458  
 The usual phrases in this book are "The Lord thy God" "The Lord our God"

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Joshua  
 God 65  
 Lord 189

---

Judges  
 God 118  
 Lord 148

---

Ruth  
 God 3  
 Lord 17



1 Samuel  
God 55  
Lord, 282.

2 Samuel  
God, 59  
Lord, 119

1 Kings  
God 52  
Lord, 163

2 Kings  
God 71  
Lord, 200

1 Chronicles  
God, 103  
Lord, 145.

2 Chronicles  
God, 171  
Lord, 336.

Ezra  
God, 91  
Lord, 31

Nehemiah  
God, 65  
Lord, 17

Esther contains more of the  
names of the Deity.

Job  
God, 99.  
Lord, 30.

Psalms  
From 1 to 41  
God, 57 times.  
Lord, 256 times  
From 41 to 57  
God, 258 times.  
Lord, 56 times.  
From 57 to the last  
God, 74 times.  
Lord, 369 times.  
In all  
God, 386 times.  
Lord, 681 times

Proverbs  
God, 7 times.  
Lord, 62 times.

Ecclesiastes  
God, 36 times  
Lord, not once.

Isaiah contains  
no reference to the  
Deity by name or  
otherwise.

Isaiah  
God, 117 times  
Lord, 412 times

Jeremiah  
God 120 times.  
Lord, 502 times.

Lamentations  
God 1 time.  
Lord, 40 times

Ezekiel  
God, 245 times  
Lord 325 times  
Lord God very frequent

Daniel  
God 45 times  
Lord 17 times

Hosea God 30 times  
Lord 29 times.

Josh.  
God 10 times Lord 24 times.

Amos.  
God 29 times Lord 65 times.

Obadiah  
God once - Lord 5 times.

Jonah  
God 11 times - Lord 22 times.

Micah  
God 10 times - Lord 35 times.

Nahum  
God once - Lord 10 times.

Habakkuk  
God, 4 times - Lord 10 times

Zephaniah  
God 5 times - Lord 30 times.

Haggai  
God 3 times - Lord 29 times

Zechariah  
God, 11 times - Lord 104 times

Malachi  
God 7 times  
Lord 42 times.



## Bible Names of the Deity.

Thus it appears that <sup>the name</sup> Elohim, translated God, appears in the Old Testament about 2687 times; and that term Jehovah, translated Lord, appears about 5585 times.

These figures are probably not perfectly accurate; for I have gone over the Old Testament but once to get them. But I suppose that they are nearly enough correct for any practical purpose.

The whole matter is rather one of curiosity, than of any practical value. Yet possibly some of the following inferences may fairly arise in regard to it:

1. It seems that however these two names of the Deity may agree or differ in literal meaning, the name Jehovah was the favorite name among the Jews, it being used in their scriptures more than twice as often as the name Elohim.

2. When we consider that till the 4th verse of the 2nd Chapter of Genesis the term Jehovah does not occur, and the term Elohim occurs 28 times; and that this portion of Genesis includes a complete account of the creation, is there not a probability that it was not written by the same person who wrote the residue of that book?

## Bible Names of the Deity.

3. God is represented in Ex. 6. 2, 3 as saying I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them. Yet throughout the book of Genesis, we find ~~that~~ these patriarchs familiarly using the name Lord - Jehovah. Is there not plainly some mistake here?

4. When the name of the Deity occurs in the genitive or vocative case, I think the term God is often used than in other cases.

5. It is said that Proverbs and Ecclesiastes were both written by Solomon. In Proverbs the name Lord is used 62 times and God only 7 times; and in Ecclesiastes, the name God is employed 36 times, and that of Lord does not occur once. In view of this, is it likely that the same man wrote both these books?

6. In Esther and Canticles, no reference at all is made to the Deity, either by name or otherwise. It is absurd therefore to deem them in any sense religious books.



Resemblances between stories sacred & profane.

II.

Et post aliquot dies revertens, ut  
acciperet carnem, declinavit ut videret  
cadaver leonis, et ecce ex ore asinum  
in ore leonis erat favius mellis.  
Vulgata - Judges, 14 - 8.

Quatuor cainicos praestante corporis tauris  
Ducit, et intracta totidem cervicis juvenecis.  
Post tibi nona suos Aurora induxerat ortus,  
Inferies Ophiis mittit, luesque revisit.  
Hic uno, subitaneae ac diete mirabile monstrum!  
Adspiciunt liquefacta boum per viscera toto  
Stridere apes utero, et ruptis effervescunt costis,  
Sumerasque trahi sulcos, sanguine arboris summa  
bofluere, et lentis uvam demittere ramis.  
Virgil Georgie 4 - Lines 530 to 560.

III

And behold there was a man which  
had his hand withered - Then said he to  
the man, stretch forth thy hand. And  
he stretched it forth; and it was restored  
whole like as the other. Mat. 12 - 10-13.

When he had thus spoken, he spat on  
the ground, and made clay of the spittle,  
and he anointed the eyes of the blind  
man with the clay, and said to him, Go  
wash in the pool of Silphiam - He went

Resemblance of stories sacred and profane.

his way therefore, and washed, and  
came seeing.  
John 9 - 6, 7.

A man of mean condition had lost  
his sight by a defluxion on his eyes. He  
presented himself before Vespasian, and  
falling prostrate on the ground, implored  
the emperor to administer a cure for his  
blindness. - The request was that the  
emperor, with his spittle, would conde-  
scend to moisten the poor man's face,  
and the balls of his eyes. Another who  
had lost the use of his hand, begged  
that he would tread on the part  
affected. [Serapis had so ordered]. In  
the presence of a prodigious multitude -  
he advanced with an air of serenity,  
and hazarded the experiment. The para-  
lytic hand recovered, and the blind  
man saw the light of the sun. By living  
witnesses who were reticently on the  
spot, both events are confirmed at  
this hour, when deceit and flattery  
can hope for no reward.

Jacitus Hist. Book 4 - chap 84



Resemblance of stories sacred & profane.

III.

Moses. "And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink; and his sister stood afar off, to wit what would be done to him." Ge. Ex. 2-3, 4

Romulus & Remus. "The children were ordered to be thrown into the stream of the river. It happens that the Tiber, overflowing its banks, formed itself into stagnant pools. They exposed the boys in the nearest pool - The retiring flood left on dry ground the trough in which they were exposed - A she wolf, or Faustula, a shepherdess, saved and suckled them." Ge.

Livy. B. 1. Sec. 4

Resemblance of stories sacred and profane.

IV.

The story of the priest, whose wife played the whore, given in the 19, 20, 21 chapters of Judges, is too long for insertion. She was whored to death by the Benjaminites. For this the other tribes made war on the Benjaminites, killed 18,000 of their men, and as it seems all their women, and took an oath not to give any of their women as wives to the God-straggling Benjaminites who were not slain. But these men, by collusion with the other tribes, stole wives from them at a feast at Shiloh.

The Sabine rape was similar. The story is that under Romulus, the Romans were at one time very scarce of women. In vain he sent ambassadors to other tribes to get wives for his men. He then appointed solemn games in honor of Neptune, and invited the neighboring tribes - especially the Sabines - to attend them. The Sabines - men & women - came en masse. In the midst of the celebration, each Roman youth seized a Sabine girl, and bore her off for a wife. In both these cases, the men got wives by force and fraud at a religious festival, and all parties subsequently acquiesced in it. See Livy. B. 1. Chap. 9, 10.



Resemblance of Stories sacred & profane.

V.

"And it came to pass as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elisha went up by a whirlwind into heaven!" 2 Kings, 2-11.

Romulus. "One day while holding an assembly in the plain - a sudden storm arose accompanied with violent thunder and lightning. The king was enveloped in a thick cloud, and was never more seen upon earth" - then the multitude cried, "A Ority! the son of a Ority!"  
Livy. Book 1 - Chap. 16.

VI.

"And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount 40 days and 40 nights."  
Ex. 24-18.

"There was a grove, in the centre of which was a dark cave. Thither it was Anna's custom frequently to repair unattended, to meet, as he pretended, the goddess, Egeria.

Livy. Book 1 - Chap. 21.

Resemblance of Stories sacred and profane.

VII.

The story of the duel between David and Goliath - 1 Sam. Chap. 17 - very much resembles the account of the duel between Titus Manlius and a gigantic Gaul, as given in Livy, Book 7 - Chap. 9, 10.

VIII.

"And in the days of these kings shall the God of heaven set up a kingdom - it shall break in pieces and consume all these kingdoms, and it shall stand forever."  
Dan. 2-44.

"The multitude relied upon an ancient prophecy - that at this very juncture - i.e. the siege of Jerusalem - the power of the East would prevail over the Nations, and a race of men would go forth from Judea to extend their dominion over the rest of the world."  
Tacitus, Book 5 - Chap. 13.



Resemblance of Stories sacred and profane.

IX.

The story of Abraham offering Isaac his son as a sacrifice, and of the substitution in his place of a ram caught in a thicket—Gen. 22— is too well known to need repetition— And the same is true as to the tragedy of Jephtha's daughter.

In the tragedy of Euripides, entitled "Iphigeneia in Aulis", a like story appears. Agamemnon is there said to have been ordered by an oracle, while on his way to Troy, to sacrifice his daughter Iphigeneia, to Diana. When the knife was about to be applied to her throat, the goddess snatched her away alive, and substituted in her place a stag.

Bohn's Euripides, vol. 1, p. 355.

Cicero gives this story a different turn. But he justly condemns every such act as a "horrible crime."

Cicero De Officiis, B. 3, Cap. 25.

On the other hand, it is more than probable that though the Law of Moses did not enjoin human sacrifices yet it permitted and even commanded them in cases where a previous vow to that effect, as in the case of Jephtha, had been made. Lev. 27—28, 29.

Resemblance of Stories sacred and profane.

X.

Whoever will compare the Jewish ceremonies and ritual, found in the Pentateuch, with the Egyptian superstitions and rites, as given in Herodotus, will be struck with the similarity of them, so much as perhaps to suspect that Moses may have in some cases borrowed from the Egyptians. See Eutopie § 37<sup>th</sup> of Herodotus.

They both circumcised— offered sacrifices on altars— paid great regard to cleanliness— required the beasts for sacrifice to be without blemish— transfused their sins to the heads of beasts— eat part of the thing sacrificed— make libations of wine— become unclean by contact with foreigners— are rendered unclean by coition— "consider the pig to be an impure beast"— hate swineherds— and have many other resembling rites.

XI.

Every one is familiar with the story in Luke 16—19 to 31, about the rich man and Lazarus, and of the description of Hades or hell therein. That description represents the place of torment as in sight of "Abraham's bosom," or Paradise,



Resemblances of Stories sacred and profane.

but as being "afar off" & the way impassable. Josephus, in his discourse concerning Hades, represents it very similarly. He says that at the entrance, the wicked take the left hand way and enter into torment, but the righteous take the right hand road into a place of great delight. And that "this place we call Abraham's Bosom." And he says the wicked see the just at a distance, but "so chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them, can not be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

Josephus could not have written many years after Luke. Virgil who wrote about the same age, in his description of the descent of Eneas into Hades, tells the story, in many respects, similarly to Luke and Josephus.

But Homer who wrote his *Odyssy* many centuries before Christ, and who in the 11th book of that immortal poem, relates the descent of Ulysses into that same Hades, describes it very much as it was afterwards described in Luke, Josephus, & Virgil.

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It is true that Homer & Virgil adorn their description of the "dreadful region of the dead" with fancies very much more poetic than those of Luke and Josephus. But whoever reads and compares them all can not fail to see that they all are describing the one identical Hades; & and will find it difficult to deny that all these stories have a common origin, though he may be unable to see what that origin is.

The same is true in general of the description of Hades by Socrates as given by Plato in his *Phaedo*.

XII.

Moses is represented as commanding "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten." Ex. 21-25

Plato says, "If a beast of burden or any other animal shall kill any person" — "Let them destroy the condemned animal, and eat it beyond the borders." The *Laws* - B. 9. c. 12.



Resemblances of Stories sacred & profane.

## XIII.

And it came to pass that on the 8th day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, "Not so"; but he shall be called John. And they said unto her "There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And he asked for a writing table, and wrote saying his name is John. And they marvelled all. Luke 1-59 &c.

Abdol Motaleb, the grand father of Mohamed, "the 7th day after the birth of the child, gave a great entertainment, to which he invited the principal men of the Korish, who, after the repast was over, desired him to give the infant a name. Immediately Motaleb replied, "I name this child Mohamed." The Korish grandees at once expressed their surprise that he did not call his grand son, according to the custom, by a name which had



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belonged to some one of the family. But he persisted in the selection he had made, saying, "May the most high glorify in heaven whom he has created on earth," alluding to the name Mohammed, which signifies praised, or glorified.

Buch's Life of Mohammed, 10 Family Library, 36.

XIV.

And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones, than they whom the children of Israel slew with the sword." Josh. 10-11.

"The Roman army was in danger of perishing by thirst, but a sudden storm drenched them with rain, while it discharged fire and hail on their enemies, and the Romans gained a great victory. All the authorities which speak of the battle speak also of the miracle." It happened under M. Aurelius Antoninus, A.D. 174. See his life in the translation of his works, p. 16, by Geo. Long.



In support of this story in the life of Aurelius, a letter by him is given in Reeves' Apologies, 132 in which Aurelius states the same fact of the prayers of his Christian soldiers bringing rain, as he expresses it, "a shower of refreshing water to us, and of fiery hail to our enemies." The genuineness of this letter, however, has been questioned. But be this as it may, Tertullian, who was born A.D. 160, in his "Apologetick for the Christian," ch. 5, says of Aurelius, "if you will look into his letters, you will find him there testifying that his army in Germany, being just upon perishing with thirst, some Christian soldiers who happened to be in his troops did, by the powers of prayer, fetch down a prodigious shower to the relief of the whole army." But Tertullian says not a word about fire and hail, which it would have been strange for him to omit, had he known of it, and strange that he should have been ignorant of it, if the fact was so.



Resemblances of stories sacred & profane.

XV.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." 2 Pet. 3-10.

"Not only do men pass away, and the mountain and seas disappear under the pressure of an inexorable fate; but a day will come when the world, approaching the time of its great renewal, shall be itself extinguished, when stars shall encounter stars, when every form and orderly variety of light shall blaze and consume in the fire of one universal conflagration." Seneca's consolation to Marcia. Westminster Review of July 1867, p. 33.

Resemblances of stories sacred and profane.

XVI.

"For that sinners against me wrought his own soul." Prov. 8-36

"He who does wrong, does wrong against himself. He who acts unjustly, acts unjustly to himself - because he makes himself bad."

Marcus Aurelius Antoninus. 9-4

XVII.

How often tythes, or tenths, are mentioned in the law of Moses, is well known. It is curious that the thing should always be a tenth - Why not sometimes a ninth or a twelfth?

But it is more curious to find the same thing in many other religions. Pliny, in his natural history, B. 12, ch. 14, mentions a law in Arabia which obliged every merchant to offer the 10th of his frankincense to the god Sabas. Justin says that the Carthaginians sent the 10th of their spoils, taken in the Sicilian war to Hercules of Tyre. The Ethiopians paid



tithes to their god Assulinus. The Roman general Sylla dedicated a tenth of all his estate to Hercules; and so did Crassus. See their lives in Plutarch. Selden, in his history of tithes, cap. 3, mentions numerous other instances, in many nations, of the same kind. To this day, in many parts of Europe—especially in England—tithes are exacted. The English law books are full of laws regulating tithes.

### XVIII.

"Now from the sixth hour there was darkness over all the land unto the ninth hour +++ And behold the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose." Mat. 27-45, 51, 52.

The Sun reveals the secrets of the sky,  
And who dares give the source of light the lie?  
The change of empires he oft declares,  
Fierce tumults, hidden treasons, open wars;  
He first the fate of Caesar did foretell,  
And pitied Rome, when Rome in Caesar fell:  
In iron clouds concealed the public light,

And impious mortals feared eternal night.

+++ + + + + + + + + + + + + + + + +  
Dix earthquakes rent the solid Alps below,  
And from their summits shook the eternal snow;  
Pale specters in the close of night were seen,  
And voices heard of more than mortal men.  
Dryden's Virgil.

### XIX.

"And he knew her not till she had brought forth her first-born son". Mat. 1-25.

Plato, it is said by Diogenes, was the son of Apollo by a woman, who "was kept pure from all matrimonial intercourse until her accouchement". See Strauss' Life of Jesus. Vol. 1, 529.

### XX.

"Speak not evil one of another." James, 4-11.  
"Let no one speak evil of another." Plato-Laws,  
13. 11. c. 13.

### XXI.

All things whatsoever, ye would that men should do unto you; do ye even so to them. Mat. 7-12

"Do not wish others what you would not have others do with you." Bonifacius

V. 11, 322



## The infinite benevolence of the Deity.

To-day I heard a sermon on this subject. The preacher undertook to prove it true by the works of creation. There is no animal organization said he which does not, in its very structure, indicate a design to promote the animal's well being. This, I suppose, is true. But to prove the point from the works of nature, ought not the harmony of all animals in their relations with each other to be such as uniformly to promote the well being of everyone of them? And is this the case? The preacher said it is; and he took the case of a poisonous serpent as an illustration. He inquired why infinite benevolence gave impoisoned fangs to the adder? The answer was that Divine benevolence gave these to the adder for the purpose of self defense. This was the only explanation given. Paley had given it before; and the preacher had borrowed it from Paley.

To me, it is surprising that learned clergymen should satisfy themselves with so fallacious a reason. There are several grounds on which it is obvious such reasoning is, at best, unsatisfactory. Let us state them.

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In the first place, the adder's fangs are in fact of no value to him as a means of defence. Can he defend himself by <sup>them</sup> successfully against the attack of a sturdy boy with a long pole in his hand? Who ever heard of any body who made an attack on a serpent, being bitten by the serpent? Who, that undertakes to kill a rattlesnake, goes near enough to him to be in danger of his fangs? But will it be said that these fangs were intended as a defence of the serpents against other irrational animals? What irrational animals attack snakes? Very few, I think. Dogs sometimes do. Perhaps some carnivorous birds do. Be it so. But is there any known instance of a serpent successfully defending himself, or even biting any man, beast, or bird that made an attack on him, so as to render self defence necessary? Till such an instance can be produced the argument must fail. And no one instance would make it good. To make these poisonous fangs a valuable matter of defence, they would have to be frequently effective. What would we think of a pistol as a weapon of defence, if no instance could be shown in which any person had successfully repelled an attack by means of a pistol?



### Infinite Benevolence of the Deity.

In the second place, the poisonous fangs of the serpent, so far from being a defence from attacks, are the very cause of attacks on the serpent race, and put them all in much greater peril than they would be without these fangs. The whole race of man hate and destroy the serpent race precisely because of these very fangs; and there is reason to think that the canine race do so too. The toad is as ugly a creature as the serpent, but he is much safer from the attacks either of dogs or man, though he possesses neither poisonous fangs nor any other defensive weapon. His harmlessness is his security. Since then the great peril to the snake is the fact that he has poisonous fangs, could the Deity have given him these weapons as a defence, when he knew they would imperil the snakes life ten times more than it would be imperiled without them?

In the third place, the fangs of the serpent are very seldom used in his defence, but are constantly used aggressively. We never hear of a snake biting any person or thing that attacks him. His fangs are only effectual in

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attacking the innocent victim unaware of his presence. All the snake bites that were perhaps ever heard of, have happened in this way. The fiery flying serpents that bit the Israelites in the wilderness were not attacked by the followers of Moses, but were themselves the assailants. And undoubtedly this is generally, if not always so, in the case of what we call a snake bite. Now rational beings often pervert the gifts of the Deity to evil uses; but the irrational creatures, never. These are ruled by instinct. They follow the law of their nature. If, therefore, serpents fangs are, in fact, seldom or never effectually used in self defence, and constantly in aggressions on the unsuspecting passer by, they must be supposed to be so doing to be following the law of their nature impressed on them by their creator. And if so, their poisonous fangs were not benevolently given to them for self defence.

In the fourth place, benevolence is equity and equity is equality. If God gave the serpent his poisonous fangs for his protection, why did he not give some such protection to the toad? The serpent can protect himself from danger by escape much better than the toad.



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Yet the toad has no weapon of defense whatever. Serpents attack and swallow the toad; and the toad has no kind of defense against <sup>him</sup>. Does this look like that sort of fairness which characterizes benevolence?

In analogous cases we meet the same inequality. If infinite benevolence gave to the wasp and the hornet stings to protect them from attack, how comes it that the same benevolence denied such weapons of defense to so many other flies? Who can tell?

We have something very analogous to this in the vegetable kingdom. Some trees and shrubs are guarded and protected by thorns; others not so. It is remarkable that most of the thorny trees and shrubs bear fruit. What benevolent purpose do these thorns subserve? Are they designed to protect the fruit? To protect it against what or whom? Was <sup>it</sup> the object to protect it against man, or beast, or bird? Why? The fruit is of no use to the tree. Was it not made for man, and beast and bird? Then if this was the object, why are the apple and

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pear tree without thorns, and the plum and haw tree full of them? Why are the blackberry and the raspberry shrubs thorny, and the currant bush and the grape vine thornless? For what benevolent purpose were all these thorns, then, made? If to protect the fruit, they were made in vain; for man and beast and bird take the fruit in spite of the thorns — only they get scratched sometimes by these thorns. But what benevolence is there in so arranging these thorns that they will scratch somebody? And, according to such divines as Paley, what benevolent purpose do or can any thorn or briar subserve? I can see none.

It appears to me therefore that if we consider these things, as well as many others like them, with reference to the present state, they are utterly unaccountable on the hypothesis of the infinite benevolence of the Creator. For not only the poison of serpents, and the stings of hornets and wasps, and the whole race of thorns and briars, but all poisonous plants useless for food and medicine, warbaria, and many other things, considered solely with reference to our present state of being, so far from fur-



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wishing any evidence of the infinite benevolence of the Creator, would, even to a wise and good man, rather furnish evidence against it.

Possibly, if we take into the consideration a future life and man's immortality, the conclusion might be other-wise. For a benevolent Creator may have deemed it best for man that, in his temporary and probationary abode in this world, he should be subjected here to hardships and perils, the better to fit him for eternal happiness hereafter. And this seems so plausible that I would be satisfied with it, if the reasoning were applicable to the irrational animals. But it is not. Nobody believes that these will exist in another state of being; and yet many of them are subjected to such hardships and sufferings as apparently argue the want of infinite benevolence towards them.

The wiser view, then, seems to be that we should humbly admit that these things, and indeed many other things in nature, are

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to ~~us~~ wholly inscrutable to our vision and unaccountable by our reason. The presumptuous divine may attempt to explain all the mysteries of nature; for he has nobody to contradict him. But a wise man will rather suspend his judgment, and humbly admit his ignorance.

All things agree that the Deity is infinite. If, then, he is benevolent at all, his benevolence must be infinite. For an infinite Being can not have finite attributes.



## Human Sacrifices.

Here it not incredible, history would lead us to believe that many ancient nations and some modern ones have sacrificed human beings in the way of religious worship. And incredible as it is, there can be no doubt that it has sometimes been done.

All the Spanish historians of the Aborigines of America say the Mexicans practiced the abomination. And Prescott sustains them. But Catholic bigotry led the Spaniards to exaggerate every thing against the Indians; and Prescott's only authorities are the Spanish priests and historians. On the other hand, the only native historian of the aborigines of Central America, Garcilaso, denies it. I would follow Garcilaso.

There is but too much reason to fear that this prodigious iniquity received some countenance from Abraham and his descendants.

In the case of Abraham himself - in Gen. 22 - he could not have believed that human sacrifices are wicked, or he never would have supposed that God commanded him to sacrifice Isaac. Paul indeed says that he was willing to sacrifice Isaac "accounting that God was able to raise him up even from the dead." Heb. 11. 19. According to this, He must still have thought that a human



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sacrifice, in that particular instance, would not be wicked, but pleasing to the Deity. And if that was his judgment in one instance, he could not, it would seem, have thought the thing very horrible in other instances.

The case of Jephtha's daughter, if the story concerning it in Judges, be allowed to be true, appears to be a case of a Jewish human sacrifice. And it is remarkable that nowhere in the old or new testament is this act of Jephtha condemned.

It is clear that the law of Moses never commanded human sacrifices, except under a previous vow. It is also clear that the law of Moses does not forbid them. And it is equally clear that law did command them in cases where anyone had previously vowed them. The following passage from Lev. 27-28, 29 proves this assertion:

"No devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed. Every devoted thing is holy unto the Lord. Some devoted, which shall be devoted of man, shall be redeemed: but surely he shall be put to death."

There is no escaping the conclusion that if a man devotes [i.e. vows to God to sacrifice]

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any human being, this text commands him to offer the sacrifice accordingly. One would think that Jephtha had this text in his mind on the occasion above referred to. It is remarkable that neither in the passage cited, nor any where else in the Bible, is this kind of vowing or devoting forbidden or even mentioned unfavorably. The party seems to have been left free to make the vow or not as he pleased; but then if he once made it, he must perform it.

Adam Clarke has made a feeble attempt to show that this passage only applies to God's devoting the Canaanites and others to destruction! But the text has no reference to this. It is not speaking of what God devotes to destruction, but it is expressly addressed to man and concerns "devoted things that a man shall devote unto the Lord." And the whole chapter evidently treats of <sup>vows</sup> made by men to God, and of these only. Such an argument as Adam Clarke makes on this point, would, if made by a lawyer in a court, be called pettifoggery.

Still, as human sacrifice certainly did not belong to the Jewish ritual, and as we have no account of any Jewish priest ever offering or proposing a human sacrifice, it is perhaps fair to conclude that the stories about Abraham and Jephtha are fables and



## Human Sacrifices

That the passage referred to in Lev. 27 is unauthentic.

Whether the Romans ever offered human sacrifices, has been much disputed. It seems that Sir R. P. Pele & Lord Macaulay denied it. On the other hand Dr. Dollinger, a very learned German Catholic & Lord Mahon affirm it. Lord Stanhope in his Miscellanies, agrees with Pele & Macaulay. But Dollinger is supported by Sir John Acton, Lactantius, Pliny, and Dean Milman. The very fact that in 95 B.C. the Roman Senate by a decree forbade human sacrifices, strongly supposes their prior existence. I fear that the weight of the evidence is in the affirmative of this question. See North British Review for Dec. 1867, pp. 146, 147.

Horvitt, in the first vol. (pp. 267, 268, 269) of his History of the Supernatural, gives a horrid account of this crime. He says that all the ancient nations and some modern ones, have offered human sacrifices.

According to St. Clement, Sacrifices of this sort were very common with the ancients. The Messenians one day sacrificed 300 men, of whom was Theopompus, the Spartan King. Clement's exhortations. Ch. 3.

## AMAZONS

That nations of women called Amazons, in the early ages of the world, is attested by many ancient writers. The story is that these women separated from men, lived independent of them, were powerful in war, and maintained orderly government. Herodotus mentions them in history, and says they conquered the Scythians, and invaded Attica. He says that they did sometimes marry. But that "no virgin among them was permitted to marry until she had killed an enemy." Herodotus IV, 110, 117-IX. 27.

Plato in his Law, B. 7, c. 11, says "Even at present I know that there are, so to say, countless myriads of women about Pontus, whom they call Sarmatides [another name for Amazons] on whom there has been enjoined an exercise in common with, and perhaps equal to, that of men not only upon horses, but in bows likewise, and in the rest of arms."

Other ancient writers say that they were a race of warriors who founded an empire on the river Thermodon in Asia Minor on the coast of the Euxine.

The name itself is from two words in the Greek literally meaning "without a breast"; because these women cut off their right breast that it might not incommode them in shooting arrows and in hurrying the javelin!



AMAZONS

The Greek and Latin poets, too, mention the Amazons.

But after all, the existence of such a nation is too incredible for belief, as it is a story too unnatural for credibility. In my opinion it is entirely fabulous.

The name was given to the great river of South America, because in the Spanish invasion of the adjacent country, the native women joined their husbands in repelling the invaders.



## The Golden Rule.

Vulgar Christians assert that Jesus first promulgated this rule. But, to say nothing of Confucius, it seems that this rule was well known to the Jews before Christ's ministry.

"That grand dictum - 'do unto others as thou wouldst be done by' - inculcated by Hillel, the President, at whose death Jesus was ten years of age, not as any thing new, but as an old and well known dictum, that comprized the whole law." The Talmud and Christianity are alike as to moral duty. "The ethics in both are in their broad out lines, identical." London Quarterly, Oct. 1867, p. 230. Confucius seems the first who mentioned this rule.



## Fate and Predestination.

Fatalists and predestinarians agree in this that every <sup>thing</sup> which happens necessarily and unavoidably happens. The only difference between them seems to be this: that fate does not necessarily suppose the existence of God; whereas, predestination, *ex vi termini*, supposes a Supreme Deity who has foreordained everything.

If in judging of these "high mysteries", we decide according to authority, it would seem that fate and predestination are victorious. The Pharisees, the Stoics and nearly all the Ancient Philosophers, the Mohammedans, the followers of St. Augustine in the Catholic Church, and the whole body of Calvinists including Presbyterians, Puritans, Covenanters, and Baptists, are all on the side of fate and predestination; while against it are only the Lutherans, the great body of

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Catholics, the Church of England, the Methodists, and a few inconsiderable modern Christian sects. There can be no doubt that Paul and Peter were predestinarians. Cicero was almost a fatalist.

If we judge of the matter by mere abstract reasoning, it is difficult to say that the argument does not hang in nearly an even balance. And, we shall hardly find it different, if we resort to the Bible for a decision of the controversy.

There are, however, two considerations which decide me against the doctrine of fate and predestination. They are these:

1. The doctrine destroys all ideas of virtue and vice, of merit and demerit, of praise and blame, of rewards and punishments. If every not that I do



## Fate and Predestination.

has been eternally and unavoidably fated and predestinated to be done, it is absolutely unthinkable that it is either a virtue or a vice a merit or a demerit in me, or that I deserve any praise or blame, reward or punishment for it.

2. Every man has a consciousness that most of his acts are voluntary; and that when he does evil, he does it of choice and not of necessity. And this consciousness is the highest possible evidence—far higher than any cold reasoning. We are all conscious that we exist; and no reasoning can shake this consciousness. We are all equally conscious that at least some of our acts are voluntary; and no reasoning ought to shake this consciousness.



## Polytheism.

It is very remarkable that among all the ancient nations, except the Jews, there was a constant tendency, (as there has ever been in the Roman Catholic Church,) to multiply objects of religious worship. The sublime doctrine of only one God supremely good and great seems so simple, reasonable, and obvious, that we wonder that none of the gentile nations of antiquity ever thought of it and adopted it.

But though Polytheism had more than 100,000 gods, yet "some general characteristics pervaded them all. In all may be traced some lingering memory of one supreme or at least superior Being, to whom the other divinities were subordinate, always in function, and for the most part in origin. All maintained

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the practice of prayer, the natural and instructive language, which the creature expressed the sense of his dependence on the Creator. All, without exception, possessed the rite of sacrifice, with which was inseparably united a notion of conscious moral depravation or unworthiness, in which "orthodox" minds will recognize some obscure traditional memory of man's primal fall. All presented what they called a certain 'sacramental' system, embodied in a series of lustral rites and purifications, which, however grossly understood, were supposed to have the power of removing a certain moral uncleanness or disqualification, or of propitiating some adverse influence. All had an organized priesthood, specially set apart for the service of religion; and although the office of the



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priest was frequently combined with that of the magistrate, yet the duties were almost invariably distinct. All retained traces of a belief in a future existence, with some notion of retribution for the good or evil actions of the present life; and all the most ancient religions — the Egyptian, the Etrurian, the older Roman — coupled with this belief, the notion of a temporary purgation from the stains of earth preparatory to the final gift of immortality. All observed stated days and festivals, and lavished upon the services of religion every resource of the arts which they possessed, to give dignity to the ceremonial, and to render it attractive to the worshipper. All, in fine, however they ignored, and soon formally discarded the idea in practice, bore in their very constitution

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the clearest traces of the belief of a Providence overlooking and directing the affairs of men." North British Review of Dec. 1867, p. 138, 139.

How many of these points in polytheism were right or wrong, we will not stop to inquire. But it is curious to think how much these universal resemblances in pagan religions have like resemblances among Jews and Christians. The likeness holds in regard to prayer, rites and sacrifices, a sacramental system, a priesthood, a future existence, purgatory, holy days and festivals, splendid temples and an imposing ceremonial, and a Divine Providence."

The Jew and the Christian will say the polytheist borrowed these resemblances from Moses and then perverted them. Perhaps so. But the Egyptian



From p. 205 Polytheism.

might retort, and say, Moses borrowed his system of sacrifices, and lustrations, and his hatred of swine from Egypt, where he was born and educated; and he might cite Herodotus as very plausible evidence of his assertion. For, according to <sup>what</sup> "Father of history", the Egyptian worship and that of Moses are in many things much alike. And the argument gains strength, when we consider, what all admit, that the Egyptian mode of worship was older than that of Moses.

But let us give the Jew a fair chance with the Egyptian. He may well suppose them disputing as follows:

Jew. It is very true that there is some resemblance between your modest worship and ours; but ~~in many things~~ there are so many things unlike in them as to make it impossible that

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we should have borrowed ours from you. You had many gods; we had but one. You worshipped a bull; we sacrificed bulls to our God. We both, indeed, consider a pig to be an impure beast, and if we touch him only with our garments we jump into the water; but you, as Herodotus tells us, sacrifice hogs to the Moon and Bacchus, while we abhor any sacrifice of swine. We will not eat pork at all; but when you sacrifice it to the moon and Bacchus, you eat a part of the hog sacrifice. You worship images and even reptiles and serpents; we are forbidden either to make or worship any image, or to worship any object in nature. Our religion is pure Theism; yours pure Polytheism. How, then, can you say that we borrowed our religion from you?

Egyptian. It is true that you hold there is only one Supreme God; but we hold the same. We call him by one name you by another. We have indeed many subordinate deities, and call them gods; so have you, and call them angels, devils, demons. If we worship a serpent, Moses made the image of a serpent, raised it on a pole, and the people snake bitten looked at it and were healed. We make graven images; did not Moses make a cherub and a seraph, and



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place them with outstretched wings over the "mercy seat"? And did not your Solomon make images of lions? And was not the Ephod, the Urim and the Thummim of Moses objects of worship? What were the 400 pomegranates of Solomon but graven images? And did not that magnificent despot evince his reverence for our god Belus, when he made his brazen sea, and 12 graven oxen supporting it?

As to a multitude of gods, the Christians, your bastard sons, have as many as we ever had. First, they declare that "the Father is God, the Son is God, and the Holy Ghost is God"; and this they say they prove out of your holy books. Then they worship divine saints; they worship many images in their churches, and crosses made of wood and metal, as our gods are, they worship every where. Even relics are objects of worship with them, as with us. Do you not see, then, that as our religion is the oldest, the Jews and Christians have borrowed theirs from ours?

Jew. We Jews have only one God; and you have many. We do not worship either angels, devils, or demons - we hold them to be no gods any more than men and horses are gods - They are God's creatures; But you hold your inferior deities to be

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actually objects of worship, and you sacrifice to them. As to Ephod and the Urim and Thummim, no Jews ever worship these. They were mere appendages of our temple. The same is true as to the cherubim and Seraphim of Moses. As to Solomon's lions and brazen oxen, he violated our decalogue in making them graven images; nor did he make them till he became enamored with the daughter of your Pharaoh, who seduced him from the worship of our Jehovah to the adoration of her gods of Egypt. I may well admit that the Christians worship many gods. But the Jews are not responsible for that. Moses never taught them such a worship. The Christians are not Jews; they are not the followers of Moses; many of them indeed make their god out of wine and bread, call this flesh and blood, and then eat this god thus made by them. But a good Jew abominates all such nonsense as profane and idolatrous.



## The Essenes.

This Jewish sect appear to have existed long before the Christian era; and they existed in the time of Josephus. They numbered about 4,000 in his day. They believed in the immortality of the soul. They led very pure lives. Husbandry alone was their vocation. They had all things in common. Women were not admitted into their society. Marriage was an abomination with them. They kept no slaves or servants. Certain men among them were chosen as stewards to manage their affairs. Josephus says they lived like the Grecian Pythagorians. Their love for each other was very great. All pleasure they esteemed sin. They despised riches. Oil they considered a defilement. They delighted in white garments; and always dressed in them at their meals. Their residence was mostly together; some of <sup>them</sup> were found scattered in various places. They wear garments and shoes till they are worn out. Before sunrise, they did not talk together, but offered prayers to God. They bathed in cold water before eating. They said grace before and after eating. Swearing they forbade. They were merciful, peaceful, and just. Three years of probation were required in order to full admission into their society. An obligation of

## The Essenes.

secrecy was imposed on them all. They would not spit in company, nor sit on the right side. No fire they allowed to be kindled on the sabbath; and on that day they would not move a vessel out of its place, or go to stool. "Thuron." They covered up their ordure in pits. Josephus says they were long-lived, many of them living over 100 years. They were brave, and despised pain and death.

The Essenes would not eat flesh. With the Orphic Pythagorean School at Alexandria, they rejected all animal sacrifices.

Pliny calls them "The Everlasting people, among whom no one was ever born."

They professed to be prophets, and the revealers of dreams. When Herod was a young man, one of them is said to have foretold to him that he would be a king.

For full accounts of these Essenes, see Josephus Antiquities, <sup>B. 15</sup> ch. 10 § 5 - B. 18, ch. 1, § 5 -

" Hist. of the Jews. B. 2 - ch. 8, § 2, 3, 4c.

North British Review, Dec. 1867, p. 151



## Monothéisme.

The Indo-European races, embracing the noble population of India, Persia, and all Europe, are the authors of nearly all the great military, political, and intellectual movements in the history of the world. But the Indo-European race, distracted by the variety of the universe, never by itself arrived at Monothéisme.

But the Semitic race, including the Hebrews, Phœnicians, Syrians, Arabs, and Abyssinians, guided by its firm and sure light, unmasked Divinity, and without reflection or reasoning obtained the purest form of religion that humanity has known. Renan's Religion History & Criticism, 15.

See Mahomet, 224.



## Mahomet.

It seems, after all that has been said to the contrary,  
 that Mahomet did not introduce Monotheism  
 among the Arabs. They had it before his time.  
 Renan's Rel. Hist. V. Brit. 265.



## Michael Servetus.

Servetus was born in 1509, at Villanueva in Aragon. He was, it seems, educated in a Dominican convent. His father destined him for the law. But the inclination of his mind was to philosophy and theology. He studied medicine, and practised it for many years. The chief employment of his life, however, was the study of divinity.

He early abandoned the Catholics and joined the Reformation. And he had much correspondence with Calvin.

Servetus embraced Unitarianism, and he wrote a work entitled *De Trinitatis Erroribus*. And besides works on medicine and astrology, he published a book entitled *Restitutio Christianismi*, in which he denied infant baptism.

Meantime Servetus took up his abode in Vienna, Dauphiné, where for several years he held the office of municipal physician. While there he had much correspondence with Calvin about Trinitarianism and other dogmas. Upon this Calvin took offence. In this correspondence, Servetus proposed to go to Geneva and see Calvin. Calvin said "if he does come, and my authority be of any avail, I will never suffer him to depart alive."

## Servetus.

Afterwards Servetus sent his *Restitutio Christianismi* to Calvin. This the more inflamed Calvin's hatred of him.

About this time - 1553 - a fellow named William Jire - a friend of Calvin - lived at Geneva. At the suggestion of Calvin, Jire wrote to one Arneys, a zealous papist at Lyons, reproaching the Catholics for tolerating so great a heretic as Servetus, and offering to prove his heresies. The inquisition at Rome was informed of this charge, and apprehended Servetus. On his trial, Calvin furnished the evidence of Jire by forwarding to the inquisition the letters and other documents received by him from Servetus. On this evidence, the inquisition sentenced him to be burnt to death by a slow fire.

But before the execution, Servetus escaped from prison, and, hardly knowing whether to flee for safety, wandered to Geneva. As soon as Calvin learned that he was there, he sent the officers of the law after him. They soon took and cast him into prison. He was soon after brought before the court. The charges against him were drawn up by Calvin. Thirty eight accusations for heresy they contained. One of the principal charges was that he had defamed "John Calvin, a minister of God's word in the church of Geneva."



Servetus.

La Fontaine, a sort of State's attorney, conducted the prosecution. But Calvin aided him in it. Servetus prayed to be allowed to engage counsel in his defence; but Calvin objected, and the prayer was refused.

Servetus prayed a reference of the cause to the counsel of two hundred. But this was refused. Before final sentence, however, the Court referred the case to the Swiss Churches, for their view of it. No Church gave a response favorable to Servetus. Many of the preachers showed themselves as blood thirsty as Calvin himself. Among these were Beza, Farel, Bullinger.

Afterwards the Council of Sixty were convened for their opinion. Ami Perrin, a member of that council; he was captain general and first syndie. When he perceived that Servetus would be condemned, he said he "would not be a partaker in his blood," and withdrew from the council. The sentence finally was that he should be bound to a stake and burnt alive, together with his books, till he was reduced to ashes. Remanded to prison he sent for Calvin to beg his mercy. Calvin went. But he says that when he discovered that Servetus would not renounce his heresies, he left him.

At the place of execution, Servetus knelt

Servetus.

and prayed <sup>860</sup> to have mercy on his accounts; upon which Farel who attended him, roughly said "O you, who are so great a sinner, attempt to justify yourself?"

The last words of Servetus were: "Jesus! thou son of the eternal God, have mercy on me!"

The pile on which he was burned was green wood; and he did not die till he had suffered about half an hour.

Calvin afterwards wrote a book justifying the execution of Servetus, admitting that he was the chief cause of it, and slandering his memory.

See The Life of Calvin by J. H. Dyer. Ch. 9. 10



## The Test of Right and Wrong.

On this great question, it appears that there are two schools of philosophers. The one savors of Stoicism; the other, of Epicureanism. The one holds that the test is the eternal law of God or of nature existing before any created being existed; the other, that utility or expediency is the true and only test.

The doctrine of the first of these schools is well expressed by Cicero in his treatise "De Legibus." He declares that "The impulse which directs to right conduct, and deters from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being who sees and rules both heaven and earth." — "The principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first written but when it originated; and it is coeval with the Divine Mind itself."

The doctrine of the second of these schools of philosophy is thus defined by Paley: "We conclude that God wills and wishes the happiness of his creatures; and this conclusion being once established, we are at liberty to go on with the rule built upon it, namely, that the method of coming to the will of God, concerning any action by the light of nature, is to inquire into the tendency of that action to promote or diminish the



## Test of Right and Wrong.

general happiness. So, then, actions are to be estimated by their tendency. Whatever is expedient is right. It is the utility of any moral rule alone, which constitutes the obligation of it."

On Cicero's side of this question are Dr. Butler, Jonathan Dymond, Dugald Stewart, Dr. Thomas Brown.

On Paley's side are Hobbes, Goudworth, Dr. Clarke, Lord Shaftesbury, Leibnitz, Malbranche, David Hume, Jeremy Bentham.

Cicero's doctrine is steadily gaining ground in modern times; and I should think that, at this day, a very large majority of moral philosophers agree with him.

To my mind Paley's doctrine is most dangerous. Cicero justly says of those who adopt utility as a test of right and wrong, that if they act consistently with their principles, and are not sometimes influenced with the goodness of their hearts, they can cultivate neither friendship, justice nor generosity." Cicero de officiis, lib. 1. § 2.

The test of utility and expediency amounts to this proposition that we may lawfully do whatever tends to promote or increase human happiness. Now we might, for the sake of the argument, admit that to him that is infinitely wise the expedient and the good are identical; for, in the highest sense,

## Test of Right and Wrong.

nothing bad can be expedient. But who shall judge whether the act proposed to be done is expedient, if expediency is to be the test of its goodness? Shall frail, ignorant, peccable men be the judges? If so, how often will they judge differently—how often will they judge erroneously! To set up such a standard of testing what is right and what is wrong, is virtually to have no standard at all. In a matter so important, it can hardly be supposed that the infinitely benevolent Being has left mortals to so unsafe a rule as this. Who can judge certainly whether any particular act, proposed to be done, will, on the whole, in the long and uncertain future, promote human happiness or not? This consideration alone shows the fallacy of such a test of moral conduct. Let us see how it would work practically. A man, we will suppose, is tempted to commit some act, which he thinks would give him pleasure. Let the act be adultery. The circumstances are such that he is certain no offspring can be the consequence, and no human being, except the parties to the act, will ever know it. Now, under the power of strong temptation, set him to testing the moral quality of the act on Mr. Paley's principle. We may suppose him to reason thus: Nature has given me this strong propensity. The pleasure of gratifying



## The Test of Right and Wrong.

it, though brief, will be great to both parties. No one will ever know of it. It can do nobody else any harm. It will do us good. Why should we not enjoy the ecstasy?

Life let us cherish

While yet the taper glows,

And the sweet flower

Plucks ere it blows.

If both parties would reason thus, every one can see what would be the result. Yet who in his cool moments, and not under the pressure of temptation, would say that adultery, committed under any circumstances, is right? But the objector will say, this is not a fair example; for the man did not reason justly. True, he did not; but he reasoned according to your logic, and as well as he could under the circumstances. Who can reason justly under a sudden and powerful temptation? Yet in every case of this kind, the test of expediency and utility requires us to set about reasoning whether the proposed act will affect favorably or unfavorably the general sum of human happiness; which shows the fallacy of the whole system. Those who attempt to maintain it seem to have forgotten that the moral law was made for the masses rather than for the cool, astute philosophers; that the masses can not reason justly on nice questions of morality;

## The Test of Right and Wrong.

that sin is exceedingly deceitful, and temptation oft clouds the intellect and misleads the judgment; that the wisest philosophers in the world can not always predict that a given act will increase or diminish the sum of human happiness; and that when any man is strongly <sup>tempted</sup>, his only safe course is to reject the temptation without any process of ratiocination at all. Practically, the truth undoubtedly is that, in nine cases out of ten, every man who feels an inclination to do any act of questionable morality, and betakes himself to reasoning about its lawfulness, especially on the grounds of utility and expediency, commits the act if an opportunity offers. And it is afterwards when his passion has subsided that he discovers his error. This is eminently true of all those violations of moral law which have their rise in inordinate appetites and lustful desires.

I think, therefore, that Cicero's test is the only one to be trusted. Call it the moral sense, or instinct, or conscience, or consciousness or what you will, it is the only tolerable guide in our moral conduct. An imperfect guide, I admit it is to the mass of men whose conscience and moral sense are not much enlightened. Still, it is the best guide <sup>we</sup> <sup>have</sup> and we do wisely and well to follow it.



## Delicacy.

It is commonly said that as to all those matters which relate to "the parts of shame," procreation, &c. American men and women are the most delicate people in the world. As illustrative of human delicacy, I give the following

### Story.

The poet Klopstock, the great author of "The Messiah", had an accomplished wife. She maintained an epistolary correspondence with a distinguished English <sup>man</sup> Dr. Richardson, I think. She had never seen him. In one of her letters to him, she writes thus:

"Have not you guessed that, in summing up all my happiness, and not speaking of children, I have none? Yes, sir, this has been my only wish ungratified these four years. I have been more than once unhappy with disappointments: but yet thanks, thanks to God, I am in full hope to be a mother in the month of November. The little

## Delicacy.

preparation for my child and child-bed, (and they are so dear to me) have taken so much time that I could not answer your letter - I can not tell you how I rejoice! A son of my dear Klopstock! O, when shall I have him? It is long since I have made the remark that geniuses do not engender geniuses. No children at all, bad sons, or at most lovely daughters like you and Milton. But a daughter or a son only, with a good heart without genius, I will nevertheless love dearly."

You shall think I will not be a <sup>mother</sup> ~~lover~~, but a nurse only" &c. &c.

In November, Mrs. Klopstock "died in a very dreadful manner, in child-bed".

See Miss Mitford's "Recollections of a Literary Life," pp. 421, 422.

I can not but regard it as a serious objection to the Bible that it contains so many obscene stories and so many



## Delicency.

obscene terms. Witness the stories of Lot—  
"righteous Lot"—and his daughters; of Onan;  
of Potiphar's wife—of Noah's drunken-  
ness and nakedness; and many others.

Witness such terms as "his bowels moved"—  
"his bowels yearned"—"uncovering naked-  
ness." Witness that favorite expression

of the Jews, "pain like a woman in  
travail." Every man of delicate mind,

who reads his bible daily in his family,  
has felt this objection; and some, I know  
skrip over such passages, as being too ob-  
scene to be read before females. The story

of the young man who went a courting,  
and who, on being asked to lead in  
family worship, happened to commence  
with the first chapter of Matthew, is  
in point. He solemnly commenced: "The

book of the generation of Jesus Christ,  
the son of David, the son of Abraham.

## Delicency.

Abraham begat Isaac; and Isaac begat  
Jacob; and Jacob begat Judas and his  
brethren; and Judas begat Phares and  
Zara of Thamar; and Phares begat Es-  
rom; and Esrom begat Aram"—Pronoun-  
cing <sup>it</sup> a ram. here finding he was in a  
bad nest, he pounced and said "It is  
not worth while to read further; for  
it <sup>is</sup> clear that all these people begat one  
another. Let us pray."

I find, too, that the ancient Fathers  
of the Church were, at least some of them,  
not very delicate in the choice of words.  
Thus Tertullian, in his noble Apology  
for the Christians, written about A.D. 200,  
says "When, therefore, we are at the charge  
of an entertainment, it is to refresh the  
bowels of the needy, but not as you  
fodge those parasites among you, who glory  
in selling their liberty for stuffing their <sup>guts</sup>



Delicacy.

And Marcus Minucius Felix, who flourished in the first half of the third century, and who from being a Roman lawyer turned Christian, says, in his "Octavius" §28, ~~says~~, "These same Egyptians, and not a few among yourselves [the Romans] do not stand more in awe of Isis than of a sharp onion; and pay as fearful a respect—saving your presence—to a fact, as to your God Serapis."

Contrast this language with that of the heathen Cicero. In his work "On the Nature of the gods," he takes occasion to prove their existence by the evidence of design in the works of nature—especially in the organization of the human body. He does it admirably, proving by the form and use of the senses and the hands, eyes, ears, and limbs, and the economy of the organs of digestion, that a wise and good Being made us; and then he

Delicacy.

adds, "It is not difficult to describe how the gross remains [of our food] are detrudd by the motion of the intestines, which contract and dilate; but that must be declined as too indelicate for discourse."

How would a Jew or an Ancient Father have dealt with this matter?

It is highly worthy of note that the sayings of Jesus strongly contrast with the other Jewish writings on this subject. I believe there is nothing in the gospels, spoken by Jesus, which may not with perfect propriety and delicacy be read aloud in any company.

Clement, the illustrious head of the catechetical School of Alexandria, who lived at the close of the second century, says "It is a farce, and a thing to make one laugh outright, for men to bring in silver



wine-vases, and chamber pots of crystal, as they wish in their counsellors, and for silly women to get gold receptacles for sacraments made; so that, being rich, they can not even ease themselves except in a superb way." *The Instructor* by Clement. B. 2 - ch. 3-4 Ante  
 Nicene Library, 214.

The same Clement (p. 124) says God "calls us colts & not such horses as neigh after their neighbors' wives that are under the yoke, and are female-mad."

And yst St. Clement's 6th chapter of *The Instructor* is on filthy speaking. In it he says that neither in the names nor the members of intercourse and nuptial embraces to which appellations not in common use are applied, is there the designation of what is really obscene. For neither are knees, and legs, and such other members, nor the names applied to them and the activity put forth by them, obscene. And even the secret parts of man are to be regarded as objects suggestive of modesty, not shame. It is their unlawful activity that is shameful." pp. 223-4



Is the existence of a Deity provable by the works of Nature?

Sir William Hamilton, in his Lectures on Metaphys<sup>ics</sup>, asserts that the phenomena of matter, taken by themselves, so far from warranting any inference to the existence of a God, would on the contrary even ground an argument to his negation. Methodist Quarterly, Oct. 1863, p. 587.

I do not believe the assertion of Sir William. Paley and many and many other Moderns have strenuously maintained the contrary. But I think nobody has ever put the point in a stronger light than Cicero in the second book of his treatise on the Nature of the gods. And I entirely agree with Cicero; that "he who does not perceive the soul and mind of man, ~~to~~ his reason, prudence, and discernment, to be the work of a divine providence, seems himself to be destitute of those faculties."

Existence of the Deity.

Stamblichus holds that "an innate knowledge of the Gods is consistent with our very essence, and that this knowledge is superior to all judgment and deliberate choice, and subsists prior to reason and demonstration. It is also coexistent from the beginning with its proper cause, and is consubstantial with the essential tendency of the soul to the Good. Stamblichus on the Mysteries, ch. 3.



## Vegetarians - The Buddhists.

Buddha taught his followers, not only to sacrifice no living thing, but to eat no animal food. And they follow this teaching to the present day. Howitt's History of the Supernatural, vol. 1, p. 313.

It seems, therefore, that men may live and multiply without animal food. The Buddhists outnumber every other sect of religionists in the world. There are 315,000,000 of them.

According to Dryden, the philosophy of Pythagoras forbade animal food.

He first the taste of flesh from tables drove,  
And argued well if arguments could move

x + x + x + x + x + x + x

O impious use! to nature's laws opposed,  
Where bowels are in other's bowels closed.

Dryden's Poem on the Pythagorean Philosophy.



## Superstition - Bigotry - Ignorance.

Philip III. ruled Spain 43 years. Motley, in his *United Netherlands*, says "If Philip possessed a single virtue, it was the conscientious research of the writer of these pages. If there are views - as possibly there are - from which he was exempt, it is because it is not permitted to human nature to attain perfection even in evil". He was unmerciful, implacable, false, unjust, cruel, persecuting. For the cause of God, he butchered and burnt vast numbers of men. His last sickness was extremely painful. Full of running sores, vermin innumerable and insupportable revellid on his flesh and blood. Many days he lay on his back a mass of putrid sores. He never murmured. Christian resignation in him was perfect. When informed that he was near death, his first act was to dispatch a courier for the Pope's blessing. He declared that, in all his life, he had never consciously done wrong to any one. He confessed three days to father Diego. Then he took the sacrament, and took it almost daily till he died. Twice extreme unction was administered to him; and from this he derived infinite consolation. He had collected many relics of saints. These he kept on a table near, and derived much ghostly benefit from them. Especially a bone of St Alban,

which Clement III. had given him, was of great service. With this relic, and with the arm of St. Vincent and the knee bone of St. Sebastian, he daily rubbed his sores; and the priests assured him that in these there was great efficacy. And so, with perfect composure, he died, not doubting his instant entrance into paradise. What a combination of bigotry, superstition, ignorance, wickedness, and undoubting faith! 3 Motley's *United Netherlands*, 503, 504, 505, 506, 534.

We can not pronounce John Calvin an ignorant man; and his biographer, Dyr, declares that he was very free from superstition. But ~~he was~~, I think, the cruellest of all men of his times, was John Calvin; and his superstition was as diabolical as his bigotry. Born a French man, he had all the bigotry of a Spaniard, versa



in all the learning of his age, he was  
 as superstitious<sup>as</sup> his great master St. Augus-  
 tine. He was a believer in witchcraft,  
 and persecuted it to the death. He deemed  
 a doubt as to the existence and evil agency  
 of the devil, as wicked as atheism. His  
 theology made and loved equally a  
 trine God and a triumphant devil.  
 And his bigotry was ready to visit  
 with death all who denied his doctrine.

No Roman Catholic, in the worst times  
 of that superstitious and persecuting  
 church, ever possessed a more hellish  
 animosity towards heretics than Calvin.



# Chronology.

Apollonius, the Egyptian, asserted that the world was already 153,075 years old. Theophilus to Autolyus, B. 3, ch. 16.

Plato speaks of the world as being "10,000 times 10,000" years old.

Plato's *Timos*. B. 3.

Theophilus, who flourishes about A.D. 175, says that the world was then 5,698 years old. Theophilus to Autolyus, B. 3, ch. 28. *Ante Merne Library*.

The Egyptian priests declared to Herodotus "that from the first king to this priest of Vulcan, [king Sthenos,] who last reigned, there were 341 generations of men, and during these generations there were the same numbers of chief priests and kings". And then, says Herodotus, they estimated at 11,340 years.

Herodotus. *Euterpe*. 142



## Fables and fabulous stories.

Theophrastus says of Noah's Ark, that  
"the remains are to this day, to be seen  
in the Arabian mountains." Theophrastus  
to Antolochus. B. 3. Ch. 19. Ant. Nicene  
Library.



## Sacrifices.

Clement declares that when Moses perceived that the vice of sacrificing to idols had been deeply ingrained into the Jews, "from their association with the Egyptians, and that the root of this evil could not be extracted from them, he allowed them indeed to sacrifice, but permitted it to be done only to God, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected." Recognitions of Clement. B. 1. - ch. 36.

The epistle to Diognetus was probably written in the first century. The name of the eloquent author is unknown. In the 3rd chapter he writes thus of Jewish sacrifices: "While the gentiles by offering such things to those that are destitute of sense and hearing, furnish an example of madness, they

[the Jews] on the other hand, by thinking to offer these things to God as if he needed them, might justly reckon it an act of folly rather than of divine worship. For he that made heaven and earth, and all that is therein, and gives us all the things of which we stand in need, certainly require none of these things which he himself bestows on such as think of furnishing them to him.

But those who imagine that, by means of blood, and the smoke of sacrifices and burnt offerings, they offer sacrifice acceptable to him, and that by such honors they show him respect. These, by supposing that they can to him who stands in need of nothing, appear to me in no respect to



differ from those who studiously confer the same honor on things destitute of sense, and which therefore are unable to enjoy such honors".

Athenagoras, in his plea for the Christian, ch. 13, says "The Father and Father of this universe does not need blood, nor the odor of burnt offerings, nor the fragrance of flowers and incense. xxy But the noblest sacrifice to him is to honor who stretched out and vaulted the heavens, and fixed the earth in its place." Athenagoras lived about A. D. 177.



Jonathan Edwards.

The good people of Northampton had a very remarkable man for their clergyman, — a man with a brain as nicely adjusted for certain mechanical processes as Babbage's calculating machine. The commentary of the laymen on the preaching and practicing of Jonathan Edwards was, that, after 23 years of endurance, they turned him out by a vote of 20 to 1, and passed a resolve that he should never preach for them again. Holme — Prof. of the Breakfast Table, 143.

Anger.

V. ante, p. 15

Plato says "By gratify<sup>ing</sup> anger, a thing most unlovely, the speaker gorges his passion with an evil feast; and just as much as he was rendered mild by education, to such an extent does he make his soul a savage; and, living in moroseness, he becomes like a wild beast, and receives from passion a bitter delight". Laws, B. 11, c. 13.

"The archangel, who has never felt anger, has reason to envy the man who subdues it." Richter

Do angels ever get angry?



Resemblances between sacred & profane stories.

### XXXII.

"It is hard for thee to kick against the pricks." Paul - Act, 9-5.

I would rather sacrifice to him, than, being wrath, kick against the pricks; a mortal against the God! Euripides in The Bacchae.

### XXXIII.

And the waters prevailed exceedingly upon the earth: and all the high hills that were up, over the whole heaven were covered. &c. &c.  
Gen. 8-19 &c.

The skies from pole to pole with beads resound;  
And showers enlarged come pouring on the ground.  
Then clad in colors of a varying dye,  
Semonian Iris breeds a new supply,  
To feed the clouds: the impetuous rain descends;  
The bearded corn beneath the burden bends:  
Defranded elms deplore their perished grain;  
And the long labor of the year are vain.  
Jove from his patrimonial Heaven above  
Is Jove content to pour his vengeance down,  
Aid from his brother of the Seas he craves,  
To help him with auxiliary waves.

The watery tyrant calls his brooks and floods,  
Who toll from mossy cavern, their moist abodes,  
And with perpetual run his palace fill:  
To whom in brief he thus imparts his will:  
Small exhortation needs, your powers employ;  
And this bad world - so Jove requires - destroy.  
Let loose the reins of all your watery store,  
Bear down the dam, and open every door.  
The floods by nature enemies to land,  
And proudly swelling with their new command,  
Remove the living stones that stopped their way,  
And gushing from their source assault the sea.  
Then with his mace their mortal stroke the ground:  
With inland trembling earth received the wound;  
And rising streams a ready passage found.  
The expanded waters gather on the plain,  
And float the fields, and overflow the grain;  
Then rushing onward with a sweeping sweep,  
Break stocks, and folds, and labouring bind away.  
Not safe their dwellings were, for sapped by flood,  
Their houses fell upon their household god.  
The solid pike too strongly built to fall,  
High o'er their heads beheld a venting wall.  
And seas and earth were in confusion lost,  
A world of waters and without a coast.

Ovid's Deluge of Deucalion,  
Translated by Dryden.



## XXXIV

2 Kings  
19.

Every one knows the story of the invasion of the land of Israel by Sennacherib, so finely painted by Byron—

"The Assyrian came down like a wolf on the fold."

A like story in some respects is told of an invasion of Egypt by the same Sennacherib, in the reign of king Sathon, the priest of Vulcan:

Herodotus says: "After this, Sennacherib, king of the Arabians and Assyrians, marched a large army against Egypt. The priest being reduced to a strait, entered the temple and beseeched before the image the calamities he was in danger of suffering."

Sleep fell upon him, and it appeared to him in a vision that the god stood by and encouraged him, assuring him, &c. Sennacherib encamped at Pelusium, the entrance into Egypt.

"There a number of field mice pouring in upon his army, devoured their quivers and their bows, and, moreover, the handles of their shields; so that, on the next day when they fled bereft of their arms, many of them fell."

And to this day a stone statue of the king stands in the temple of Vulcan with a mouse in his hand, and this inscription on it: "Whoever looks on me, let him reverence the gods?" Herodotus—Euterpe, 141



## Hand-writings.

It seems that Sir Henry James has invented a method ~~or method~~ of taking and multiplying manuscripts which promises much especially as to ancient writings. The invention is called Photozineography. Its "advantage over photography is, first, the far greater facility with which copies can be multiplied, and secondly, the more durable nature of the impressions." Numbers of volumes of these have already been taken forming most interesting collections in fac simile of ancient manuscripts. By these we are able to see the different modes of writing in different ages and different countries, and to judge of the characters of the different writers by their chirography, if hand writing indicates character. North British Review, June, 1868 p. 272.

But does handwriting furnish any evidence of the character of the writer?

This is a question, which, if answered at all, should be answered cautiously. Certainly those who answer it affirmatively,

should admit that nothing like a science has yet grown out of the inquiry.

It may be that a man's chirography may indicate some traits of his character; it does not seem reasonable that it indicates them all. If there be any truth in the matter, it can only be brought to light by much observation. Physiognomy may be a science; but it can be available only by close attention and long study.

Some few things may probably be determined concerning a man by his hand writing. Among these, I should be disposed to rely to some extent on the following:



1. Does the party write a large, bold hand, or a small delicate one? The former is evidence that he is a daring, dashing man; the latter that he is fearful and effeminate. Give me the former for a soldier; the latter for a counsellor.

Every one notes the difference in this respect between the handwritings of men and women. We can generally easily tell whether a man or a woman wrote any writing we see. The one indicates manliness; the other effeminacy. And yet the rule does not always hold. I know a little woman, who writes a large, bold hand; she is a most masculine woman.

2. A slovenly, careless hand bespeaks a slovenly, careless mind.

Elegant chirography depends so much on steady nerves and mechanical taste, that want of it is no proof of want of a well ordered mind. But slovenly, careless writing is quite another thing. If there has evidently been no effort at neatness— if words are obliterated, or omitted, or interlined— if the page is much blotched— be sure the writer is not decent in his dress, scrupulous in his morals, or clear and logical in his thoughts. Such a man will tread on a lady's dress, and spit on a gentleman's coat.



Wise Words.

Happy is the nation that has no history. *Ninth British Review, June, 1868, p. 124.*

Any good done in the world always pays. *Anthony Trollope.*

What is universal may be called natural. *Paley.*

Never, never wicked man was wise. *Homer.*

People of much sentiment are like fountains whose overflow leaps a disagreeable puddle about them. *H.W. Beecher.*

Wash a dog, comb a dog, still a dog is but a dog. *French proverb.*

"I don't buy repentance at 10,000 drachma" (11,800) *Demosthenes.*

"Homo doctus in se semper divitibus habet." A learned man has always riches in himself. *Phaedrus.*

"Coantabit vacuus eorum latrone viator." The penniless traveller sings before the robber.

Wise Words

He who has nothing, has nothing to fear. *Spanish Proverb.*

"Benefacta mala locata malefacta arbitror."— Misplead. good deeds are ill deeds. *Ennius.*

Let the grapes pray for the welfare of the branches: without branches there would be no grapes. *Talmud.*

The world is like the wheel of the well with its two buckets: The full one is ever emptied; and the empty one is ever filled.

You can not touch the sensibility of a fool: a dead man's body does not feel the knife.

For a man who has been ruined by a woman, there is no law and no judge.

Throw no stones in the world whence you have drunk.

Where Satan can't enter himself, he sends some as his messenger. *Talmud.*



Wise Words

To charge those favorable representations, which men give of their own minds, with the guilt of hypocritical paler hood, would show more severity than knowledge. The writer commonly believes himself. Almost every man's thoughts, while they are general, are right; and most hearts are pure while temptation is away. It is easy to awaken generous sentiments in privacy; to despise death when there is no danger; to glow with benevolence when there is nothing to be given. While such ideas are possible they are false; and self-love does not suspect the gleam of virtue to be the specter of fancy.

Johnson's Life of Pope.

Music is articulate poetry. Cruden.

Every art is best taught by example. Johnson.

Shrouds have no pockets.

Trust not yourself; but your defects to know,  
Make us of every friend and every foe. Pope.

"The need of believing something extraordinary, is innate in man."

Renan's Bel. Hist. & crit. 320

Wise Words

Truth crushed to earth will rise again,  
The eternal days of God are hers;  
But error wounded withers in pain,  
And dies amid her worshippers. Bryant.

Truth gets well if she is run over by  
a locomotive, while error dies of lockjaw  
if she scratches her finger. Holmes



## John Calvin.

Calvin was born July 10, 1509, at Noyon, France. He was bred a Catholic. And the persecuting spirit which in youth he acquired in that diabolical communion, followed him all his life; and it "grew with his growth and strengthened with his strength". He seems to have been destitute of pity, mercy, and benevolence. To make others miserable seemed to be his darling attribute; to contribute to their happiness, his strange work. If to oppress his wife would have given her pleasure, surely he would have refrained from it as a deadly sin. He was a stranger to all those kindly sympathies which constitute

## John Calvin.

the charities of mankind. A thorough Ishmaelite, his hand was against every man, and conversely nearly every man's hand was against him. He quarreled with nearly all his friends, and defied and vilified all his enemies. In fine, such was <sup>his</sup> stubbornness, and crabbiness, and bigotry, that his whole life, after he became a preacher, was one great quarrel. Calvin quarreled with Luther, and Brauer, and Melancthon, and Knox, and almost every distinguished reformer. Beza and Farel were his favorites and his toadies; but he several times fell out with them, and abused them like dogs



John Calvin.

Such were Calvin's bigotry, tyranny, and acerbity, that the authorities of Geneva, though agreeing with him in his doctrine, ~~then~~ banished him from the city—though they afterwards recalled him.

Calvin was a genuine persecutor.

Not only did he effect the death of Servetus; but he showed himself blood thirsty towards many others. He favored the burning of witches. He gleated over the burning of 14 women charged with spreading the plague in Geneva. He sought the life of Bolsea merely because the latter denied the doctrine of predestination, and argued for freedom of will.

John Calvin.

In fine, Calvin really believed in the doctrine of eternal election and reprobation, and in Unitarianism; and he entertained no doubt, that it was the duty of good Christians to kill all who denied these dogmas. And the tigerlike cruelty of his nature was such that he was not content that heretics should suffer an easy death. Torture and fire applied to heretics, were the beam-ideal of his Christianity. Why should he think or feel otherwise, since he truly believed that all heretics were eternally predestined to everlasting damnation? If God eternally hated them, why should Calvin not hate them too?



John Calvin.

What between his natural cruelty and fierceness and his doctrine of eternal reprobation, he was the paragon of all atrocious persecutors. The annals of Pagan and Christian Rome do not <sup>furnish</sup> one that excelled him as a furious, fiery, fiendish persecutor.

His perfidy and cruelty towards Servetus were equal to the highest achievements in this line of Nero, Caligula, and the Spanish inquisitors. Nay it went beyond them; for he first - Judas like - betrayed Servetus to their common enemy, the Inquisition, and after the martyrdom of that great and good man, he boasted of the part he took in it, and calumniated the

John Calvin.

memory of his dead victim.

Calvin, though sincere in the belief of his absurd dogmas, was not remarkable for veracity. A number of times he was caught in lies, and more than once in barefaced mendacity.

It is by no means certain that his morals were pure. Certainly they were not above suspicion. A French gentleman, M. de Fallais, fled with his wife from Catholic persecution to Geneva. Calvin entertained them in his house. Soon the lady complained that Calvin solicited her virtue. He, of course, denied it. The husband believed it. Husband and



## John Calvin.

wife quit the house, and became great enemy of Calvin's. The story is told in Oyer's Life of Calvin pp. 230, 237.

Calvin was a railer. He constantly bespattered his opponents with the vilest epithets. Blasphemer—slanderer—fool-mouthed dog—ignorance, impudence—Imposter—beast—vagabond—scurvy knave, &c. &c. these terms he often employed. The epithet "beast", he often used and dearly loved.

Calvin was a coward. He took good care to keep out of danger. He was very free to put his followers in the predicament. But he kept at a safe distance himself. He gave the Pope and the

## John Calvin.

Inquisition "a wide birth". He evidently believed in the proverb "That caution is the parent of safety."

At the age of 30, Calvin took a notion to get married. He would not take the trouble to hunt a wife himself. He asked his friends to get him one. He told them he was not "one of your mad kind of lovers"—"The only beauty that enticed me is that she be chaste, obedient, humble, economical, patient; and that there be hopes that <sup>she</sup> shall be solicitous about my health". They found him a wife—the widow of an anabaptist, with the symphonious name of Sdelette. Sdelette lived with him about ten years.



John Calvin.

and then died. He bore the loss with singular resignation—showing himself no more likely to run mad with ~~love~~<sup>grief</sup> than with ~~grief~~ love. He said "I swallow my grief in such a manner that I have not interrupted my functions for a moment. Nay, the Lord hath; meanwhile, exercised me with other contents". Jyr says that "he must have been pursuing his usual avocations while his wife lay still unburied"!

Such was John Calvin— one of the cruellest, most merciless, most ill natured, most execrable bigots, that the Church has, in any age or country produced.

John Calvin.

Such was the father and founder of Presbyterianism!

I blame no man for calling himself a Predestinarian or Presbyterian. But he who rejoices in the name Calvinist is a fool or a bigot. Holmes well says, "When the Reverend Mr Calvin [50 Calvin's name originally was] and his associates burned my distinguished scientific brother, — he was burned with green fagots, which made it rather slow and painful— it appears they were in a state of barbarism. The dogmas of such people about the Father of Mankind and his creations are of no more account



## Calvin

in my opinion, than those of a council of Aztecs. If a man picks your pocket, do you not consider him thereby disqualified to pronounce any authoritative opinion on matters of ethics? If a man hangs my ancient female relation for sorcery +++ or burns my instructor for not believing as he does, I care no more for his religious edicts, than I should for those of any other nation." Prof. of the Breakfast Table, 133, 134.



## Martin Luther.

This distinguished man was born in Saxony, in 1483. He was an Augustinian monk. He was bold, impetuous, and intolerant. He rejected few of the absurd doctrines of the Pope.

His war was against popish practices, not popish doctrines.

Luther was as furious against heretics as the Pope himself; and he was equally disposed to persecute them with fire and sword. In this respect, he made no difference between Catholics and Protestants who differed from <sup>him</sup>. He seems to have had no idea of Christian charity.

## Luther.

Luther lacked gentleness; and he was destitute of good manners. He descended to low, vulgar abuse. One man he would call a devil; another he denounced as "shallow-pated." Of Zwinglius he wrote thus: "Zwinglius I regard as having drawn down upon himself the just hatred of all good men, by his daring and criminal manner of treating the word of God. What a fellow is this Zwinglius! ignorant as a block, of grammar, and logic and every other science." Speaking of Erasmus, he said, "If I fight against mud, whether I get the better



Luther.

of it or no, I am all the same covered with mud, and so the best way is to let the mud pass on." He advised his friends to "avow enmity to Erasmus; to be terrible and unflinching towards that serpent. I will write against him and kill him. It is true that to crush Erasmus is like crushing a bug; but he has mocked and insulted my Christ, and he shall be punished." "Mr. Every body", says Luther, "should be made to demean himself piously under the influence of the law and the sword, just as we keep wild beasts in order by chaining them".

Luther.

Luther was very superstitious. Every body has read of his fight with the devil, in which he assaulted Satan by pummeling him with an inkstand. He believed in "changelings" - i.e. that the devil sometimes carried off human babies, and left in their stead his own imps. Such a changeling a woman once presented to Luther. Its name was Killerop. It was a great glutton. It cried when others laughed, and laughed when others cried. Luther advised the woman to carry it to the shrine of some saint. He says that as she was on her



Luther

way to do so, as she was crossing a bridge with Killerop in a basket, something like a crow flew by, and said, "Killerop! where are you going?" Killerop answered, "going to see the saint". Whereupon the woman affrighted threw basket and Killerop into the river; when, mirabile dictu, two crows flew away, one of which was, of course, Killerop.

If we compare Luther and Calvin, we shall find it difficult to determine which was the more execrable. They were alike void of all benevolence and charity. They equally hated

Luther

all who doubted their dogmas, and were equally spiteful, malicious, and brutish. They were both predestinationaries. Luther was the more ferociously brave; but Calvin was the more insidiously cunning. Calvin persecuted Servetus to death; Luther never murdered any body, only because he never got a chance to do it. Calvin was the greater knave; Luther the greater brute. Luther was a cross between the bull and the hippopotamus; Calvin, a cross between the fox and the hyena.



## Pythagoras

This philosopher was born at Samos about 580 years before Christ. He was about 100 years before Socrates. The story was, that Apollo was his father. The beautiful Pythais was his mother. He was a most comely youth; and was called "The fair haired Samian." At 18 years of age he commenced travelling; and he travelled very extensively. He visited nearly all of Greece, and spent many years in Egypt.

It seems that Pythagoras began to teach philosophy at Crotona. His teaching was practical lessons.

## Pythagoras

To the young he taught the duties of temperance, self-culture, respect for the aged, and a generous bearing toward all men. He urged virtue, truth, purity, and humility on all classes. He was very eloquent, and made 2000 converts in one speech at Crotona.

He formed his followers into something like churches.

He insisted on the use of a vegetable diet only.

He taught that "God is one", and a "Universal Spirit."

His ethics appear to have been very wise, good, and pure. And he



Pythagoras

certainly exerted a most beneficent influence on vast numbers of people.

Like Socrates and Jesus, Pythagoras never reduced his precepts to writing.

Like all other good and real reformers, he and his followers suffered much from persecution. They were banished, tortured, and slain. And Pythagoras himself, it is said, was finally obliged to become a fugitive, and flying from place to place, and finding no security any where, he at last died of starvation in the temple of the Muses at Metopontum. His followers, however continued to associate together in societies.

Pythagoras

They were numerous in Greece in the days of Socrates. They continued for many ages afterwards. And the teachings of their founder exerted a large influence on the philosophies of Greece and Rome down to the time of Christ, and even influenced to some extent the religion of the early Christians.



## Unitarians

"Rammohun Roy, the most illustrious representative of the Brahmanic race in our age, died a Unitarian of Channing's stamp."

Renan's Rel. Hist. & Crit. 319



## Apparent Death

There are many well authenticated instances of persons seeming to die, and afterwards reviving; and no doubt persons, under such circumstances, have sometimes been buried alive.

Mr. Tenant, a Calvinistic clergyman, is perhaps the most noted instance of this sort in modern times. He lay apparently dead several days. When he revived, he declared he had been in the heavenly world, and had seen and conversed with spirits and angels. The story is so firmly believed among Calvinists, that it is made one of their favorite Sunday school books.

Of such a case, I have the following account from the life of Dr. Kendrick of Indianapolis, a truthful, good man, a preacher of the Church of the United Brethren:

Doctor Kendrick was a surgeon in the war of the Great Rebellion. He was in the Army of the Potomac, and was taken sick. They removed him to Washington. There his wife met him and nursed him. Finally he apparently died. Preparations were made for his burial. Meantime Mrs. Kendrick and Mrs. Caleb B. Smith watched his body.

In this condition he lay many hours — I forget how many. Just before they were ready to carry the body to the grave, he revived.

He says that he was perfectly conscious all the while; that when separated from the body, he remained in the room sometime looking at it as it lay lifeless on the bed; that then some beautiful beings like birds wafted him to the skies; that there he was met by persons like angels who took him to heaven, where he saw the heavenly hosts praising God; that then they showed him hell, and he heard the shrieks of them, and saw persons whom he had known on earth; and that thence they brought him back to his body. The doctor declared himself as certain of the reality of all this, as of any fact of his life.

For is this notion a modern one. It is as old as Plato. In the 10th Book of his Republic. He has a story very like that of Doctor Kendrick. Plato then tells us that one Erus, a Pamphylian apparently died in battle. In this condition he lay on the field nine days. On the 10th when they were proceeding, according to custom, to burn



the body, he revived, and told marvelous things of what he had seen and heard beyond the river Styx. It may be, however, that Plato means this as a mere fable. Yet Justin Martyr, in his Hortatory Address to the Greeks, ch. 27, seems to treat it as a reality.



## The Catholic Trinity.

With the Catholics, says Renan, "Mary has entered by full title into the Trinity. She far exceeds that forgotten person, the Holy Spirit, with neither lovers nor adorners. She completes the divine family; for it would have been a marvel if the feminine element, in its triumph, had not succeeded in reaching the bosom of God, and between the Father and Son, introducing a mother." — "The representations of the incoronata, in which Mary, placed between the Father and the Son, receives the crown from the hand of the former, and the homage of the latter, describe the True Trinity of Christian piety" with The Catholics.

Renan's Religious History & Criticism  
p. 335.



## Spiritualizing Scripture.

Parker ridicules the orthodox mode of spiritualizing Solomon's Song by spiritualizing "the house that Sack built, thus:

"The house that built" - This bears a double meaning. The house that Sack built is the Christian Church, Sack is the Saviour; Sack is the vulgar name for John, which is the English for Johannes - Gottesgabe - God's gift. The "malt" is the doctrine of the Christian Church, as containing the spirit of Christianity. The rat that ate the malt" is the Catholic clergy, symbolized by the Pope. The cat that caught the rat" is Master Luther, symbol of the reformation. The dog that worried the cat" is the opponents of the reformation, especially the priests of whom Loyola is the symbol. The cow with the crumpled horn that tossed the dog" is the French government which drove out the priests; and the "crumpled horn" denotes the Gallic cock, and thereby seems more clearly to denote the French government than any other; for the crumpled horn is much like the crest of a cock. The maiden all forlorn" is Liberty. The man all tattered and torn" is the French people summoned of Liberty, and courting it (in a most sublime fashion) in the Revolution. The priest all shaven and shorn" is Lafayette; shaven, because



divested of his dignity and wealth by the Revolution itself; shorn, as despoiled of his liberties, and shut up in an Austrian dungeon.

## HOMER

Theodore Parker, it seems, studied the Homeric Writings with great care. In the 2nd Vol. p. 15, of his life by Weiss, it is said that, "After a long course of Homeric studies, he writes, in 1840— Here close my present studies of Homer, and with the conclusion on the whole— 1, that the greater part of the Iliad was the work of one man, whom we may call Homer; 2, that he did not write, but only sang; 3, that he sang in detached pieces, which were repeated by others; 4, that they all became more or less corrupt; 5, that other pieces were reckoned as Homeric, which are not so; 6, that the men who reduced the Iliad to writing did it gradually— now this, now that part, ballad, or story; 7, that when all were collected, the genuine and spurious were not separated sharply; 8, that interpolations were made by these men also, to make the whole work fit together; 9, that the theology and morality, considering the age, are very high, though not so high as the theology and morality of the Old Testament.

Again: that the Odyssey belongs to another age, and is also the work of various hands; and that it is quite possible to separate the Odyssey into its constituent parts at this day.



## Numbers of the Leading Religions.

Hassell calculates that the numbers of the adherents to the different religions in the world are as follows:

Christians of all denominations	120,000,000
Jews	4,000,000
Mohammedans	250,000,000
Brahmins	111,000,000
Buddhists	315,000,000



## SACRED SONG.

Sacred song is an essential and a most pleasing part of all religious worship. So it has been ever since the world began. At the first dawn of creation "the morning stars sang together, and all the sons of God shouted for joy." The emancipation of the Israelites from Egyptian bondage was celebrated by Moses and Miriam in hymns of triumph. The old testament is full of poetry, and psalm, and song. Sacred song has always been a part of Christian worship. And even the religions of paganism have ever had their religious poetry and music. Nor, if we may credit the Bible, is it otherwise in the heavenly world. There the good circle the throne rejoicing, forever hymning the praises of The Father of the Universe.

Our subject is, therefore, one of high concern, as it is essentially a part of piety on earth and bliss in heaven.

We know how much of the Jewish worship consisted of music and song. Besides various hymns, they had 150 psalms, which were constantly sung in temple and synagogue. These were the "songs of Zion," which gave life and joy to Jewish worship. And Jesus himself approved it; for ~~he~~ he closed the institution of the Eucharist

## SACRED SONG.

with a hymn—"they sang a hymn and went out." How much we like to know the words of that hymn, and the air to which they sang it!

We know that the early Christians worshipped in song. Paul exhorted them to speak to themselves in hymns and psalms, and spiritual songs. And at midnight Paul and Silas prayed and sang psalms. And the younger Pliny, about the year A.D. 100, in his celebrated letter to Trajan, says that the Christians, at their meetings sang hymns to Jesus as to a God. And it is indubitable that ever since, all Christians, Catholic and Protestant, with the single exception of the Dunkers, have made the singing of psalms and hymns an important part of religious worship.

The Catholic Church, however, does not appear to have had a great variety of religious songs. Indeed it is remarkable that no very celebrated composer of hymns has ever arisen in that Church. At this day the book entitled "Catholic Piety," and commonly used by the Catholics in this country in public worship, does not contain more than 161 psalms and hymns—16 of which are in Latin, and 25 in English.



## Sacred Song.

And of those in English it is remarkable that there are few <sup>ant</sup> hymns— "My God, my life, my love," by Watts— "Jesus, lover of my soul," by Chas. Wesley— and "Jerusalem, my happy home" by an unknown writer—the perhaps catholic.

But let us do the catholic church justice. It may well be doubted whether a great variety of hymns is of any advantage in Christian worship. Of the large collection of hymns in the several protestant churches, only a few are favorites in any congregation, and more than half of them are never sung. The Catholics have but few, yet some of them are very noble. The Protestants have no hymn equal to the Dies irae, dies illa, and none superior to the Pange lingua or the Stabat mater.

Among the Protestants, there have been many writers of hymns; and they have produced many noble compositions. Of writers in our own language, might be named Montgomery, Cowley, Addison, Doddridge, Haber, Muhlenberg, White, Pierpont, Newton, and many others. Each of these has written a few admirable hymns— none of them many. But the two great composers in this department have been Isaac Watts and Charles Wesley. Which of them was the superior it is difficult to determine. Each of them

## Sacred Songs.

composed many admirable spiritual songs. Wesley wrote some which were equal to Watts' but; but Watts perhaps wrote more of the very highest order than Wesley. In his modesty Watts gave the palm to Wesley; the world perhaps gave it to Watts. In this department they have both been great benefactors of the Christian world. Their sacred songs are read and sung by millions of people in Europe and America, and will be read and sung as long as the English language continues. How oft have these songs smoothed the brow of grief, cheered the hearts of the sorrowful, and delighted the souls of the pious!

From these rich stores every church in our country has drawn abundant materials. Each has made a hymn book of its own. Unfortunately, however, in these compilations the hymns themselves have greatly suffered. I know not a single instance in which the compiler himself was a poet. And yet every one of them has attempted to improve the poetry; and the poetry has always suffered by it. The change of a word has often destroyed both the sense and the beauty of a whole stanza. For example a line of that magnificent hymn by Dr. Watts— "Jesus shall reign



## Sacred Song.

where's the sun" &c. has been spoiled by compilers, by the alteration of a single preposition. The hymn is an imitation of the 72nd Psalm in which occur these words—"Prayer also shall be offered for him continually", which hath elegantly rendered—"For him shall endless prayer be made." But the compilers in many hymn books have it thus: To him &c. — thereby destroying the beautiful allusion to the psalm, in order to make it favor the Athanasian creed. I can easily see why the Orthodox church should do this; but why a church having no creed but the Bible should do it puzzles me.

But compilers of hymn books have gone much farther. In copying some of our best hymns, they have not scrupled to omit whole stanzas. I believe you can not find in any hymnbook the whole of Addison's delightful hymn on gratitude, though a part of it is found in nearly every one. In some of the compilations is found the same omission of several of the very best stanzas of Muhlenberg's admirable hymn—"I would not live always!"

All hymns ought to be smooth and harmonious in numbers, accurate and elegant in style, and pure and reverent in sentiment.

## Sacred Song.

None else should be admitted into hymn-books or tolerated in churches. But there are many hymns in our books, which are sung in our churches that violate this rule so far as to offend against all taste and all piety.

Some hymns are destitute of all poetry, and yet are much used. In one popular church—"Jesus my all to heaven is gone" is used more than any other; and yet there is not a line of good poetry in it; and throughout the sentiment is low. The line "His track I see, and I'll pursue" is shocking.— To track Jesus!

In this respect, I think even Charles Wesley has offended in a hymn which has been greatly praised, beginning with "Come, O thou traveller unknown." The hymn is addressed to the Deity, who is called a traveller! And at the end of every stanza, the writer says to this traveler, this Deity—

With thee all night I mean to stay,  
And wrestle till the break of day.  
Without censuring the story of the contest between Jacob and the angel, it appears to me blasphemous for any mortal to talk about wrestling with God!

On the contrary, hath never offends by bold or profane expressions; but I think he



## Vaered Song.

Sometimes does by expressions toward the objects of his worship of too much familiarity. Occasionally we find in his hymns such expressions as "Sweet Jesus" - "Dear Jesus" - "Dear God". These epithets we may apply to our babies and winds, but not to the ruler of the Universe.

But if such hymns as these ought to be rejected, what shall be done with the numerous doggerels which are thrown upon churches by unpoetic, illiterate writers of religious rhymes? In times of great religious excitement, these pious scribbles have infested Christian congregations as the locusts infested Egypt. And it is incredible that many of their silly and insipid effusions have found a place in our hymn books. The race, I am glad to say has nearly died out. 50 years ago, they were very numerous. Their numbers were about equally divided on sailor hymns and soldier hymns. Some of the former were for sailing on the ocean on the good old ship Zion; others preferred to "Cross bold Jordan stormy main and leave this world behind." When I was a boy I never could understand how the city of Zion could be a ship, nor how ~~John~~ Jordan, a creek 30 yards wide could be a "stormy main." Those who went in for war songs in church

## Vaered Song.

were equally extravagant. One of them could chase a 1000, and two could put 10,000 to flight. Mrs. Stow, in Uncle Tom's Cabin puts the negroes to singing one these war songs commencing thus:

Hark, brethren, don't you hear the sound!  
The martial trumpet now are blowing.

Most of her readers doubtless suppose this song a part of the fiction of her novel; but I have seen the song in a hymn book, and heard it sung by white people in church.

I know a preacher who composed and sang in congregations one of these war songs the first and second stanzas of which ran thus:

Come listen while I tell the news,  
A scheme of war I have I have in view,  
When many a sinner, bold and proud,  
Are forced to fall or take to flight.

Some valiant soldiers quickly fled,  
While others fell and lay for dead;  
And male and female all around  
Lay agonizing on the ground.



## Sacred Song.

But if these things are offenses against just taste and true piety, the fashion of yoking choruses to sacred songs is still worse.

There are a few choruses, which have been written by the composer of the hymn to which they are attached, and of which they are a part, that are unobjectionable. Such is the delightful chorus to that charming hymn by Bishop Herber - "Hail the blest morn" &c. Of such I do not speak. I allude to those numerous instances in which fine hymns, made by genuine poets, have been distorted and desecrated by the addition of foolish choruses by foolish men. Such appendages are, in language offensive to good taste, and shocking to genuine piety; and they often express no sense at all. What sense, for example, does "glory, glory, glory, ad ded to every line of a long metre hymn, express? In order to give some idea of the monstrosity of some choruses often sung at "revivals" we here copy a few which I have often heard sung in religious assemblies.

When Israel came to Jericho - Halleluiah,  
Began to sing and shout & blow - Glory halleluiah,  
The towering walls came tumbling down - Halleluiah,  
Lithunder flat upon the ground - glory halleluiah.

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Shout, shout, we are gaining ground!  
We'll shout old Satan's kingdom down!

Die in the field of battle,  
Die in the field of battle,  
Die in the field of battle,  
With glory in my soul.

Babylon is fallen, is fallen, is fallen!  
Babylon is fallen to rise no more!

No, I'm bound for the kingdom!  
Will you go to glory with me?  
Halleluiah, praise ye the Lord.

O that'll be joyful, joyful, joyful, joyful,  
O that'll be joyful to meet to part no more!

And I'll sing halleluiah,  
And you'll sing halleluiah,  
And we'll all sing halleluiah,  
When we arrive at home.



## Sacred Song.

Let us next consider the kind of music appropriate to sacred songs.

In the first place I think that no religious song ought to be sung to an air which has been appropriated to songs not religious. In music there is constantly an association of ideas with circumstances under which we first become familiar with the air or tune. If you sing a religious song to the tune of Yankee Doodle, I can not help thinking of the song called Yankee Doodle. Such a thing would be as inappropriate as to hold a prayer meeting in a drinking saloon. And yet this rule is often violated. We frequently hear hymns sung to *Old Lang Syne*. All such things should be avoided. They are in bad taste and unfavorable to piety.

Again the tune and the hymn ought to have a just correspondence. Thus it would be painful to hear a joyous tune sung to a funeral hymn, and equally so, to hear a mournful <sup>tune</sup> to a joyful song. The true rule is that "the sound should be an echo to the sense."

It appears to me that what is called fashionable music is not in good taste in divine worship. It smacks too much of the opera. Church music ought to

## Sacred Song.

be such as the larger portion of the congregation can appreciate. Some fashionable church music may charm fashionable people, who understand and can appreciate all the complications of a waltz; but it is the solemn, simple airs that charm simple, common sense people. By the one you edify a select few; by the other you edify all.

Other things being equal, old tunes ought to be preferred. With new tunes there are unpleasant associations of idea; they bring to the mind no agreeable reminiscences. But if you will sing me some noble old tune which I heard in my childhood, and you touch at once the tenderest chord in my heart. You bring to my fancy the scenes of my early life. You remind me that my father and mother ~~saw~~ in their graves, sang that same tune in their cottage many years ago when I was a boy - an innocent boy. It is said in the apocrypha that in heaven "they sang a new song." But it is not said they sang it to a new tune.



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Repetitions of the same words in devotional singing appears to be in bad taste. It is, if I may so speak, a prevailing vice in church music. Is there any better reason for repeating parts of verses in singing than reiterating the same words in reading, speaking, or praying? In singing, we know it is done to fill out the air. But it would be better judgment to choose such an air as would demand no repetition of the words. To say the best, it is but sacrificing sense to sound. If you say or sing the word hallelujah once, you have expressed all that can be expressed by that word. Why then repeat it? In so doing can you add any thing to the idea? Especially why sing halla-hallalujah? Are two hallas any better than one? Or they improve the understanding, or increase and intensify the devotion?

Such repetitions, too, are sometimes very awkward - sometimes very ridiculous - and sometimes, they even border on profanity.

For the last fifty years, the old hymn - "whom I can read my little dear" - has been much sung to a tune requiring the one half of the 3rd line of every

## Sacred Song.

stanza to be repeated three times. Thus "I bid farewell, I bid farewell, I bid farewell to every tear". Certainly this looks unwise. But when by such repetition you come to cut a word in two it is ridiculous. Thus, in the same hymn, you sing, "So I but safe, so I but safe, so I but safely reach my home!"

But these repetitions sometimes become not only awkward and ridiculous, but profane and absurd. I have somewhere read that in the line

"Our great salvation comes,  
it was sung thus:  
"Our great sal-our great sal-our great salvation comes."

or the line  
"Our poor polluted souls"

sung thus:  
"Our poor pol-our poor pol-our poor pol-  
luted souls."

From these specimens we may see how easy it is, by foolish and childish fancies for fine things, to turn even sacred song into awkward, ridiculous, and profane nonsense.

It is Wesley, I think, who has said "Music, alas, too long has been pressed to obey the devil."



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And I suppose that, not only in profane, impious, and libidinous songs, music has been forced to obey the devil, but that even in the singing of sacred songs, the music to which they have been sung was much more gratifying to the devil than agreeable to the will of the Deity.

The perversion of good things renders them the worst of ~~the worst of things~~.

"As heaven's blit beams turn *ciniger max som*."

So it is with the perversion of sacred song. The use of good hymns, set to appropriate tunes, and well sung, is the most interesting and delightful part of religious worship. It quells our angry passions, corrects our evil tendencies, inspires our devotions, and purifies our hearts.

But the use of badly composed hymns sung to inappropriate and irreverent airs often incites to evil passions, kills devotional feelings, and makes a mockery of divine worship.

What a pity that the divine gift of poetry and <sup>music</sup> should be so perverted!



## False Premises.

Reasoning from false premises always ends in a false conclusion. Assuming false premises ~~premises~~ either recklessly or incautiously, is a species of lying. Such reasoning is often very ridiculous. In proof of which, the following anecdote is an example:

In 1868 I was travelling between ~~between~~ Indianapolis and Chicago. The carpet sack I carried was marked "J. W. Ray, Indianapolis". A stranger came into the car and took a seat near me; and we talked thus:

He. How are you, Mr. Ray?

J. How do you do, sir?

He. I think I have met you at Indianapolis.

J. It is very probable, sir. Many people have met me there.

[At that moment ~~a moment~~ an acquaintance passed me, and said "How do you do, Judge?"] The stranger resumed,

He. You have been on the Bench several years Judge?

J. Yes. About 18 years.

He. Who at present compose the Supreme Court of Indiana?

J. Judges Elliott, Frazer, Gregory, and Ray.

He. I believe you are the Chief Justice, are you not?

J. No, sir.

He. How long have you been on the Supreme Bench, Judge, Judge?

J. Not a day.

He. Ah! Then you enter on the office this very day?

J. No, sir, I am not, and never was a Supreme Judge.

He. How strangely I am mistaken.

J. Yes. The name on this carpet sack has misled you. You forgot that I may have borrowed or stolen this carpet sack. One should never assume false premises. My name is David McDonald.

One could easily see from the first how he reasoned. He assumed that the name on the carpet sack was my name. Then pretending a former acquaintance of mine, he mendaciously said he had met me before, and called me Ray. Then hearing some one call me Judge, he assumed that I was Judge Ray; and finally he assumed that I was Judge Ray of the Supreme Court. Thus his premises, declaration, and conclusion formed one big, ridiculous lie.



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*[Faint, illegible handwriting]*







RECORD.