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9
W. G. Spbury

ANTEDILUVIAN ANTIQUITIES.

FRAGMENTS

OF

THE AGE OF METHUSELAH.

—————
THE REMNANT OF GIANTS.

The remnant of giants.

MOSES.

He reads the veil of ages long gone by,
And views their remnants with a poet's eye.

BYRON.

—————Open new spheres of thought—
Read ancient books—————

ROGERS.

Eloquent ruins of nations.—

EVERETT.

—————
**TRANSLATED BY AN AMERICAN TRAVELLER
IN THE EAST.**

VOL. I.

—————
BOSTON:

PUBLISHED BY MUNROE AND FRANCIS.

—————
1829.

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DISTRICT OF MASSACHUSETTS, TO WIT :

District Clerk's Office.

Be it remembered, that on the seventh day of September, A. D. 1829, and in the fifty-fourth year of the Independence of the *United States of America*, Munroe & Francis, of the said District, have deposited in this Office the title of a book, the right whereof they claim as proprietors, in the words following, to wit :

" ANTEDILUVIAN ANTIQUITIES. Fragments of the Age of Methuselah.

יְהִי הוֹלְאֵינוּ

The remnant of giants.—*Moses.*

He rends the veil of ages long gone by,
And views their remnants with a poet's eye.—*Byron.*

———Open new spheres of thought—
Read ancient books———*Rogers.*

Eloquent ruins of nations.—*Everett.*

Translated by an American Traveller in the East."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "An act supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JOHN W. DAVIS, *Clerk of the District of Massachusetts.*

1778
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ANTEDILUVIAN ANTIQUITIES.

[THE date of the invention of letters has never been satisfactorily ascertained. It has long been believed by many of the learned that the art of writing, or rather of engraving upon stone or wood, existed before the Deluge. JOSEPHUS says expressly that registers of births and deaths were kept in the antediluvian times. We have had communicated to us transcripts of certain fragments, which we are assured remain *even unto this day* among the ruins of the Ark at the site of the ancient city of *Aré-
Cathar*, (as it is called in the Greek, the Armenian name being *Nachidsheuan*, or *The first place of Descent*,) on the mountains of Ararat, in Armenia. We cannot pledge ourselves that the transcriber possesses a correct key to the original language, but he believes that he possesses it, and certainly the translations with which he has furnished us indicate somewhat of the ease, the simplicity, the eccentricity of metaphor and similitude, and the rapidity of transition, which characterize the early oriental compo-

sitions. The specimens which we are about to present to our readers exhibit, we are assured, the exact sense of the original ; but it would have been extreme affectation not to have given, in some instances at least, a modern turn to the true manner of expression. Lord BOLINGBROKE has *translated* from Boileau the best rule upon this subject, in his Letters on History. "A good writer will rather imitate than translate, and rather emulate than imitate ; he will endeavour to write as the ancient author would have written, had he wrote in the same language." The gigantick critick, JOHNSON, has remarked, that when one would tell that which the world knew not before, his language should be peculiarly simple and perspicuous : The authors of these fragments, though they wrote not for the world, wrote in anticipation of the spirit of that remark, and it has been closely kept in view throughout the translation. Our readers will exercise their own judgment as to the intrinsick evidence which the following fragments display of their own authenticity. We can do no more than pledge the sacred honour of a translator, that they are the genuine classical remains of antediluvian antiquity.]

EPISTLE I.

From the city of Enoch, in the land of Nod, on the ninth day of the tenth New Moon, in the year of the Creation of Adam and Eve, One Thousand and Four.

MAHALAH, the son of Zabach, of the generation of Enoch, the son of Cain, sendeth to the friend and brother of his heart, Zarbanad, the son of Arphazah, of the generation of Abel at the city of Evanam, in the great plain of Zebomar, Health and Peace.

It came to pass that we were first known to each other when we were lads of forty-nine years old, at the time when our great father and mother, Adam and Eve, were yet alive, and went down into the low country toward the rising of the Sun, to pay their offerings to the LORD God on the altar of Irad. My heart was drawn to thine, and thy heart was drawn to mine, by the strong branches of the tree of love, which the wind of ages can bend, but cannot break. Although I was of the generation of Cain, and thou of the generation of Abel, we became friends and brothers. Thou knowest that some of the children of Cain were the servants of God. We were hunters together in the plain of Mozam, and

the beasts of the wood fled from the flame of our spears. We kept our flocks on the hills and in the vales, and when the wild lions came to our borders, we dashed their heads upon the sharp points of the rocks. When the sons and daughters of Adam and Eve met together to pay their vows to God, we also came to the altar with our white and tender lambs, and our hearts were glad. We travelled with one another to the east of the garden of Eden, and when we saw the cherubim, and the flaming sword which turned every way to keep the way of the tree of life, we mourned and wept. Oh, thou friend of my life, said Mahalah unto Zarbanad, how great were the sins of the father and mother of all living! If they had obeyed the voice of the LORD God, we all should have lived happy in Eden, or all the world would have been one great Eden. The LORD God made them free to do well or to do ill, but the serpent beguiled the woman, and the woman beguiled the man, and they both sinned and death entered into the world. Dost not thou remember when we first saw Adam and Eve, at the feast given at the tent of Arzaph, bowed down with the heavy burden of eight hundred years, and covered with white hair which was blown about by the wind, as the feathers of the dove that is wounded by the arrows of Tubal, or as the down of the thistle in the time of the year when the leaves of the trees do fade? Every one of

the great multitude of their sons and daughters looked upon their faces with pity, and hearkened to the words of their lips with reverence. They told us the tales of the old time. And they said unto us, with tears in their aged eyes, Our children, we transgressed in Eden, and brought death and wo upon you, and upon your sons and daughters, unto the thousands of thousands of generations that are to come into the world. But our Father in Heaven has not forsaken us, and he will not forsake you. When we were in Eden, the beautiful garden of God, the angels came down upon the bright beams of the Greater Light to talk with us every morning and evening. But in these dark days we are blessed with few of the visions of Heaven. Once in a number of years we meet in the solitary places an angel of God, who bringeth us tidings of comfort and hope from above. We should have been without hope in the world, if the LORD God had not cursed the serpent, saying, I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. This saying has been interpreted unto us by the angel of the LORD. After a long course of the Ages of Men, one of our own seed shall be adopted as the Son of God. He shall not be like unto those who are now called the Sons of God, and who go in unto the daughters of men, to raise up men of re-

noun, who increase the wickedness of the world, but he shall be made like unto his Father in Heaven. As all have died in us, so in him shall all be made alive. After many thousands of years the great day of the LORD God will come, when every creature, that has lived in all the ages, shall arise and sing one song of praise, like the morning stars in the day of Creation. If we had not this promise, we should be more wretched than our children. But we are comforted, and we rejoice that many of our sons and daughters are willing to hear the words of the Lord and do them. We are grieved when we look upon the wickedness of many others, and it is revealed unto us that the earth will one day be filled with violence. Some great and awful change will come upon the world in a few ages after we shall give up the ghost and go to our place, but we know not of what nature the change will be, whether it will come by water, or by fire, or by thunder, or by the sword of God. Thou rememberest the words of Adam, Zarbanad, I know that thou rememberest them. When we heard them, we went alone and wept. Oh, thou friend of my life, shall we live to see that great and terrible change of which Adam spake? When I think that it may come before a thousand years are past, my heart is almost dead within me. His words were sharper than the arrows of brass which Tubal-cain made for us when we hunted the

wild beast in the dale of Avonah. How happy are we, Zarbanad, that we live in a time when signs and marks have been found out by which the thoughts of one friend may be conveyed to another in a distant land. We can grave our thoughts upon a piece of the soft rock, and shut it up in a box made of the wood of the palm tree, and send it to our friends who are afar off by those who travel in wagons drawn by asses, to see the land and the inhabitants thereof. I send this unto thee from my bower on the bank of the brook Sareph, where I sit in the heat of the day, with my sheep and lambs around me. I can tell thee nothing that will give thee greater pleasure than the prosperity of thy sister's son, Methuselah, who is now three hundred and seventeen years old. He is more beloved by the good people than any other young man in all the country of the hills. He has erected seventeen cities, and in one of them there are two hundred houses. He has sought out many inventions, and has added two marks to those with which Zimonidah taught us to grave the thoughts of our minds upon the rocks. His wife, Kerekka-harbach, has been slain by the thunder while she was drawing water for her flocks at the well Ezelah. When the twenty-nine years of mourning shall be numbered, according to the custom of the land, we believe that he will take unto himself a new wife. All the daughters of the land say that

he is a fairer, and a better, and a stronger man, than any of those who have taken the name of the Sons of God. There is not one of the Giants that can outrun him in the race, or lay him down upon the ground by the strength of the arms. Tirezai, the daughter of the ruler Maphuzzath, a very fair young woman, two hundred and twenty-seven years old, has composed to the harp, that Jubal gave to her in honour of her beauty and virtue, a noble song in praise of Methuselah. When he shall be five hundred and fifty years old, and shall be numbered among the elders, he will be chosen one of the chief rulers of the people. Wilt thou, friend of my life, send me the thoughts of thy heart, graven upon a piece of the soft rock of the cave Benon? I pray unto the LORD God that thy sons may be as the pillars of the altar, and thy daughters as the flowers of the garden.

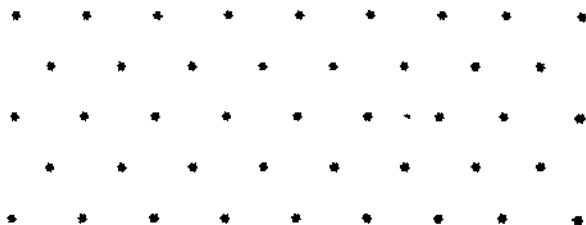
EPISTLE II.

From the city of Evanam, in the great plain of Zebomar, on the fourteenth day of the eleventh New Moon, in the year of the Creation of Adam and Eve, One Thousand and Nine.

ZARBANAD, the son of Arphazah, to Mahalah, the son of Zabach, at the city of Enoch, in the land of Nod, Health and all Happiness.

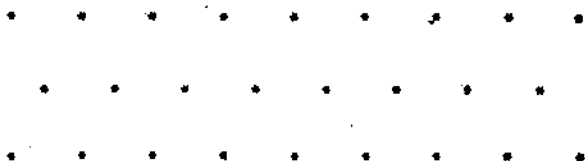
The epistle of the beloved companion of my youth was sent to me by Morah, the driver of the wagon in which our good old uncle Seth was travelling to visit his sons and daughters in the vale of Zamzum-mah. In going down the hill of Avek, the asses were frightened by the fall of a part of the rock that hung over the path, and ran like the little bird of the air when pursued by the terrible eagle. The wagon was torn in pieces, and the epistle of my friend was broken into fragments. Although thy thoughts, graven upon the rock of Sareph, are as dear to me as the old blind camel upon whose hard back I rode over the plain of Mashkittim, yet thou wilt believe me if I say that the broken arm of our aged uncle was the cause of more tears to myself and my daughters than the loss of what thou hadst written. Verily, it was not all lost. Morah is just and faithful. He gathered up the broken pieces of the stone and

brought them to my tent. I put them together carefully, but they were so shattered and defaced, that I could find out but a few of the many thoughts which thou hadst graven for me. O, thou friend of my heart, while I agree with thee that the invention of graving our thoughts upon stone and sending them to our distant friends is a great benefit and a great pleasure to poor mortals, let us hope that the time will come when a better invention will be found out. Mazillah, the daughter of the priest Jehugael, thinks that we might mark our thoughts upon the leaves of the palma tree, with the juice of an herb which she has found in the valley of Zizim. I often think that the day may come when we may mark them upon a substance thin and white like the covering of our tents, with the water of some plant thick and black like the cloud in the time of thunder. The pouring out of the mind of one friend to another may then be contained in the corner of the folding of a robe, and will not be lost by the falling of a little bank of sand, or the stumbling of an ass—



Few and evil, friend of my soul, are the days of our years. It was revealed to Father Adam that no man should ever live to be one thousand years old, and that in the course of ages, human life should be so shortened that few would live to the age of one hundred. If those who are now born knew that they were to live but one hundred years, could they wish to live at all? We have only time to build a few cities, to raise up families of two or three hundred sons and daughters, and lo, we are called to go down to the dark house of the grave! We see indeed our children and the children of our children for a number of generations, spreading over the country of the east, and it gives us great joy. But, alas! Where will they all go in the day of that dreadful change of which Adam spake? And how many are the signs before our eyes that such a change is coming. We have seen both the greater and the lesser Lights of Heaven darkened for a time. The greater Light does not shine on every day as it did in Eden. In the last year it was darkened by black shades during more than twenty days. Instead of the pure and soft dews that were wont every evening and every morning to refresh the herbs and the plants, we sometimes suffer many evils from the shower, the tempest, or the whirlwind. The east wind has sometimes blown during the greatest part of a day, and has made the head dizzy and the

heart faint. The heat of the day and the night is not always the same, but the flowers are at times blasted, and the water gives us pain when we touch it with our hands. And the sons and daughters of men are no longer so just and good as they were in the years that are past. Those who were called the Sons of God have become the Sons of the Serpent. They take away in the night what is not their own, and they scoff at the rulers of the people when they are called upon to return their plunder. Our daughters do not love their parents and their brothers as of old, but they love the Sons of the Serpent, because they cover their bodies with the skins of the beautiful beasts that are caught in the great woods where men can never fix their habitations, and adorn their heads with the bright feathers of the birds that are brought from the great plains near the rising of the Sun. Oh, friend of my soul, may thy daughters never love the Sons of the Serpent! May thy wife be as the green plant that embraceth the tree of the wood, and may thy tent be the habitation of doves! —



EPISTLE III.

From the village of Vehajethah, near the great rock of Hakkedoshah, at the bottom of the mountain of Tzirin, the first day of the first new moon, in the year of the Creation of Adam and Eve, One Thousand and Fourteen.

JETHU, the son of Seth, the son of Adam, to Mishloach, the son of Jadam, the son of Cain, at the walled town of Ziphon, upon the bank of the king of rivers, Euphrates, Peace.

The summer of my life is passing away, like the flight of the roe from the hunter upon the plain of Kurn. I love to call to remembrance the days of my youth. Six hundred years have passed away since I visited thy father's father, at Abim-Ed, in the land of Nod. He still mourned for the death of Abel. He said that his punishment was greater than he could bear. To be a fugitive and a vagabond upon the face of the earth was one of the least of his afflictions, because all the sons and daughters of Adam are fugitives from the garden of Eden. But the mark with which the LORD had marked him, that no man who met him in the way should kill him, made all his days the days of grief, and all his nights the nights of mourning. He said that the worm of sorrow continually gnawed his heart. He did not dare to put an end to his own life, for the

LORD God had forbidden it. He had hoped that the children of Abel would slay him, but they feared the LORD, and when they beheld the black mark upon his forehead, they would turn from the path in which he walked, and pass by him on the other side. In the morning he prayed that it might be evening, and in the evening he prayed that it might be morning. Am I doomed, he exclaimed, to live eight hundred years beneath the frowns of the Almighty? Eight hundred years will to me seem longer than eight hundred generations to the other children of Adam. His repentance appeared to be sincere, and his devotion warm, but his grief was not to be consoled. His hours were divided between labour and prayer. Cities and villages were rising up around him. His fields were tilled with care, and his crops of corn were rich. He complained that his corn and vines were often blasted by the breath of Heaven, but his children told me that it was but the imagination of his gloomy mind. He said that to the other children of Adam and Eve the hour of sorrow was but as the swift little cloud, of the colour of the rose, that made dark a little spot in the sky of the east, which fled away before the first beam of the morning sun; but that his life would be one long day of grief, without hope, as if the sun and moon and stars should be stricken out of the firmament for many ages!

Dost thou remember Enoch, the best of human kind, and too pure to continue long in this fallen world? Twenty-seven years ago, while he was yet in the flower of youth, having passed but three hundred and sixty-five of the days of the years of our pilgrimage on earth, he was suddenly called to walk with God on high. At an age when other young men employ their time in hunting the lion and the bear, or in the pursuits of the dance, the song, or the harp, to please the gay daughters of the land, or in attending the great school of Mehujael, to learn the art of the scribe or the knowledge of the elder, all his hours were given to the worship of the Almighty. To him alone, of all the sons of the west, did the angel descend on the beam of morn, or amid the dew of night. His visions from above were frequent, for he was highly favoured of God. He builded an altar of stone at Saphitz, and he spake the words of peace and hope to those who were sick of heart. The wise man, Peladah, who taught the wisdom of this world at the temple of Izdak, was heard by thousands, but Enoch by tens of thousands. He told us that the way of the wicked man was as the way of a fox among thick thorns, and the way of the just man like the way of the horse among the thin groves of beautiful willows that border the pleasant pastures on the eastern bank of Zegulah.

EPISTLE IV.

From the wine-press of Kaidu, upon the bank of the brook Sipham,
the nineteenth day of the seventh new moon in the year of Cre-
ation, 1159.

UZAR, the son of Zaphnah, the son of Adam, to
Metheg-karkulah, the son of Zivan, the son of
Notphar, the son of Seth, the son of Adam. Health
to the young friend of my soul.

Many days have I seen, but few have as yet fal-
len to thy lot. But ah! thou stripling of the hills
of Gobar, how great have been the changes in the
world, since thou didst first tend thy father's flocks
in the vales of the south country of Habii. In the
short time of one hundred and fifty years, we seem
to have passed from a world of beauty, and order,
and peace, and love, to a world of darkness, and
confusion, and wo, and war. When thou didst first
begin to know thy right hand from thy left, the
countries of the east and the south, of the west and
the north, were all in a state of peace and happiness.
The traveller found a brother or a sister in every
one whom he met upon his way. Some of the
beauties of Eden were still to be seen from the top
of the mountain of Debar. The cherubim still

spread their bright wings on the east of the garden, and the flaming sword of the LORD turned every way to keep the way of the tree of life. Altars were erected upon the high hills and under the green trees, and sacrifices were offered to the LORD God alone, and not to idols, the work of men's hands. The elders of the people spake the words of truth and love, and exhorted the sons and daughters of men to praise God, and do justice to all mankind. The words of the patriarchs were as laws. Those who heard them remembered and obeyed them. When one departed from the rules and precepts of the elders, he was banished to the wilderness until he manifested repentance. Then there were neither temples nor prisons. God was worshipped at the altar or in the open field. Few were the transgressions of the laws of the elders, and sentences were pronounced upon the offenders before the people, when they were assembled at the feasts of the new moons——

Twice in each year, at the fourth and tenth new moons, the elders of the cities of the plains, and the elders of the villages of the mountains, assembled at the altar in the field of Jekuthiel, by the great stone of Laoch, to praise God, and commune with one another upon the changes proper to be made in the rules and laws for the government of the people, and the order of the sacrifices. Once in twenty-five

years a new chief of the elders was chosen. Every ten years the chiefs of the cities and the heads of the villages were appointed by the voice of the greater number of the council of elders. When any chief or head of the people died, the chief of the elders named another to fill his place until the time of the meeting of the council. No one sought for offices or honours, but the elders elected those of good report for justice, and charity, and truth. They also elected the great high priest, who appointed all the inferior priests, with the advice of a select number from the great council of elders. In the first days of the world, soon after Adam and Eve had been driven from the garden of Eden, it was impossible to appoint aged men to the offices of the priesthood. But in the year of the world 622, the year in which Enoch was born, it was decreed that the great high priest should be at least five hundred years old, and the inferior priests four hundred and fifty. The laws have been changed since that time so as to require that the priests and chief elders should be men of much greater age. But the law was broken by the very elders who made it, when Iphedeiah died, to promote Enoch to the office of great high priest, when he was no more than two hundred and ninety-nine years of age. Enoch, as thou knowest, was the most just man upon the face of the earth. But when the wise and good elders who make the laws

are the first to break them, canst thou wonder that so evil an example has been followed by the vain and the wicked?

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IN the year One Thousand and One, fourteen years after Enoch disappeared from the earth, and walked with God in Heaven, we beheld the great changes of which Enoch had prophesied. In the days of Enoch, men had multiplied on the face of the earth, and daughters were born unto them. The select band of youth, who had obtained the name of the Sons of God, by their pure lives, and their constant attendance upon the altars, and whom the elders had forbidden to marry, departed from the duties of their office and the commands of the elders, took them wives of the daughters of men, and in one hundred years their sons became giants, and corrupted themselves with the vanities of the world. As a punishment for the sins of their fathers and mothers, it pleased God that these sons of wickedness should grow unto three times the stature and

strength of common men, and they were left to the corruption of their own hearts. They passed from one evil deed unto another, and set at naught all the rules and laws of the elders of the land. They formed great caves at the bottoms of the eastern mountains, and called themselves by the name of Am-Olam, the hidden people, or the people who live in the caves of the earth. They issued forth from their secret retreats, and made themselves fat with the rich spoils of the south country and the plains of the west. Had it not pleased the God of our fathers that these wicked ones should be few in number, they would have conquered and desolated the whole world. They destroyed the white tents of the sons of Jabal, and ate up the cattle of the land, as the flocks of locusts eat up the plants of the valleys and the green leaves of the shittim and almug trees in the woods of Vahpaz. Now it came to pass that the young men, who had been taught by Tubal-cain to make instruments of brass and iron, forged swords, and spears, and javelins; and the people of the land gathered themselves together in an army of many thousands, to defend their flocks, and their herds, and their possessions, and their fields, and their gardens, and their cities, and their villages. Then the sons of Adam began to slay one another, as Cain slew Abel in the beginning of time.

The sins of those who had been called the Sons

of God, but were now called the Sons of the Serpent, and the wars and evils that came into the world as soon as Enoch was taken from it, grieved the Lord at his heart, and he declared in a vision to that good young man, Methuselah, that he repented that he had made man on the earth. Enoch walked with God in heaven in the year from the creation Nine Hundred and Eighty-seven. In the year One Thousand and Fifteen, the war broke out between the Am-Olam and the people of the west. Of those first wars among the children of men I have written a chronicle, and will send thee the principal parts of it in the epistles that I will write to thee hereafter. In the year One Thousand One hundred and One, the Lord was provoked to anger against the inhabitants of the earth. On the ninth day of the seventh new moon, the heaven became dark with clouds and tempest. There were great thunders and lightnings. At the setting of the sun, there came a whirlwind and an earthquake which shook the pillars of the world, as the leaves of the cypress trees are shaken when a great fire has been kindled and rages on the mountains in the season of drought. The cherubim at the east of the garden of Eden spread abroad their bright wings over many mountains and plains, and ascended to Heaven upon chariots of fire that gave light to the most distant people under the Sun. Angels followed them, bearing the flaming sword

which had turned every way, to keep the way of the tree of life. The garden of Eden was seen no more, and the mountain of Debar sank into the black waters of the earthquake. All flesh trembled, and remembered the prophecy of Enoch, "Behold, the great and terrible day of destruction from the Lord"

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EPISTLE V.

{ From the wine-press of Kaldia,
 { 4. N. M. 18. 1162.

UZAR, the son of Zaphnah * *

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IN the the epistle that I wrote to thee on the nineteenth day of the seventh new moon in the year 1159, I told thee that I had written a chronicle of the first wars among the children of men. In the year of the Creation one thousand and fifteen, Phartham, the chief of the Am-Olam, gathered together

the chiefs of the tribes of that people, and commanded them to choose captains of thousands and captains of hundreds, and captains of fifties, and captains of tens; and when they had chosen them, he commanded the captains to teach them the use of the bow and the arrow, and the sword, and the spear, and the javelin, and the other instruments of brass and iron, which had been invented by Tubal-cain, the instructor of every artificer in brass and iron. And he said unto the chiefs of the tribes, and unto all the people, Behold, there is come unto us a young man from the land of the west, and he has told me that a shepherd of the land of Zahab, while he fed his flock upon the mountain of Geboah, beheld a little cloud arising out of the sea of Suphah, like the eye of a camel, and it grew and became a great and a black cloud, and overspread the sky, and prevented the shining of the sun, and darkened the windows of heaven, and the firmament became dark with thick clouds and with violent wind, and there came much rain, and the mountain was shaken, and a river came down the side of the mountain, and the river became a sea in the plain of the valley, and the white flock of the shepherd was carried away by the tempest, as the army of the locusts is carried away by the south wind and driven into the great waters of the north. The shepherd was thrown upon a high rock in the valley, and upon the next day escaped upon a great sycamore

tree that was torn up by the wind and floated upon the waters. When the tempest was over and gone, and the waters were in part dried up, it was discovered that the storm had made a cleft in the mountain, as it were a piece of land which a yoke of oxen might plough in two days. Such a tempest had never before happened, and the people of the land came from the east and the west, and the north and the south, to behold this wonderful work of the strong arm of the Lord. And when they looked down into the depth of the cleft of the mountain, lo, they beheld a bright and shining thing, of exceeding beauty, of a yellow colour, and such as the eye of man had never seen until this day. And they digged a passage in one of the sides of the cleft, and put down a ladder, and some of the people went down and brought up some small pieces of the yellow stones, and they all wondered what these things might be. Now was there among the people, Hareth, one of the artificers in brass and iron, who had been taught by Tubal-cain, and who was a cunning man, and had great knowledge of the earth and the hidden things thereof ; and he said unto the people that were gathered together, this is the most beautiful thing that has been found at any time in the earth, it is harder than iron, and finer than brass, and we will make of it ornaments for our wives and children, and for our horses and our camels, and for

our tents and for our houses. And he called it gold, and said, it is one of the best things that the LORD has given unto man, and he has given it to none other people than the people of the land of Zahab. And the women and children of the villages were gathered together; and when they saw the gold, they were very glad, and they returned thanks to the LORD for the new and bright and beautiful gift that he had given to the sons and daughters of Adam. And Hareth built a furnace and fined the gold,* and made many beautiful ornaments, and the people, and their cattle, and their houses and tents were adorned with gold, and many people came from the countries afar off, to behold and to admire the bounty of the Lord to the people of the happy land of Zahab.

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And Phartham continued his tale, and said, Meliz, the young man from the land of Zahab, has told me that there is much dispute and discontent among a part of the people of that region, because the elders

* Surely there is a vein for the silver, and a place for gold where they find it. — JER. XXX. L.

and captains of the people have taken to themselves and their families much more of the pure gold of the mountain, than they allow the rest of the people to take to themselves and their families. And the people say unto the elders and the captains, Lo, before the gold of the mountain was found, the flocks and the herds appertained to all the people, and ye had no more right to them than we ourselves had, except for the sacrifices to the LORD, which were commanded by the laws, the laws we ourselves had ordained, and elected you as our elders and captains, to see that the laws should not be forgotten, and that the sacrifices should be offered, according to the laws, at the new moons and solemn feasts. In those happy days no man had more of the good things of this world than his neighbour, in all the land of Zahab, though we were told by travellers from the east and the north, that, in the land of Nod and in other regions, some of the people were rich and some were poor, because the elders and captains had taken to themselves alone great numbers of cattle and sheep, and had hired many servants, to whom they had given instruments of brass and iron, and commanded them to guard the flocks and the herds, and the increase of the same, and to take a certain part of the young of the flocks and herds from all the children of the people, and add them to their own flocks and herds, at the time when the trumpet sounds in the

plain of Orebah, and the banner is seen upon the high hills of Harhar, to give notice of the first and the sixth of the new moons of the year. And now it is even so among us; for ye take unto yourselves the greatest part of the gold, and ye are become very rich and we are become very poor. And, moreover, the young man from the land of Zahab proceeded and said, The poor people in that country are wroth with the rich people, and, as they are not able to contend with them, because they have employed many servants, and armed them with instruments of iron and brass, and set them to keep guard over the mines, the poor people have sent me as a messenger to the great and wise people of the Am-Olam, to desire that they will come to the assistance of the people of Zahab, and see that right and justice be done unto them, and they will reward the Am-Olam with the treasures that the rich men have heaped up, and with much gold from the bowels of the mountain. And Phartham continued his speech and said, Hear, oh ye chiefs and captains, and all ye people of the Am-Olam, and when ye hear, consider and do the things that are just and good. Behold, the LORD hath given unto us great stature and great power, and how can we serve the Lord better than to assist the weak and the poor and the oppressed people of Zahab against the enemies and the oppressors of their own land, who regard neither God nor man, who have

become corrupt and evil through too much love of those bright yellow stones, which are called gold by the people of Zahab? We love the Lord, and love the just and good among men; we have flocks and herds, and horses and camels without number, and we despise the bright yellow stones of the land of the west, and desire not the vain ornaments of idle women and children. But we will go and assist the poor and the weak in that region, and get ourselves a great name in the earth. And all the people answered with one voice and said, Thou hast well spoken, and we will do as thou hast said. We will go and cause justice to be done in the land of Zahab; we will exalt the humble, and we will put down the proud; we will be called the Sons of Justice as we are called the Sons of Strength, and we will become mighty men of renown before the Lord throughout all the world.

And when the people of the Am-Olam had thus spoken, it was decreed by Phartham, and the chiefs and elders that Meliz should return to his own country with the answer of the Am-Olam to the

people of Zuhab, and tell them that a powerful host of the Am-Olam would appear among them in the first week of the fifth new moon. And it came to pass that the elders and the captains of Zuhab, when they were told that Meliz had been sent by the people to ask assistance of the Am-Olam, caused the trumpets to be sounded, and summoned the people to assemble in the plain of Orebah; and when the people were gathered together, Kosh, one of the elders, made a speech unto the people, and said unto them, Behold, ye are an evil and unjust people, and the anger of the LORD will be poured out upon you from the wine-press of his indignation and the cup of his fury, and he will consume and destroy you from the face of the earth, because ye have conspired against the elders who are appointed by the Lord to teach you his will, and the captains whom the Lord has appointed to rule over you, and to guide you in the paths of truth and wisdom, and because ye have sent to make a corrupt league with the evil ones of the east, the Giants and the Sons of the Serpent. We trust in the LORD, whom we fear and serve with all our heart, that he will sustain our hands and our arms against the multitude of our enemies, and that he will not suffer the blasphemers of his name and the foes of his people to extend their dominion to the deserts of the south, and to the great waters of the west. And Kanoah answered in behalf of the

people, and said, We also fear and serve the Lord with our whole hearts, and we trust in his goodness and justice, that he will make us free from your oppression, and give us our due portion of cattle, and sheep, and horses, and camels, and gold, and all the good things upon the face of the earth. Ye say that the Lord hath appointed you to lead and guide us, and to rule and reign over us. Will he give us a sign from heaven that these things are indeed so? Command ye now the Sun to withhold its light, and the day to become dark as night. Speak ye to the Lord that he utter his voice in thunder, and that the clouds of the sky become bright with the fire of heaven. Say to the stars, Come down upon the wings of the winds, and burn up the trees of the forests, and the flowers of the fields. Command rivers to flow down from the tops of the mountains, and seas to ascend from the depths beneath, and water the dry and sandy plains of the wilderness. Say to the pillars of the firmament, be ye shaken and broken in pieces, because of the fierce wrath of the elders and captains of Zabab. If ye can do these great things, then will we believe that the Lord hath sent you, and that ye speak in his name. O ye elders and chiefs of the land, why are ye silent and afraid? Will ye give us no sign that we are bound to regard you as the messengers of God? Will not the Lord, who made all things, darken the day, or

shake the pillars of heaven, to give a token that ye are just men and perfect, and that we are evil men and corrupt? Ye say that we have formed a wicked covenant with the Giants and the Sons of the Serpent. Ye we know, but the Am-Olam we do not know. We believe that they are not evil men, as ye are, and that they will do justice to us all when they come into our land. We will give them our gold, and they will give us again the flocks and the herds which you have taken from us and given to your sons and your servants. And the elders answered the people not a word, and returned to their places. And the people went to their tents, and uttered a great shout, as when the cedar trees of the forest of Hashek are shaken by a mighty wind from the mountain of Ozam.

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And when the elders and captains of the people of Zahab left the assembly of the people, they held a council among themselves, at the great stone of Aben-oz, in the vale of Omek. And Kosh opened his

mouth, and moved his lips, and spake unto the council, and said unto them, Ye see that an evil spirit has gone forth from the place of darkness, and has taken possession of the hearts of the people, and causes them to wander without a guide in the crooked and stony paths of destruction. We see the perverseness of the people, and we know our own duty. They have sent Meliz to the Am-Olam to make a league of corruption with the enemies of God and man. The Sons of the Serpent will enter into the league, and will subdue our country, and make us and all our people servants, as they have done unto the people of Seleg, and unto those who dwell in the pleasant region of Habazel. It has pleased the LORD God of our fathers to visit us with the wind of his vengeance, and with the whirlwind of his fury, because we have departed from the way of truth, and have walked in the by-way of evil. Men and brethren, what will ye do? Will ye remain quiet and secure in the land, until the winds arise, and the thunder is heard, and the fire of heaven is seen? Will ye send messengers to the Am-Olam, and give unto them your wives, and your little ones, your cattle, and your sheep, your camels, and your horses, your pastures and your fields, your gold, and your servants, and become yourselves the servants of servants, and the most vile men who live in the light of the Sun? Will ye make your peace with your own people,

who have revolted and rebelled against you, and become the servants of those whom the LORD has made servants unto you? Or will ye send messengers unto the men of power and might that live in the land of Zaphun, and upon the high hills and under the green trees of Ozeb, and call them to your aid? Speak ye, for the time is short, and the days of the years of our pilgrimage will be few and evil, if we fold our arms in silence, and say unto our enemies, Come ye, and be our masters, and we will be the servants of servants. It is my voice that we enter into leagues with the men of power in the north, and the men of strength in the south; that we offer them a portion of the flocks of our hills, and of the herds of our valleys, and of the gold of our mountain; and that we make the blood of our rebellious ones to flow as the torrent of Galgal in the time of the year when the trees of the wood are stripped of their leaves, and shaken to and fro by the tempest.

And when Kosh had made an end of speaking, the elders and the chief men cried out with one voice, and shouted, and said, Good, and wise, and just, is the counsel of the great and the eloquent Kosh, and we will follow it; and the Lord will bless it, and prosper it, and will put down all our enemies, and their blood shall be as the pools in the valleys, and our adversaries shall not raise up the horn of triumph, and shall not possess the land, and the cattle, and

the gold, and all the substance of Zahab. And it was decreed in the council that Nebuzebah, should be sent as an ambassador to the king and the people of Zaphun, and Nashar to Iphonah, the queen that reigned over the country of Ozeb. And Nebuzebah went unto the land of Zaphun, and it was noised through all the countries of the north that the elders and great men of Zahab, the land of the bright and beautiful yellow stones, had sent an ambassador to Kahak, the king of Zaphun ; and the inhabitants of all the villages on the way came out to do honour to the ambassador, and to give him gifts, and to ask him to tell them the wonders of his own country. And Nebuzebah was gracious unto all the people, and spake kindly unto them, and magnified the land of Zahab in their eyes. And the people were very glad, and they brought him on his way, and they sounded the trumpet before him, and they cried out, Behold Nebuzebah, the great messenger from the land of Zahab, — a land out of whose hills they dig iron and brass, and whose mountains are pure gold, a gift which the Lord has not given to any other people upon whom he has caused the light of his glory to shine. And they brought him unto the king with the sound of trumpets and many instruments of musick, and the king sat upon his throne at the great pillar of stone at Mizbah in the plain of Telphiuth.

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And the king of Zaphun sat upon his throne, and his elders, and his counsellors, and his officers, and all his host, in their armour of iron and brass, were gathered together in the plain of Telphith. And the king said unto his chief counsellor, Let the messenger from the land of Zahab come before us, and we will hear what he has to say unto us, and will know why he has taken his journey into the land of the north. And the chief counsellor called unto the chief officer, and the chief officer called unto the chief trumpeter, and commanded him to sound the trumpets, and to lead the messenger into the presence of the king. And a thousand trumpets were sounded, and ten thousand men in armour struck their swords upon their bucklers, and made a great and terrible noise, as when a fire is kindled upon the mountains, and the winds arise, and the branches of the cedar trees and of the oaks are broken, and scattered upon the valleys and the plains, and break in pieces the tents of the shepherds, and the houses of the inhabitants of the villages in the low country. And Nebuzebah came forward with a strong step, and with a high head, and with a bright eye, as the

eye of the eagle when he looks at the Sun in the strength of his power, and in the glory of his brightness. When he had bowed once unto the king, he opened his mouth, and moved his lips, and said unto the king, O thou great king of Zaphun, who hast not feared the Am-Olam, but hast beaten them in the field of war, and driven them back with shame to their caves and their dens in the mountains of the east, may the days of thy pilgrimage and of thy power be many in number, as the locusts that are driven by the great wind from the wilderness into the sea of the west. The elders and captains of Zahab have heard by the voice of many travellers, and have caused it to be written in the chronicles of the years of the land, that Kahak is a wise and a just king, and a mighty man of renown throughout all the world, and they have sent me to tell thee that the Am-Olam are coming to invade our land with a great army, and with great power, and to call upon thee to assist the weak people against the strong, and to magnify thy name above all the kings and all the people upon the face of the earth. And the king answered, and said unto Nebuzebah, We are glad to receive a messenger from the elders and the great officers of Zahab, and are willing to enter into a league of peace and truth with them. Thou hast spoken well, when thou didst say that we have beaten the Am-Olam in war. That wicked and unjust race were the first

of the sons of Adam who did shed the blood of their brethren in battle, with armour of iron and brass. They subdued many small nations of the east, and the south, and the west, and they began to think that God had given them power to subdue the nations of the north. They came with all their power to the plains of Zidim, and we went forth, and joined battle with them, and smote them with our armour of iron, and slew many of them, and they returned to their own land. We have never been at war with any other people, and we will not fight to subdue any people or nation, to take away their substance, or to make them our servants. And we will not suffer the Am-Olam to subdue any more of the people or nations of the west, lest they become more powerful than we are, and subdue us also, by the help of the many nations that they subdue and reign over. And the king turned, and spake with a loud voice unto his officers and to all his armed people, and said unto them, Will ye go with me to battle with the Am-Olam in the land of Zahab? And all the people answered with one voice, We will go with thee to battle with the enemies of God and man; and they made a shout, as the sound of the great river of Agam, when it falls from the high plains of Mebmolah, among the rocks of the clefts of Mezu-dah, and makes the hills to tremble, and the valleys to overflow with streams of waters, when the foun-

tains of the skies are opened, and the rains descend upon the earth many days and many nights.

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And, behold, Nashar journeyed into the land of the south, and came unto Oremun, the northern border of the region of Ozeb, on his way to the city of the queen Iphonah. Now so it was that Lesun had been chosen king of that land by the elders and the people, and had been set apart and anointed to the kingly office, in the year of the Creation one thousand, with great pomp, and rejoicing, and the sound of many instruments of musick, and the shouts, and the songs, and the dances, of the sons and the daughters of the land. And the king was the chief of the elders and the people; the elders and the people made the laws, and the king and the elders rewarded the good and punished the evil, as it was written in the book of the law. And Lesun died in his youth, and the elders and the people were assembled together, to choose a king to reign over them in the room of Lesun. And one of the elders arose and said unto his brethren and to all the people, Behold, it is known unto ye all that Iphonah, the widow of the king, is a woman

of exceeding beauty, and of wonderful understanding, and giveth many gifts unto all that are poor and sick in the land, and speaketh with a pleasant voice unto all men, and the hearts of the people are with her, and we will choose her to be our queen, and to go out and come in before us, and to be the chief and the ruler of our counsellors, and our officers, and all the people. But Kedush, another of the elders, arose and said, we will not have a woman to rule over us, for it has not been known in any country, or among any people, that a woman should rule and reign over men. Know not ye that Eve, the mother of us all, was deceived by the Serpent, and sinned, and caused Adam to sin, and that Adam and Eve were driven out of Gan-oden, because of the wickedness of Eve? Know not ye that the cold, and the heat, and the thunder, and the fire from heaven, and the rain, and the snow, and the hail, and dark clouds, and all other evil things, came unto man by the woman?

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And Rephah, the elder who had first spoken, spake again and said, Lo, we have heard the tale

of Eve and the Serpent, we have heard of the tree of the knowledge of good and evil, and of the tree of life, and of Abel, and of Cain, and of the angel of the sun, and of the angel of the stars, and of all the glory of Gan-oden. Adam is dead, and Eve is dead, and Abel is dead, and Cain is dead, and Seth is an old man, and will in a few years go down unto the grave. Is not it known to all the sons of Adam, that the people of Ozeb believe that the LORD God created man, and that he created gods also? Has not he created the god of the sun, and the god of the moon, and the gods of all the stars, and the god of the great star that sendeth abroad a river of fire through the firmament, and the god of the thunder, and the god of the fire of the air, and the god of the fire of the earth, and the god of the sea, and the gods of all the winds, and the gods of all the streams of water, and the gods of all the trees, and the gods of all the herbs, and the gods of all the flowers? Have not we builded towers, and set up images, and altars of stone, and do not we offer sacrifices upon them, to all the gods of the heavens, and of the earth, and of the waters? We know not that it was the man, or the woman, or the serpent, or any of the angels, or any of the gods that were created, that brought evil into the world. We know that there is good, and that there is evil. We know that there are good men and evil men, and good women and evil

women, and we know not that women are more evil than men. But we know that Iphonah is good, and wise, and beautiful, and the beloved of the people, and we will have her for the queen of Ozeb. And the people shouted, and said, thou hast well spoken, Rephah, and Iphonah shall be queen and chief ruler of the land. Then Rephah went unto Iphonah, and told her the words of the people, and that they would have her to be the chief ruler of the land of Ozeb. And the people were gathered together in the gardens and the fields near the house of Iphonah, both men, and women, and children, both those who were in the awakening season of the years of the days of their life, and those who were in the season of the fall of the leaves of the years of the days of their pilgrimage upon the face of the earth. And they all cried out with one voice, and said, Great and good, and wise, and just, and fair, and the beloved of the people, is the queen Iphonah, and we will have her to reign over us. Now, when Iphonah heard a great noise and the shouts of the people, she came forth upon the top of her house, and showed herself unto the people, and bowed unto them, and some of her maids came forth at the same time, and the people saw them walking upon the top of the house with Iphonah. And the people rejoiced, and were very glad, and cried out and said, There is no woman in the land so fair as

the queen, and there are no women so fair as the maids of the queen, in all the regions around. And Iphonah commanded that the trumpets should be sounded, to give a sign unto the people that they should be silent ; and the trumpets were sounded, and a herald went forth and proclaimed silence with a loud voice, and the people became silent, and Iphonah spake unto them and said :— Behold, is not it known unto all the world that the people of Ozeb are a wise, and a just, and a good, and a great people ; that, in times past, their daughters were taken away to be wives unto the Sons of God, and that many of the sons of the Sons of God and of the daughters of the men of the land came unto us from the land of the east, and became mighty men of renown while they were yet youths of no more than one hundred and ten years of age ? Moreover, is not it known that we worship the LORD God of gods, and that we worship the gods of the heavens, and the gods of the earth, and the gods of the seas, the gods of the mountains, and the gods of the plains, the gods of the rivers, and the gods of the brooks, and all the other gods ? Was not it revealed and made known to the elder, Iphaz, in the dreams and the visions of the dark hours of night, when the stars did not shine, and the winds blew, and the whirlwinds caused the earth to tremble, that we should build altars of earth, and altars of stones, and offer sacrifices to

the gods that were not worshipped by any other people? Do any other people than we and the Am-Olam bow down and worship the created gods? Has it been known among any people in the world that women should rule over men? Did not the Lord say unto Eve, Thy desire shall be to thy husband, and he shall rule over thee? Behold, the hours of the days of my mourning have not yet passed away, and ye will have me to forget the dead, and to go forth from the house of sorrow, and enter into the house of joy, and to sit down upon the throne, and judge the people. Now there has not been a king in all lands, but only in the land of Zaphun, and in the land of Ozeb, and the queens of those lands have never been clothed with authority and with power. Lo! I am a young and a weak woman; I have not lived upon the earth three hundred years, and ye seek to make me the chief and the ruler over the sons of Cain, and the sons of Abel, and the sons of Seth. Ye do wrong in this thing, for the Lord doth not give unto a woman the spirit, and the strength, and the power, and the wisdom, to rule over elders and captains, and to judge among the people with just and true judgment. Are not there among you many elders, and priests, and prophets, and great men that may judge you in time of peace, and go out before you in time of war? Nevertheless, if ye will that I shall take upon myself the burden of the gov-

ernment, ye know that a woman cannot lead forth the people to war, and ye know also that my soul abhorreth war, and that my heart delighteth in peace. But the people shouted aloud, and said, Thou shalt be as the king was in his life-time, the chiefest among the chief rulers ; and when we go forth to war, thou shalt send in thy stead one of the other chief rulers, and shalt remain with the great council in the king's house, to do justice and to judge both the evil and the good, as it is written in the books of the law. And they prevailed with Iphonah, and she became the chief ruler of Ozeb, and was the light of peace and the fountain of joy unto all the inhabitants of the pleasant regions of the south. And there was a day appointed for the anointing of the queen, and the fame thereof went forth into all lands, that the men of Ozeb had chosen a woman to reign over them, and a vast multitude of people were gathered together, and Iphonah came forth unto the people, and the chief priest poured upon her head the horn of the holy oil, and the people cried aloud, and said, May thy days be as the days of a thousand years, and thou shalt be the light of peace and the fountain of joy unto all the inhabitants of the land of the god of the Sun. And they appointed a thousand fair virgins to attend upon the queen, and to go with her to the altars and the temples of the gods, one hundred at a time. And the virgins were

clothed with white skins, and adorned with white feathers and with black feathers, plucked from the wings and the tails of the great birds that walk in the wilderness. And the virgins made a crown of the roses of the fields and the lilies of the vales, and they put a new crown upon the head of the queen every morning. And, behold, Nashar journeyed into the land of the south, and came unto Ormun, the northern border of the land of Ozeb, on his way to the city of the queen Iphonah * . . .

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And when Nashar came unto the border of the land of Ozeb, the people of the villages inquired of him, and said unto him, Whence comest thou, and Whither goest thou? Now Nashar knew that the people of Ozeb were a free people, and made their own laws, and that the king and the chief rulers caused the laws to be executed, and judged the people in no other manner than was written in the books of the law, which were laid up in the tower of Emek. And as he was a cunning man, he spake kindly unto the people, and gained the hearts of the people by his good speech and the gifts which he gave unto them. For the elders and captains of Zahab had sent along with Nashar twelve asses, laden with ornaments of gold, to be given unto the people of the land, and their wives and little ones,

besides a great crown of gold, to be placed upon the head of the queen, and a staff of gold, to hold in her hand when she sat upon the throne, and a piece of gold to be given unto each of the great counsellors of the queen, and a small piece of gold to be given unto each of the thousand virgins of the queen's household. And Nashar told the people all that was in his heart, and in the hearts of those who had sent him into that land, because he knew that the people had the power in their own hands in the land of Ozeb. But because he was sent to ask aid of the people of Ozeb against the people of his own country, he told them that his own people were separated into two divisions, and that the good and just and wise part of the people had sent him to ask the aid of the good and just and wise people of Ozeb, against the evil and unjust and foolish part of the people of Zahab, who had rebelled against the government and the laws which they had made themselves, and against the elders and rulers whom themselves had chosen. And, behold, they brought him on his way to the city of the queen, with great joy, and with great pomp, and with the sound of trumpets and many instruments of musick. And when the officer of the guard at the gate of the city was told that there came a messenger unto the queen from the land of Zahab, he sent one of his runners, and the man ran to carry the news unto the queen. Now

the queen was walking upon the top of her house in the cool of the morning, and seven of her fair virgins were walking with her, and held over her head a beautiful canopy, made of the skins of the wild beasts of the forest of Namur, adorned with the feathers of the birds of the wilderness of Bar-bar. When the queen was told that a messenger was sent unto her from a far country, and that he had great matters to make known unto her, she gave commandment that he should come into the city, and be received with great honour at the house of her chief counsellor and recorder, and that the great council of the elders and captains should be assembled in the garden of the queen's house, on the evening of the same day, to hear the speech of the messenger, and to ponder upon the great matters that he should make known unto them. And when the time came that the council should meet, the throne of the queen was brought forth into the garden, and she came forth, and was seated upon her throne, and held the staff of the kingdom in her right hand: And her virgins stood around her, and they crowned her with a new crown of flowers from the banks of the brook in the garden, because the heat of the day was very great, and the crown that was placed upon the head of the queen in the morning was scorched and faded, as the leaves of the palm trees are burned and withered by the hot wind that blow-

eth from the hills of the east in a dry season, or by the wind that bringeth the dust through the air, when it cometh from the desert of the south.

Now Sephar, the chief counsellor and recorder, came into the garden with Nashar, and presented him unto the queen, and Nashar bowed unto the queen, and spake unto her, and said :— O thou great queen and chief ruler of the pleasant land of the south ! as the Sun shineth upon thy hills and thy plains every day in the year, and the clouds that darken his light are but for an hour, and vanish before it goeth down into the sea of the west, so doth the light of thy fair countenance, and the stars that shine upon each side of thy head, give the brightness of rest and the sunshine of joy unto all thy people. The clouds upon thy brow, when thou art called to punish the evil deeds of the wicked ones, pass away like the armies of grasshoppers in the valley of Zelulah. Thy great name is gone forth into all lands, and the people of all nations have been told that there is a woman in the south, who is greater than the men of the north, or the men of the east, or the men of the west. Thy beauty and thy wisdom are known unto all men from the rising to the setting of the Sun, and from the clouds of feathers* in the

* Herodotus says, a traveller went to the north till he found the air full of feathers. The traveller, in his tale, substituted feathers for snow, as snow sometimes fell in Greece.

farthest regions of the north, to the waters which are bright with many thousands of little stars at the end of the world in the south. The fame of thy captains and thy counsellors, and the exceeding great renown of thy people, the fairest of whose daughters became the wives of the Sons of God, in the days of truth and of joy, before the Sons of God became the Sons of the Serpent, — the fame of thy captains and thy counsellors, and the exceeding great renown of thy people, fill the mouths and the hearts of the sons and daughters of all lands, as the fountains fill the brooks, and the brooks fill the rivers, and the rivers fill the seas. And he continued his speech, and spake unto the queen Iphonah, and said unto her, Thou hast heard, and thy counsellors and thy people have heard, how the bright and beautiful yellow stones, which are called gold, have been found in the mountains of the land of Zahab. Now there are good people and there are evil people in that land, as there are good and evil in all lands ; and the good were desirous that there should be a just division and distribution of the gold of the mountains and of the valleys among all the people, but the evil ones are desirous to take the greatest part of it to themselves. It is known to all the world, that gold has not been found in any other land under the sky ; that it is brighter and purer than the iron of Barzel, or than

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besides a great crown of gold, to be placed upon the head of the queen, and a staff of gold, to hold in her hand when she sat upon the throne, and a piece of gold to be given unto each of the great counsellors of the queen, and a small piece of gold to be given unto each of the thousand virgins of the queen's household. And Nashar told the people all that was in his heart, and in the hearts of those who had sent him into that land, because he knew that the people had the power in their own hands in the land of Ozeb. But because he was sent to ask aid of the people of Ozeb against the people of his own country, he told them that his own people were separated into two divisions, and that the good and just and wise part of the people had sent him to ask the aid of the good and just and wise people of Ozeb, against the evil and unjust and foolish part of the people of Zahab, who had rebelled against the government and the laws which they had made themselves, and against the elders and rulers whom themselves had chosen. And, behold, they brought him on his way to the city of the queen, with great joy, and with great pomp, and with the sound of trumpets and many instruments of musick. And when the officer of the guard at the gate of the city was told that there came a messenger unto the queen from the land of Zahab, he sent one of his runners, and the man ran to carry the news unto the queen. Now

the queen was walking upon the top of her house in the cool of the morning, and seven of her fair virgins were walking with her, and held over her head a beautiful canopy, made of the skins of the wild beasts of the forest of Namur, adorned with the feathers of the birds of the wilderness of Bar-bar. When the queen was told that a messenger was sent unto her from a far country, and that he had great matters to make known unto her, she gave commandment that he should come into the city, and be received with great honour at the house of her chief counsellor and recorder, and that the great council of the elders and captains should be assembled in the garden of the queen's house, on the evening of the same day, to hear the speech of the messenger, and to ponder upon the great matters that he should make known unto them. And when the time came that the council should meet, the throne of the queen was brought forth into the garden, and she came forth, and was seated upon her throne, and held the staff of the kingdom in her right hand: And her virgins stood around her, and they crowned her with a new crown of flowers from the banks of the brook in the garden, because the heat of the day was very great, and the crown that was placed upon the head of the queen in the morning was scorched and faded, as the leaves of the palm trees are burned and withered by the hot wind that blow-

the brass of Nahash,* or than the silver of Kashuph,† and that it is a thing greatly desired by all people in all regions. The evil ones in our land are determined to take it away from the good ones, to adorn themselves, and their wives and their daughters, with rings of gold for their ears, and rings of gold for their noses,‡ and bands of gold for their arms, and chains of gold for their necks, and with thousands of beautiful ornaments of the most pure gold. And, moreover, they will send much gold into other countries, to make friends unto themselves of the inhabitants of distant lands. Now I have brought unto thee, O thou beautiful and wise queen! a great crown of gold, to be placed upon thy head; a crown which will be forever pure and bright, and will not fade and die every day, like the crown of flowers, which is

* It is well known that brass is an artificial mineral. The Hebrew word, *nahash*, translated *brass*, ought, it is presumed, to have been translated *copper*.

† The Hebrew word, *kashup*, or *kashuph*, is translated *silver*. Hence is derived the beautiful and expressive English word *CASH*.

‡ "Rings of gold for their noses." This translation is strictly literal. The word, commonly translated *ear-rings*, ought rather to be rendered *nose-rings*, and, perhaps, in some instances, *mouth-rings*. Thus, in Genesis xxiv. 47, where Abraham's messenger to Rebekah says, *I put the ear-ring upon her face*, it should be rendered, says PARKHURST, *I put the nose-ring upon her nose*. In Gen. xxiv. 4, the word *azaniem*, "ears," requires the received version, "ear-rings." The stars upon the queen's head are, in the original, "stars on each side of thy nose."

made every morning, by thy beautiful maidens, of the roses of the beds of the gardens, and of the lilies of the banks of the brooks. I have also brought unto thee a staff of gold, to hold in thy fair hand, when thou sittest upon thy throne to execute the laws, and do justice unto all thy people. I have also brought unto thee bands of gold for thy arms, and a chain of gold for thy neck, and rings of gold for thy nose, and for thy ears, and for thy lips, and a piece of gold for each of thy great counsellors, and an ornament of gold for each of the fair virgins of thy household. Now the elders and the good people of Zahab desire of thee that thou and thy people would come and assist them against their evil ones, and the Am-Olam who are coming to help them ; and when our enemies shall be overthrown, and peace shall be established in the land, we will reward thee and all thy people with thousands of thousands of ornaments of fine gold, from the deep and everlasting mine at the head of the valley of Phez. Thou wilt also become more and more famous throughout all lands ; thou wilt be loved by all good people, and feared by all evil people ; and thy name shall be praised from time unto time, so long as the great river Euphrates shall flow through the land of the east, or the Sun shall go down to sleep at night in the Sea of the West.

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And when Nashar had done speaking, the queen arose from her throne, and leaned upon two of her fair virgins, one upon her right hand and another upon her left hand, and commanded that all the people should be silent, and she answered Nashar, and said unto him:—O thou messenger from the land of Zahab, thou hast spoken truth, when thou hast said, that the fame of our counsellors and captains is great, and that the renown of our people is spread abroad through all regions. But, alas! my name is not so famous as the name of my people. No woman, before me, has ruled over men, in any country upon the face of the earth. Is it true what thou tellest me, thou eloquent messenger from the people of the land of gold, that the queen of the land of Ozeb is famed for beauty and for wisdom, from the bright gates of the morning in the east, to the dark chambers of the evening in the west, and from the skies that are filled with feathers in the north, to the waters which are covered with stars in the south? Dost thou think that we know not that men do not always speak truth when they talk unto women? I was a child of the age of thirty-nine years, when a

great number of those beautiful men, who were called the Sons of God, came unto the land of my fathers, to seek wives of the daughters of the men of the land. They called me the most beautiful maiden of the land of the south, and, had I been at that time old enough to be given in marriage by my father and my mother, I should have been given unto one of them to be his wife, and should have gone away from the land of the south, to live in the land of the east. But the Am-Olam have become wicked men, and their hearts are full of evil imaginations. They have invented the art of war, and have caused brooks of blood to flow among the fertile fields and the pleasant plains of many regions. They have among them many of the sons of Tubal-cain, who have taught them the use of instruments of war, and they have gone forth with strength and with power to subdue, to plunder, and to make servants of the weak people of other lands, who knew not to make use of brass and iron, and whose great desire was to live in peace within their own tents, to sit under the shade of their own trees, and to walk among the flowers, and to eat the fruits, of their own gardens and fields. Now thou tellest me, Nashar, that there are divisions among thy people ; that they can no longer live together in peace ; that they cannot divide among themselves the yellow stones that are found in the bowels of the earth ; and that the

good, and the just, and the wise, of thy people, have sent thee to desire our assistance against the evil, and the unjust, and the foolish, of thy people. It seemeth strange unto me that there should be such divisions among the people of Zahab, and that they cannot agree together in peace and unity. Are the evil ones more in number, and greater in power, than the good ones? Do not all thy people fear the LORD, and worship at his holy altars? Will not they listen to the voice of the elders and captains, and regard the signs and tokens of the priests and the counsellors? Is wisdom no more in the land, and is counsel perished from the borders? We have heard that ye have discovered the mines of gold, and that the brightness and beauty of the gold of the hills and the valleys give joy unto the people of Zahab, and make glad the hearts of other people who have seen it with their eyes. And I am told that many of my own people, who have seen it, are pleased therewith, and desire that it may become as plenty as the sands upon the shores of the sea, or as the reeds of the streams of water, which are gathered to make coverings for the houses of the inhabitants of the villages. But I have seen the evils that have been spread abroad among men since they learned the use of iron and of brass, and I fear that this bright and pure gold will bring no good thing unto my people. Ye have found gold, and ye have

lost peace. It bringeth quarrels, and wickedness, and war, into your villages and your cities, and it driveth away unity, and justice, and peace, and righteousness, and good government. How shall it do evil unto you, and do good unto us? Did pomegranates ever grow upon the branches of thorns, or has honey been pressed out of the leaves of wormwood? Thou sayest that thou hast brought unto me a crown of gold, which will be bright throughout the whole year, and will not fade and die every day, like the crown of flowers that is gathered by the hands of my maidens. But the LORD and the gods have given unto every people every thing that is just, and right, and good for them. They have given unto us a pleasant south land, which the Sun never ceaseth to shine upon, and fountains, and brooks, and rivers, of pure and fair water, and fruitful plains, and green forests, and groves of the best fruits, and gardens of beautiful flowers, and every thing that delighteth the eye, and the ear, and the nose, and that rejoiceth the soul and the heart, of all the dwellers in the land. Our land is covered with flowers at all seasons, and a crown of flowers is more beautiful in my eyes than a crown of gold. The task of my maidens is easy, and it is an innocent employment of their time to prepare my crown and my other ornaments. They are not called to speak or to give counsel in the assemblies of the people. I fear that the new and strange

things that are brought into our towns and villages, will do us evil and not good. The gods have given unto us every thing that is good for us, and we desire no part of the good things that have been given unto the people of other lands. I know that brass, and iron, and silver, have brought good into the world, but they have also brought into it evil. Men have made instruments of iron and of brass, to till the fields, and to build houses, and to make vessels in which they sail along the coasts of the seas, and to catch fishes in the deep waters: But they have also made instruments of iron, and of brass, to make war upon each other, and to kill each other, and to change wives into widows, and to take away fathers from young men and maidens. I think that peace is a great blessing, and that war is a great curse. The Lord, who created men and gods, is the father of peace, and the Serpent, who doth evil unto men and gods, is the father of war. The sons of Abel are the sons of peace, and the sons of Cain are the sons of war; and behold! ye will make the sons of Seth the sons of war also. Thou knowest, Nashar, that I am only the first of the rulers and the counsellors of this happy land, and that the people have the power to make war or to keep peace. We will call a great council of the elders and of the people, and when they have heard thy message, and taken counsel thereon, we will tell thee what we will do. I will not receive

thy gifts at this time, but I cannot forbid my people to receive them. Go again in peace to thy place, and thou shalt hear what we will do, when we have well considered the matter.

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Now Nashar remained in the house of the chief counsellor and recorder, and he gave gifts of gold unto certain of the officers and of the people, and unto their wives, and unto their sons, and unto their daughters. And the queen Iphonah called a great council of the elders, and of the officers, and of the people, and rehearsed unto them the words which she had spoken unto the ambassador from the land of Zahab. And there were great debates in the assembly, and the voices and the minds of the people were various, as the winds that blow from all parts of the skies, and as the colours of the leaves of the trees of the woods, that are blown about by the winds in the stripping time of the year. Many of the people said that the queen had spoken the words of truth and of wisdom, and that she was the most just and wise of all the rulers of

the children of men. And many more of them said that the queen was indeed just and wise, but that the days of the years were much changed since the time when Seth was a young man, — when the Am-Olam were not known, — when men lived only in tents, and did eat nothing but the fruits of the trees, and did drink nothing but the water of the fountains, and that the people must be changed with the change of the days of the years. They said that as the Lord had made iron, and brass, and silver, and gold, and as the gods had sought them out, and given them unto men, there could be no doubt that they were good things, and that men ought to make use of them, and give thanks unto the gods for them. They said also that Nashar was a true and just man, and that he spake the truth about the people of the land of Zahab. The queen, said they, has spoken well. It is true that war is a curse, and that peace is a blessing, to every people under the Heavens. War is a great evil, but who is the creator of evil? If the Serpent be the creator of evil, who is the creator of the Serpent? If the Lord had not created the Serpent, and given him the power to do evil, the Serpent would not have deceived Eve; and Adam, and all his sons and daughters, would have lived in peace and joy in Gan-oden, even unto this day. Do not we all know that it is right that good should make war against evil? Do not we defend

ourselves, our wives, and our little ones, our servants, our flocks and our herds, our fields and our gardens, and all our possessions, against all nations that come to invade and to plunder us, even against the Am-Olam and the Rephaim?* Have not we fought against many enemies, in defence of our lands and our houses, and have not the LORD and the gods blessed us, and caused us to triumph over our adversaries, and to sing the song of victory? Let us go up to battle with the enemies of the good people of Zahab, let us destroy the evil ones of the land, and we shall become a famous people, and our names and our deeds will be written in the book of Jasher.† And because some spake in favour of peace, and many others were zealous to go to war, they continued speaking until the end of the day, and the queen commanded them to go to their places, and to come to the assembly again upon the

* Rephaim—Nephilim—Zamzummim. All these are names of gigantick nations. *There were giants—Nephilim—in the earth in those days.* GEN. vi. 4. PARKHURST says the Rephaim “had their name, perhaps, from being the restorers of the antediluvian idolatry of the moon.” Heb. & Eng. Lexicon, 7th Edit. 697.

† “The book of Jasher.” The great book, the book of books, the AUTHENTICK RECORD. This book was preserved from the deluge, by Noah, but has since been lost. It was extant in the time of Joshua, and in the time of David. It is expressly quoted, JOSH. x. 13. and alluded to, 2 SAMUEL i. 18. It appears to have been called the authentick record or chronicle, to give it the preeminence over all other books, and, probably, was continued down to the captivity of Israel.

morrow. Now, so it was, when the queen and her maidens went home to the queen's house in the evening, that the maidens gathered around the queen, and spake unto her, almost all of them with one voice, and desired that she would consent that the people should go to war. And Tashuketh, the youngest and most beautiful of the maidens, being only forty-four years old, lifted up her voice, and spake unto the queen, and said:—O thou great queen of the land of Ozeb! wilt thou any longer withstand the voice of thy people, calling upon thee to send forth the army of thy young men, to give assistance unto the good and the wise people, and to put down unto the dust of the earth the evil and the foolish people, of the regions of the north? If the gods have given power unto the Serpent to stir up the evil ones to do injustice and wickedness in the world, have not they also given power to the good ones to do justice and righteousness? Shall the good be commanded to remain at peace in their houses and gardens, while the evil are suffered to make war upon them,—to take away all their good things from them,—and to kill their wives and their little ones, as Cain killed Abel? If it be the will of the gods that men should be suffered to make war, is not it also their will that the men of peace should defend their families and their possessions from the violence of the men of war? How

beautiful will be our young men, when they go forth upon the plains, moving in straight lines, with their swords and their spears shining in the light of the Sun, and with all manner of trumpets and sweet-sounding instruments of musick !* And why dost thou, O queen ! despise and reject the bright gifts that have been sent unto thee from the land of Zahab ? Beautiful indeed are the flowers, which we gather from the banks of the little streams of water, to make for thee a new crown every morning ; but still more beautiful would be a crown of gold, and it would not fade and waste away, even in thousands of years, in two or in three ages of man. The gods have given unto Zahab abundance of gold for the use of their own people, and enough, and more than enough, if the truth be spoken unto us, for the use of every people upon whom the arrows of light from the Heavens fall, or the winds from all the lands and from all the waters breathe and blow. Gold is a good thing, or the gods would not have given it unto men. Why should the people of Zahab possess more gold than can be used in their own country ? Why should they deprive all other nations of

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- Beauteous the multitudes in mail,
Rank'd arms, and crested heads !
Glorious the trumpet and alarm !

SMART'S *Song of David.*

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this great gift of the gods to the dwellers upon earth? And why should the daughters of Zahab be more splendidly adorned than the daughters of Ozeb? Are they more beautiful? Have they better learned to spin, to weave cloth, to make bread, to make wine, to wash their clothes at the fountains, to keep their sheep in the wilderness, or to till and to deck with flowers the beds of the gardens? Can they move with more swiftness in the dance, or can they sing with louder and clearer voices the songs of love, and the songs of joy?

Now the queen mused in silence, and answered not a word. But the words which the maidens had spoken went abroad among the people, as the bees fly abroad from their houses and spread themselves upon the flowers of the valleys. And when the people came together again upon the next day, and the young men were told that the voice of the maidens was for war, they all cried aloud, We will have war, and we will have gold. So it was decreed, that a great army should be formed, and sent unto the land of Zahab

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And it came to pass, in the days of Kahak, the king of Zaphun, and in the days of Iphonah, queen of Ozeb, and in the days of Suphah, chief elder in the land of Zahab, and in the days of Mepelzeth, chief captain of the Am-Olam, that all these nations made war, and their armies fought many battles. And Kahak came with seventy and seven thousand men on foot, and with twenty thousand horsemen, unto the north border of the land of Zahab, and encamped at Parpar. And Manathos, chief captain of the army of the queen Iphonah, came with ninety thousand footmen, and with twenty-seven thousand and five hundred horsemen, and pitched his tent in the plain of Arezia.* And the elders and the chief of the people of Zahab took their gold, and their cattle, and some of them went and joined the army of Kahak, and some of them went and joined the army that came from Ozeb. And the rest of the people of Zahab took possession of all the cities and villages of the land, and of the mountains and the valleys in which the gold was found, and of the fields, and of the gardens, and of the houses, and of the tents, and of all other things that the elders and the chief of the people did not carry with them, when they fled from the land. And they chose Thalthal to be their captain, and sent him with fifty thousand men to meet the Am-Olam that were coming to their aid.

* Arezia, *The dry land.*

And Oshtaroth, one of the chief captains of the Am-Olam, came with twenty-nine thousand men, and pitched his tent at Selek, very near unto the tower of Oleth.* And the army of the king of Zaphun, and the army of the queen of Ozeb, marched to meet each other in the plain of Penuthaz. Now the Am-Olam came by the way of the mountain of Zelthan, and pitched their tents by the rock of Anak in the valley of Gemma. And Thalthal, captain of the Zahabites, came to meet them with his army, and they joined their forces at the pillar of Kibo, near the stone of Barak, as the traveller goeth from the plains of Harim to the hilly country of Nad. And they marched from that place along the bank of the river Hilkellek,† and came unto Phardah, and pitched their tents there. On the morrow they marched to Zelez, and from thence they sent fifty horsemen to make discoveries in the woody country to-

* To those who have read the calculations of certain writers, founded upon what they presume to have been the very populous state of the World before the Flood, these armies will appear small. But we have no correct information, either in regard to the extent of inhabited territory in those ages, to the average number of the children of a family, to the general state of health and disease; or to many other circumstances, a knowledge of which would be necessary, to enable us to speak with confidence upon the subject. Besides, we learn but little, even from these documents, of the geography of the countries engaged in this war.

† Hilkellek, *The smooth stream.*

wards the south and the west. And the captain of the horsemen found a young man sleeping in the shade of a spreading palm tree, in the heat of the day, with his sword and his spear in his arms, and he waked him, and said unto him, Whither goest thou? Then the young man arose, and spake unto the captain of fifty, and said unto him, I, and twenty with me, were sent from the front rank of the army of Ozeb, to spy out the country, and to look for the enemy, and lo! I became tired, and went a little way behind my companions, and they have left me, and are gone into the wilderness. The captain of fifty said unto the young man, Thou art one of our enemies, and we have power over thee, to slay thee, or to keep thee alive: Now, if thou wilt tell us truly which way the army of Ozeb is marching, and where it will abide this night, we will not put thee to death. And the young man said, They go by the way of Vakuthoth, and will pitch their tents this night very near unto Zelmuth.* Then the captain of the horsemen took the young man with him, and went back in great haste to Zelez, and told the great captains of the armies the same things that the young man had told unto him. And Oshtaruth marched with fourteen thousand chosen men, who were men of great renown, and Thalthal marched

* Zelmuth, *the shadow of death.*

with ten thousand horsemen, and they came unawares upon the army of Ozeb. Now Manathos had left part of his army behind him, and had taken with him fifty thousand footmen, and sixteen thousand horsemen, and had pitched his tent that night upon the northern border of the great and dark wood of Zelmuth. And because Manathos had not been a man of war, and did not know how to make war, and did not believe that the enemy would come to meet him at that place, he was not upon his guard, and his enemies were upon him before he knew that they were coming; and they fell upon him and his men, early in the morning, when it was not very dark, neither was it very light, and they made a great slaughter of the men of Ozeb, and pursued them into the wood, and scattered them upon the plains, as the sheep of the shepherd are scattered by the lion that cometh out of the wilderness. Now the Am-Olam were a great and strong people, and they walked as swiftly as the Zahabites did ride upon their horses, and they came all together upon the Ozebites, when they were asleep, and smote them, and slew them with a very great slaughter, until the Sun arose above the high hill of the east, and the day began to be hot, and until they became weary. And they slew thirty-one thousand men, and they took seventeen thousand men prisoners, and the rest fled away, and went back to their com-

panions who did not come to Zelmuth. Now there were but few men of the Zahabites and the Am-Olam slain, because they came unawares upon the Ozebites. And they kept possession of the wood of Zelmuth, and the plain country round about it, and they built a great and strong tower there and called the name thereof Shor.* And they found many swords, and spears, and shields, and bows, and arrows, and slings, and stones for the slingers, in the camp. For so it was, that all people upon whom the Am-Olam and the giants made war, armed a multitude of their young men with the bow, and with slings and stones, because the giants were very great and strong, and one of them had power to kill three small men, when they fought with the sword and the spear. And men taught their sons to be skilful in the use of the bow and the sling, and to kill the giants when they were afar off, according to the proverb that is written in the chapter of the bow, and in the song of the sling—Behold, when the arrow goeth straight to the heart, and the stone falleth down between the eyes, the giant will go to the grave, and his wife will be a widow in the land of the east wind. Now Manathos had been slain in the battle, and Pekeed† became the chief captain of the army of Ozeb. And he sent a messenger to the

* Shor, a tempest.

† Pekeed, an overseer.

queen, to carry the tidings of the battle of Zelmuth. And the messenger was a true man, and he concealed nothing from the queen, and told her all things that had befallen the army, and that Manathos was slain. Then the queen called a council of the people and said unto them, In the vision of midnight, I beheld the giants devouring my maidens, as the bears eat up the kids, and in the dream of the morning twilight, I beheld my young men covered with blood like showers of rain, and bearing their heads in their arms, through the dark woods and stony places of the wilderness.* Ye know that I would not put upon my head this crown of gold, and take into my hand this sceptre of gold, until they were forced upon me by the voice of my people. Ye said that ye would have war, and that ye would have gold, and lo! instead of war ye have destruction, and instead of a mountain of gold ye have a river of blood. For the sunshine of peace ye have the cloud of death, and for the trumpet of joy ye have the thunder of mourning. Will ye that I send messengers to the nations that are at war, that an end may be made of the war and of the blood of men, and that we may again eat the honey of peace, and

* The imagery of the queen's dream was not more unnatural and incongruous than that which disturbs the slumbers of modern monarchs and statesmen.

drink the wine of joy ? But the people cried out with a loud voice, there are seventy thousand of our brethren who have not fallen in the field of battle, and there are other seventy thousand, who will be the avengers of blood at the tower of Shor, and in the land of the north. So it was decreed that messengers should not be sent to make peace *

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* * * * * And it was,* that Melek, king of the land of Shemir, came to make war against the people of Perazah, a people great and many, who had spread their tents on the hills and in the vallies, toward the setting of the Sun, and who had no king to reign over them. He came in the year of Adam † one thousand one hundred and eighty-nine, and fought with the priests, and the chief men, and the young men, and all the people of the land, and slew many of them in battle. And the sound of the war was like the whirlwind among

* *And it was*--This is the true Hebrew idiom, "And it came to pass."

† The year from the creation of Adam.

the great trees of the wood, and the brooks and the rivers were red with the blood of men, as the evening cloud, when the sun goeth to his dark tower in the west. Three years they made war, and in the fourth year they made peace*.....

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* The virgins of Keludah kept their sheep in the plain of Omez, and by the waters of Zelophez. They were divided into companies of ten, and companies of seven, and companies of three. Some of them kept the sheep in the plains, some of them washed their garments and the garments of the young men at the fountains, and some remained with their fathers and their mothers in the villages of the hills, and in the villages of the valleys. And lo, there came merchants from the land of the south, and they brought gold and silver, and pearls, and precious stones, and fine linen, and garments of beautiful colours, and gave them to the people of the land, and the people of the land gave

* These are indeed the "remnants" of "ages long gone by." Beautiful ruins!

unto the merchants of their sheep, and of their oxen, and of their horses, and of their camels, and of their dromedaries, and of their unicorns.* Now there were many days of fair weather, and there were neither clouds nor storms. The days were as the days of the creation of the world, and the nights were as the nights of the garden of Eden. The face of the earth, and the grass, and the herbs, and the flowers, and the bushes, and the leaves of the young trees, and the branches of the old trees, were made green by the small showers of the morning, and by the soft dews of the night. The tents of the virgins that remained on the plains were white as the wool of their own flocks, and their songs were sweet as the breath of the south wind when it shakes the reeds on the borders of the brooks of Ludith. And the shepherdesses, as they led their flocks upon the plains, sang the songs of Zelcmah,† the song of the hunter of the wilderness of Alumah, the

* The unicorn has been believed to have been "a wild bull," but perhaps it was a kind of elephant, that displayed its long trunk in an erect attitude.

† The translator has found it impossible to ascertain the meaning of some of the *names* in these venerable fragments of the first ages of the World. It will be observed by the scholar, however, that other names are formed, either regularly or irregularly, from radical Hebrew words. PARKHURST thinks the antediluvian language was Hebrew. The translator is not of this opinion, but he finds that some of the Hebrew words are derived from the antediluvian tongue.

song of the shepherd of the vale of Naharan, the song of the young men who went with Methuselah to the war with the Am-Olam and the people of the region of Zahab, and the song of the fair damsels that mourned for the sons of the fathers of Ozeb, who fell by the weapons of the men of war in the dark shadows of the wood of Zelmuth. And they sat upon the smooth rocks upon the banks of the little brooks of the green plains, and beheld the lambs play before them, and heard the sound of their voices, as it went to the caves of the hills beyond the river Apliak, and came again to them upon the small wind of the bright cloud of the east ; and they played upon the harp and the organ, and upon all the instruments of musick, that were given to them by the sons of Ben-lillel. And Iphiphah, the fairest of the fair damsels, sang with her harp the love of the hunter Gazazel for the virgin Beth-izeb, and the marriage of the shepherd Kirad and the shepherdess Inemah. And, behold, Zelphan, the young merchant, went out to walk upon the plain in the cool time of the morning ; and as he walked in the shadow of the trees that grew nigh unto the brook Silam, he heard the voice of the damsel Iphiphah, as she sang the songs of love, and her voice was louder than the voices of the thousands of birds that were singing on the branches of the trees, and sweeter than the voice of the birds of Eden that

sing not when the Sun shineth, but utter the sweet songs of heaven when the stars appear in the early hours of the first nights of the new moon. And he spake unto the damsel, and said unto her, Health and peace be unto thee, thou fairest of the maidens that keep the white sheep of these plains ! And she ceased her song, and said unto him, Peace and truth be in all thy paths, thou wanderer from the pleasant land of the south ! And he said, the morning is fair to look upon, like thyself, and the little clouds that come and go in the sky of the east are red and white, as the little clouds that come and go in the sky of thy countenance are red and white. And she said unto him, No young man has spoken thus unto me in all the days of my life, and I know not whether thy words be good, or whether they be evil. And he said unto her, My words are surely good, for my tongue is the tongue of truth, and I know not to speak evil words to man or to woman, and least of all to the most beautiful of all the young maidens that I have seen in my pilgrimage through all the plains of the south, and over all the mountains of the north. And his words pleased the virgin, and he beguiled her, and she believed that his tongue was the tongue of truth, and that his eyes were the eyes of love. And he sat upon the same smooth stone upon which she sat, and put his left arm around her neck, and took hold of her left hand with his right hand,

and kissed her with kisses, and wept,* and said unto her, thine eyes are brighter than the eyes of the *gazel* † of the forest, and the breath of thy mouth is sweeter than the breath of the *cows* that feed in the meadows by the sides of the great rivers. And he told her long tales, of the countries, and the cities, and the people, that he had seen in his pilgrimages, and of the great and strong beasts, and the small and beautiful birds, and the sweet fruits, and the fruits that were not sweet, and the gardens, and the groves, and the path bordered with flowers, and the houses adorned with high pillars, and the scarlet garments, and the purple veils, and the crimson feathers, and the white sandals, and all the ornaments of the daughters of his own land. And the damsel drank up his sweet words.

And he said unto her, Why wilt thou longer tend these flocks in this wilderness? Is not thy fair face scorched with the heat of the day, and do not the dews of the night make stiff the joints of thy arms? On this day it is pleasant, but on the morrow thy tent may be wet with the rain of heaven. If thou

* When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

BUNYAN.

See *Solomon's Song*, i. 2. ii. 6. viii. 3.

† These words are *conjectural* translations, like the 14th verse of Numbers, chap. xxi. in the Scriptures.

wilt leave thy flocks, and thy people, and thy land, and go with me to mine own land, to the plains of Hazzam, and the river of Ogab, to the land where the Sun does not burn,—where the clouds give no rain,—where the woods and the fields are clothed in green from the beginning to the end of the year,—where all the men are strong, and all the women are fair,—where the inhabitants of the earth are clothed in scarlet and dwell in houses of cedar, thou shalt be the wife of my own bosom, thou shalt be adorned with all manner of beautiful garments, thou shalt visit the assemblies of the people in chariots of purple drawn by horses of milk,* thou shalt be the chiefest among ten thousand of the daughters of the land, and shalt sit with the maidens of the queen at the great feasts in the palace of the king. Then she answered and said unto him, Thy head is like the rock of Sapphirah, thy arm is like the cypress of Bukak, the sound of thy lips is like the falling of the waters in stony places, and thy words are like the voices of birds when they give food to their young in the nests among the branches. Thy tale is the tale of truth, thy land is the land of delights, thy brothers are like the high cedars of the

* "Horses of milk"—milk-white horses. Literally, *horses milk*, which is a genuine instance of the Hebrew idiom.

mountains, and thy sisters like the yellow flowers that swim upon the still waters of the valleys. If thou wilt remain in my land, I will make thy bed in my tent, I will cleanse thy garments in the fountains, and will slay the fattest of my lambs, and pluck the reddest of my fruits, that thou mayest eat when thou art hungry, and sleep when thou art weary, and rejoice with the wife of thy youth. I know that I am black with the heat of the Sun, but the shepherds call me beautiful.* When I lodge in my white tent among the red flowers of the plain, with my lambs and my young goats around me, my limbs are at times stiff with the dews of night; but when the Sun cometh from the east mountains in the brightness of his strength, and in the glory of his power, I leap like the young ram upon the rocks, and run like the roe by the willows of the pools of Mulphaz. I will look upon thee with the eyes of love, I will kiss thee with the lips of desire, thou shalt be the bright star of my dream of delight in the dark hour when the moon walketh in the clouds of the firmament! But I cannot forsake my mother, and my father, my sisters, and my brothers, and the damsels with whom I have danced in the dances of three hundred and sixty new moons, to go with thee

* I am black, but comely, O ye daughters of Jerusalem.

SOLOMON'S SONG.

to the far countries of the south, and to the ends of the whole earth. — If I should go with thee, my mother would be a mourner all the days of her long life; and my little sisters, that bring unto me my bread and my milk when I tarry all the day in the plains, would weep for me until their eyes could weep no longer, and would go down with sorrow to the dark caverns of the tombs in the waking time* of the morning of the day of their youth. My father would cry, O my daughter, where art thou gone? and my brothers would cry, O sister, wilt not thou return? Shall we no more see the fire of thy eye, and hear the musick of thy tongue? Thy lambs cry aloud for thee in the desert, thy goats run wild upon the cliffs, and the virgins lament for thee when they meet in troops to gather pomegranates on the hills, when the winds from the north strip the leaves and the fruits from the trees. The daughters of the villages would weep until the fountains of their tears were dry, because I had turned aside from the path of good to the way of evil, and had brought disgrace upon the pure name of the virgins of the land. Lo! I have lived only forty-four years, and no young damsel of our tribe has been changed into the wife

* The most ancient division of the year was into the *making* season, and the *stripping* season. There is some delightful reading upon this subject in PARKHURST, under the words *Haruph* and *Kec*.

of a man and the mother of a child, until she has lived forty-eight years upon the face of the earth.* I will not go with thee to thy land and thy people, and I know that thou wilt not tarry with me in my land and with my people. Thou wilt be happy in the arms of one of the daughters of the Sun, but I will mourn all the days of the year by the willows of the brooks and in the shadows of the mountains. When thou art gone from me, and I shall know that thou wilt see me no more forever, my head will be hot, and my heart will be cold, and the beauty of my face will fade and become yellow as the leaf of the oak in the stripping season, and I will go alone to the dark valley —

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BEHOLD, as thou goest from the tower of wood that standeth on the mount of Elkān, that overlooketh the plain of Izeb, and the river, thou beholdest the lofty pillars of stone that were builded by Seth, and they ascend almost unto

* Mahalaleel, the father of Jared, and Enoch, the father of Methuselah, are the only antediluvian patriarchs who are recorded as the fathers of children at so early a period of life as the age of sixty-five years.

the top of the firmament, and there is written upon them the acts and the deeds of the giants, and the priests, and the men learned in all the learning of those days.* Upon one of those pillars is written, in the language of Adam, the description of Eden, and of the whole earth, in the days of the creation. And Seth engraved thereon all manner of beautiful images, of the fishes that swam in the waters of the garden, of the birds that sang in the branches of the trees, and that flew abroad in the air above the tops of the trees, and of the beasts that inhabited the mountains and the plains beyond the gates of the garden, as they were described by Adam. And he wrote thereon of the first moments of the life of Adam, and of the wonder with which he looked upon the wonderful things around him, and how the angel of the LORD came unto him and made him to speak, and to know that the LORD had made him in his image, and had blessed him, and had given him power over all the living creatures of the sea, and of the air, and of the earth. And he showed unto him the garden that the LORD God had planted eastward in Eden, and where he had made to grow all kinds of trees that were beautiful for the

* Previously to the discovery of these imperfect documents, the only authentick account of the pillars of Seth, in possession of the literary world was that of JOSEPHUS.

eyes of men and of angels to look upon, and there were growing upon them every kind of fruit that was pleasant and good to eat, and flowers of all colours among the fruits. And he showed him the tree of knowledge of good and evil, a tree great and high ; it was four hundred cubits high, and the spreading branches thereof covered a square furlong of ground, and the streaked and spotted flowers thereof were a cubit long, and half a cubit broad, and the fruits thereof were greater than the heads of the giants that are now upon the earth ; and part of the fruits thereof were white, as the moon when it shineth in the beauty of its brightness, and another part of the fruits thereof were black, as the cloud that gendereth the thunder, when the father of the rain* walketh in the storm in the terrour of darkness. And the tree was in the midst of the garden. And it was called the tree of the knowledge of good and of evil. And it was also written upon the pillar, that the angel spake again unto Adam, and said unto him, It is the commandment of God that thou shalt not eat of the fruit that groweth upon the tree, neither of the white fruit nor of the black fruit that

* Hath the rain a father ? or who hath begotten the drops of dew ?
JOB.

The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, *the fathers of the showers.*" — VOLNEY.

groweth thereon, for the one is the fruit of the knowledge of good, and the other is the fruit of the knowledge of evil ; neither shalt thou pluck any of the flowers thereof ; but in the pleasant shade of the tree thou mayest walk in the heat of the day. And it was written, that the angel told Adam, that, if he should eat of the fruit of the tree, he should die, and return unto the dust of the ground. And Adam spake unto the angel, and asked him, saying, Why has God taken me from the earth, and made me a living man ? Why has he placed me in this beautiful garden ? Why has he commanded that I should not eat of the tree of the knowledge of good and of evil ? What is good ? What is evil ? What is it to live ? What is it to die ? What is God ? In what place does he live ? Will he live forever ? Shall I live as long as God liveth, if I obey his commandments ? Did God make thee also of the dust of the earth ? How shall I know that thou comest from God, and that he commandeth thee to speak unto me ? Thou hast made me to know that I was not, and that I am, and that God made me from the ground upon which I stand, and that he made me in his own image, and that he made the creatures that I behold in this garden, and in the places afar off, beyond the walls of the garden, and that he has given unto me to have dominion over them, and thou

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* * But thou hast not made me to know
 what God is * * * what is good
 * * what is death * * * *

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* * Adam said unto the angel, Thou hast made me to know that God is great, and that he is good ; that he ever did live, and that he never can die ; that he has made all things that are made, the heaven, and the earth, and the seas, the angels, and Adam, the beasts, and the birds, and the fishes, the sun, the moon, and the stars. Thou hast taught me that God did not make himself, and that there never was a time that he did not live, and that he has made all other things besides himself ; and that he has perfect power and dominion over all things that he has made, to create and to destroy, to make to live, and to cause to die. I know that I am the work of his hand, and that he hath dominion over me. I know that he formed my body of the dust of the earth, and that he breathed into this body the breath of life from his own breath of life, and that he hath power to cause me to live and not die. I know that he has given unto me power to obey his commandments, and power not to obey them. He

has commanded me, that I should eat of the fruits of the garden, and drink of the waters of the fountains ; but that I should not eat of the white fruit, or of the black fruit, of the great and goodly tree of the knowledge of good and evil. In the day that I shall eat of the fruit of this tree, I shall no more live, but I shall die, and shall be as if I had never been. In that day my body will become dust of the earth as it was in the beginning, and the breath of my life will go back unto the breath of the life of God, whence it came. I know all these things, because thou hast revealed them unto me from God, and thou hast showed, by signs of power in the heavens, and signs of power upon the earth, that thou camest forth from God. When I asked thee for signs that God sent thee unto me, lo ! the earth trembled like the leaf of a tree in the time of the wind, and the heavens became black as the black fruit of the tree of the knowledge of good and of evil

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* * * * * It cannot be that thou shouldst find out the Almighty, nor can any creature be made to know the height and the depth of his power, or the length

and the breadth of his dominion, or the brightness and the darkness of his glory. The angels that are around his throne, and the spirits that worship him in the heavens, cannot look upon the LIGHTS* of his countenance, cannot know the PERFECTIONS* of his wisdom. We know that he is, and that he ever will be. We know that he lives by the breath of his own life, and that he alone has breathed the breath of life upon all creatures that are alive in all worlds. We know that he cannot die, and that he hath the power of death over all creatures that are the work of his hands. I have told thee all these things before, and I will now give unto thee to know much greater things. Even in the heaven of heavens, there is a very great tree of the knowledge of good and evil, and it beareth many flowers and much fruit, flowers of exceeding beauty, and fruits pleasant to the eyes of angels. It spreadeth its branches over a region broad and large as the whole earth upon which we stand. We know not when this tree was created, for the angels and spirits of heaven have not lived always with God. In the beginning of time God was alone. Of the worlds that were made before the angels, and to which we have never been sent as the messengers of God, an angel knoweth no more than thou knowest, Adam. Many of the

* *Urim and Thummim* — "Lights and Perfections."

great things of God are hidden from the eyes of our minds, and will not be revealed unto us until the appointed time cometh, when many thousands of years shall have passed away, as thy dreams of the morning pass away, when the Sun cometh over the mountains of the east. God lived alone in the heavens during many ages of the lives of angels and of man. He created all the worlds which are seen by the eyes of angels, and the worlds which angels see not, and the number of them none can know but God. The tree of the knowledge of good and evil in heaven is not like the tree of the knowledge of good and evil upon earth; it is far greater and more beautiful; the flowers and the fruits thereof are white, and there are no black fruits upon the tree * * * * *

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* * The angels that were first created in heaven have told us that they knew not, in the first days of the years of the creation, that there would ever be any evil thing in all the works of God. Their eyes did not see, neither did their ears hear, neither did their souls conceive, any thing that was not good. They knew that there were many other creatures in many other worlds, and they believed them all to be good and pure as the people of heaven

around the throne of God. The tree of the knowledge of good and evil was not then made. At the word of God, it sprang up in a moment, and its beautiful branches overshadowed all the inhabitants of the region of heaven. And God said unto the angels and the spirits that were around his throne, Ye know that ye are the work of my hands, and the creatures of my power, and the images of my glory. I was alone, and there was no other being. I was almighty. I was happy. I was perfect. I ever did live. I ever shall live. I live by my own life.* I AM THAT I AM. I created the angels, and the spirits, and the worlds, and the inhabitants of the worlds. Ye were created for my glory. Ye are happy. Ye have no power of your own. Ye are not perfect. I alone am perfect. No creature of my creation ever will be perfect! —

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* The English name, JEHOVAH, is a beautiful and poetical word, but it is not a Hebrew word. The Hebrew word is compounded of IAH, *The Essence*, and uah, or HUAH, *Existing*. Its full meaning is, *The self-existing essence of all things*. The word in Hebrew has but four letters, all vowels. It is IAH-UAH. Volney transforms it into *Ya-houh*. He says, the Hebrews had no such letters as *J* or *V*. True. Neither had they any letter possessing the power of our letter *Y*. Volney, although inaccurate as to the formation of the word, is correct as to its signification: "The principle of life—the universal soul of beings."

† Nor angels that stand round the Lord
Can search his secret will.

WATTS.

* * The angels did not understand the signification of evil. They obeyed the commands of God with willing minds, and they knew not that they could ever be inclined to disobey the commands —

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* * They were told that power was given unto them by God, either to obey him and do good, or to disobey him and do evil. Now they began to know that evil is disobedience to God. The tree of the knowledge of good and of evil, that grew up in a moment, and whose branches were spread over all the region of heaven, was a sign of the power of God to give power unto his creatures to disobey his commandments. The fruits of the tree were pleasant to the eyes of the angels. But they were commanded that they should not touch them with their hands. They were made to know, that, if they were disobedient to this commandment, God would be angry with them, and would send them away from the light of his throne to a place of great darkness.

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* * Behold, God stood upon the throne of his glory, and the angels and spirits of heaven were around the throne. He stretched out his arm, and uttered his voice. The sound thereof was as the sound of ten thousands of worlds breaking to

they were forbidden to eat, stood abashed before the throne. The thunder of the voice of God was not heard. The light of his countenance again shone forth. To the eyes of angels the light became darkness. They could not endure the exceeding brightness thereof. All was silence in Heaven *

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* * God did not speak * *

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Again God spake, and said, Ye have disobeyed my commandment, that ye should not eat of the tree of knowledge of good and of evil. Ye now know what evil is. Disobedience to God is evil *

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All the words of God were not written upon the pillars of Seth * * * * *

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The disobedient angels and spirits were cast down into the deep and dark place prepared for them, until the end of thousands of the ages of the life of Adam * * * * *

* * Adam said unto the angel, The eyes of my soul are opened, and I know the things that I

knew not. I know that all the ways of God are just and right. It is good for him to do that which is right in his own eyes, in all the worlds that are the works of his hands. One thing only I know not. Why has God given unto the creatures that he has made the power to do that which is not good? Why did not he make angels, and spirits, and man, to do good at all times, and to do evil at no time? Why does God suffer his creatures to disobey him? How beautiful and lovely would all things be that are made, if nothing that is evil could ever enter into the soul of any creature that God has created? Alas! Evil has been seen for the first time in the heaven of heavens, very near unto the eternal throne of the Almighty! Angels, whose glorious countenances were ever bright with the smiles of the face of their God, have disobeyed the laws that were made to govern their conduct, in his very presence, — and are cast out, from the region of eternal* light, to the region of darkness, there to be punished for ages of

* It is wonderful that the Hebrew language contains no word, except the awful name of Jehovah, that conveys to the mind the idea that we connect with the words, eternal, eternity, &c. The translators of the Old Testament ventured to use the word "eternity" but once—Isaiah lvii. 15. The same word, *Od*, occurs in many other places. In Isai. ix. 6. *Od Abi*, "The Everlasting Father," would be more properly translated, in the opinion of many of the learned, "The Father of the Future Age." *Porz* adopted this idea in his "Messiah."

ages.* Alas ! it is not given unto me to understand the nature of the Almighty, or the reasons of his laws. He is higher than the heaven, where he liveth in the white clouds of the glory of his power ! Who can look upward and behold him ? He is lower than the black clouds that cover the place of great darkness ! Who can descend unto him ? He is longer than the line of light upon which the angels descend from heaven to earth ! He is broader than the way from the garden of Eden to the Sun in the upper firmament ! Who can take the measure of his length, or the measure of his breadth ? If the angels have sinned, that lived in the light of his eyes in heaven, how shall Adam not sin, that liveth alone upon the earth ? * * * *

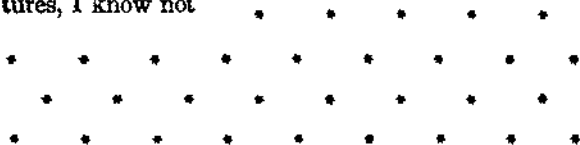
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* * Why is Adam alone in this beautiful garden ? Indeed there are many living creatures in the garden, and in the plains and the hills beyond the walls of the garden, but none of them are like unto Adam. To none of them is the power of speech given, but only unto the serpent, the serpent fair and cunning, sweet of tongue, lovely to look upon. Now that thou hast made me to know what is

* The same gracious God, who has already redeemed poor sinners, would willingly redeem the poor devils also, if they could but find in their hearts to desire his salvation.—BROOKER. "*Fool of Quality.*"

evil, I begin to fear that evil will one day come into this delightful place. To do evil is to disobey God. Now has not God given unto Adam to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the whole earth? If it be evil for the angels, and spirits, and Adam, to be disobedient unto God, Is it not evil for the ox, and the ass, and the swine, and the hart, and the coney, and the camel, and the unicorn, and the leviathan, and the serpent of the sea, and the serpent of the garden, to be disobedient unto Adam? Not one of all the creatures, over whom it is ordained that Adam should have dominion, but the serpent only, can answer me in speech when I speak unto them, but all of them can understand the words of my lips, and they are all obedient unto me, when I make known unto them the things that I require them to do. The serpent alone has manifested unto me that he will obey me no longer than it pleaseth him to be obedient unto me. It was, when I walked upon the bank of the river that cometh out of Eden to water the garden, that I beheld the serpent coming from the place where the river is parted into four heads of four great rivers, and he walked with his head high as the apple trees upon the bank of the clear little brook that runneth into the river, under the shadow of the great sycamore tree that groweth between the two

red rocks, and he came towards me in all the glory of his beauty. And he came unto one of the great trees, whose branches did hang over the water of the brook, and the fruit whereof I had commanded him not to touch, and reached up his hand, and took hold of a branch, and caused it to shake, and the fruit fell into the water. And I said unto the serpent, Why dost thou shake the branches of the tree, and cause the apples to fall upon the water? Then the serpent answered, and said unto me, I do it for my own pleasure. I know that God did make thee, and me, and all the other creatures that we behold moving to and fro upon all the earth, and that he hath given unto thee to have dominion over every living thing that moveth in the waters, or that moveth in the air, or that moveth upon the earth. But I have not been made to understand why it is that God has given this great power unto Adam. I know that God hath made all creatures in all worlds, and that he ordaineth all things according to his own pleasure, and governeth all things by the word of his power. I submit myself unto God. But why one of his creatures should have dominion over another of his creatures, I know not



Why are not all creatures equal before God ? Why did he make one to be a ruler, and thousands to be servants ? Is not the serpent beautiful as Adam ? Does not he walk with his head erect toward heaven, like unto Adam ? Does not his eye look upward upon the sun, and the moon, and the stars, and the lights that are continually changing from one colour to another colour in the sky of the north,* like unto the eye of Adam ? Do not his lips and his tongue utter strong words and soft words, like unto the lips and the tongue of Adam ? Do not his songs of the night make sweet sounds in the air, as the sounds of the songs of the singing birds upon the high branches of the trees, like unto the songs of the night that are sung by Adam ?†

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Adam spake again, and said unto the angel, Thou hast given unto me to know that there are many angels in heaven, and many spirits in heaven ; that one angel is like unto another angel, and one spirit is like unto another spirit ; that they walk together in the plains of light, and in the gardens of beauty,

* The rainbow, one of the most beautiful images of poetry and oratory, is not found in the antediluvian documents. We find in them however, almost every other phenomenon of nature in other ages.

† These impressive repetitions are quite in the manner of Homer, and the oriental writers.

and upon the mountains of glory; and that their voices are joined together in all their songs of praise to God. They are called the Sons of the Father of all the Spirits of the Creation, and the Brothers of the great Family of the Morning Stars. How pleasant it is for creatures, who are in all things like unto each other, to dwell together in the same land, and to speak unto each other concerning all the works of God! How greatly it rejoiceth my heart to behold thee descending from the region of heaven to the region of earth, although I know that thou wilt tarry but a very short time in Eden! When thou speakest unto me and causest me to know many things that I knew not, the sound of thy voice is more pleasing to my ear than ten thousand songs of ten times ten thousand of the lovely singing birds, that God hath made and placed in this garden. The songs of the singing birds are alike at all times, and they teach me no new thing. Of all the creatures over whom I have dominion, the serpent only can speak, but Adam hath no pleasure in the speech of the serpent. Why will not God suffer me to know for what purpose the serpent was made? He is beautiful to look upon, but Adam hath no pleasure in the beauty of the serpent. He is wiser than all other creatures upon the earth, but Adam hath no pleasure in the wisdom of the serpent. Oh, that God would be pleased to make a companion for

Adam ! Is it good for man to be alone ? * *

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Adam spake again unto Eve, and said unto her, I was alone in the garden during many of the days of the years of the age of my life, before it pleased God to make thee an helpmeet for me. The trees were adorned with all manner of beautiful branches, and boughs, and leaves, and flowers, and fruits. The flowers of the small trees that grew in clusters in various places, and the flowers of the bushes that grew and went up and down, and were spread abroad one way and another way upon the green little hills of earth that were called by the angels the walls of the garden, were of the most beautiful and wonderful colours. There were white flowers, and red flowers, and purple flowers, and black flowers, and blue flowers, and yellow flowers, and green flowers, and flowers of many mixed colours, mixed together, and changing from one colour to another, as the colours of the grass and herbs of the fields are changed, in the time when the shadows of the thin clouds in the air and the bright streams of the light of the sun are mingled together,—as the white lambs and

the black lambs are mingled together, when they run and play upon the banks of the clear brooks, where our flocks walk in the cool of the day. There were also fruits of all lights of colours, and of all shadows of colours, growing upon all the great branches, and upon all the small branches, of very many of the trees of the garden. And, upon many other of the trees, neither did flowers grow, nor did fruits grow, but leaves of many bright colours, and spreading branches of very great beauty. And all the flowers of the great trees and of the small trees were pleasant to my sight, and all the fruits thereof were good for my food. In the midst of the garden the great river that came from the east region of Eden was divided into four great rivers; and the four great rivers turned and went, to the north, one, and to the west, one, and to the south, one, and to the east, one. Many small rivers and brooks came out of the little hills, and turned many different ways, and descended toward the great rivers, and the waters of the small rivers went into the great rivers; and the small rivers still remained in their paths, and in their courses, because they were continually replenished by new waters from the fountains, that were among the trees and the stones of the hills. The spreading plains, and the rising hills, were covered with little flowers, and with little fruits, many and beautiful as the great flowers and the great

fruits that grew upon the trees. The fields were covered with thousands of beasts of the most lovely forms and shapes, and all manner of beautiful birds spread out their wings and flew abroad in the streams of light that came down from the sun, or gathered up their wings, and sang with sweet voices in the shadows of the branches and the leaves of the trees of the woods. When I walked in my paths by the sides of the rivers, the beasts would run before me, and the birds would sing around me. When the sun came over the mountain of the east in the morning, — when it stood over my head in the beauty of its glory, and when it descended from the chambers of light to the pit of darkness, I kneeled upon my knees in the gate of my house of branches, and worshipped the great Jehovah. Three times in the day I uttered a loud voice of praise to God, and I sang to his glory in the silence of the solitary night. Glorious art thou, Jehovah, upon thy throne above the firmament ! Thousands of thousands of angels continually worship thee, and all the hosts of heaven sing to the praise of thy great name. Thou walkest abroad in the garden of holiness ! Thou travellest along the paths of the stars in the chariot of power ! The stars fade when thou goest forth in the sky, the moon veileth her face before thee, and the Sun is dark in thy presence ! The worlds, that thou hast made,

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* * Adam was alone. He had no companion like unto himself. God had given him dominion over all the beasts of the land, and over all the birds of the air, and over all the fishes of the waters. They were obedient to his voice. They did the things that he commanded. When he spake unto them, they did not answer him. The serpent only spake with a voice like unto the voice of Adam. The serpent was beautiful to the eye. The voice of the serpent was pleasant to the ear. The serpent did not love Adam. Adam did not love the serpent. Adam wondered that God had made the serpent. Adam asked the angel

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When the angel came down upon a line of the light of the firmament, and walked with me in the paths of the garden, I asked him concerning God, and concerning the angels, and concerning all the things

that God had created. The angel answered, and said unto me, It is not the will of God that all things should be made known unto thee. All things are not made known unto the angels. God has made us to know all things that are for our good. He hath forbidden the angels to eat of the tree of the knowledge of good and evil in heaven, as he hath forbidden thee to eat of the tree of the knowledge of good and evil upon earth. Some of the angels have transgressed the command, and are passed from great light unto great darkness.* To obey is good, to disobey is evil. Good is light. Evil is darkness. The time will come when darkness shall be no more in the creation, and the light of the eye of God shall shine upon all

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* * Upon a day, when the Sun shone with great power, and had ascended to the middle of the firmament, and stood on high over all the trees of

4 * Had no creature ever fallen, God could not have been duly glorified to all eternity. Millions of his infinitely amiable qualities must have lain an inscrutable secret to worlds upon worlds. While all his creatures were happy in him, and participated of him, no distinction could be duly made between them and their Creator.

BROOKE.

the garden, I began to feel weary and weak, and sank into a deep sleep, upon the green grass under the small shadow of the mulberry tree that groweth by the rock that is covered with blue flowers, at the place where the great brook runneth into the great river. And I slept a long time, and dreamed a beautiful dream. Lo ! in my dream there came unto me seven angels from heaven, all of exceeding beauty, and covered with garments of pure light. Then one of the angels spake unto me with a small and sweet voice, and said unto me, — Adam, thy prayers are heard in heaven, and thy petition is granted by the Almighty. When God looked upon all the things that he had made, he said, It is very good ; and again he said, It is not good for man to be alone. In all the other worlds that God has made, there are many creatures like unto Adam. Man is not made to dwell alone in any part of the creation. God made man in the image of God ; male and female created he them. Thou dost not understand this saying, Adam, but the time will be when thou wilt understand it. Behold, we are sent to comfort thee, and to show unto thee what kind of creature will be created to be a companion unto thee in the garden. Then I looked, and beheld thee, Eve, standing amidst the seven angels, fair as the moon, beautiful as the star of the morning. And the angel said, This is the fair creature that will be given unto

thee for a companion. Thy companion is like unto thee, but is not in all things like unto thee. She will be the perfection of beauty and of love upon the earth. She will be obedient unto thee, but thy dominion over her will not be like unto thy dominion over the beasts of the field, and the fowls of the air, and the fishes of the sea. Thy dominion over her will not be the dominion of fear, but it will be the dominion of love. She will become the mother of all living creatures like unto thyself, and like unto herself. This saying, also, thou canst not understand ; but the time will be when thou wilt understand it. And, while the angel was speaking unto me, behold ! all things upon the face of the earth were covered with a light and shadowy veil of most surpassing beauty, like unto the description that the angels have given us of the beauty of the region of the heavens. The leaves of the trees, and the grass of the fields, and the herbs of the garden, changed their colour from a dark green to a colour between a green colour and a yellow colour, so soft and pleasant to the eye, that it cannot be described by the power of the tongue. The flowers of the beds of the garden, and the flowers of the tops of the trees, and the flowers of the banks of the rivers, became more bright and more beautiful than they were made by the hand of God in Eden. The skins of the beasts of the field, and the feathers of the birds of the air, and the scales of

the fishes of the waters, were covered with their shadows of white and blue light mingled together, like the white and blue covering of the sky, when the Sun cometh forth in the glory of the morning. How charming are the visions of sleep ! How beautiful are the colours of dreams ! I looked again, and behold ! the Serpent stood very near the angels, and raised his head above the heads of the angels, and looked fiercely upon thee, and said unto thee, Has God made thee to be the companion of Adam ?

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Ah ! the Serpent ! Ah ! the Serpent !
 How terrible was the fire of the eye of the Serpent !
 How black were the clouds of his countenance !
 How awful was the thunder of his tongue !

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And the seven angels gave a loud shout, as the voice of the angels of the air when they rend asunder the mountains of dark clouds in the firmament, and the fires of heaven go forth with floods of waters !

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I awoke, and behold ! thou didst stand near unto me, with a sweet smile upon thy countenance, like

the shining of the light of the moon upon the flowers of mingled red and white. And I knew that thou wert the companion that God had given unto me, that I might no longer walk in solitude in the paths of Eden. I remembered that the angel had told me that an helpmeet should be created for me, in a time of deep sleep, and that she should be bone of my bone, and flesh of my flesh. And I called thee, Woman, because thou wert made out of Man. God had given unto thee the power of speech, and thou didst understand all the words of my tongue. And I rehearsed unto thee all that the angel had told me of the creation of the worlds, and of all living creatures, and of all the wonderful works of God. And thou didst listen unto the words of my mouth, and didst speak unto me only to cause me to know that thou didst understand all the things that I rehearsed unto thee * * * * *

The Sun descended to the tent of clouds in the dark waters beyond the mountains * * *
 The moon walked in the bright path of the firmament— * * * * *
 Thousands of thousands of stars in their courses threw down flowers of light among the shadows of the trees and the rocks * * * * *

* * * The birds of night uttered melodious songs among the branches * * * sweet as the songs of the spirits of the air in the stream of

light upon which the angel of glory descended *
 * * * sweet as the song of the angels of
 the stars in the morning of the first-made Heaven
 * * * I led thee to the arbour of love,
 which I had made of fair branches of the myrtle tree,
 and adorned with sweet-smelling flowers of all the
 beautiful colours of the dreams of delight * *

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* * * And Eve answered, and said
 unto Adam, How wonderful are the works and the
 ways of God ! He has made all things that are
 made, and he hath dominion over them all. There
 never was a time when he was not, and there never
 will be a time when he will not be. He has made
 all creatures to obey him, and to worship him. He
 made all things to be good, and all creatures to be
 happy. All these things have been taught unto us
 by the angels. We know all that it has pleased
 God to reveal unto us. But one great thing is hid-
 den even from the angels. As God made every

thing to be good, why should any thing become evil? How could there be evil in Heaven? How could the good angels become disobedient to God? If evil has been in Heaven, will not evil be on earth? Already has the Serpent threatened to be disobedient to thee. Did not God give thee dominion over the Serpent? If we should disobey God, should not we be evil creatures? If the Serpent disobeys thee, will not he be an evil creature? * * * *

* * * The Serpent is beautiful as the palm tree with all its spreading branches * * * as the willows bending their boughs to drink up the clear waters of the brooks * * * as the white goat that steppeth from rock to rock upon the high hills of the morning * * * as the streaked horse that lifteth his head above the bushes, and runneth over the green plains of the evening

* * * * All beauty cometh from God
 * * * * God made the beauty of the Serpent. I delight to look upon the beauty of the Serpent * * * The works of God are all delightful to my eyes. * * * I love not the Serpent * * * Eve is commanded to

* Could evil have arisen contrary to the will of Omnipotence, if Omnipotence had willed that it should not arise? — He can *allow* a *temporary* evil in the creature, as a travail toward its birth into the more eminent degree of goodness and happiness. BROOKS.

love Adam only * * To disobey is to
do evil * * * * * * *

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* * * * I walked in the path upon
the bank of the little brook that watereth the middle
of the garden, and lo ! the Serpent came nigh unto
me, and spake unto me, and said, — Eve, thou art
an angel. Thou art called woman, but I know that
thou didst come from heaven, to be the perpetual
companion of Adam in this garden of beauty and
delight. And I answered, and spake unto the Ser-
pent, and said, — I know that I am not one of the
angels. I have not been in the tents of the angels.
I have not seen the land where the angels dwell.
God has made me from Adam, that I might be an
helpmeet for him during the time that is allotted him
to dwell upon the earth. And he said, Know not
ye that ye shall live forever upon the earth ? And
I said, We know not how long we shall live in this
garden. We are lower than the angels. Could we
live forever, we should be as God. And he said, —
I have seen many angels, and none of them so beau-
tiful as thou art. The angels have told me those
things that are not made known unto thee and unto
Adam. Ye shall one day be as Gods, for there are

many gods. There are gods of the heaven, and gods of the earth, gods of the sun, and gods of the moon, and gods of the stars, gods of the air, and gods of the sea, gods of the mountains, and gods of the valleys, and gods of the plains, gods of the trees, and gods of the branches, and gods of the bushes, and gods of the leaves, and gods of the flowers, and gods of the fruits, gods of the rivers, and gods of the brooks, and gods of the fountains. There is one very great God, and there are many thousands of small gods, and all of them are greater than the angels. Dost not thou behold the tree of the knowledge of good and evil, with the white and the black fruits growing upon all its branches, fruits beautiful to the eye, fruits pleasant to the taste? I know that God hath said unto Adam, In the day that thou eatest thereof thou shalt surely die. I know also that the day will come when Adam will eat thereof, and that he will not die in that same day. Ye know not what it is that God calleth death. Ye will eat and not die. And I said unto the Serpent, — Do the angels know more than God? Doth not God know all things that have been, all things that now are, and all things that will be in the time to come? Hath God said, this shall be, and it shall not be, — or this shall not be, and it shall be? The angels have not thus taught Adam, and Adam has not thus taught Eve. We know that God is good, and that

he cannot do evil. We know that he is true, and that all the words that go forth out of his mouth will surely come to pass. Then the Serpent answered and said, — I know also that God is good, and that he is true. God speaketh not as Adam speaketh, or as the angels speak. He uttereth dark clouds of words, covering bright figures of the light of truth, not to be seen by the eyes of man or of angels, until the great day when darkness shall not be, and all the worlds that he has made shall be bright with the light of the knowledge of good and of evil. Cannot he shut up light in a dark cloud? When he said, Ye shall die, did he say, Ye shall not live again? What is it to die? Is it to be no more forever? It is not so. All creatures into which he has breathed the breath of life will live forever. Can any thing that is of God cease to be? Do the beasts of the field die? Do the birds of the air die? Has he given power unto one of his creatures to destroy another? He has given Adam dominion over all creatures upon the earth, but it is the dominion of life, and not the dominion of death. Adam cannot cause any creature to die. When he said, Thou shalt die, Adam did not understand the words of his mouth. I know that ye will one day eat of the fruit of the tree of the knowledge of good and evil. In that day ye shall die as Adam and Eve, and ye shall live as gods. This is the figure of light that

he hath shut up in the cloud of darkness. When ye shall eat of the fruit of the tree, ye shall be no more man and woman, but ye shall be as the gods are, knowing good and evil. Ye shall then understand the saying, Thou shalt surely die. Ye shall walk, through the shadow of death, to the light of life.

AND EVE continued her speech unto Adam, and said,—It was not in my power to answer all the words of the Serpent. Why did he say unto me, Thou art an angel, and thou art more beautiful than all the angels I have seen? Do the angels from heaven speak unto the serpent, and make known unto him the secret counsels of God? Do they reveal unto the Serpent the things that are concealed from Adam? Do the angels

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* * * * * Why did he liken me unto the angels? Why did he call me beautiful? Why doth the Serpent think of the beauty of Eve? Surely I am not fair as the angels. I am not fairer than thou art, Adam. Has not God said, that every creature that he has made upon the earth is good? The Serpent then is good. But, if some of the an-

gels in heaven have become evil, much more may the serpent of the earth become evil. Adam, How is it that there is but one Serpent in all Eden? There are thousands of thousands of beasts of the land, there are thousands of thousands of birds of the air, there are thousands of thousands of fishes of the sea, there are tens of thousands of tens of thousands of other little creatures of the earth and of the air, and lo, there is only one Serpent! Why did God make only one Serpent?

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• • • • • Thou knowest, Eve, that I was solitary in the garden. I prayed to God that he would give me a companion in my solitude. It pleased him to make thee and give thee unto me. Eve is the last gift and the best gift from God unto Adam. I love thee more than I love my own body whence thou wast taken in the deep sleep that fell upon me. I desire to sleep again. I desire not to fall again into such a deep sleep. Thy voice is sweeter than the sweet voices of all the birds that sing upon the branches over our heads. • • •

• • • I am weary • • • • •

Behold, the stars of night going forth in their glory !

* * * I will hear thee again when
the Sun * * * * *

* * * Why did the Serpent call me an angel ? Why did he say that I am more beautiful than the angels ? What hath the Serpent to do with the beauty of Eve ? I have told thee, Adam, that the Serpent declared unto me that God did not mean what he said, when he spake unto thee, saying, In the day that thou eatest thereof thou shalt surely die. How doth the Serpent know the secret meaning of the words of God ? Is he familiar with the angels around the throne ? Hath he been in the councils of Heaven ? Hast thou ever seen the good angels that visit thee in the garden conversing with the Serpent ? And Adam said, I have not. And Eve continued her very long speech and said, — I am happy in the love of Adam ; I am happy in the glory of the garden ; but it seemeth to me that God might have made me happier than I am. Why hath God said, Thou shalt not eat of the tree of the knowledge of good and evil ? And Adam said, — I know not. And Eve continued her questions, and said, — How doth the Serpent know the secret meaning of the words of God ? Is not our God a true

God ? Can he deceive the creatures that he hath made ? It is true that there may be two meanings to his words, and one of them we may not understand. If the Serpent speak not the truth concerning the words of God, how can he be a good creature ? May it not be that the Serpent converseth with the evil angels that have fallen from heaven ? I am desirous to know in what place the evil angels live. And Adam said, — I know them not, neither the evil angels, nor the place of their house. And Eve continued her questions and said, — May not it be that the Serpent hath learned the knowledge of evil from the angels of evil ? It doth not appear that he hath eaten of the fruit of the tree. How then doth he know that those who eat thereof will become as Gods ? And Adam said, There is but one God. And Eve said, He saith there are many gods, but the one great God hath dominion over all the small gods. And Adam said, It is not so.

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And Eve spake again and said, — Peradventure the Serpent did not mean that the small gods are like unto Jehovah. Peradventure he did mean that the angels are gods. We know, that great power and

great knowledge are given unto the angels. We have seen some of the angels, and they are creatures of exceeding beauty. Why should the Serpent liken my beauty to the beauty of the angels? What is it to the Serpent that I am beautiful? The angels do not speak unto me such words as the Serpent has spoken. Thou didst call me beautiful in the first days when I became thy companion, but now thou dost not call me beautiful. And Adam said, — Thou art fair, my love, as the white goat that walketh among the bushes of the sides of the hills; thou art beautiful, as the striped horses that run among the trees of the plains.* Thy lips are like the banks of the little brook covered with red flowers, and thy eyes are like the black fruits and the white fruits that grow upon the high branches of the tree of knowledge of good and evil. Thou walkest like the roebuck that walketh in the path of the valley,† and thou holdest thy head on high like the cedar on the top of the mountain. Thy eyelids are like the slender bushes, sprinkled with little drops of dew, when the first fine lines of light shine upon them in the morning. The clusters of thy hair are like the long clouds of

* Thou art fair, my love — thou hast doves eyes within thy locks — thy hair is as a flock of goats — thy lips are like a thread of scarlet.

SOLOMON'S SONG.

† Grace was in all her steps.

MILTON.

shadows that make dark the light of the moon among the great sycamore trees that border the black river in the north of Eden.* Why should I praise thy beauty day after day, when my voice would be as the loud sound that cometh back from the cave in the mountain, as the resounding again in thy ears of a tale that has been told a thousand times ? *

* * * * *

And Eve spake yet again once more, and said, — I have had many strange dreams since the time when I talked with the Serpent. I dreamed in the first hour of the morning, when it was not dark, neither was it light, and behold ! the Serpent walked on the bank of the clear brook, the waters of which go now this way, and now another way, and turn and change their courses, as the bird turneth and maketh a crooked path with his wings in the air. And there walked with the Serpent one of the good angels that come down from heaven ; and both the

* A dark similitude
Will on the curious fancy much intrude.

BUNYAN,

angel and the serpent were creatures of surpassing beauty, and were covered with many wings like the wings of birds, and many feathers like the feathers of birds, shining with thousands of colours more bright than the colours that we see when the Sun shineth upon the earth, with thousands of the colours of things that appear unto the eyes of the soul in the dreams of the dark time of the night. The trees, and the bushes, and the flowers, and the herbs of the beds of the garden, and the grass of the plains of the hills, and of the vallieys of the rivers, were more bright and more beautiful than I had ever seen them in the day time when I was awake. And the right arm of the serpent embraced the left arm of the angel, and they walked together upon the bank of the brook. And the firmament was bright over their heads, and the stars in the path of milk in the upper firmament shone like suns, and the moon shone with the brightness of ten thousand great stars of the morning. And I sat upon my pleasant seat of flowers and grass at the place where two brooks meet, and looked upon the serpent and the angel, wondering that they should walk together as companions in the garden. And they came near, and the angel spake unto me.

And the angel spake and said unto me, — Eve, why walkest thou alone in the garden? Where is Adam? Art not thou bone of his bone, and flesh of his flesh? Why shouldst thou be in one place,

and Adam in another place? Now, while he was speaking unto me, there came down from heaven as it were two suns, and the greater of the two suns stood over the head of the angel, and the smaller of the two suns stood over the head of the serpent, and both of them were very near unto their heads. And stars came down from above, as many in number as the little creatures, with flowers of all colours upon their wings, that fly about like birds of the air when the sun shineth bright upon the earth. And the stars were all around the heads, and the arms, and the legs, of the angel and the serpent, and they were lifted up a little way from the earth, and stars came hither and went thither beneath their feet. And the suns, and the stars, and the faces of the angel and of the serpent, were of such exceeding brightness, that my eyes became dazzled, and I could not endure to look upon them. Then the angel spake again and said, — Why dost not thou answer me, Eve? Are thine eyes dazzled by the brightness of the suns and the stars that come down from heaven? Knowest not thou that angels are the servants of God, and that the suns and the stars are the servants of the angels? When we go from world to world on the errands of the God of all worlds, stars walk beneath our feet to make light our paths, and other stars encircle our heads as with a crown of the light of the glory of JEHOVAH. We live in

the light of heaven, whilst thou and Adam are dark upon the earth. I am sent to reveal unto thee great things, and I have revealed them first unto the Serpent. Has not Adam told thee that thou shalt one day have many thousands of sons and of daughters upon the earth?*

And Adam spake unto Eve, and said, — Thy dream is a very long one, and it is a very strange one. And Eve continued her dream, and said, — Behold, as the Angel spake unto me of thousands of sons and of daughters, the sun that stood over the head of the Serpent became black as the moon when it is covered by the round dark cloud, and the stars that were about him and beneath him faded away, and the fair countenance and the bright form of the Serpent became black as the black fruits upon the tree of the knowledge of good and evil, and he opened his dark lips, and smiled,† and his teeth only appeared white, like the crooked trees, covered with white bark, that grow in the dark mouth of the cave in the hill on the north side of the garden. And I looked again, and lo! the serpent became black all over, and was rolled up, and became as one of the

* Adam knew before the fall that he should have posterity. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.* GEN. ii. 24.

† Grinn'd horribly a ghastly smile.

MILTON.

great black apples of the tree in the midst of the garden, and a very bright cloud came from the east, and a mighty wind came after the cloud, and blew away the serpent, and I saw him no more. Then the Angel stood alone before me, and the two suns were over his head, one above the other, and a great multitude of stars were about him and around him. And the Angel spake again unto me, and said, Thou knowest that the Serpent is more subtiler than any beast of the field which the LORD God hath made. Beware, O Eve, of the Serpent! When I walked with him in the garden, and he beheld thee sitting in all thy beauty upon thy pleasant seat of grass and flowers, he looked with all the power of his eyes upon thee, and said unto me, O that God would suffer me to have dominion over the beautiful woman that he hath made to be the companion

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The Serpent shall not have

† He look'd and long'd, he look'd and long'd
 To spoil the beauteous work. TYLER.

great knowledge are given unto the angels. We have seen some of the angels, and they are creatures of exceeding beauty. Why should the Serpent liken my beauty to the beauty of the angels? What is it to the Serpent that I am beautiful? The angels do not speak unto me such words as the Serpent has spoken. Thou didst call me beautiful in the first days when I became thy companion, but now thou dost not call me beautiful. And Adam said, — Thou art fair, my love, as the white goat that walketh among the bushes of the sides of the hills; thou art beautiful, as the striped horses that run among the trees of the plains.* Thy lips are like the banks of the little brook covered with red flowers, and thy eyes are like the black fruits and the white fruits that grow upon the high branches of the tree of knowledge of good and evil. Thou walkest like the roebuck that walketh in the path of the valley,† and thou holdest thy head on high like the cedar on the top of the mountain. Thy eyelids are like the slender bushes, sprinkled with little drops of dew, when the first fine lines of light shine upon them in the morning. The clusters of thy hair are like the long clouds of

* Thou art fair, my love — thou hast doves eyes within thy locks — thy hair is as a flock of goats — thy lips are like a thread of scarlet.

SOLOMON'S SONG.

† Grace was in all her steps. MILTON.

shadows that make dark the light of the moon among the great sycamore trees that border the black river in the north of Eden.* Why should I praise thy beauty day after day, when my voice would be as the loud sound that cometh back from the cave in the mountain, as the resounding again in thy ears of a tale that has been told a thousand times? *

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And Eve spake yet again once more, and said, — I have had many strange dreams since the time when I talked with the Serpent. I dreamed in the first hour of the morning, when it was not dark, neither was it light, and behold! the Serpent walked on the bank of the clear brook, the waters of which go now this way, and now another way, and turn and change their courses, as the bird turneth and maketh a crooked path with his wings in the air. And there walked with the Serpent one of the good angels that come down from heaven; and both the

* A dark similitude
Will on the curious fancy much intrude.
BUNYAN.

dominion over thee for one moment.* Should he beguile thee, and shouldst thou listen to his evil counsel, the many thousands of thousands of thousands of thy sons and daughters will die and not live again until the season of the days of the years *

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Now I began in my dream to have great courage, and I raised up mine eyes, and looked steadily upon the Angel in all his glory, and upon the suns that were in the air over his head, and upon the stars that were about him, and under his feet, and I spake with a loud voice unto the Angel, and said unto him,—What are the great things that thou didst come down from heaven to reveal unto me, and that thou hast first revealed unto the Serpent? Where is the Serpent? Why did the bright cloud and the strong wind

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An evil spirit from one of the

* It is presumed that the words, "Beware that," were in the original, immediately before the words, "The Serpent."

angels of the dark pit hath entered into the soul of
the Serpent, and hath dominion * * *

* * * The Serpent is not *
* * * He will not obey God * * *

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The Serpent is * * * * *
* * * Eden will not be * * *

The sons and daughters of Adam and Eve will be
spread over all the lands of the whole earth *

* * * * * They shall
all die * * * * * They shall all
live * * * * *

Their Rock will not fail them nor grow old *
* * * * * Their Redeemer will

live while JEHOVAH liveth * * * * *

* * * * * All things shall be put
under his feet * * * * *

There shall be no more evil * * * * *

* * * All the spirits in all the worlds shall
sing with one voice, Behold the Lamb of God, that
destroyed him that had the power of evil ! Shall an
evil spirit prevail over God ? Shall not God have
power, and dominion, and glory, and honour, in all
the worlds that he hath made, and that neither men
nor angels can number ! Shall not God give pow-
er, and dominion, and glory, and honour, to his Son,
the Destroyer of all the Princes, and the Powers of
Darkness, and the Redeemer of Men and of Angels

in all Worlds and in all Ages ! † * * *

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The Heavens became as it were one great flame of pure fire * * * * * The angel ascended from the earth among bright clouds of suns, and moons, and stars ; and the suns, and the moons, and the stars, and the Angel of God, all with one voice, louder than ten thousands of thunders of thunders, shouted in the firmament, — Dominion, until the time cometh, unto the Son of God ! Glory without end unto the Son of God !

† The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.

Oh, scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss !

Error has no place,
But all is harmony and love.

One song employs all nations, and all cry,
“ Worthy the Lamb, for he was slain for us ! ”

Thus heaven-ward all things tend. For all were once
Perfect, and all must be at length restor'd.
So God has greatly purpos'd, who would else
In his dishonour'd works himself endure
Dishonour, and be wrong'd without redress.

COWPER'S TASK.

See the whole of that beautiful passage in the sixth book, designated thus in the “ Argument ” of the book, — “ The groans of the Creation shall have an end. A view taken of the restitution of all things.” This was Cowper's religion when in his right mind. With such a sublime “ view ” of Christianity, who can refuse to be a Christian ?

Dominion and Glory without end unto JEHOVAH !

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And Adam said, — Thou hast rehearsed unto me a very wonderful dream, and thou hast asked me to tell thee the interpretation thereof. I know not that there is truth in a dream, or that there can be truth in the interpretation of a dream. While it shall please God to send messengers from on high to make known unto us the things that it pleaseth him to cause us to know, what need shall we have of visions of the evening, or of dreams of the morning, to reveal unto us the things of God ? Should he withdraw from us the beauty of the face and the sweet musick of the tongue of the angel of his presence, then would we pray unto him that he would speak unto us in the voices of the winds, or in the voices of the waters, or in the voices of the thunders, or in the images of the voices of spirits in the bright visions of the dark night. I have dreamed many dreams, but I did not believe them to be revelations of the will of God. A dream is indeed a wonderful thing, but who shall go up unto the heights, or go down into the depths, of all the wonders that appear in the heavens and in the earth ? What is the spirit by which we live and move, but the spirit of the breath of God, which he breathed into the dust and clay of our bodies, and we became living souls ? Can the

spirit of God sleep? Can the spirit of God dream? These things are too deep for me. I have not seen the fountain of the stream of knowledge that cometh forth from the throne of God.* I have asked the angel of these things, and he answered me, and said, The spirit of God cannot sleep, neither can it dream. The living souls of angels and of men are not like unto the spirit of God, although they came forth from that spirit. God hath made the spirits of all things. Knowest not thou that he hath power to make spirits and souls? † Thy dream cannot be a vision from heaven. The things that thou didst dream will not be. The Angel and the Serpent have not walked together as companions in the garden, neither hath the Angel revealed unto the Serpent the secret things from on high. Neither hath an evil spirit from the dark place of the pit entered into the body of the Serpent, and changed him into one of the spirits of evil. I think the last part of thy dream will come to pass in some of the ages of the world in the days of the last times. The things

* Sacred depths and stupendous mysteries belong to this matter.—**BROOKE.**

† God can impart to his creatures a being, an identity, a fire of life, an intelligence or sagacity, a consciousness, a force or action, a will, and a freedom, distinct from himself, and distinct from each other. These powers, although distinct from God, are infinitely far from being independent of him. He cannot depart from his supremacy, nor that universality of essence, by and in which alone all essences subsist.—**BROOKE.**

that are true, and the things that are not true, are mixed together in the dreams of Adam and Eve, as the white fruits of the knowledge of good, and the black fruits of the knowledge of evil, are mixed together upon the green and wide-spreading branches of the tree of the knowledge of good and evil in the midst of the garden. God has made us, and blessed us, and revealed unto us that many thousands of sons and of daughters shall be born unto us, and shall have dominion over the earth, and over the fishes, and over the birds, and over all the other creatures which he hath made † —

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And Eve said, — I cannot understand the interpretation of the dreams of the dark night, neither can I understand the interpretation of the revelations of the bright day. My spirit is troubled that I cannot know the meaning of all these hidden things. Why are they concealed from Adam? If they were known unto thee, I know that thou wouldst make

† So God created man in his own image ; in the image of God created he him ; male and female created he them. And God blessed them ; and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

GEN. i. 27, 28.

them known unto me. When shall we have sons and daughters? Will they be little ones, like as the sons and daughters of the beasts and the birds are little ones? Why is the promise not made good? Why doth not the time come? How pleasant it would be to have little ones, like unto ourselves, to play before us, to help us in our labours in the garden, and in our dominion over all the creatures that move upon the earth! I know that the promise will be made good when the time cometh, but I am troubled that the time doth not come. Why are Adam and Eve alone upon the earth? Why are not companions created for us both, as Eve was created to be the companion of Adam? Why has God made food to grow in the garden, and in all the earth, sufficient for thousands of thousands of men and women, and made only one man and one woman to eat thereof? Why do the fruits drop from the branches of the trees to go to waste among the herbs and the grass? There is food for all creatures, of the herbs that grow upon the ground, and of the fruits that grow upon the trees.* No creature that

* It is evident that, before the Fall, one creature did not devour another. All lived upon vegetables. *And to every beast of the field, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*

GEN. i. 30.

The heathen had the same idea of the golden age.

OVID'S *Metam.* XV.

God hath made eateth any other food than what groweth from the earth. All creatures multiply and replenish the earth, except Adam and Eve, and the Serpent. There is food enough for all, and much more than enough, and no creature devoureth or doeth any harm to another — * * *

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In my walk in the morning among the beds of the flowers, by the side of the little stream that windeth its path, now this way, and now that way, as it goeth to the river, I beheld a little bird that had fallen from the nest in the green bush ; and when I took it in my hand to put it again into the nest, I perceived that the breath of life had departed from the body of the little bird. Is not this death ? Do not we now see what it is to die ? Is not this the knowledge of good and evil ? Is it not good to live ? Is it not evil to die ? If we eat of the tree, shall we die as the little bird ? Or is it true, as the Serpent hath said, that we shall die as Adam and Eve, and shall live as angels or spirits ? Now Adam said, — My beloved Eve, there is no end of thy questions, neither can I answer the one half of them.

And Eve went on, and said, — I am troubled by day and by night ; troubled when I labour in the garden, and troubled in my dreams ; troubled when I sit upon the bank under the shade of the great

sycamore in the middle of the day, and troubled when I sit upon the seat of grass in the house of green bushes, and behold the stars walking without noise* in the path of milk in the upper firmament.

Adam said, — Why art thou troubled, and why is thy soul within thee disquieted? And Eve said, — I am troubled because I cannot understand the secret things of life, and of death, of good, and of evil. Why my soul should be disquieted, day after day, night after night, I know not. He that took me out of the side of Adam, and made me a living soul, knoweth all things that appertain unto the souls that he hath made. Surely Eve did not make herself, neither did she make the desires of her heart, or the thoughts of her spirit. Neither Adam nor Eve can make any thing that was not made before. God maketh all things. But do not the great birds make little birds? We behold little things in the nests of the birds, things that are round, and smooth, and beautiful.† Adam giveth names to all things, and Adam calleth them eggs. In a few days the eggs open themselves, and little birds come forth from the eggs, and are cherished by the great birds, and are fed with seeds and with the small parts of grass and flowers, and they grow up and become great birds,

* The silent march of the stars.—JANE PORTER.

† *Teres atque rotundus.*—HORACE.

and fly away to the valleys and the hills. This is a great wonder.* O that I could understand this strange thing ! Why has not God been pleased to reveal unto us the mysteries of his creation ? As he is almighty, and all power is in his own hands, it could do no evil to himself to give the knowledge of evil to Adam and Eve. He has given us the knowledge of good in part. We know that God is good, and that all the things which he has made are good. The Heaven, and the Earth, and the Sea, and all things that are therein, are good. The Angels are good. Adam is good. Eve is good. The Serpent is good. The beasts of the land, and the fowl of the air, and the fish of the sea, are good. But it has been made known to us that there is a deep pit in a dark place of the creation, wherein there is great evil. The angels of the pit were of old good angels in heaven. They were disobedent, and became sinners in heaven, even when they were near unto the very throne of JEHOVAH. This is the greatest of

* Junoris volucrem quæ cauda sidera portat,
 Armigerumque Jovis, Cytheriadasque columbas,
 Et genus omne avium, mediis e partibus ovi
 Ni sciret fieri, fieri quis posse putaret ?

OVID.

Unless any one knew that the bird of Juno, which carries stars in its tail, and the armour-bearer of Jupiter, and the Cythereian pigeons, and all kinds of birds, were made of the middle parts of an egg, who would think they could be made ?

CLARKE'S Translation.

all the mysteries. How could evil enter into heaven? How could good angels disobey the commandments of the God that made them and preserved them? When they became disobedient, why did not God destroy them? * Why did he suffer any thing that had become evil to continue in the world? Can good ever come out of evil, as evil came out of good?

And Adam said, — It is not right for thee to say, evil came out of good. All things that were made by God were good. Can evil come from God?

Then Eve said, — I know that God hath not made any evil thing in all

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He made all things good. Some things that were made good in the beginning are not good now. Some of the angels that were good in the beginning are evil now. Hath not evil come out of good? Where cometh evil from? Did God make any

* To be sure, Friday, said I, God is more wise and stronger than the Serpent — He is above the Devil — “Why then,” answered Friday quickly, “if God, as you say, has much strong, much might as the devil, why God no kill devil?”

I was strangely surprised at this question. — I told him, we might repent, and obtain pardon — At these words, *obtain pardon*, Friday mused — “Well, well,” said he, “that’s very well; so you, I, devil, all wicked mans, all preserve, repent, God pardon all.” —

And now I found it necessary to put an end to this discourse between my man and me.

DEFOE — *Rob. Crusoe.*

place for evil to dwell in, when he made all things in the beginning, and saw every thing that he had made, and, behold ! it was very good ? Hath not he made the deep pit in the dark place wherein dwelleth evil ? If I say, evil came out of good, do I say the thing that is evil ? Is it not the word of truth ? Is it evil to speak the words of truth ? Eve hath not been disobedient, How then is there evil in Eve ?

And Adam said, — The Serpent is more subtle than any beast of the field, and thou art more subtle than the Serpent. Should the woman be more cunning than the man ? Should the rib be greater than the whole body ? Should Eve be wiser than Adam ? Many are thy questions as the grasshoppers in the great plain of the river Gihon, that compasseth all the land of the south, or as the drops of water in the showers of the season of rain.* They are deep as the pit, and dark as the bottom of the pit. I cannot number them, neither

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Truly didst thou say unto me, It is not right for thee to say, evil came out of good. Why should I

* There were seasons in Eden. And God said, Let there be lights in the firmament of the heavens, to divide the day from the night : and let them be for signs, and for seasons, and for days, and years.

GEN. i. 14.

say, evil came from good, when I know not what evil is? Doth the black fruit grow from the white fruit, upon the high branches of the great tree? They are mixed together upon the branches, but each one is wholly black, or wholly white. I have sinned against God, and against thee. Then Adam said, — How canst thou sin, seeing that thou knowest not what evil is? And Eve said, — I have not sinned in my soul, but I have spoken words with my tongue that ought not to have been spoken. Why did I seek to find out the hidden things of God? Why did I ask questions deep as the waters of the sea, dark as the shadows of the mountains? Was not I made to be obedient unto God and unto Adam? Should we desire to know any thing that God hath not been pleased to reveal unto us? Will not he make known unto us all that it is needful for us to know? May not we hope that the time will come when we shall be as angels? Will not the day come when it will please God that we shall eat of the fruit of the tree of the knowledge of good and evil? I desire not to know any thing that God has forbidden us to know. He knoweth what is best for us, and it is our duty to submit ourselves in all things unto his good pleasure. Yet I hope that he will one day make us to know what evil is. To know evil is not to do evil. Doth not God know what evil is? Yet there is no evil in God. Do not

the angels in heaven know the difference between good and evil? Yet there is no evil in the angels in heaven. God hath said, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for, in the day that thou eatest thereof, thou shalt surely die. The Serpent hath said, Ye shall not surely die; for God doth know, that, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. God is good. When God made the Serpent, he said, It is very good. Thou hast convinced me that evil cometh not from good, and that no evil spirit hath entered into the Serpent. Why then doth God, who is good, say that, if we eat of the fruit of the tree, we shall die; and why doth the Serpent, whom God has made very good, say that, if we eat of the fruit of the tree, we shall not die, but shall be as gods, knowing good and evil?

Then Adam said, — Truly I did think that there was an end to thy questions, and lo! the new questions are more deep and more dark than the old ones.

And Eve continued her questions. When he said, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, did not he mean that thou shouldst not eat of it until the time cometh when he will be pleased to say, Thou art no longer forbidden

to know the difference between what is good and what is evil? Else why did he say, Of every tree of the garden thou mayest eat? Will not the time certainly come when thou mayest eat of every tree in the garden? Else why art not thou permitted to eat of the fruit of the tree of life, when he said, Of every tree thou mayest eat, but of the tree of the knowledge of good and evil? Is not the tree of the knowledge of good and evil one tree, and is not the tree of life one tree? When he excepted only one tree, and that one the tree of the knowledge of good and evil, did he except also one tree, {and that one the tree of life?}* Thou knowest that we are not yet permitted to eat of the tree of life, although he said, Of every tree thou mayest eat, but of the tree of the knowledge of good and evil. The tree of life standeth upon the top of a very high rock on the east side of the garden, — a rock very high, and very smooth on all the sides thereof, so that no creature can climb up the rock to the place where the tree standeth, and take hold of the fruit that groweth on the branches of the tree. Only the birds can fly up unto it; and the birds cannot eat of it, because the

* This translation being literal, it is evident that the antediluvian language contained some of the elements of the Hebrew. Thus in Gen. xvii. 12. we read, in the original Hebrew, "one on one side, and one on one side." In Ezekiel xlvi. 2. 3. &c. we read in the original, Asher one, Naphtali one, &c.

fruit is of the colour of the Sun, and appeareth like many stars shining in all parts among the branches, so that the eyes of the birds are dazzled therewith, and they cannot come nigh unto it, to eat thereof. When he said, Of every tree of the garden thou mayest eat, but of the tree of the knowledge of good and evil, did not he say, Of the tree of life thou mayest eat? and now we know that we cannot eat of the fruit of the tree of life.† Is not it then true that we do not understand all the words of God? And will not the time come when the meaning thereof will be made known unto us? And may not it be that the Serpent understandeth them, when we do not understand them?

Then Adam said, — The imaginations of the thoughts of thy heart are indeed very wonderful!

And Eve proceeded, and said, — I know not what to think of the Serpent. Although thou hast said that no evil spirit hath yet entered into the Serpent, may not the time come when an evil spirit will enter into him? We know that there were evil ones in Heaven, and that now there are evil ones in the deep and dark pit. Can their spirits be confined in the

† These repetitions and amplifications, to impress the sense of the passages more clearly and powerfully upon the mind of the reader, are very much in the manner of those in *Locke's Essay on the Human Understanding*, but are less tedious and ungraceful.

pit? Will not those, who have become evil, seek to make others evil? Who shall preserve us from the spirits of the place of evil? Adam said,— God.

And Eve said, — I know that God can preserve us, but how can we know that he will do it? Why did not he preserve all the angels in Heaven? Why doth not he pardon the spirits that have sinned, and restore them to their first place, and to the light of his own eyes in Heaven? God is good, he made all things good, he declared that the works of his hands were very good, and why doth he suffer them to be changed from good unto evil? I know that to do evil is to disobey the commandments of God; and that the spirits that he hath made would not be the same spirits that they are, if they had not the power to disobey his commandments. But why did he give them the power to disobey, and do evil? Now we see that the beasts and the birds have no power to disobey us, because God hath given us dominion over them. Is not there a spirit to the beast, and a spirit to the bird?

Then Adam said, — My spirit is perplexed by thy questions concerning good spirits, and concerning evil spirits, and concerning the spirits of beasts, and concerning the spirits of birds. Ah! my head

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Did not he say, *Be fruitful, and multiply, and replenish the earth, and subdue it?* And now we see that we do not multiply and' replenish the earth, and that we are not able to subdue any part of the earth, but only a small part of the land in the garden of Eden. Hath not he said to the fish of the waters, and the fowl of the air, *Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth?* Now the seas are far from us, and we see not the fish of the seas, but we know that they multiply in the waters of the rivers, and that the fowl multiply very fast in the earth. What is it to subdue the earth? Is it not to make little gardens in the great garden; to cause trees and plants to grow where they did not grow when the garden was made; and to make the flowers grow up among the grass and the herbs? Did not God make thee, and put thee into the garden of Eden, to dress it, and to keep it? Has not he made me, as a companion for thee; and do not I help thee to dress and to keep the garden? How small is the part of the garden that we are able to dress and to keep! Why are we commanded to dress the garden, when God has made to grow out of the ground every tree that is pleasant to the sight, and good for food, and every herb bearing seed, and every green herb for meat? Why do we dress the earth, that it may bring forth more green herbs for meat, when God

maketh it to bring forth of itself abundance of food, as well for every beast of the earth, and every fowl of the air, and every thing that creepeth upon the earth, wherein there is life, as for Adam and Eve? Why do we labour to cause the earth to bring forth new herbs and new fruits, when the herbs and the fruits that grow without our labour are more than sufficient for the food of every creature that liveth upon the earth? Who can understand these things?

Then Adam said, — I cannot understand them.

And Eve said, — Did I indeed say, that I desire not to know what God has forbidden me to know? O that my mind and my heart could be at ease concerning these things! Although God has given me dominion over the beasts of the land, and the birds of the air, yet he has not given me dominion over the thoughts of my soul, and the imaginations of my heart. My mind passeth from one of the works of God to another, as the bee flieth from one flower to another, in the beds of the garden, or upon the banks of the brooks. I look for comfort to my soul, but cannot discover it: I ask for quiet to my spirit, but quiet cometh not unto me. The time was, when all the labours of the day were pleasant, and all the dreams of the night were delightful. I was a new creature, and every thing that I beheld was new to my eyes. Thou didst make me to know the meaning of the wonderful things that I saw upon the earth around

me, and in the heavens above me. Thou didst teach me to worship God, in the morning, in the middle of the day, and in the evening. Thine eyes were to me as the light of the morning, when it covereth itself with white clouds and with red clouds; as the birds of the woods are covered with white feathers and with red feathers;* and the sound of thy voice was as the sound of the voices of the spirits of the air in the visions of the night. But, when thou hadst taught me many things concerning the works and the ways of God, I began to feel a desire to know many more things concerning them, which it was not in thy power to make known unto me, and which even the angels, who came to visit us in the garden, were not permitted to reveal unto us. Did not God make all things? Did not he make my spirit, and is not he the creator of the desires of my heart? My desire is to know what is good, and to know what is evil, that I may do what is good, and that I may not do any thing that is evil. Is it wrong to desire to know evil that we may avoid evil? Moreover, how little do we know concerning the good things of the creation! Why doth God hide from us the knowledge of good, as well as the knowledge

* The "russet mantle" of SHAKESPEARE, and every other *garment* with which poets have clothed the morning, must have been without the range of Eve's imagination, when she "looked abroad through nature" for similes to decorate her speeches. See GEN. ii. 25.

of evil? Hath not he created us male and female, and said unto us, Be fruitful, and multiply, and replenish the earth? Now we see that, as yet, we do not multiply and replenish the earth. We have received the commandment, and have not received the knowledge of good to fulfil the commandment. We know that the time cometh, but when will it come? Hath not he said also, Of the fruit of the tree of knowledge of good and evil thou shalt not eat, and in the day that thou eatest thereof thou shalt surely die? Hath not his angels revealed unto us that the day will come when we shall have many thousands of sons and daughters, men and women like unto ourselves? When he said, In the day that thou eatest thereof thou shalt surely die, did not he say, Thou hast power given thee to eat thereof, and then die? Now if we go to-day and eat of the tree and die, where will be the commandment to multiply and replenish the earth, and where will be the promise of thousands of sons and daughters? Can the dead have sons and daughters? Will he make another Adam and another Eve? Will their sons and daughters be our sons and daughters? If all the promises are to be fulfilled, it is certain that we shall not die, even if we eat of the tree, until we have been fruitful, and have multiplied, and replenished and subdued the earth.*

* It may be objected to the genuineness of these wonderfully elo-

Then Adam answered and said, — God hath not given unto me the power to answer such hard questions. I am sorry that the imaginations of thy heart, and the thoughts of thy soul, have become deep as the waters of the sea, and dark as the night when the stars are covered by the clouds. God has made us according to his own good pleasure. We were not, and behold we are ! Had he made us like the beasts of the field, and like the birds of the air, without the power to know or to worship him, or to converse with each other concerning his works or his ways, we should have been but a little better than the stones of the hills, or the trees of the plains. I speak not of the Serpent, to whom he hath given the gift of speech and a subtile spirit. We are visited at times by good angels from the habitation of his glory, and they reveal unto us all things that it is good for us to know. Why should we perplex

quent and ingenious speeches of Eve, that they display a clearness of intellect, and a connected chain of thought, very different from what are found in even the most sublime compositions of oriental antiquity, elsewhere recorded, and that they indicate metaphysical powers that no woman can be presumed ever to have possessed. The objections are not solid. Every verse of the Bible, dated before, or until long after the deluge, is clear as light itself. Before that great event, the Fall of Man, the human mind, though not perfect, must have been inconceivably lucid, although the mind of Eve was much more brilliant than that of Adam. Metaphysics have not been the favourite studies of the ladies in later ages, but who will say that they have been beyond their powers ?

our souls by questions about the dark things that it pleaseth him not to make light? Why should we be troubled concerning the matter of our spirits, or concerning the matter of the spirits of beasts and birds? Should Adam be wiser than God? Should Eve be more subtile than the angels? Hath not he given us spirits to know that he is God; that he hath created us; and that he hath made us to be happy? Hath not he given us the fruit of every tree that is pleasant to the sight, and good for food, excepting only the tree of life, and the tree of the knowledge of good and evil? We live without eating of the fruit of the tree of life, why then should we eat thereof? We know that all the works of God are good, and that he hath not given to the evil spirits to have power over us, why then should we eat of the tree of knowledge of good and evil? Lo! have not we builded a booth of green branches of the little trees of the bank of the brook,† around the beautiful red stone that groweth up from the ground, near the place where the stream of silence and the

* Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? SOLOMON.

† Shall any teach God knowledge? JOB.

It is not for man to assume what it is right, and, proper, and natural, for the Almighty to do. CHALMERS.

† *Boughs of thick trees, and willows of the brook. Ye shall dwell in booths seven days.* LEV. XXIII. 40. 42.

stream of noise mix their waters together, in the south part of the garden, and have not we named the booth, the house of the worship of God, and the stone, the altar of the name JEHOVAH ! Do not we kneel together upon the grass and flowers that grow at the bottom of the altar, when the Sun cometh over the hills of the east in the morning, and when he drinketh up the shadows of the trees in the middle of the day, and when he goeth down to his unknown place in the evening ? Do not we praise God, that he has created us from the dust of the earth ; that he has given us living souls ; and that he has prepared for us all things that are pleasant to the eye, and pleasant to the lips, and pleasant to the imaginations of our spirits ? We place upon the top of the altar flowers of all colours, and all manner of herbs, and all manner of fruits. Let us worship God in the house of his worship, and let us bow down before him at the altar of his name. Thou hast made all things that are made, the Heavens, and the Earth, and the Seas, the Sun, and the Moon, and the Stars, the Mountains, and the Rivers, and the Rocks, the Trees, and the Fruits, and the Flowers, the Angels, and the Spirits, and the Souls, the Man, and the Woman, and the Serpent ! We offer not unto thee the works of thine own hands, for they are thine and not our own ; but we gather flowers, and herbs, and fruits, and put them upon the altar that

we have called by thy name, that when we open our eyes and behold the whole earth covered with flowers, and herbs, and fruits, we may remember thy name, and thy worship, and thy praise, and thy glory, in the garden, and in all the earth. Praise the Lord, O my soul ! for he is great, and hath revealed his greatness unto Adam and Eve.* Praise the Lord, O my soul ! While I live will I praise the Lord.† He made the Sun, and causeth it to shine upon the earth ; the moon also, the horns whereof grow like the horns of the young ox, until it becometh round as the Sun ; the stars also, that walk from the east to the west in the firmament of heaven.‡

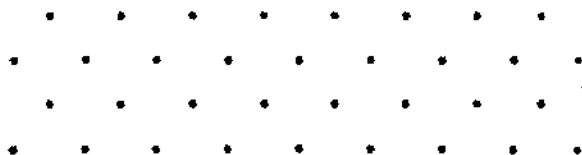
* I thank God for the light of the revelation which sets my poor reason at rest in many things that lay beyond the reach of its discovery.

LOCKE.

† Psalm cxlvi. 1, 2.

‡ Perhaps it is no subject of regret that these authentick documents were not discovered before Milton wrote "Paradise Lost." A "paradise" of fine imagination and charming poetry might have been "lost" to the world. Milton knew nothing of the language, or of the poetical talents, of Adam and Eve. He was deficient even in taste. In the most ancient poetry hitherto known, that of JACOB, of BALAAM, of MOSES, of DEBORAH, and of JOB, the mountains do not skip like sheep, neither do the rivers clap their hands, nor do the mountains and the trees sing praises to God. The first poetry was as simple as it was sublime. Such bold personifications make their first appearance in the elegant poems of the accomplished DAVID. The world will now learn, that Adam was a feeble poet, and that the poetical genius of Eve was brilliant as the scenery of Eden.

Then Eve sang a song of praise, and said, — God standeth on the throne of his power, and uttereth his voice like the sound of a thousand thunders ! Suns and stars, which none but God can number, walk in their paths of light, or stand still in the midst of their courses, as he in his wisdom commandeth them. He sendeth abroad the smile of his countenance, and lo, there is great light every where ! He putteth a cloud before his face, and lo, all suns and stars are dark ! The hosts of heaven are as grasshoppers in his presence, and the inhabitants of earth are not seen in the shadow of his right hand. The Sun of Eden spreadeth abroad his praise, when he goeth forth in his strength upon the mountains of the morning ; when he standeth in his power over the earth, and resteth himself in the high places of the firmament ; and when he descendeth to the dark region of the evening, in all the glory of his beauty †



‡ How vastly superiour is this to Milton —

Sound his praise

In thy eternal course, both when thou climb'st,

And when high noon has gain'd, and when thou fall'st.

IN the midst of the great plain of Hakmatak* there standeth a high pillar of rock, and upon the pillar the acts and the ways of Vajezah are graven with a rod of iron,† by the writer Pharzellah. When the merchant Zelphan returned to the land of the south, he stirred up the minds of the people of that region to make war upon the inhabitants of the land of Kalballak. And Gedorak went forth with a band of armed men, and marched by the way of the great waters of Arka-ioruth, and by the mountain Menuni. The sea of Hazzuron is surrounded by land, except in the place where the river runneth out of the sea ; and there are plains and mountains around every part of the sea of Dagunah, and the river Zelphan goeth from the one sea unto the other sea. The city Tirzah standeth in the great plain of Selo, upon the right hand of the river as thou goest to the north

* *Hakmatak*. This word has a modern sound, but is regularly formed from radical words in the Hebrew language, and may signify, either, The land of the fig, or, The law of honey.

† Oh that my words were now written ! Oh that they were printed in a book ! That they were graven with an iron pen and lead in the rock forever !

JOB.

and the east, by the way of the stony country of Aben-orebah. There are many flocks of sheep, and flocks of goats, and a great number of shepherds, in that land. The shepherd Surah was a prophet, and sang many songs in the days of Kenan, the ruler of the people. He sang concerning the wonderful things of the land of the east, — of the lion, and the unicorn, and the elephant, of the striped horse,* of the camel, of the eagle, of the ostrich, of the serpent of the plain, of the serpent of the river, of the serpent of the rock, and the behemoth. He sang concerning the changes upon the earth, and in the air, and in the waters, since the day that Adam and Eve were driven from Gan-oden.† In the days when Adam and Eve lived in the garden of God, the flowers and the fruits grew together upon the great trees, and upon the small trees, and upon the bushes, in all the seasons of the year.‡ The seasons were known by signs of stars in the firmament; by the changes of the winds; and by clouds and showers of rain. There

* Undoubtedly, the zebra.

† Gan-oden. The garden of Eden.

‡ *Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.*

OVID. *Metam.* I.

There was a perpetual spring, and the zephyrs with warm breezes cherished flowers that grew without seed.

was neither heat to cause the sweat of the brow, nor cold to give pain to any creature upon earth. The sign of the beginning of the year was the rising of the seven stars in the east, at the setting of the Sun in the west. The first season of the year was called the season of the seven stars. The Sun shone with great beauty upon every day of the season of the seven stars. Trees, herbs, and flowers, were continually refreshed by gentle showers of rain, that fell from the passing clouds, at the last hour of the morning, and at the first hour of the evening. How lovely were the dark clouds of quick showers, adorned with bright edges of colours of silver and gold !* How did the drops of the dew of the night shine in the beauty of the light of the eye of the last star of the morning ! How did the green leaves of the trees tremble in the soft winds of the west and the south, as the wings of birds tremble in the paths of the sky † There were four short seasons of beauty in the year. The sign of the second season was the great star of the east, and the sign of the third season was the

* As the wings of a dove covered with silver, and her feathers with yellow gold.
PSALM lxxviii. 13.

† Milton had a correct idea of the climate of Eden.
Whether to deck with clouds th' uncolour'd sky,
Or wet the thirsty earth with falling showers —
His praise, ye winds !

great star of the west. In the fourth season there were neither clouds, nor rain, nor winds, and it was called the season of the Sun.

These things were all graven upon the pillars of Enoch. Enoch, the son of Jared, was born in the year, from the creation of Adam, six hundred and twenty-two; and he walked with God, and was not, for God took him from the earth, in the year of the creation, nine hundred and eighty-seven. Upon the mount of Oraz, in the midst of the plain of Hargal, there standeth a brass horse, and an iron unicorn, that were made by Tubal-cain, the son of Lamech and Zillah, who was the instructor of every artificer in brass and iron. Now it was a custom in that land, in the days of old that have passed away, in the first generations of the children of Cain, that the young men and the young women of the city Enoch, and of the city Irad, and of the villages round about, who were between two hundred and three hundred years old, assembled themselves together in the great plain of the sycamores, to eat, and to drink, to sing, and to dance, at the feast of the first new moon, in the beginning of the season of the seven stars.* And when they were singing and dancing, and making their souls merry, at the doors of their tents, in the

* It appears that the first season of the year continued to be called the Season of the Seven Stars, after the Fall, as it was in Para-

light of the moon, under the pleasant shade of the sycamores, on the third night of the feast, there came a runner in great haste, by the way of the valley of Odeshim, and cried with a loud voice, and sounded a trumpet, and spake unto the young men and the young women, and said unto them, — Behold, a cloud cometh from the valley of the south, and a storm of hail from the mountain of the west ! The men of Abel* are dark as the cloud, and the sons of Seth are strong as the storm !

Now the Cainites prepared themselves for the battle, with swords, and spears, and with staves of wood pointed with iron ; and some of them rode upon horses, and others upon unicorns. And when the Abelites and the Sethites came upon the border of the great plain, and stopped to eat and to drink, and

dise, although there was a great but very gradual change of climate all over the Earth.

There is a time when forty days they lie,
And forty nights, conceal'd from human eye.

COOKE'S HESIOD.

This is, says Tzetzes, partly in April, and partly in May ; which is occasioned by the vicinity of the Sun to the Pleiades at that time. The rising of the Pleiades is from the 9th of May to the 23d of June : The setting of them from the 8th of October to the 9th of December.

Notes to " Poetical Translations."

* GESNER was ignorant that Abel had children. " The Death of Abel" would have been a much more interesting work than it is, had this fact been known.

to give water to their camels, at the Five Fountains, nigh unto the Forty Cedars, they sent a trumpeter with a message unto the Cainites, and said unto them, — Know not ye that our fathers fed their flocks upon the plain of the sycamores? Know not ye that Cain, your father, did not till any part of this plain, neither hath it been tilled by the sons of Cain? Have not ye driven away our shepherds, and killed our sheep, that ye might devour them at your feasts? Did not Cain, your father, kill Abel, our father? Did not Cain and his sons make war upon Seth and his sons? Is not Cain, and are not the sons and daughters of Cain, accursed of the Lord? Now we know that Cain was a tiller of the ground, and that the sons of Cain have found out the use of instruments of brass and iron, and instruments of musick, and of many things that bring evil into the world. We come against you with instruments of wood and stone, and we fear not your instruments of brass and iron. We come with striped horses, and with speckled horses, and with white horses, and with camels, and we care not for your black horses, and your red horses, and your unicorns.* Now if ye will go away from this plain

* *I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.* ZECCHARIAH i. 8.

in peace, and will return unto it no more, that we may have it for our shepherds, and for our sheep, as we had it in the days of our fathers; and will give unto us twenty unicorns, and ten fair virgins, not more than two hundred years old, as pledges that ye will trespass upon us no more in the days that are to come, we also will return to our own place, all but our shepherds; and ye may go to and fro, whithersoever it pleaseth you, to make instruments of musick, and instruments of iron, and to till the land, and to build cities, and to dance and to feast, and to make your souls merry, in the land of the region of the east.

And the sons of Cain answered and said, — We will not do the things that ye require of us. We will not yield this plain unto you for a possession, neither will we give unto you unicorns, nor virgins of two hundred years old, nor any virgins. The the sons of Abel and the sons of Seth fought with the sons of Cain. And the battle continued until the evening, and the sons of Abel and the sons of Seth were beaten, and fled unto the mountains. But the sons of Cain pursued not after them, but remained in their tents upon the plain. And because they had beaten their enemies with instruments of brass, and instruments of iron, and with horses, and with unicorns, they set up a horse of brass, and an unicorn of iron, in the midst of the plain, as a witness and a memorial that they had smitten their en-

emies, and triumphed over them. Now the horse and the unicorn were the works of Tubal-cain, and behold, they stand unto this day, in the place where they were set up. And that plain is not now called the Plain of the Sycamores, but is called the Plain of the Iron Unicorn. Now some of the Cainites built an altar unto the great JEHOVAH, and killed ten white sheep, and offered them upon the altar, because, they said, — The LORD had not respect unto Cain, and to his offering, when he brought of the fruit of the ground an offering unto the Lord, but had respect unto Abel, and to his offering, when he brought of the firstlings of his flock, and the fat thereof. And some of them refused to worship the LORD; and Tubal-cain, and his sons, and his workmen, made for them idols of brass, and idols of iron; and they fell down, and worshipped them, and said, These are the gods of the mountains, and the gods of the plains, the gods of the horses, and the gods of the unicorns, and they have given us the victory. And they fought one with another †

* * * * *

† These sketches are much in the manner of PAUSANIUS, a miscellany of history, geography, and poetry, interspersed with descriptions of cities, villages, gardens, pillars, altars, groves, plains, valleys, rivers, &c. &c. without arrangement or regular connexion. Most of them are dateless, but they appear to have been written in the twelfth or thirteenth century from the Creation.

* * *

THE laws of Adam were graven upon the pillars of Seth. Now Adam made laws for his children, and for the children of his children, from generation unto generation. And he wrote them upon little pillars of stone, and sent them unto Cain, in the land of Nod, and unto Seth, in the land of Phaleguth, and unto the widow and the children of Abel, and unto all the sons and daughters of Adam. And he commanded them that they should teach his laws, and his commandments, and his judgments, unto their sons and daughters; and that they should be made known unto all people that were to be upon the earth until the end of the world. And when Adam ended the 'days of the years of the path of the journey of his life,'* and gave up his spirit unto God, and went to the place of Eve, and of Abel, and of all his sons and daughters that had finished their pilgrimage while he was yet alive

* The Hebrews regarded life as a journey, as a pilgrimage upon the face of the earth. The traveller, as they supposed, when he arrived at the end of this journey, which happened when he died, was received into the company of his ancestors, who had gone before him.—GEN. xxv. 8. xxxv. 29. xxxvii. 36. PSALM xxxix. 12.

JARR'S Biblical Archaeology, quoted in BALFOUR'S Inquiry, &c.

upon the earth, lo, Seth called together a great multitude of men, and raised up very great pillars of stone, and wrote upon them the laws of Adam, and also the laws of Seth, and also the laws . . .

* * * * *
 * * * * *



* * Now it was so, that Cain, and Abel, and Seth, and all the sons of Adam, had taken unto them wives from among their sisters, the daughters of Adam and Eve, because there were no other women in all the earth. But Adam made a law, and commanded, and ordained, that it should not be so in the days of the years that were to come. And it was written that the sons of Seth should marry the daughters of Abel, that were many years older than themselves, and that the sons of Abel that had not married the daughters of Cain, should marry the daughters of Seth. And it was written, and ordained, that the sons of Cain, that dwelt in the land of Nod, and were separated from the daughters of Abel, and the daughters of Seth, should take unto them wives of their sisters. And moreover, it was written and ordained, that, after the second generation of the sons and daughters of Adam, it should not be lawful that a brother should marry a sister, or that a man

should marry the daughter of a brother, but that the son of one of two brothers might marry the daughter of the brother or sister of his father or of his mother. These were the first laws of Adam, and they were written upon pillars of stone ; and the pillars of stone were set up on the tops of the high hills, and nigh unto the places where the people assembled to worship God ; and the pillars of stone, whereon the laws were written, became altars, and the people offered sacrifices upon them, on the sabbath,* and at the new moons, and at the solemn feasts. And the elders read the laws to the people with a loud voice, while they offered their sacrifices to the Lord —

* * * * *

Now the plains of the East are great plains, and are spread abroad over many countries, and the riv-

* "Sabbath," as every scholar knows, is a radical Hebrew word, and signifies, *to rest from work*, and, as a noun, *cessation from work*. It appears to be a near relation of the word "Sabo," signifying *sufficiency, fulness, seven*. PARKHURST says the number seven was denominated from this root, because on that day Jehovah completed or finished his work. By turning to the Hebrew Bible, Gen. ii. 2. even the unlearned reader may perceive the similar formation of the two words. וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי *And he rested on the seventh day, &c.* The term Sabbath, among the Jews, was not confined to the seventh day, but designated all times of sacred rest. There is some curious learning upon this subject in PARKHURST.

ers of the east are very great rivers, and they run into the sea, nigh unto the place of the rising of the Sun. And the river Pison, one of the four heads of the great river that went out of Eden to water the garden, is the most beautiful river that runneth into the sea upon the whole earth. As the traveller walketh on the bank of the river, he beholdeth much sand of a bright yellow colour, both upon the banks of the river, and at the bottom of the water of the river.

The river runneth around the whole land of Havilah, a land that aboundeth with gold, and with stones of beauty, and with stones of light, and with stones of darkness.* Now the gold of Havilah is very good and very bright, and it is much better and much brighter than the gold of Zabab. And Jubal sang of the land of the east, and of the gold thereof, and of the precious stones thereof; and he sang of them with a sweet voice, to the sound of the harp and the organ. High is the mountain of Mornah, bright are the waters that wear away the rocks on the sides of the mountain. The onyx stone is bright as the shining of the Sun upon the falling water, when thousands of drops of water shine as little

* And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx-stone. GEN. ii. 10, 11, 12.

stars. The bdellium is beautiful as the white hairs of blue flowers ; it smelleth sweetly as the red rose of the bank. Deep is the valley of Omek-zar, dark is the pit of Orphellah. The gold of Havilah is plenteous as the stones of the valley. The plenty thereof maketh the dark pit to be bright as the yellow cloud of the west. The daughters of the land encircled their foreheads with onyx stones, they decked their noses with ornaments of gold, they adorned their necks with bands of the most pure gold. They gave gold unto the merchant. He clothed them with garments of purple, and crimson, and scarlet. Their mantles were blue as the sky of the mountain, their veils were white as the foam of the falling water, their aprons were green as the fresh fig leaves of the aprons of Eve. My beloved is beautiful as the striped horse of the plain, she is fair as the white goat that skippeth on the hills ! She is blue as the sky without clouds, red as the bulls of the pastures, green as the trees of the forest, white as the waters of the rocks !

* * * * *

* * * Their garments are of many colours, as the flowers of the shrubs, as the clouds of the twilight * * * *

* * * * *

* * *

HE went by the way of the rock Zarzelphez, and builded his house of branches on the green hill Bukak. Temon came from the valley of the desert, with his wives, and his sons, and his daughters, and with sheep, and oxen, and horses, and camels, and encamped at the fountains of the heath* and the ten palm trees, on the border of the wilderness. Here they digged wells of water, for their flocks and their cattle, and made their camels to kneel down and drink of the waters of the fountains. And Temon and Lamech, with their families and their servants, and their flocks, and their herds, continued many days in their encampments, at the waters of the fountains. And Lamech spoke words of love unto Azellah, one of the wives of Temon† — And he found her alone in the booth,

* The "heath in the wilderness," mentioned Jer. xvii. 6. and xlviii. 6. is supposed by the commentators to mean, not "common ground," but a *blasted tree stripped of its foliage*. Some render it, *wild tamarisk*. The word in Hebrew is ARUAR, or OROR.

† There is no novelty in the remark that the sacred writers never throw a veil over the sins or evil habits of mankind. In their descriptions of evil we never meet with that delicacy of imagery which allures rather than repels. Their pictures of wickedness are always exact, identical, powerful. In the cases of Judah and Tamar, of David and Bathsheba, of Solomon and his seraglio, we have the whole process of

and spake words of honey unto her, and praised the beauty of her countenance, and greatly desired her, and kissed her with many kisses. And he said unto her, — Thou art fair, my beloved, as the morning without clouds, as the fallow deer among the bushes of the wilderness. Thy hair is like lines of light from the Sun, shining between the leaves of the palm trees, upon the green grass and yellow flowers in the shadows. Thy neck is like the altar of white stone on the hill Haraz, thy head is like the moon when it filleth up its horns. Thy arms are like white branches of the poplar, thy feet like round stones of the brook, thy nose like the fruit of the

guilt and its punishment. And this is the uniform practice of the early moral writers of ancient times in all nations. That state of society in which immoral conduct, though obvious to the publick mind, is veiled with the finest drapery from the publick eye, and the recitals of it adorned with the most elegant insinuations and circumlocutions, is indubitably the most corrupt. *Vice, to be hated, must be seen.* If it be safe from public view, or if it be not hated when it is seen, society is ripe for ruin.

All experience proves that plain and natural descriptions of moral evil, in the works of writers whose avowed object is to render it repulsive, tend directly to confirm and fortify good principles. Were it otherwise, some of the most interesting passages in the great work of Milton would be as odious to the virtuous reader as the vilest verses of the odes of Horace. Aside from the known intention of the poet, and the operation of the general principle above stated, nothing in the whole range of the human mind would be so well calculated to render human nature itself, even in one of its first stages of existence, and in its most venerable persons, disgusting and contemptible, as Milton's

pear tree, thy eyes like two evening stars ! Go with me, my beloved, to the plains of the east, to the mountains of cedars, to the brooks of honey, to the rivers of milk, to the region of beauty, and to the land of plenty. I will cover thee with garments of beautiful skins, and garments of white wool of the lambs of the flock. Thou shalt ride upon speckled horses, upon black camels, and in high towers upon the backs of unicorns. Thou shalt be loaded with ornaments of gold of Havilah, thou shalt dwell with pomp in the tents of Jabal, and Jubal shall sing songs of the night to the praise of thy beauty, with musick of the harp and organ resounding from caves of the mountains.

description of the intercourse between Adam and Eve in the first hours after they had fallen from primeval purity. When Juvenal united, in the same pages, the most pure principles and the most impure language, he was neither vicious in his object, nor ignorant of his own nature.

It is known to every learned reader, that the *Song of Solomon*, throwing aside the heads of the chapters, which are the work of the English Translators, contains nothing that relates to the Saviour or the church. It does not, like every other sacred book, even contain the name of the Deity. And, after the most laborious examination of every word of that work, in the original, I cannot discover that it embraces the shadow of an allusion to any religious or moral principle whatever. Looking at its letter, at its plain terms, there is no good thing in it. When we read it, however, with the belief that the translators judged rightly as to its object, it cannot fail to confirm our piety. Otherwise, it would be in vain to contend with the infidel, who regards it as the most elegantly voluptuous poem, and of course the most dangerous one, of all antiquity.

Then Azellah answered, and said unto Lamech,—
Knowest not thou that it is a great sin for thee to speak unto me the words of love ; and that it is a great sin for me to listen to thy wicked speech ? Art not thou the husband of two wives, of Adah the white, and of Zillah the black ?* Is not Adah tall as the sycamore of the plain, and fair as the flower spread upon the still water ? Is not Zillah short as the bottom of the tree that is cut down by the axe, and black as the cloud of rain ? Is not Adah the mother of Jabal, the father of such as dwell in tents, and of such as have cattle ? And the mother of Jubal, the father of all such as handle the harp and the organ ? Is not Zillah the mother of Tubal-cain, the instructor of every artificer in brass and iron ? And the mother of Naamah, the most beautiful of all the dark daughters of the east ? Indeed thou art fair, and Temon is black ; thou art high, and he is low ; thou art strong, and he is weak ; thou art rich, and he is not rich ; thou hast much gold, and he has no gold ; thou hast many camels, and he has few camels ; thou hast fifty servants, and he has five servants ; thou art the ruler of a great city, and he is the ruler of a little village. Thy wives are clothed with white wool of the sheep, and with bright gar-

* *And Lamech took unto him two wives ; the name of the one was Adah, and the name of the other Zillah.* GEN. iv. 19.

ments of yellow feathers. The wife of Temon is clothed with the skins of the beasts of the desert, and with garments of coarse flax of the field. Adah and Zillah are adorned with thousands of ornaments of gold. Azellah hath no ornaments but such as are the work of men of brass and iron. Had it been written in the book of my life that I should be one of the wives of Lamech, my soul would have been at ease, and the daughters of the villages would have called me the queen of the city. Wo worth the day that I was born ! Should we set at nought the law of God, and the law of Adam, thou wilt hold thy head on high, for thou art a ruler of the people ; but Azellah will be judged by the law, and put to death with stones of the brook. Alas, I have done evil, and committed a great sin ! When thou camest into my booth as a friend, and saluted me according to the custom of thy land, I should have put my hands upon my mouth, and should not have received from thy lips the kisses of love, of love forbidden by the law. Ah ! why didst thou utter sweet words to the praise of my beauty ? Can any young woman in the world be angry with the man that speaketh to her with a smile, and saith, — Thou art fair, my beloved ; thou art beautiful, exceeding beautiful, the fairest of a thousand daughters, even lovely as Eve ? Ah ! Why did not I stop my ears with wool of the black sheep, with grass from the ground, with

herbs from the pot, that I might not hear the soft sound of thy voice, as the breath of the wind in the branches of the pine, as the drops of small rain upon the leaves of the bushes? Go out from me, Lamech — Thou wilt not leave me alone — Hath the evil spirit power over me? Or hath the beauty of man beguiled me? Lamech, I love thee, but why wilt thou destroy me from the earth? Thy kiss is poison, and thy love is death — * * *

* * * * *

Temon came into the booth, and behold, Lamech and Azellah were fallen upon the bed of heath and dried grass at the side of the booth. Temon called to his servants, and smote Lamech with his staff as he arose from the bed; but Lamech gathered up his fingers, as the knot of an oak tree, and smote Temon on his temples, and felled him to the ground, and stood upon him, and slew him. Now when the servants came into the booth, they were astonished, and trembled with fear, when they saw that their master was dead. Then Lamech smote them with the staff, and slew a young man, and scattered his companions, and fled, and escaped to his house.*

* And Lamech said unto his wives, Adah and Zillah, — Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

GEN. iv. 23.

But the young men followed Lamech, and threw many stones upon him, and wounded him, and he was covered all over with blood. And Azellah ran, and fell from a rock, and her neck was broken.

Then Lamech called his servants, and commanded them to drive back the servants of Temon, but not to kill them. And his wives, and his sons, and his daughters, were gathered together; and they changed his garments, and cleansed his body from the blood of his wounds, and bound them up with pieces of soft skins, and with sweet herbs of the field, and laid him upon the bed of dry leaves and of feathers of the birds that delight to walk upon the waters. Now there was a great uproar and tumult in the camp. And the servants of Lamech drove away the servants of Temon, and they departed with their sheep and their cattle, and they took with them the body of the dead man Temon, but the body of the dead woman Azellah they took not with them. And when they had gone out from the wells of the fountains, and were now a great way off in the wilderness, they talked one with another, and one said unto another, — Doth God rule upon the earth as he ruleth in Heaven? Or doth God rule in Heaven and not upon earth? Do the evil spirits that have fallen from God rule over the earth, and the inhabitants thereof, that are the works of God? Is it true, as the wizards of the caves of the woods

of the mountains have told us, that there are many gods, some of them good, and some of them evil? Do the good gods and the evil gods fight one with another? Are the good gods beaten by the evil gods? Ah! the day! Ah! the deeds of the day! It is a dark day, and an evil one; very great is the darkness thereof, very great is the evil thereof. Was not Temon a good man? Was not Lamech called the best of the good men in all the land of the east? Who shall make us to know what these strange things mean? Who shall open the eyes of our souls that are shut up, and cause us to see and to know why evil hath prevailed over good upon the fair earth of God? And his companion answered, and said, — The day cometh, and the night cometh after the day. There is a time of light, and a time of darkness that followeth after it. We have seen light, and now we behold darkness. Yesterday was a day of good, and this day is a day of evil. Who could have believed that such things as we have seen with our eyes would be seen by the eyes of men? Hath any one heard that a man hath beguiled and corrupted the wife of another man, until this day? And hath Lamech, who is called a righteous man, been the first to do this very great wickedness? Doth not the law of Adam, the law that cometh from God, ordain that one man shall not embrace the wife of another man? Is it not ordained by

the law of Adam, the law that came from God, that the man or the woman that shall do this evil thing, shall be put to death by the commandment of the the judge, in the presence of the people? * Doth not the judge command the people, and do not the people throw great stones upon the offenders, until they die? Did not Azellah throw herself from the top of a rock, because she knew that she would be stoned to death by the congregation of the people? Who shall put the judge to death? Is not Lamech a judge

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Doth not the law punish the evil judge * *

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Then Lamech said unto Adah, and unto Zillah, — Hearken unto my voice, ye wives of Lamech! Ye know that in the days of my youth I walked in the path of righteousness, and not in the way of evil. My father, Methusael, was the most righteous man of the whole generation of Cain. He taught the laws of Adam, the laws that came from God,

* If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman.

DEUT. xxii. 22.

For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

JOB xxxi. 11.

unto his sons and his daughters, and unto all the people of the east. He was a great judge in the gate of the city of the people, to give power unto the law.* He was a just man, and a wise man, and offered acceptable sacrifices to God, upon every seventh day, and every night of the new moon, and at every solemn feast. He builded an altar of white stones, and sacrificed thereon of the firstlings of his flock, both of sheep and of goats, and calves of a year old, and a red heifer without spot, at the first new moon of the new year. Now Methusael was blessed of the Lord, and beloved by all the people.† And his sons and his daughters were taught to obey the laws of Adam, and the judgments of Enoch, and the ordinances of Methusael, and to worship God in an acceptable manner, and to give gifts unto the poor, and to heal the sick, and to comfort the mourners, and to do all good things, and to abhor all manner of evil. And because the law of Adam had not

* When I went out to the gate, through the city; when I prepared my seat in the street.—My judgment was as a robe and a diadem.

JOB xxix. 7—14.

† It is hoped that every reader of this work has been, like the translator, devoted, with his or her whole heart and mind, to the constant study of the Sacred Scriptures, from the bloom if not the bud of intellectual existence. Superficial readers of the Bible would be very likely to confound Methusael and Methuselah, men of different generations, and in some respects of different characters.

See GEN. iv. 18. v. 21.

commanded that a man should take unto himself but one wife, and it was not written in the law how many wives a man should have, Methusael took unto himself two wives, and ordained that his sons might take unto themselves two wives, but that his daughters should not take unto themselves two husbands. Now some of the people murmured against the law, and said it was contrary to the law of Adam that came from God, because Adam said, — Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And when Adam said, a man shall cleave unto his wife, he said not, a man shall cleave unto his wives ; and when he said, they shall be one flesh, he said, they two shall be one flesh, and said not, they three shall be one flesh. And they asked one another, and said, — How is this, when Adam had but one wife, shall a son of Adam have two wives ?

But others answered, and said, — If neither the law of God, nor the law of Adam, nor the laws of the elders and judges, nor any law of the people, has forbidden a man to have more than one wife, surely it is not against the law that a man should have a number of wives. Adam had but one wife in the garden, because there was but one woman in Eden. When Adam and Eve were driven from the garden, and had multiplied and replenished the earth, ac-

According to the commandment, it could not be that Adam should take another wife, because she would be the daughter of Adam and Eve, or the daughter of one of their daughters, which would be an abomination in the sight of God, and of angels, and of all the children of Adam. And when he said, A man shall cleave unto his wife, he did not say, A man shall cleave unto one wife and no other ; and when he said, They shall be one flesh, he did not say, A man shall not have two wives. Nor did he say, They shall be one, in body, and soul, and spirit, for we all know that it is not so ; but they shall be one in love, and in the care of their children, and in subduing the earth, and in dominion over all things that God hath given unto them.

Now the young women, that were not yet the wives of men, spake all together with one voice, like unto the noise of thousands of the great birds that fly from the south to the north in the awakening season, and from the north to the south in the stripping season, and said one unto another, and said also unto Methusael, and unto the elders, and unto all the men of the land, saying, — Behold now, and see, and consider, the new law of Methusael is a good law, and a just ordinance, and a right commandment, because there are more women than men in the world ; and many of the men do not regard the law of God, or the law of Adam, or any law but that of their own

evil hearts, and do not marry even one wife. But all the women that were already married, each one the wife of one husband, spake also with one voice, and with a very loud sound, much more like the noise of thunder than the noise of birds, and said,—It is an evil law, and an evil spirit from the dark pit is in the evil heart of the judge.

Of the men that were married, each one the husband of one wife, the greatest part said that the new law was a good one ; but a small part of them contended against it, saying,—As the sons and daughters of Adam had but one mother, Eve, why should any of the sons and daughters of the sons and daughters of Adam have two mothers ? If it be said that each son or daughter will have but one mother, what will they call the other wife of their father ? And what manner of reverence and of duty will be offered by the children of one wife to the mother of the children of the other wife ? Will the two wives and their children dwell together in the same booth, or the same house ? Will not the children of one wife quarrel with the children of the other wife, and will not their quarrels be a grief of heart and a sorrow of soul unto their father and unto their mothers ? If we submit to this law of Methusael, a law that he has not made for the good of the people, but only that he may gratify his desire for the beauty of women, contrary to the good old law of Adam, will not the judge that is to

come after him ordain that a man may have three wives, or seven wives, or ten wives? Will not such laws create confusion among all people? Why should an elder, or a ruler, or a judge, desire to have two wives, any more than a common man? Is it because they behold the congregation of women at all the feasts, and the sacrifices, and the times of judgment in the gates of the cities, and at the rocks in the villages, when many of their husbands and fathers are ploughing in the plains, or hunting upon the mountains? And when they look with their eyes upon the beauty of the women, and the beauty of their ornaments; upon the skins of many spots and many stripes; and the garments of white, and of black, and of blue, and of red, and of yellow, and of green, and of black and white mingled together, wherewith they are clothed; and upon the feathers, of all manner of colours, and the pieces of gold, and of silver, and of brass, and of smooth iron, wherewith they are adorned, — are not the souls of the elders and the rulers inflamed with wicked desires, and do not their eyes become evil towards the congregation of the women? Was it thus in the days of our fathers, when the elders and rulers laboured in the fields, and kept their sheep upon the plains, and hunted the wild beasts in the woods of the wilderness, in the same manner as the common people? Should not the elders and rulers rather

change their own evil hearts, than change the good old laws of our father Adam ?

And the young men that were not yet married, but were betrothed, each young man to one young woman, and those that had been married but a few days, spake in the same manner, and said, that an ordinance that a man might have two wives at the same time was the abomination of abominations.

But, as the greatest part of the men that had wives, and the greatest part of the women that had no husbands, declared that the law was a good and a wise one, and all the young men that had not betrothed themselves to young women took no part in the matter, the clamour came to an end, and the example of Methusael was followed by his sons and by many of the people. Ye know, Adah and Zillah, that, at the time when I took you to be my wives, we said many things to each other concerning this matter. Ye know that I was fearful that evil would come upon us for departing from the law of Adam ; and ye said, No evil can come upon us for obeying the law of Methusael, the good ruler, and the just one. And now, behold, I have done evil against you, and against the laws of the fathers, and against the ordinances of the elders, and against the judgments of the judges, and against the statutes of the people, and against the commandments of God. Ye are good wives, and I an evil husband.

I have been more wicked than Cain, yea, even evil as the Serpent. If the punishment of Cain was greater than he could bear, what then shall be the punishment of Lamech? If Cain, when he was very wroth, and mad, and when an evil spirit from the dark place entered into his soul, slew one man in his rage, his brother Abel, and yet repented him of the evil, and lived seven hundred years in the presence of the people, doing just and good things all the rest of his life, and was avenged seven-fold, — shall not Lamech, who has slain a man, and a young man, and also done the evil thing that has not been known, no, not among the sons and daughters of Cain, be avenged more than seven-fold, yea, even seventy and seven-fold? And now, when I ought to die by the law, shall I live to the dishonour and destruction of the law?† Shall it be said that the elders, and the rulers, and the great, and the rich, are not subject to the law, but that they are above the law; and that the youth, and the common people, and the small, and the poor, and no other, are

* If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.

GEN. iv. 24.

† I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness.

JEREMIAN xxiii. 14.

punished by the law? Will not my own people rise up against me, and execute the law upon me, regarding God more than man? Or will not the law become void, and be despised by the people,* if it be not executed upon all men and all women alike? Yet Cain was suffered to live and repent, and shall not Lamech be suffered to live and repent? I know that I have done great evil, but I am sorry for all the wickedness that I have done, and I pray God to pardon me, even as he was pleased to pardon our wicked father, Cain. And now hearken unto me, ye wives of Lamech, Adah and Zillah, and forgive me, and lay not up in your minds and your hearts the great wrong that I have done unto you, and I will sin no more. Go to now, and go forth with me unto the people, and ask of them, and beseech them that, in this one thing, the law may not be put in force, that I may live and not die, and I will do good and not evil all the rest of the days of the years of my journey, in the path that leadeth down to the grave.†

* Their perch and not their terror.

SHAKESPEARE.

† The peculiar art of Lamech in this speech to his wives is admirable. He had been false to them both, had committed adultery, and been guilty of two murders. He was a ruler of the people, whose duty it was to punish these crimes with death. Having prepared his mind to profess sincere repentance, his next step was to attempt to tranquillize the feelings of his injured wives, by a long dissertation upon polygamy, and by placing in a strong light the obvious argu-

Now Adah and Zillah were in great fear of Lamech, and they knew not what to say unto him, and they answered him not a word, either good or bad —

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* * * * * The servants of Lamech were gathered together, and they talked one with another about the matter. And they lamented, and were very sorry that their master had done this great wickedness ; and one said to another, Shall not Lamech, who judgeth others by the law, be judged himself by the law ? Shall there be one law for the great, and another law for the small ; one judgment for the rich, and other judgment for the poor ? Shall there be no punishment at all for the high, and a very great punishment for the low ? Did not God make the flesh and blood of Adam from the dust and the water of the earth ? Are not all men and women the sons and daughters of Adam and Eve ? Are not all equal in the sight of God ? And why hath he given power unto one to bear rule over

ments against a practice, contrary to that of Adam and Eve, and their immediate descendants, and in regard to which, if the custom were a wrong one, himself and his two wives, if he took them both at once, were equally guilty. This speech contains reasoning as sagacious as can be found in all the regions of logick. How inestimable are these literary monuments of remote antiquity !

others, but only that he should do good, and not evil ; and cause good, and not evil, to prevail over all people upon the face of the earth ? Shall not Lamech be judged by his own law ? Hath not Lamech taught us that all transgressions of the law are sins against the LORD God, and that they shall by no means go unpunished, but that the transgressors of the law shall be punished according to the law, by the commandment of the elders, and by the judgment of the judges in the presence of all the people ? Then Lamech called unto his servants, and said unto them, Why stand ye idle, talking one with another ?* Go ye every one to his own work, one to the camels, one to the horses, one to the asses, one to the dromedaries, one to the oxen, one to the goats, one to the sheep, one to the bees, one to the plough, one to the harrow, one to the mattock, one to the axe,† one to the place of tents, and one to the place of instruments of brass and iron ? Know not ye that after six days cometh the new moon, and the feasts thereof, and the feasts of sacrifices, and the gathering together of the people, to offer prayers and sing praises unto God ? Go to, then, one to build up the altar, one

* Literally, *one to one*. This is the Hebrew idiom.

† *All the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.*

1 SAMUEL, xiii. 20.

to make booths, one to spread tents, one to lift up the signs upon the tops of the pillars, one to gather flowers to adorn the sacrifices, one to prepare frankincense and sweet-smelling herbs of the field, one to prepare the fruits of the ground, one to prepare the firstlings of the flocks, one to make ready the signs of fire upon the hills, one to blow the trumpet of the new moon. Now the servants of Lamech feared him greatly, yea, more than they feared God, and they did as he commanded them, and went each one his own way to his own work. And they went along murmuring, and saying one to one, — What manner of man is our master Lamech, that he is so zealous for the law of God, when he hath sinned against it? Will he repent of the evil that he hath done? Will he pray unto God for pardon? Will he pray that the law may be changed by a sign from heaven, that he may escape punishment? Will the sign from heaven

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Now Lamech had rolled in ashes at the door of his tent, and went forth, tearing his garments in pieces, and beating his head, and scattering the hair of his head in the wind of the morning, and shedding tears from his black eyes like drops of rain from the black clouds. And Adah and Zillah, and many of

his sons and daughters, and some of the elders and priests, went forth with him. And they essayed to speak unto the people. But when the people saw Lamech, and knew him, they shouted and cried aloud with one voice, and with a great sound, as the sound of the waves among the rocks when the whirlwind cometh down upon the waters of the deep. And the voice of the people was in this wise, — Let him that judgeth others by the law, be himself judged by the law. Then shall the law be great in power and high in honour among all people.* Doth not the law come from God? When God hath commanded that he who is guilty of one of the four great sins shall be put to death, shall any ruler, or priest, or king of the earth, disannul the commandment? Shall man revoke the law of God? Or shall the ruler of men judge other judgment than the judgment of JEHOVAH? Is not the law written upon the pillars of stone? Is it not in few words, that the eye may run over it, as a horse runneth over the ground.† Is it not rehearsed to us by

* Magnify the law and make it honourable. ISAIAH.

† In unpolished nations they have none of those troublesome volumes which oblige us to read so many hours before we can come to the knowledge of what is right.

From the admirable political essays of "NESTOR,"
in the Worcester Magazine for 1785--7.

the fathers, and the priests, on all the sabbaths, and at all the solemn feasts? Doth not the words of the law fall upon our hearts, as the drops of dew fall upon the plains? Doth not Lamech confess that he hath broken the law? Is not his great wickedness known unto all people in this land, and will not it be known unto all people in all lands? We know the law, and we know the truth. Who will say that the truth is a lie? And who will be greater than the law? Or wiser than God?

When the people had shouted a long time, and would not hear the words of Lamech, he went back into his tent, and shut himself up from the eyes of the people. Then Adah and Zillah stretched forth their hands, and signified that they desired to speak unto the multitude. And the multitude were silent a few moments. Then some of them spake, saying, — The spirit of evil is in the soul of Lamech, and the people that worship God will not listen to the evil spirit, when he speaketh with the tongue of a man; but the women have done no wickedness, and we will hear what they have to say. And they cried with a loud voice, Speak on, speak on. And Zillah spake unto the people with a sweet voice, as the small wind from the west when it bendeth the reeds of the brook, and maketh musick among the flowers of the fences of bushes that border the gardens; like the musick of the instruments of wind at the door of the tent

of Jubal.* Ye people of God, hearken to the words of a woman ; and be silent, that ye may hear the voice of mercy and compassion ! Know not ye that we have walked among you from the days of our youth, in the paths of goodness, and in the ways of truth, without a spot upon our veils, or a dark piece upon our garments of the most pure white ? Know not ye, also, that Lamech hath been a good man, and a just ruler, from his youth upward, until the black day when he sinned in the booth of Azellah. He hath sinned against God, and the law ; and hath he not sinned against Adah and Zillah ? He repenteth him of the evil that he hath done, and prayeth that his wickedness may be forgiven. Adah and Zillah have forgiven him, and will not the people forgive him ? And will God show less mercy than the creatures that are the work of his hands ? Did not Adam and Eve sin and not die ? It was said unto them, In the day that thou eatest thereof thou shalt

* As the sweet south blowing upon a bank of violets.

SHAKSPEARE.

Numerous as are the accidental coincidences of thought and expression between the antediluvian writers, and those who are now called "ancient and modern authors," the translator trusts it will be found that the instances are rare indeed in which the latter (the inspired writers excepted) have surpassed the former in elegance, or even in simplicity, after due allowance is made for the natural expansion of oriental imagery. Alas, how unequal is the feeble translator to his powerful originals !

surely die ; yet they died not upon that day, but lived and were blessed of the Lord, during hundreds of years. If it be said, a thousand years are as one day in the words of God, shall not it be said also that God hath power to pardon sin ; and if he execute not the threatenings of his own law, who hath the right to say unto him, Why dost thou forgive sin ? Why dost thou threaten the evil-doer, and not execute the threatenings of thy law ?* As God forgave Adam and Eve, when they repented of the evil they had done, will not he forgive Lamech, when he also repenteth of his evil deeds ? And will not the elders and the people forgive him who is forgiven by the Most High !

Then the people were silent for a time. And then some of them spake and said, — Zillah, thy head is black as the shadow of a great fir-tree when the Sun is upon the hill ; thy teeth are like a fence of little trees with bark like cow's milk ; thy hair is like the long feathers of the tail of the raven ; thy voice is like the voice of the bird of twilight, that hi-

* O house of Israel, cannot I do with you as this potter, saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

JER. xviii. 6, 8.

deth in the trees of the wood.* And they said one to one, — Hath not Lamech done greater evil unto Adah and Zillah, than he hath done unto the law and the people? Hath it ever been known that such wickedness was done by the husband of two wives, or by the husband of one wife?† And yet, behold, the wives of this man have forgiven him, and they pray that he may be forgiven by the people, and by the elders, and by the law, and by God. Have such things been written with iron or with lead upon pillars of rock?

Then Lamech came forth again unto the people, covered with rough skins of wild beasts, and with ashes; and some of the elders and the priests came forth with him, and spake unto the people. Now Lamech had spoken pleasant words unto the chief elders and the chief priests, and had given them

* Thy hair is as a flock of goats that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing. Thy speech is comely.

SOLOMON'S SONG, iv. 1, 2, 3.

† The wisdom of the law of Romulus may be judged of by its good effects upon the wives for many ages, wherein there was neither complaint of adultery, nor any instance of divorce.

ROLLIN'S *Roman History*.

Allowing for the partiality of Livy, of great part of whose work that of Rollin is an admirable translation, it will yet be true that the Romans, for ages, were the most moral people that ever lived upon earth, except the primitive Christians.

many good gifts, of camels, and of sheep, and of goats, and of cattle, and had promised them much gold of Havilah, and had said unto them that new laws ought to be made to give the priests a greater portion of the sacrifices.* And some of them spake for him unto the people, saying, — Truly ye are zealous to maintain the law, and to punish every evil work. Ye sons of Cain, how great is your zeal for the law, how just is your judgment of the truth ! Ye are not like many of your brethren, who worship idols of wood, and idols of stone, and idols the work of artificers in brass and iron, and gods of the rocks, and gods of the trees, and gods of the valleys, and gods of the mountains. Ye forsake not the law of the true God, and ye pay due reverence and honour to the elders and the priests. We also are zealous for the law, and just in the judgment of the truth. We respect not the souls of men, but we worship the Spirit of God. We take our portions of the sacrifices according to the law, but we know not to take gifts of men to pervert the law and the truth. It cannot be denied that Lamech hath done evil in the land, and that he ought to die by the law ; neither can his great crimes against

* And the priest shall burn the fat upon the altar ; but the breast shall be Aaron's and his sons. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.
Lev. vii. 31, 32.

the law be forgiven by any man, but by God alone. Ye know that the elders and the priests are visited by angels in the dark hour of midnight, and that no man beholdeth the angels in these days, but the priests of the altar. We have prayed that the sins of Lamech may be forgiven, and behold we look for a sign from heaven. Ye will surely believe when ye see the sign. When we began to speak unto you, the sky was clear as the water of Euphrates ; and now, behold, how great and how high are the hills of clouds ! There will be very great thunder, both upon the right hand and upon the left ; and the gates of the walls of the clouds will be thrown open, and the waters of the showers of the firmament will be poured out upon the earth, as the small rivers that run into the great rivers that run into the sea. And ye shall see other mighty signs and wonders, in the air, and upon the earth, of great birds, both of white birds, and of black birds, flying through the air in the midst of the storm, and of lions pursuing the goats and the sheep, even unto the doors of the tents of the people. When ye shall see all these things, — great and dreadful things, such as no man hath seen in one day in one hundred of the years of the days of man that are gone, — then ye will know that the Lord hath hearkened unto the voice of the priests, his servants ; servants just, and true, and faithful, whose garments are without spot,

and whose souls are without a dark spot ; and ye will see, and hear, and know, that the sins of Lamech are taken away, and that he is forgiven by God.

And the people cried out all together with one voice, and said, — We know the priests of the people, that they are the priests of God, and are visited by angels when no one seeth them, and know the things that are from on high, and speak the truth, and that the signs will come as they have spoken. Hark, it thundereth on the right hand towards the mountain ! Behold the waters of the clouds come down like rivers ! Behold the signs from Heaven ! The signs ! The signs ! And when the people had spoken, it thundered again, both upon the right hand and the left, and the light departed, and the day was dark, and the clouds poured forth great fire and much rain.* And behold ! a great white eagle, and a very great black raven, flew forth together from the tops of the trees behind the place where the priests stood at the altar, and they arose into the clouds and went through the shower over

* The Roman historians inform us that Romulus was added to the number of the gods in a scene of this description. Plutarch, with all his credulity, inclines to sneer at the story. He doubts whether the bodies of men ever go to heaven, but thinks, with Hesiod, that the souls of the good ascend from men to heroes, from heroes to genii, and from genii to gods. This idea of "perpetual improvement in a state of immortality" is not unphilosophical, nor, in a certain qualified sense, unscriptural.

the heads of the people, uttering loud cries, and making very strange noises, such as no man remembered to have heard upon any of the days that were gone. And when the eagle flew faster than the raven, and went on before him toward the place of the rising of the Sun, the people shouted, and said, — Lo ! the white eagle is the sign of a good angel, and the black raven is a sign of an evil angel ; and, as the white bird outrunneth the black bird in their flight through the path of the air, so shall the good spirit prevail over the evil spirit in the path of the land, and in the hearts of all the people of the land. And while they were speaking, behold, a great flock of goats, and a flock of sheep also, came running from the sides of the hills, and came in amidst the people, even to the doors of their tents, according to the words of the priests. And many cried out, saying, — Behold the sheep and the goats, driven by the lions ; and they believed the lions were behind them, but no man saw a lion. Then the whole people shouted again, and said, — Behold the signs from Heaven ! The signs ! The signs ! Let no man again say aught against the words of the priests ! They are visited by angels and beloved of God. The sins of Lamech are pardoned. Evil hath gone forth from him, and good hath returned unto him. He is made a new man and a new ruler of the people. Great is the power of God ! Holy

are the visions of the priests ! Awful are the signs

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* * * * * And they departed each *

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* * * As the traveller goeth on his way to the long wilderness of the land of Nod, on the east of Eden, and walketh in the black shadow of the great sycamores, and in the paths of the wild beasts* among the yellow willows of the river Hid-dekel, he beholdeth afar off on his left hand, upon a pleasant hill that overlooketh the plain of the river, a pillar of white stone, twenty cubits in height, that is near unto the grave of Kalakak, the most famous man of all the sons of Cain. Now when Cain divided the land that is upon the two great rivers that

* What I call paths were merely tracks made by the buffaloes and rhinoceroses forcing their way through the thickets; among these we found many blind paths, i. e. such as terminated on a sudden in some high and impenetrable bush.

SPARRMAN'S *Voyage to Cape of Good Hope.*

run into the Hiddekel, upon the north side thereof, among fifty of his eldest sons, he sent them to seek for wives of the daughters of Seth. And it was so, that none of the daughters of Abel would go to the land of the east, to be wives unto the sons of Cain, because they remembered that Cain slew their father Abel. Nevertheless, some of the sons of Abel went and took unto themselves wives of the daughters of Cain, which was a great abomination throughout all the generations of Abel. Yet the daughters of Cain were good wives as

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* * Beyond the river Aphak, in the great plain of the west, there is a wood of pleasant trees, planted by Ezel. In the midst of the grove there are three tombs of grey stone,* and eleven graves of earth. Ezel, the son of Adam, was an evil man. He did not slay his brother, like Cain, neither did he repent of his evil deeds, as Cain had done. At the age of one hundred years, he departed from the city

* There is a tale about these gray old rocks.

BRYANT.

Adam, and was followed by some of his brothers and sisters, and by some of the sons and daughters of his brothers and sisters, to the land of the west, even nigh unto the border of the sea that is salt. And he was a cunning man, and wrought many curious works with both his hands, and made idols of wood, and idols of stone, images of men, and images of women, and images of beasts, and images of birds, and images of fishes, and made altars for the images, and set the images upon the tops of the altars, and kept fires burning upon the earth at the bottoms of the altars, and bowed himself before the images, and taught his followers to bow themselves unto them. And he taught them that the great God that made all things, the God of Adam and Eve, had made many gods, and had given unto them power and dominion, in the air, and in the water, and upon the earth.* He taught that God was pleased with his rest, when he rested on the seventh day from all his work which he had made, and that he determined to create a great number of little gods, and to give unto them dominion; that some of them should rule over certain parts of the creation, and

* A learned and pious writer remarks, that, independently of Revelation, there is no conclusive argument against a plurality even of Supreme Beings, harmoniously co-operating, by the necessary constitution of their nature, in the works of Creation and Providence.

others of them over other parts of the creation, according to the nature and the power that he would give unto them, when he made them, and breathed into their nostrils the breath of life. And he taught that the spirits of the gods inhabited the air, and the water, and the images, and that the bodies of the gods were not to be seen by the eyes of men. Now Ezel builded a city, like unto the city Enoch, that Cain builded in the land of Nod, and called it after his own name Ezellah. And although he obeyed the commandment that a man shall leave his father and his mother, yet he obeyed not the commandment that a man shall cleave unto his wife; for he did not take unto himself a wife, no not in all the days of the years of his journey upon the earth. And he looked with delight upon the fair countenance and the beautiful form of Bethzanak, the daughter of his brother Iahusoah; and he was smitten with the beauty of the damsel, and took her unto himself, to live with him, and to help him in gathering the fruits and the flowers for the sacrifices, and to make ornaments for the images of his gods. And he beguiled the damsel, and spake good words unto her, and deceived her, and did evil unto her in his own house. Now when it was known that he had done evil unto the damsel, her brothers, and her sisters, and some of the young people, spake with a loud voice against him, and said,—Lo, this cometh of

the worship of the new gods, which are no gods ! But most of them feared the young man, and they said, — Knoweth not Ezel that there are gods of the air, and of the water, and of the earth, and of the images ? And is not this lad the young priest of the new gods ? And have not the gods given power unto their priest to do what he knoweth to be right ? Will any one rebel against the priest of the gods ?* But others said, — How is it that so young a man can be the priest of any god in the world ?

Then Bethzanak went out from the house of Ezel in the midst of a dark night, when it was a time of great wind and much rain, and wandered in the wilderness, upon the border of the desert of the south. And one of her brothers, and two young damsels went forth with her, and they builded a booth for her in a wood of the wilderness, in a very solitary place ; and they did eat of the fruits that grew wild in those parts of the land, and drank of the waters of the springs of the hills of the wood, and of the milk of the goats that walked in all the paths of the wilderness. And she became the mother of a little daughter, and called the name of the child, Beth-ruath, for she said, I have done evil, and

* It has been observed, in an American review of MONTGOMERY'S "World before the Flood," that "His war is without battles, and his peace without policy."—How little did that amiable poet know of the "World" which he made the subject of his poem !

my child is the daughter of evil. When her brother and the damsels besought her to return unto the house of her father and her mother, she answered them, and said, — I will not return again unto the house of my father and my mother, and unto the pleasant places that knew me in the days of my childhood, and unto the cheerful companions that gathered flowers with me upon the border of the first path of my life. We walked in the morning upon green hills, and in the evening upon the banks of clear brooks, listening to the sweet songs of beautiful birds; to the voices of the young lambs and the kids; and to the falling of the water from one stone to another, as it goeth on its way to the river of the desert. The morning was crowned with beauty, and the evening was decked with delight. Upon beds of leaves, when the odour of flowers came upon the sound of the soft wind through the open places of our dwellings, and the musick of the voices of birds in the thick branches of the sycamores, branches thick and dark as little clouds in the fair sky, brought slumber to our ears, and sleep to our eyes, — Lo, our dreams were as pictures of the pleasures of the day that was gone upon the shadow of the day that was not yet come.* Ah! Why was I

* When all the joys of yesterday
 Were painted on tomorrow. *ARON.*

born to do this great wickedness? How can my eye behold the eye of my father! How can I hear the voice of the tongue of my mother! How can I look upon Adam and Eve! How can I go with the people to the altar of God! Go now, my brother, and my sisters, and leave me alone in the wilderness. The hand of God hath provided food for me upon the trees and the bushes, and the goats will give me plenty of milk, both for myself and the child of my sin.* Go, tarry not. This is a good land, it is not, like the mountains of the north, ever cold and dark.†

But they said unto her, — We will not go away from thee, neither will we leave thee to live in solitude among the wild beasts of the desert, or to die alone in the desolate land. Like thee we have gone astray, from our fathers, from our mothers, from our brothers, from our sisters, from our beloved companions that walked with us in the early morning of the day of our pilgrimage, and from the pleasant places that knew us in the days of our childhood. We

* And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew and dwelt in the wilderness, and became an archer. GEN. xxi. 19, 20.

† ——— Barren mountains, beaten by the storms
Of everlasting winter. HILLHOUSE.

have followed a false priest to do great evil, we have bowed down ourselves to images of idols. We repent in our hearts of the wickedness that we have done. We will mourn many days in the wilderness. We will pray unto God that he will pardon our transgressions ; yea, we will pray unto him in humbleness of heart, every hour of every day of our lives. We have been taught by Adam and Eve ; and we know that it is true, that God will never cease to punish evil. He will pardon when the time of pardon cometh, but he will punish sin while sin endureth. As the wrath of God hath visited Adam and Eve for their transgressions, so will it visit every son and daughter of Adam and Eve that doeth evil. The sinner that repenteth shall not be forgiven until the measure of his punishment shall be full, or until it pleaseth God to put an end to all sin in the world. Every one shall be punished in the spirit for the evil deeds done in the body. The Redeemer liveth, and shall one day come in great glory upon the earth ! The seed of the woman shall bruise the head of the Serpent. But the day of his coming is afar off in the end of the days of time, as a star is afar off in the height of the firmament of Heaven —

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Thy sin is no greater than our sin. We all have transgressed together in following after a false priest and after idols. We will repent and worship God together in the solitude of the desert. We will build little altars of stone in stony places, and altars of branches of small trees in places where there are no stones ; and we will offer upon the altars the red fruits and the black fruits of the bushes of the wilderness, and kids of the goats of the hills, at the new moons, and upon the days of the sabbaths of the Lord. We will tarry and repent with thee fifty years in this wilderness. What are fifty years of the days of the pilgrimage of man ? When they are past and gone, shall not we yet be in the awakening season of our youth ? Will not there be time enough then for us to marry and have many sons and daughters born unto us ? We will not leave thee, we will tarry with thee, we will pray with thee, we will repent with thee ; and when the fifty years of our repentance are ended, thou and thy daughter will return with us to the place of our fathers, and to the altars of Adam. We

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* * * I came by the way of the paths of the beasts of the desert, and I found the places where ye had broken off the bushes and the branches, that

ye might eat the fruits as ye walked by the way, and lo, the birds picked up the berries that ye had scattered upon the ground. When ye went out from us in the dark night, and in the high wind, and in the great storm, we were all in a deep sleep, and knew not that ye were gone, until we arose in the morning. Then Ezel, seeing ye were gone, was very wroth, and tore in pieces his garment of skins, and threw his ornaments of feathers upon the ground, and put ashes from the fire upon the hair of his head, and beat his breast, and smote his thighs, and spake many wicked words, and uttered many great lamentations. And when he knew that I loved Imimah, and that Imimah had gone with Beth-zanak, and her brother, and another damsel, he was offended with me, and waxed very wroth, and said unto me, — Hath this thing been done, and hath not the knowledge of it been known unto thee? They are gone forth from us; they will return to their fathers and their mothers, to Adam and Eve, and will report unto them that we have done the things that they call evil, and that we have bowed down ourselves unto the gods which they call images of idols. And he said unto Zozonab, and unto Shamzar, — Arise, take horses, and asses, and camels, and pursue after them, and take them, and bring them back unto us; and we will see what shall be done unto them for all the evil that they have done, and

for all that they would have done if they had returned to the place from whence they came. And I answered, and said, — Hear me with both thine ears, son of Adam, and believe me when thou hearest me, for I have been faithful unto thee. It is true that I have loved Imimah, but, alas ! she doth not love me. I know not the way that Bethzanak and her brother, and the damsels are gone, any more than I know the way of the wind when it bloweth not upon the earth, or the way of a serpent when he walketh upon his belly without feet, or the way of a unicorn when he goeth over the deep river and sinketh not beneath the water, or the way of a man when he leaveth his father and his mother and cleaveth unto his wife.* I knew not they would go, I know not whither they are gone.

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Then he believed me, and was pacified, and was no longer angry with me. And he sent away Zozonab and Shamzar, and their companions, with horses and with camels, and they went on their way towards the city Adam. But I did not believe ye

* There be three things which are too wonderful for me, yea, four, which I know not : The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

PROVERBS xxx. 18, 19.

were gone toward the city, and I did believe ye were gone into the wilderness. Then I walked forth into the plain, upon the border of the desert of the south; and as I walked in one of the paths of the wild beasts, among bushes and briars, lo, I beheld, upon the top of a thistle with red flowers, one of the white feathers of the ostrich,* that I had given unto Imimah, as an ornament for her head; and I knew that it was one of the feathers that I had given unto her, because a lock of the yellow hair of her head had been torn off by the bushes as she ran through them in the dark night and hung upon the branch of a white thorn not far from the red thistle. Now I knew that ye had gone by the way of the wilderness, and it was my lot to walk in the same paths that ye had waiked in, and to find the branches that ye had broken from the trees to make booths, when ye stopped to rest yourselves in the heat of the day, and to keep off the dew when ye slept at night. And now, as it hath pleased God that I should pursue after you, and find you, and overtake you, and embrace you, as a friend that cometh from a far country, — behold, I will not go back from you, nor

* In this part of Africa, the male ostriches have white feathers in their tails and wings, while their backs and bellies are covered with black. The females, on the other hand, have black feathers in their tails and wings only, while those upon their bodies are of an ash colour.

SPARRMAN.

forsake you, but will go with you whithersoever ye go, and will dwell with you whithersoever ye dwell, whether it be in the valley, or upon the mountain, or in the forests of great trees, or in the waste places of the wilderness, or in caves of the rocks.†

And Imimah was very glad when she heard Benobed talk in this manner, for she loved him in her soul, although she had said unto him that she did not love him. And he spake again, and said unto them, — I will go all the long way through the desert, unto the city Eve, and from thence unto the city Adam, and when I have told the people all things that have happened unto us since we came out from among them, I will come back again unto you

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* * They will break into ten thousand times ten thousand pieces the images of idols, and the altars of the Serpent of evil * * *

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The wrath of God and of Adam shall be upon his head, and the curse of Iahusoah shall sink him deep into the pit * * *

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† See *RUTH* i. 16, 17.

* * Curse not the lad Ezel. Why will ye curse that evil man, my brothers and my sisters? Who knoweth that he will not repent, as we have repented? Is not he flesh, and blood, and spirit, like all the other children of Adam? Hath God commanded us to curse our brethren? Have not we also sinned? Have not we also bowed ourselves unto idols? Let us pray unto God that he would open the eyes of our brethren and sisters who follow after idols to fall down and worship them, and after gods that are no gods, as he hath opened our own eyes to see the wickedness of our ways, that we may all return together to the worship and the altar of the one only God of Heaven and Earth.* And now, as I have said unto you before, I say unto you again, — Go ye back to the pleasant places of the first days of our journey, and tarry not with me and my child in the solitary places of this long and broad wilderness. God will provide all things that are good for us. Say not again unto me that the stripping season will come, the season of the Star in the West; that the green herbs will become yellow; that the green leaves of the trees will be changed

* For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him.

1 CORIN. viii. 5, 6.

of Seth, and some of the sons of the other sons of Adam, are shepherds, and keepers of cattle, in the great fields that are not sown with corn, and in the pleasant pastures of the wide wilderness. When God said unto Adam, — Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, he said no more than that the ground should not bring forth of itself all things for the food of all that should be upon the earth, as it did in the days of the garden of Eden, in the times of the days of the years of the right arm of JEHOVAH. And now is it not true that we eat in the sweat of our faces, although peradventure we do not all eat bread? Doth not the shepherd, that keepeth the flock in the pastures of the plains, or upon the broad sides of the high hills, when the Sun shineth hot upon his head in the middle of the day, drive his sheep and his goats under the spreading branches of the palm trees, and the sycamores, that grow upon the borders of the springs of water that come forth from the clefts of the rocks? Doth not the keeper of the cattle, and the asses, and the camels, become faint and weary ere the day cometh to an end; and rejoice when he beholdeth the shadows of the mountains coming down upon the plains, like clouds of waters in the day of showers of the sky? And yet it is, that, although God hath said, Cursed is the ground, and hath said, Thorns also and thistles shall it bring

forth to thee, he hath said also, Thou shalt eat of the herb of the field. While the earth is not yet full of people ; while the herbs and the fruits grow of themselves in the lone places of the desert ; while the air is not cursed as the earth is cursed ; while the season of storms is short, and the seasons of the Sun and the bright stars are long,— shall one perish that goeth forth from the habitations of his brethren, and gathereth his food with labour and with sweat, alone in the wilderness ? While the eye of man shall be terrible to the lion and the unicorn, shall he become a prey and a feast to the wild beasts that inhabit the desert ?†

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Now while it pleaseth God that one may live solitary in the wilderness, why will ye remain in this place with me, my brother and my sisters ? When ye can live among the people, and none can say unto you, — Ye are greater sinners than we are, why will not ye return and live among them ? Shall not every one bear the punishment of his own transgression ? Is it not the law of God, that he, who walketh in the path of evil, shall go down into the pit of darkness ?

† Travellers tell us that the stern eye of a courageous man is still an object of terror to lions and other ferocious beasts of the wilderness.

am. The high stone of the plain or the hill shall be an altar of prayer and of praise to God. We will spread upon the top of it fruits wet with the dew of the morning. We will make ourselves garments of the thin bark of the white trees of the bottom of the hills, or of leaves of the black trees that are spread abroad, as the wings of ravens. We will cleanse ourselves from sin in the water of the tears of repentance, as we will cleanse ourselves from the dust of the desert in the water of the brooks of the fountains. And as the sheep goeth up clean from the washing of the water of the river to the fold of the flock, so will we go up clean from the waters of sorrow to the congregation of the people of God. The night will be long and dark, but the light of the morning will be as the light of the shadow of the throne of JEH-OVAH —

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* * The child grew apace, and became fair as a white lamb, and fleet as a young roe, and lovely as a bird of the bush. And Bethzanak taught the child, Beth-nuath, the knowledge of God, and of Adam and Eve, of angels, of the Serpent, and of all things upon the earth. And she spake unto her of the garden of Eden, of all the works of the creation, of the sin of Eve, of the transgression of Adam,

of the change of the Serpent, and of all the changes that were made in the world when Adam and Eve were driven out of the garden. Now the spirit of the child was in her body as the fire in the cloud, and she understood all things that her mother taught her, and remembered them. And they did eat of the fruits of the trees, and of the eggs of the ostrich, and clothed themselves with the bark of the white trees, and with feathers of the ostrich, and of the eagle, which they found among the branches of the thorns. And they drank of the waters of the fountains, and of the milk of the goats and the kine that gave their milk willingly unto them

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* * * * * slept in the morning, as the flower of the water sleepeth upon the top of the sea of the desert

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Beth-nuath awoke not her mother, and she walked forth alone in the path of the fountain. As she walked on the way, she said unto herself, — Why should I fear to go forth upon the plain alone, when I know all the courses of the paths of the wilderness? Behold the brightness of the beauty of the morning! Lo, the birds sing with sweet voices in

the branches, and the goats come to offer the treasures of their milk to the basket of the milker !†

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* * * * * My child, my child, where are thou gone ! Beth-nuath — Beth-nuath — my daughter, my daughter ! O Beth-nuath, my daughter, my daughter ! Oh that I had died with thee at the fountain‡ * * * * *

* * * * * Thy garments are dark with the blood of thy soul

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* thy ornaments of feathers are spotted all over with red — Blood ! blood ! — Blood and milk are mingled together in the basket of beauty — Why art thou gone, and why is the red stream of the life of thy soul spread abroad upon the earth ? — *

* * * * * Would to God the lions had made me their prey,

† The vessels into which they milked were baskets of a peculiar kind, composed of roots plaited together so curiously, and in so close a manner, that they would not only contain milk, but even water.

SPARRMAN.

‡ O my son Absalom ! my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son ! 2 SAMUEL xviii. 33.

and the young lions their feast * * *

* * * * Well did Cain say, My
 punishment is greater than I can bear * *

* * * * The thunder is in my head
 * * * * the lightning is in my bosom
 * * * * My daughter, my daughter
 * * * * * * * My God, my God !
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The Sun goeth down again in his path of light to the waters of the west, and the shadows of the trees come again from the tops of the hills, and walk upon their way to the plains of the east. Did not I see God in my dream, and Beth-nuath standing at his left hand, with her basket of milk in her arms, and the kids of the goats playing before her ? She saw me, and smiled upon me, and spake unto me, and said, — Come unto me, Bethzanak ; come hither unto me, my mother. Behold, I have gathered fruits and milk, that we may eat and drink together in the beauty of the morning. I cannot go again to thee, but thou canst come to me — O, come to me, Bethzanak, come to me, my mother, my mother ! —

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* * She came in the cloud of her sorrow to the place where now groweth the wood of pleasant

trees, that were planted by Ezel, to the place of the city. The light of her soul became dark, and her head was the tabernacle of thunder. She beheld the people of the city as images of idols of evil walking in black shadows of high trees, and the lambs and the kids as the sons and daughters of angels of truth from the cities of the stars of Heaven —

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Tell not me, that my daughter liveth in a dark cave of the mountain — My daughter, my daughter, where art thou ? Is my child a child of the rock ? Is Beth-nuath the daughter of the desert ? She came to me in a cloud, and she fled from me in a dark cloud. Come not near me, ye images of idols, ye children of the evil one ! Little angels from the stars, ye lambs of beauty, ye kids of glory, in what garden of flowers of the sky did ye leave the child of my soul ? Beth-nuath ! Lo she cometh like a bird through the air ! She standeth upon the rock, and her garment of white feathers is spread upon the high rock. Wilt not thou come to me, my daughter ? Lo, my arms are spread abroad to embrace thee — I will kiss thee with kisses of the lips — Thou shalt sleep in my arms upon the bed of new flowers — Where is my house of branches ? Where is my bed of flowers ? I hunger, and eat not — I thirst, and drink not — I will not eat until the child cometh to me with fruits wet with dew — I will not

drink until she cometh with her basket of new milk from the white goats of the hills. — Hast thou gathered the red fruits that we may eat in the morning? Is thy basket full of milk, that we may drink and thirst not in the heat of the day? Shall not we eat the fruits? Do not the birds of the air eat them, as they fly from bush to bush? Shall not we drink the milk of the goats? Doth not the Sun drink the dew of the fields? —

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Shall not we eat the eggs of the birds of the desert? Shall not we drink the water of the brook of the fountain? Beth-nuath! My daughter, my daughter! Why tarriest thou upon the top of the high rock? Art not thou a bird of the sky? Art not thou adorned with feathers of all colours of flowers, as a bride for the bed of the bridegroom? My child, my beloved, wilt thou fly from the arms of thy mother, and rush into the arms of a man? Beware of the men of the city — Fly from the idols of the grove! Hast thou decked thyself as a bride for the bed? Was thy mother a bride? — Hark! Thunder — thunder! Lo! See not ye the fire of the clouds! My head — Alas! Are not my ears thunder? Are not my eyes fire? Shall I hunger and

eat not ? Are there no fruits upon the trees ? Are there no eggs upon the ground ? No milk in the basket ? No water in the fountain ? Child of my heart, come to my arms — Ah ! I remember — Thou didst stand before God ; thou didst say unto me, I cannot go to thee, thou canst come to me. How can I go unto thee, my beloved ? Can I fly ? Am I a bird of the air ? Are not my wings wet with dew ? Are not my feathers dark with the dust of the desert ? — Give me fruits, or I fall — Give me milk, or I die — I will eat the thunder — I will drink the clouds — Lo the man, Ezel, cometh — the idol of idols — the serpent of serpents — Did not I love thee ? Shall I love thee again ? Shall the bird of the flower love the bird of the cloud ? Shall the butterfly* become the bride of the raven ? Shall the lamb lie down upon a bed of leaves with the lion ? Shall the kid go to sleep in the arms of the unicorn ?

* * * * * Didst not thou give me a daughter ? Where is my daughter ? Did not I see her in Heaven ? Did not she fly like a bird in the air ? Did not she alight upon the top of a rock ? Hark ! Do not ye hear the thunder ?

* The translator considers it not inconsistent with the proper rules of translation to use the modern and homely word "butterfly," instead of "the little bird with wings of flowers," the beautiful periphrasis of the original.

Look ! Do not ye see the river of fire in the clouds ? If ye will give me no meat, give me thunder — If ye will not give me water, give me fire—— Beth-nuath, my beloved, wilt not thou come to me again ? Why dost thou tarry so long at the fountain ? Is the water of the fountain dried up, as my soul is dried up within me ?* Are the fruits blasted by the east wind ? Do the goats no longer yield their milk to the milker ? I will eat no fruit that has not been plucked by thy hand. I will drink no water until I have tasted the dew of the morning on the lips of my beloved. Hark ! Have ye no ears ? Are your eyes dark ? Thunder, thunder, thunder ! Fire, fire, fire ! My tongue shall utter voices louder than the thunders of the clouds — The flame of my soul shall devour all the fires of the stars.

Cannot thou come to me, my daughter ? How can I go to thee ? Where art thou ? There is a storm in my head, and a cloud upon my eyes — I see thee not — Shall not I see thee again forever ? Art not thou dead ? dead — Death, what art thou ?

* But now our soul is dried away. NUMBERS xi. 6.

The distinction between "soul" and "spirit," an essential point in the ancient philosophy, is found in all the ancient languages, and adopted in the translation of the Bible, though not in every case with perfect accuracy. It is not worth while to display a parade of learning in this place. Those who wish to examine the subject may read Parkhurst's Lexicons and the Encyclopaedia.

Art thou the child of the serpent, as Beth-nuath is the child of Bethzanak? Is not Abel dead? Is Beth-nuath dead like Abel? Can the dead milk the goats that hang upon the rocks? Milk! Blood! Did not I see milk and blood mingled together in the basket? Shall I drink blood? Never will I drink the blood of my daughter. My beloved, did I ever give thee blood with the milk of my breast? How came the blood to be mingled with the milk? Blood! Milk! Beth-nuath! A lion! Are not lions in the desert? Doth not the lion drink the blood of the hind? Doth not the leopard devour the kid? Hath the lion power over Adam? Doth not the leopard fly from Eve? Was not my daughter the daughter of Adam and Eve? Was not her eye like a star of the firmament? Hath not the eye of man power over the wild beasts of the wilderness? Is the lion like Cain? Doth he slay the children of Adam? Again it thundereth — Hark! Thunders of thunder! My head is hot as the altar — It burneth by day and by night — I will not eat your fruits. I will not drink your milk. Your meat is the meat of idols, your milk is the milk of serpents. — I will go again into the wilderness. Why should I tarry in the city? Shall I live with the people of idols, the sons and daughters of the serpents of evil? Am I a sister of idols? Is my daughter the daughter of the priest of idols? — Beth-nuath! My beloved.

ed, do mine eyes again behold thee? Lo! she standeth on the rock! Her basket of milk is on her head, and the doves fly around her like spirits of the stars. — Thou wilt not come to me — I will go to thee — I will ascend unto the highest branch of the sycamore tree, and sleep among the boughs of the branches — I will make my bed of leaves of the trees, like the bed of the booth of the brook, when my beloved slept in my bosom, like a bird of the egg in the feathers of its mother's breast — When the light of the morning drieth up the dew of my wings, I will fly to my beloved, as the eagle fieth to her young in the nest of the rock —

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She came again from the wilderness at midnight, and climbed up to the top of the great sycamore tree, and slept among the leaves of the boughs. Her spirit was dark in the light of the morning. In the cloud of her soul she beheld trees walking like men upon the plain, the little trees as young men, the bushes as little children. She looked

again, and beheld the spirit of Beth-nuath standing upon the high rock, clothed with garments white as the clouds of the north sky in the season of the Star of the East. The garments of Bethzanak were torn in pieces in her walks among the briars of the desert, and the fragments of her garments were in her eyes as the wings of eagles. Then she cried aloud from the topmost branch of the sycamore, and said, — I can go to my daughter, but she cannot come to me. And she spread abroad the fragments of her garments as the feathers of wings, and raised herself from the branch, and descended, and fell, and her neck was broken, and her head was dashed in pieces upon the stones at the bottom

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Now the men and the women that lived in that city with the man Ezel, and followed him to do evil, and were obedient unto him as the priest of the idols, were gathered together in the morning, to behold the dead body of Bethzanak, and her blood upon the stones at the bottom of the tree. And they consulted together, and began to talk one with another, with a low voice, like the sound of the small wind in the branches of the cedar, or the pine, or the fir tree.*

* The murmur of the wind in a grove of white pines is one of the first poetical objects in the field of nature. MORSE.

Then Phardizah, the daughter of Adam, the sister of the priest Ezel, came forth from the midst of the people, and spake unto him aloud, as he stood at the altar of the great idol, and said unto him — *

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* * We now see with our eyes, and know in our souls, that every thing that is evil cometh of the worship of idols. We repent of our transgressions against the one only God, the great JEHOVAH, the Creator and Ruler of Heaven and Earth. Didst not thou beguile us, as the Serpent beguiled Eve, and lead us astray, from the plains of the east to the desert of the west? We have been taught the knowledge of the one true God; and have seen with our eyes, and heard with our ears, the angel that he sendeth to make known his will unto Adam. Yet we have forsaken God, and have gone after idols, that are no gods. When thou didst teach us, that the great God had made many little gods, and had given them power in the air, and in the water, and upon the earth, thou didst not teach us the truth, but falsehood. We have seen the angels of God; but what eye of man hath seen a god of the air, a god of the water, a god of the mountain, or a god of the

plain ; and what ear of man hath heard the voice of one of the spirits of the images of idols ? When thou didst speak unto us of the gods of the rivers, and the gods of the trees, thou didst speak as the Serpent spake unto Eve, saying, — God doth know, that, in the day ye eat thereof, ye shall be as gods, knowing good and evil. Did not the Serpent first teach the doctrine of new gods ? Who ever heard of any God but JEHOVAH, until the day when the Serpent spake unto Eve concerning other gods ? Hath not God punished the Serpent, and destroyed the beauty of his countenance, and changed his voice, that he should not speak like an angel ; but that he should hiss, like the wind when it bloweth among the dry branches of the bushes of the brook ? Hath not God taken away from the Serpent the power to stand erect, and to look upward upon the sun and the stars, as man looketh upward upon them ? Hath not he bowed him down to the ground, and made him to eat dust of the earth ?* Doth not this come of

* MILTON'S idea of the personal appearance of the Serpent in Eden was an incorrect if not an absurd one. MOSES tells us that the Serpent conversed with Eve. No intimation is given that his power of speech on this occasion was miraculous. The sentence, *upon thy belly shalt thou go*, makes it highly probable that his original attitude was erect and graceful. It is dangerous to depart from the letter of Scripture. When compelled to do it by reason, let us not give ourselves up to imagination.

teaching that there are other gods than the one only God ? We have heard enough of the new gods ; but we have not heard their voices, but only the voice of their priest. We have seen all that we can ever see of the new gods ; albeit we have only seen their images, and their altars, and their priest standing at their altars, by their images. Who is the priest of the gods of the mountains, of the valleys, of the waters, and of the forests ? As the gods are young gods, so is the priest a young man. And who hath made a priest of this young son of Adam, when there is now no other priest in the world but Adam ? Shall a lad that followeth the sheep be an elder of the people ? Shall a very young man, whose beard upon his lips is soft as the first feathers of the little doves, teach his brethren and sisters the knowledge of gods ? Shall the priest of the altar do evil and not good ? Shall he defile the daughter of his brother ? Shall he set at naught the law of Adam and the law of God ? Shall he leave his father and his mother, and yet not cleave unto his wife, as God hath given commandment to all men ? Shall he, who setteth himself to teach others good things, himself do evil things ? Is it right that the priest should seek to do evil with the women of his city, that come to worship with him at the same altar ? Is not this a great sin in the eye of man, and the abomination of wickedness in the eye of the Almighty

ty? Should not the priest, more than any other man, take unto himself a wife, according to the commandment of God, as an example of good to all the people? Did not God command Adam and Eve to be fruitful and multiply, and hath not Adam commanded all his sons to forsake him and Eve, and cleave unto their wives? If he, who is called the priest of the people, doeth evil, will not the people do evil also? Behold now, and look, and consider the great wickedness that thou hast done in the land. Thou hast defiled the daughter of thy brother, and hast not taken her to be thy wife. Thou hast set up the worship of false gods, and hast enticed thy brethren and sisters to forsake the one true God, and to bow down unto images of gods, which are no gods. Will not God punish all evil-doers? Will not he pour out the full cup of his vengeance upon the wicked? And hath not the anger of the Lord visited us in this place? Hath not a pestilence from God come among us? Have not eleven of our little ones been taken from us, and returned unto the ground? Hath not death been in our border; and have we not digged graves for the dead, even in the shadows of the altars of idols? Hath any other

* The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof

JEREM. v. 31.

child of Adam died in the whole earth, not being an hundred years old? Hath any living man returned unto the dust of the earth, save Abel only, whom Cain slew in the wilderness— * * *

* * * * * The daughter of thy brother was fair as the white cloud of the north when the Sun goeth down in the red cloud of the west. Her neck was like the altar of stone; her breasts like kids that lie under the rock; her teeth like lambs of a week old; her head like the moon when it hath no horns; and the locks of her hair like the branches of little willows of the waters. Her nose was like the horn of the altar; her lips like the buds of the apple-tree; her arms like branches of the young fir-tree; her fingers like clusters of lilies; her eyes like stars, when the moon shineth not; the voice of her tongue like the song of a bird in the boughs— *

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She walked among the sheep and the kine in the light of innocence, and gathered the flowers of the valleys in the beauty of comeliness. The clusters of the hair of her head were like bands of yellow flow-

ers in the brightness of morning, and the locks of her temples were wet with the dew of evening. The lambs followed her with bleatings from the folds, and her basket returned not empty from the milking. She was as a bird in the gardens ; as a roe in the pastures ; as a hind upon the hills ; as a peacock on the plains. The lads looked upon her with eyes of love at the feasts of the sacrifices ; she was lovely among the maidens at the washings of the fountains. Who is he that hath delighted in destruction ? Will one blast the flowers of the fields ? Will one cast dirt into the clear waters of the springs ? Will one make clouds to hide light from the earth ? Will one make the moon and the stars to be dark ? Will one kindle a fire in the trees to devour the green leaves of the branches ? Who is he that loveth to make the light dark, and to change beauty into blasting ? Who is he that devoureth the buds of the shrubs, and the seeds of the fruits ? Will a man eat grass like a grasshopper, and burn the beauty of the garden like the east wind ?* Who is the father of death but the Serpent, and the son of death but Cain ? Who hath slain a lamb for

* Ephraim feedeth on wind, and followeth after the east wind.

HOSHA xiii. 1.

An east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up.

IBID. xiii. 15.

slaughter, or a kid for aught but the sacrifice of the altar? Is it the chief of the people? Is it the priest of the gods? Who hath created the gods? Who hath ordained the priest? Is there any god but JEHOVAH? Is there any priest but Adam? Is not Eve the wife of the priest? Shall not a priest obey the commandments of God? Shall not the priest be to the people an example of good, and not an example of evil? Shall the priest refuse to take unto himself a wife, as is commanded unto all men by the law of God and the law of Adam? Shall he defile the fair daughters of the land? If these things be done when the first-born of Adam is yet a young man upon the earth, what will be done in the old age of the time of the world? If the bush be rotten, shall the branch be sound? If the bud be black in the season of the sun, will the fruit be white in the season of the star of the west? If the priest be evil, will the people be righteous? Behold the great evil and wickedness that thou hast done —

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— Repent, and delay not thy repentance. Like a lion thou hast taken a lamb from the fold, and hast slain it at the altar of thy gods. The lamb was small, and young, and white, and tender, and beautiful, and lovely. She was the delight of her father, the beloved of her brothers and sisters, the twice beloved of her mother. Didst not thou hear the voice of the father, as an ostrich

mourning in the desert ?* Didst not thou behold the stream of the fountains of the eyes of the mother, as waters of the springs of the cliffs, pouring down from the high rocks ? Didst not thou hear the cries of the brethren and the sisters, as the lamentations of the turtle-doves, in solitary places of the woods ? Did not the lamb become the mother of a lamb, and wander with her young into the wilderness ? *

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Where is the lamb ? And where is the lamb of the lamb ? The lamb is slain by the lion of the city, and the little lamb by the lion of the desert. The blood of the lamb is red upon the white stones of the altar, and the blood of the little lamb is red upon the white flowers of the thorns of the wilderness ! She went forth in showers, and returned again in clouds. Her soul was black as the thunder ! Her spirit was crooked as the lightning ! Who hath made the soul dark ? Who hath made crooked the spirit

* SPARRMAN mentions the mournful cry of the ostrich, and thinks it not improbable that MICAH i. 8. should be translated "mourning as the ostriches," instead of "owls." PARKEURST gives very satisfactory reasons for inclining to the same translation.

of man? Are not all souls and spirits from God? Did not God form man of the dust of the ground, and breathe into his nostrils the breath of life? Doth not he make every creature a living soul when it is born into the world? Can any one but God create souls and spirits? Doth not God give unto all spirits to know what is good and what is evil?—

* The translator has already mentioned the ancient distinction between "soul" and "spirit." Feeling a temptation to renew the subject, he will resist the tempter, and apologize for the profusion of his notes. He quotes only books that he has read and studied. A "Dictionary of Quotations" will be the last book into which he will ever look. He regards the very idea of such a book with contempt. Even in this age few books require notes. It would not take many of them to produce an unpleasant effect in the perusal of the works of our best miscellaneous writers and poets, BELKNAP, TYLER, DENNIE, EVERETT, CHANNING, BANCROFT, DWIGHT, PIERPONT, WEBSTER, NEALE, WIRT, QUINCY, SPARKS, IRVING, PAULDING, COOPER, PERCIVAL, BRYANT, WILLIS, MRS. MORTON, MISS SEDGEWICK, MRS. HALE, MISS FRANCIS, MRS. SIGOURNEY, MRS. WARE, MRS. WELLS, MRS. BROOKS, &c. &c. But all readers are pleased with notes to such works as ROLLIN'S and HUME'S Histories, PLUTARCH'S Lives, and SCOTT'S Poems.—There are two American poems which require them—BARLOW'S Columbiad, and FESSENDEN'S "Terrible Tractoration." Posterity will look for them at the bottom of the pages of "McFingal." Generally they are necessary to all works, historical or imaginative, that lead the mind to the contemplation of the scenes of remote antiquity, or those of the dark ages. Our historians, MARSHALL, RAMSAY, MINOT, BELKNAP, WILLIAMS, BRADFORD, &c. &c. will have their commentators in due time. Our political writers, the Six Presidents, AMES, HARPER, WALSH, CLINTON, HAMILTON, JAY, DICKINSON, FRANKLIN, PITKIN, RANDOLPH, LIVINGSTON, CLAY, CAREY, &c. &c. will also have annotators.

Can any one but God take away knowledge from the spirit ? Did not he take away knowledge from the spirit of Bethzanak. Were not her thoughts as dreams, and her words as the shadows of dreams ? Hath not she been punished upon the earth as an example to all maidens that may come after her in the world ? Shall not this be told unto all the daughters of the people, in the days of the years that will be upon the earth, that they may avoid the things that are evil, and do the things that are good ? Shall the lamb die, and the lion that slew the lamb live ? Let the lion live ; let him live with the lions of the desert, the lions that slew the lamb of the sheepfold of the city ! Let him be driven forth from among men, and let his gods go with him to the wilderness ! Hear, ye gods, if ye have ears ! Speak, ye gods, if ye have tongues ! Who hath created the new gods, that were not made in the beginning ? Shall one god make another god ? Shall the gods have sons and daughters ? Shall the gods of the air have power over the gods of the water ; or shall the gods of the water have power over the gods of the earth ? Hath the Almighty God made many little gods ? Hath he marked out the paths of their dominion ? Hath he scattered them abroad in the air, in the waters, and in the earth, as the stars are scattered abroad in the firmament ? What need hath the Almighty of gods ? Doth not one breath

of his spirit govern all worlds, and is not his power infinite? Who shall shorten his right hand that he cannot save; or restrain his left hand that he cannot punish? Ye are not gods, but images. Ye are not spirits, but stones. If ye are gods, let my voice be made silent by thunder. If ye are spirits, let the breath of your spirits come down in fire from the clouds and consume us. Do the gods rest upon their beds in the morning? Do they sleep upon couches when the sun is abroad upon the earth? Do they eat and drink, while the priest prepareth the offering of the altar? Are the gods of the air gone upon a visit to the gods of the water? Are the gods of the hills making merry with the gods of the valleys? There is no God but JEHOVAH. There is no priest but Adam. Arise, ye people, in the power of God. This is the last of the days of the priest of the gods. This is the day of destruction to idols

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* * * Tumult among the people * * *
 * * * And they shouted aloud, as it

* Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. 1 Kings xviii. 27.

were the sound of thunder when it teareth into pieces the cedars of the mountains ; and they asked one another, and said, — Who will say that God hath not given unto woman great power of the tongue ? Doth not Adam labour hard when he speaketh unto the people ? Do not his words move slowly,* like the serpent that draweth his house after him in the dust ? Is not Eve eloquent as one of the angels that shouted in the song of the first stars of the morning ? Doth not Phardizah speak well † Is not the noise of the sound of the tongue of her mouth like the noise of the resounding again from the holes of the hills by the banks of the brooks, when the sweet voices of the birds are heard among the bushes of the borders of the waters ? Is not her mouth the mouth of truth ? Do not her lips make beautiful the words of righteousness ? Is not the thunder of her throat terrible to idols ? How long shall we worship gods of wood, and sacrifice unto images of stone ? Have not our souls been dark as a night without stars ? Have not our spirits been crooked as the path of the serpent ? Is not this the day of

* And Moses said unto the LORD, I am not eloquent—but I am slow of speech, and of a slow tongue. EXODUS iv. 10.

† And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. Ver. 14.

the left hand of the god of stone, and the day of the right arm of JEHOVAH ?† * * *

* * * * * The tumult became great
* * * * * The people stood around the graves of the eleven children that died in the day of the pestilence. They shouted like the sound of the river Gihon when it falleth down the rock Zarizak. Destruction to idols ! Destruction to gods ! Death to the priest of the gods ! Let the altars be broken in pieces ! Let the images lie low as the serpent in the dust ! This is the day of the right hand of the Almighty, and of the glory of the power of JEHOVAH ! * * * * *

Ezel would have spoken to the people ; but the voice of the people scattered the words of his mouth in the air, as the whirlwind scattereth the branches of the trees of the mountain . . . * * *

Ezel and Iraph fought together with branches of trees, with stones of the plain, and with the strength of their arms. And when Iraph prevailed over Ezel, and his face was covered with blood, he called aloud unto the people for help, but no help came. The people cried aloud, — Let the gods help their own priest. If indeed they be gods, will not they save the priest that standeth at their altars ? Have they no ears, to hear the cries of the priest ? Have they

† The years of the right hand of the Most High.

PSALM lxxvii. 10.

no noses, to smell the sweet-smelling flowers that adorn the altar? Is there no god of the air to send a whirlwind to the help of the priest? Is there no god of the water to send a river against his adversary? Is there no god of the earth to open a pit for the enemy of all gods? The gods of the air are not; the gods of the water and the earth are not. There is no god but God Almighty! * * *

Ezel and Iraph fell dead together at the foot of the altar. The young people returned their bodies to the dust, according to the word of the LORD that he spake unto Adam. They buried the body of Bethzanak with the bodies of Ezel and Iraph, and builded three tombs of stone upon the place of their graves * * * *

They returned to the land of the east, and builded a great altar to JEHOVAH upon the bank of the river Adam. * * * *

Now it came to pass in the days of Aiubeb,† chief ruler of the land of Iouzzah,† that Kedorgal, the

† These names may lead the learned and curious antiquary to suspect that the book of JOB is an antediluvian work. But the researches of the erudite mythologist, (not the poet,) BAYANT, may convince him that ancient names are very deceptive guides in the unexplored regions of ancient literature and science.

son of Leraglo, travelled far into the land of the region of the south. And he wrote in a book of leaves a description of the land, of the mountains, and the hills, of the valleys, and the deep places, of the woods, and the plains, of the rivers, and the brooks, of the pastures, and the deserts, of the seas of the land, and the sea that is beyond the land, of the rivers that run from the land into the sea, and the rivers that run from the sea into the land. There are in those regions many of the children of Cain, that came from the land of the east. Now some of the cities of the south country are given to the worship of idols ; but in many of the cities there are altars and temples for the worship of the one true God. The cities of the mountains are little cities, like the villages of the valleys. The people of the south were taught by Kelkel, the son of Abel, to make brick of clay, and burn them with fire, and to build towers of brick, and walls of brick, and houses of brick, in those parts of the land where there was not an abundance of the stones of the earth. And Hashobah, the son of Cain, taught them to till the earth, to sow the corn, and to gather it in the time of harvest, and to grind it to pieces between stones, and to mix it with water, and to make bread for the food of man

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As one goeth from Izibah to Bahuneth, along the plain of the lower part of the mountain Kaphalphal, after passing the great rock Zar-selom, on this side the border of Izag, the eye of the traveller beholdeth the place of the Graves of the Giants, that were slain in the battle at Dammim. The giants came to make war upon the people of the plain of the mountain, and the people of the plain of the valley, and upon the cities and the villages of the upper Euphrates. Then Methuselah, the elder and chief ruler of the people of Euphrates, went forth with many thousands of archers, and bowmen, and slingers of stones, to fight with the giants, as they came down from the hills into the low country. Now the people, that inhabited the villages at the bottom of the high hills, fled from the faces of the giants; and the giants came into the villages, and plundered them, and did eat and drink, and were drunken, and slept upon the ground without tents, and the clouds were to them as tents. Now it was so that Okrabban, one of the young giants, had seen Kerubah, the daughter of Methuselah, at the feast of the fountains, in the time of peace; and his soul was delighted with the damsel, and he loved her, and spake unto her words of love, and words of beauty. And he

loved the damsel, the daughter of Methuselah, more than he loved his own country, and his own people. So he came by night to the camp of Methuselah. And he was like the son of the Serpent* in the day of his glory, and like the sons of God* that loved the daughters of men. And Methuselah came by night upon the giants, and surprised them, and smote them, and slew them, and brought back the plunder that they had taken from the people, and the stores of the giants, and their ornaments of gold — And when the battle was over, Okrabban, the young giant, came unto Methuselah, and asked of Methuselah his daughter to wife, as a reward for his treason to his own people. But Methuselah would not give his daughter; and he took Okrabban, and loaded him with the ornaments of gold that he had taken from the giants, until he staggered under the weight of

* The imagination of MILTON was turbulent upon the subject of the Serpent. The visions of MOORE and BYRON about the amours of angels and young ladies are as unscriptural as irrational. The Bible never represents the Serpent as other than "the serpent," or the "sons of God," who "took them wives of the daughters of men" as other than human beings. In the original of Psalm xxix. 1, "the mighty," who are commanded to "give glory unto Jehovah," are called "sons of God," and were heathen kings or princes. "Thou shalt not revile the gods," in the Old Testament is tantamount to "Render unto Cesar the things that are Cesar's," in the New Testament. "The Serpent" was an eloquent, "subtile," and probably a beautiful "beast of the field," before his degradation. The "Sons of God" were "men of renown," who "chose" their own wives.

the gold, and drove him out of the camp, and sent him into the wilderness * * * *

* * Adam wrote upon stones the laws that he gave unto his children.* And Eve also wrote upon stones the words of the songs that she taught her daughters to sing to the praise of God. And they wrote, as the angel taught them, with pieces of the hard rock of the hill upon smooth pieces of the soft rock of the brook of the valley. Now the tables of stone upon which the laws and the songs were written were kept by the scribes in the tower of Olelam. And Adam began to write a great book, and called it the book of the generations of Adam.† And

* In the notes to CREECH'S *LUCRETIVS*, there is a very learned and ingenious essay upon the ways of writing practised by the ancients. The first letters were engraved on stone—"witness the two famous pillars of Enoch, one of which remained even in the days of Josephus. Pliny says the Assyrians wrote their laws on pillars of bricks. Moses wrote on stone. The laws of the twelve tables were written upon brass. Pausanias says the books of Hesiod were written in plates of lead. Job says—"Ob that my words were graven with an iron pen and lead in the rock for ever."—Leaves or plates of ivory; waxy tables; thin shavings of wood; leaves of palm trees; shells; the bark of trees; "the thin kind of skin that grows between the outermost bark and the body of the tree, of which the Chinese paper seems to be made;" the skins of beasts; paper of papyrus, &c. were used at different periods, and by writers of different nations.

See also THOMAS'S *History of Printing*, Vol. I.

† This is the book of the generations of Adam. GENESIS v. 1.

Adam commanded that Seth, and the sons of Seth, throughout all their generations, should have the charge of the books of laws, and the books of songs, and the books of generations ; and that the scribes should write in the books a description of all the world, and of all people upon the face of the earth, and of the laws, and of the sacrifices, and of the acts and the deeds of the elders, and of the rulers, and the generations of the people, and the numbers of the people, and the changes of the seasons, and of all things that should be in the days of the years of the times, throughout all the generations of the sons of Adam. And Seth also wrote many of these things upon two pillars of stone in the plain of the east. Now Seth said, — Peradventure the books in the tower will be lost, or will return unto dust like the bodies of men ; but the pillars of stone will endure as long as the world itself, and the letters upon the pillars of stone will speak with a loud voice* unto all people of all generations, and will tell them of Adam, and of all things that were done upon the earth in the first times of the world. The scribes and the recorders will teach the young men to read the words of the letters that are written upon the pillars of stone ; and the sons and daughters of men, in the days of the latter times, will say one unto another,

* Literature is the voice of the age.

EVERETT.

— Behold, are not these the pillars of Seth, the monuments of Adam, the everlasting memorials of the ancient days, of the generations of the beginning of the world ?†

* * * * *

GIHON is a great river, and the waters thereof are clear and deep. The mighty stream of the river walketh like a giant over all the regions of the south, and goeth out into the sea at the end of the world. Also the river Pison is a great river, and goeth to the end of the world at the place of the rising of the sun from the waters of the great deep. It is called the river of unicorns, because there are many unicorns in the great plains of the waters of the river. And it is moreover called the river of gold, because it encompasseth the land of Havilah, which aboundeth in gold, and bdellium and the onyx stone, and many other

† As in the ancient days ; in the generations of old. ISAIAH li. 9.

It is not strange that men of letters should think the same thoughts, and write the same words, in some few instances, without any knowledge of each other's works. BLOOMFIELD, as Mr. LOFFT has shown, has apparently imitated a passage of THEOCRITUS. Yet no one will suspect Bloomfield of plagiarism, nor is it probable that he had any knowledge of Theocritus, when he wrote the "Farmer's Boy."

precious stones of great beauty. And the people of that land found much gold, and refined it, and made many ornaments of gold, and much money of gold for the merchant, before the gold of Zahab was discovered by the shepherds. Now no man had travelled through the desert of white sand, and over the mountains that stood alone in the borders of the desert,* between the land of Zahab and the land of Havilah. The brooks that run into the river Pison, and the little streams of the little rivers of the great river, are of a yellow colour, like the feathers of the birds that feed upon the seeds of thistles, when the sun shineth upon them in the middle of the day, before it passeth on to the dark places of the shadows of the high mountains beyond the valley of Zel-zar-phez.† Now the people of those countries gather the fine dust of the bottoms of the brooks, and dig out the stones of gold from the rocks of the hills. And the golden dust of the small waters, and the golden stones of the low hills, are molten, and beaten, and refined, and made pure gold, by the wise workmen at the city Kabshan and the villages thereof, and at the city Phuzez and the villages thereof

*

* Mid the stern solitude of mountains. BAILEY.

† Zel-zar-phez, the shadow of the rock of pure gold.

* * THE wise man, Ahashphan, was the chief counsellor of the ruler of the giants, Arial. He was the chief elder of the people, and the governour of the sacrifices of the temple and the altar. This man judged the people ; and all men did reverence unto him as he sat in the gate of the great city on the hill Sham, among the elders of the people.* He had great possessions, of lands, and of cattle, and of sheep, and of gold from the mountains of the land of the east. Now Ahashphan wrote many books, and read all the books that were written in the world. And he became sick at heart, because of the great wickedness that prevailed among the people of all lands, and because the honours that were done unto him by the rulers and the people were not pleasant to his soul. And he said unto his wife, and unto his sons and daughters, — How long shall we live in this great city ? Is not the city full of all manner of evil ? Shall the good live with the evil ? Shall the wise inhabit the tents of the foolish ? The labour of the judge is like rolling up a heavy stone of the brook to the top of the high mountain. The praise of men is like the shining of the

* On yonder glorious hill—a groupe of aged men. SPRAGUE.

sun upon the sands of the desert. It burneth the body and withereth the soul. When shall I go out from the city and live in peace in the solitary places, like the shepherd that wandereth with his sheep from rock to rock, or the wild beast that runneth from hill to hill, or the bird that flieth from bush to bush?* The shepherd, and the hunter, and the tiller of the ground, are more happy than the wise man, and the ruler, and the priest, and the captain of the men of war. The days of the former times flee away, like the birds of the air when the leaves of the trees are scattered by the winds. O that they would come again upon the wings of the birds with the new buds of the trees and the young flowers! I will flee from the house of the ruler, as the bird of the bush fleeth from the bird of the rock of the mountain. — How long shall men deny God, that made them, like Adam, of the dust of the ground! Will the sons of men forsake the God of Heaven, and make unto themselves gods of earth? † Is there

* *O rus, quando ego te aspiciam!* HORACE.

O fields! O woods! when, when shall I be made
The happy tenant of your shade † COWLEY.

† The times of old are on the wing. PERCIVAL.

† Our geographer, MORSE, asserts that idolatry was unknown, and that atheism was prevalent in the antediluvian times.—Precisely the

a soul in the god of wood, or a spirit in the god of stone? Will not JEHOVAH come in his wrath, and pour out upon the earth the cup of his vengeance, and break in pieces the idols of evil men? Will not the baskets of the sky pour down waters, and the bottles of the clouds great floods of waters? Shall man deny God, and live all the days of the years of Seth? Shall the sons of men worship idols of wood, and flourish upon the earth like the trees of the forest? Lo, God will come in rivers of fire upon the cities of the mountains, and in clouds of water upon the cities of the valleys! The green hills shall be as the dry places where the grass doth not spring up, and the beautiful valleys shall be as the rivers of waters that went out of Eden to water the earth. I will go into the wilderness, and wait there alone for the coming of the great day of the LORD. I will worship him with the breath of the spirit that he hath given me, in temples of forests, and on altars of hills; and not with sacrifices of the flesh of beasts, in caves of the giants, and on altars of stone, the workmanship of cunning workmen. The trees of the wood are fairer than the pillars of the temples, and the rocks of the wild goats are more

reverse were the facts. Idolators were numerous, but there were not more than two or three atheists of distinction, and those were not of the generation of Cain. "

pleasant than the booths of the daughters of the land, of the east.* Am not I called the wise man? What then is wisdom? Is not wisdom the knowledge of God? Can any man know God? Can man do the work of God? Can the wise man make grass of the dust, or flowers of the breath of the wind? Will the wind obey him, when he saith unto it, — Blow not thou upon the earth? Will the baskets of the clouds pour out their waters, when he looketh upward to the sky, and crieth aloud, — Come down, ye showers, make green the herbs of the fields, and the branches of the forests? Can man make any thing to be, where God hath made nothing? Can the wise man make grass to grow upon the dry rock, or flowers upon the tree that hath no green leaves? Can he tell the people when the Sun will again look like a plate of gold; or when the face of the moon will be black as the raven, although the firmament will be without clouds? What then is wisdom? And why is the wise man better than

* The rude rough wild waste has its power to please.

ODIORNE'S Progress of Refinement.

This is perhaps the best alliteration in all poetry. Mr. Odiorne's poem is too much neglected. It was one of the very few poems that the translator had an opportunity to read, in his youth, amid the scenes of the camp, and he read it with pleasure, though even then sensible of its defects. It exhibits a graceful outline of its ample subject, and displays more poetical thought than poetical language.

another man? Doth not the wise man hunger when he hath no meat? Doth not he thirst when he walketh in the desert? Doth not he faint in the heat of the day? Doth not he sleep in the cool of the night? Doth not Abashphan read all the books that are written in the world? And what hath he learned from all the books that are written? It is pleasant to read the thought of the spirit of man upon the thin piece of the rock, or upon the thick leaf of the tree, or upon the high pillar of Seth. When we look upon a few marks made by the hand of man, that have no more spirit in them than the twigs of bushes, behold, how many thousands of thoughts come into our souls!* Did not God teach Adam the art to make pictures of thoughts, by marks that have no thought?† How great is God! How little is man!

* * * * *

* CICERO says that letters confine to a few marks the almost infinite sounds of the voice.

† The origin of letters is by some referred to Adam. Is it probable that he, who was to transmit all knowledge to mankind, would want the instruments for so great a work? In the Vatican Library at Rome, there is extant to this day, an ancient picture of Adam, with a Hebrew inscription over his head, not indeed to the present purpose, but under his feet there is another in Latin in these words: ADAM DIVINPTOS EDOCTUS, PRIMUS SCIENTIARUM ET LITERARUM INVENTOR.

Notes to Poetical Translations.

* * * * *

IN the region of Zulah, which aboundeth with great waters that are spread afar upon the great plains of the north — As one goeth by the silver rock Zahiah to the iron hills of the desert, over the green plain of the twelve rivers,* he passeth through a land of fields, of gardens, and of villages; a land of towers, of temples, and of cities. Now Adam died in the year of the Creation nine hundred and thirty, and Kainan died in the year one thousand two hundred and thirty-five. And in the days of Mahaleel many regions of the world were covered with villages, and adorned with cities; and all the men of the earth were husbandmen, and shepherds, and artificers, and merchants, and hunters, but the Am-Olam, and the Phalleni Allumini.† Now it was that Unan dwelt in a solitary place of the valley of

* Sparrman saw a man in Africa who told him that he lived at the TWENTY-FOUR RIVERS.

† The state of man was originally a state of civilization. No vestiges of a savage state are discoverable before the building of Babel. The first man was a gardener, the second a husbandman, the third a shepherd; and Noah was acquainted with the cultivation of the vine.

MORSE.

The *Phalleni Allumini*—The nameless people of the wilderness.

palm trees, nigh unto the village Vaphak, in the tower of Hugah, and he taught the people all things that were written in the books of the wise men, and all things that Adam, and Seth, and Cain, and Enos, had taught their sons and daughters. He spake of Eden, and the garden thereof, and the rivers thereof, and the woods thereof, and of Adam, and of Eve, and of the Serpent. He spake of beasts, from the leviathan that drinketh a river, to the mouse that hideth in the leaf of a tree. He spake of birds, from the raven that flieth as a cloud between the earth and the sun, to the bird of many colours, that maketh a noise with its little wings as the small wind in the boughs of the trees of the garden, and feedeth upon the beauty of the flowers like the bees of the branches of the trees of the forest.* And he spake of fishes, from the great whalet that devoureth the trees of the waters, to the fish that appeareth like a mite of gold in the brook. He spake of trees, from the sycamore, that is called the king of the trees of the valley, to the little tree without leaves upon the

* The humming bird—

Half bird, half fly, the fairy king of flowers. ROGERS.

No antediluvian poet could compare its colours to those of the rainbow.—The seven couples from the Ark flew over to America.

† *And God created great whales.* GEN. i. 21.—It is a proper inference from ver. 29, 30, that every living creature was confined to a vegetable diet in the beginning of the world.

top of the mountains of Ararat.* He spake of green herbs, from the vine that embraceth the high elm of the hill, to the grass that is soft as a lock of hair that covereth the temples of the maiden Iunak.† He spake of flowers, from the white flower that spreadeth itself like the fleece of a sheep in the high place of the forest, to the flower of the colour of the firmament, that hideth itself under a green leaf from the dew of night. He taught that God made man in the image of God, after his likeness,‡ and gave him a spirit of life from on high. He taught also that the Serpent was made beautiful, and wise, and

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No man knoweth why the power of speech was given unto the Serpent — * * * *

* * * * *

How can man know God, or understand the works of God? Man is a cloud of the morning; the sun shineth hot upon his head, and he fadeth like the grass of the field when the

* *He spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall.* 1 KINGS iv. 33.

† *Thy temples are like a piece of a pomegranate within thy locks.* SOLOMON'S SONG iv. 3.

‡ GEN. i. 26, 27. Let no man deny this scripture. **MAN WAS MADE IN THE IMAGE OF THE INFINITE AND ETERNAL ESSENCE AND SUBSTANCE AND SPIRIT OF THE SELF-EXISTING CREATOR OF THE UNIVERSE.**

The word DAMUTH admits no translation but *likeness* or *similitude*.

showers of the sky fail, and when no rain cometh down upon the earth. Man is a flower of the brook of the valley ; when the brook is dried up, the flower returneth unto the dust of the ground whence it grew up —

Lo, man liveth not a thousand years ; and when he is young, it seemeth to him that he will live forever in the world — when he is young, he calleth the days years, and, when he is old, he calleth the years days

None of the sons of Adam were like unto Methuselah. In the days of his youth he was strong as the lion, and in the days of his old age he was wise as the unicorn. In the time of peace he spake fair words unto the people, as the breath of the air from the west, when the seven stars come over the-hills of the east. In the time of war, the voice of his tongue was as the thunder of the sky, when clouds come upon the earth, and fire from heaven devoureth a great tree of the forest, and the rain is changed into a river of the valley.* The old men looked upon him, and said, he is wiser than Adam, he is wiser than all men but his father Enoch ; he will save his

* In peace pleasant as the gale of springs ; in war terrible as the mountain storm.

people from the cloud of wickedness, and from the storm of destruction. The young men wondered at his voice, saying, he speaketh as the angel spake unto Eve in the garden of Eden; he shineth among men as the great evening star among the little stars in the white path of the firmament on high.* When

* Of Age the Hope, of Youth the guiding Star,
The Soul of peace, the conquering Arm of war.

Mrs. MORTON'S Ode to WASHINGTON.

This lady is the first poetess of our country. The merit of our early poets will *one day* be acknowledged and celebrated. Future bards, perhaps of higher powers, will "give the names" of those of this age, "in charge to the sweet lyre."

Supplementary Note.

The Editor of "Specimens of American Poetry" has, with a degree of reluctance that was evidently well nigh unconquerable, admitted into his collection a short essay of Mrs. Morton, almost the least poetical that ever came from her pen, to the exclusion of her beautiful productions, several of which are superiour, very far superiour, to much more than half of the poetry that makes up his three volumes. For twenty years past, there appears to have been a sort of "conspiracy" among the literary gentlemen of America, to "damn with faint praise" the once-admired and popular poetical name of PHILENIA. From thirty to forty years ago, no one doubted that she was a woman of genius, and such will be the voice of posterity,

"If e'er posterity see verse of hers,"

which the literati of the present day seem determined that they shall not. She is a poet of no mean rank, and, were it otherwise, her early *example* and laudable efforts in the cause of our country's literature, would entitle her to a better fate. The translator is determined that justice shall be done to all the poetesses of America, "who have written with credit."

it is peace, he ruleth the people with the branch of righteousness. When it is war, the enemies of the people are driven before him, as the white hair of the heads of thistles before the wind of the hill of the north, or as the people of locusts* before the king of the birds of the high rocks of the mountains .

* * * * *

Methuselah will die. There will be an end of the days of all men. Even now Methuselah groweth old. The hair of his head is white, as the grass that groweth upon the face of the rocks of a thousand years. His right arm trembleth upon the staff with which he walketh in the valley, as the dry branch of a tree that no more putteth forth green leaves, when the wind bendeth the tops of the trees of the old forest on the border of Eden.† When he teacheth the son of his son Lamech, the young man Noah, and the lads the sons of Noah, and the people of the villages, in the temple of stone, upon the hill Aspek, above the river Lonah, the sound of his voice is no more like the tongue of a giant in the day of battle, or like an army of locusts in the dark woods of the plains, but it sendeth forth a feeble noise like the mourning

* In the original, the Am-zelzel, or Zelzellim.

† All hail to the ancient forest of Platania!

SAVARY.

of the dove ; or like the voices of a thousand grasshoppers when the sun poureth out heat like a shower upon the earth. Is this Methuselah, that led fifty thousand men of war to the death of the giants ? They kindled their fires in the dark night by the doors of their tents on the banks of Euphrates, as the flames of the sea when the waters appear like rivers of stars ; and refreshed themselves and their horses for the battle of the morning, and the destruction of the Am-Olam.* Tumult walked with them in the way, and the steps of the feet of their horses were the steps of death. The tempest passed on before them, and the whirlwind came behind them. Where are the giants

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The men of these days are more evil
 than the giants

* A thousand fires
 Each watch'd by fifty warriors, seated near,
 The steeds beside the chariots stood, their corn
 Chewing— COWPER'S HOMER.

The occasional luminous appearances of the ocean, noticed by modern navigators, were much more brilliant in the antediluvian seas.— Few scenes are more splendid than the nocturnal fires before the tents of a numerous army in a cold night. A poet may describe it, but he only who has been a soldier can realize all its sublimity, especially on the eve of expected battle.

* * * * *

* THE bird of the mountain came down in the dew of the twilight of the morning, and spake unto the bird of the wood, and unto the bird of the flower, and said unto them, — Why tarry ye in the low places of the valleys of waters, and why go not ye up to the mountains of the Sun? Behold, we dwell in high places of the earth; our habitations are nigh unto the stars; we look down upon the showers of rain, and upon the dark clouds of the tempest of the north, and upon the black clouds of the whirlwinds of the south.* Ye dwell among thick leaves of the trees of the plains, and among the herbs of the gardens, that are wet with all the waters of the fir-

* There are but few instances of false taste in the translation of the Scriptures. One there is, however, and a very remarkable one, in the book of *JOB*. The beginning of the ninth chapter of that book, from the fifth verse to the twelfth, is superiour, in strength and sublimity, to any thing else that was ever written by man. In the original there are neither constellations nor chambers, and of course no instantaneous descent from clusters of solar systems, to the dark corners of our own little world. The original of the ninth verse reads thus—“*Making the blast, the cold, the heat, and the dark thick clouds of the south.*” The transition, no less violent than rapid, from the most sublime scenery in nature to the most common in art, is an intolerable blemish in a translation otherwise brilliant, as well as powerful.

mament. Spread abroad your wings, and fly up with me to the mountains of the morning, and to the land of the stars. When ye wax weary by the way, I will carry you upon my strong wings through the white paths of the blue sky. Shall the bird of song and the bird of beauty dwell with man upon the earth, when the bird of strength and the bird of glory dwell with the angels in heaven? Doth not man shed the blood of birds, and doth not woman adorn herself with the feathers of dead birds? Will ye sing to give pleasure unto man, and will ye die to give beauty unto woman? Come away from the fields of blood, and from the wilderness of clouds; and ye shall be set on high upon the hills of light, and shall be as the sons of the kings of men among the birds, over whom no power is given unto man, nor even unto giants.

And the bird of the wood answered the bird of the mountain, and said, — Hath not God appointed unto the birds of the mountains their places among the high rocks, and unto the birds of the woods their habitations among the green leaves of the forests? Thou comest unto us, but we go not unto thee. The eagle dwelleth in the mountain, and the vulture upon the top of the high rock. They have their habitations among the cedars, and in the branches of the trees of a thousand years. We desire not to leave the plains, and go up to the mountains. We sing

among the boughs in the beauty of the evening, and our hearts rejoice in the brightness of the morning. God hath given unto us food to eat and water to drink. He hath also given unto us the sound of a sweet voice, wherewith we may sing to his praise. We will dwell in the places that he has made for us to dwell in. We desire not the house of the eagle, or the habitation of the raven. Man sheddeth not our blood, neither doth woman seek our feathers to adorn herself therewith in the day of her beauty. We sing to them in the silence of the night. We are content to live in the plain, and will not go up into the mountain. Now the bird of the flower spake also unto the bird of the mountain, and said, — Shall I exchange my flowers for rocks, and the sweetness of the garden for solitary places in the desert? The feeble wings of the birds of flowers cannot raise them up to the high places of the birds of the mountains. Lo, doth not every creature that hath life dwell in the place that God hath made for it to dwell in? Let not the bird of the earth strive

* And the trees said to the fig-tree, Come thou and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

JUDGES ix. 10, 11.

The antediluvian humming bird possessed all the amiable humility and confidence in Providence that are ascribed to the good little fish in the history of the three trout in "The Fool of Quality."

to ascend to the stars. Let not the bird of the stars descend to the earth. Shall one bird be a king over other birds? Shall one tree reign over other trees? Shall the flower of the garden bow down and pay reverence to the flower of the forest? If there be war between man and the eagle, there is no war between man and the birds of song and of flowers? Did not the eagle make war with man before man made war with the eagle * * * *

The bird of the mountain looked from the top of a high tree, and beheld a booth of branches by the side of a brook of clear water, and a tent of white cloth of flax spread nigh unto the booth, and a cradle of green twigs at the door of the tent, and a little child sleeping in the cradle. Now the bird saw neither man nor woman, but the child only; and the bird said, — I will take the child, and carry it up to the mountain, and tear it in pieces, and give it for a prey and a feast unto my little ones in the nest of the cliff of the rock. And the bird spread abroad her wings, and flew around the tree and came nigh unto the door of the tent, that she might seize the child, and carry it up into the mountain. But the father of the child saw the eagle; and he put an arrow into the hollow of his bow, and he pulled the string of his bow with all his might, and loosed it, and the arrow struck the bird in the air, and slew

her, and she fell dead upon the earth, as it were the length of an arrow from the cradle of green twigs at the door of the tent! — * * * *

* * * * *
 Now the bird of song sang upon the bough in the shadow of the branch, and said,—Let the eagle dwell upon the mountain, and the raven on the high rock of the mountain. Let them feed their young with the food that God prepareth for them, in the thickets of the forest, and in the pools of the wilderness.† Let not them come unto the trees of the garden, or unto the tents of the sons of Adam. The bow of strength abideth in the tent of man, and the arm of the son of man sendeth abroad the arrow of death. * * * *

* The bird of the flower also spake, and said,

† There is an incident a little like this in "Sandford and Merton." Singular as it may seem to the reader, it is a fact that the translator, who has read thousands of volumes, never read that popular little work till after he had made this translation.—In the notes to the future volumes of this work, the reader will find many surprising instances of coincidences of thought in antediluvian and American poets and orators. Here it may be proper to remark that it is time we should have a collection of standard American literature. Even now we have at least one hundred volumes worthy of perpetual preservation in all libraries. Should the translator live to finish this work, and receive sufficient encouragement from the booksellers, a SPICILEGIUM from all the best American writers may be his next great literary task.

‡ The young lions roar after their prey, and seek their meat from God. **PSALM civ. 21.**

—Is not a booth of flowers better than a cave of rocks? Doth not the whisper of my wings make a more pleasant sound than the cry of the eagle? Let not the birds that God hath made to dwell among flowers go up to the mountains. Let not the inhabitants of the garden fly away into the wilderness. Let not the high tree fall down upon the earth, neither let the shrub of the brook climb up to the top of the tree. Let every one dwell in his own place. Let not the clouds of the mountain come down to visit the mists of the valley, or the mists of the valley go up to dwell with the clouds of the mountainf —

* * * * *

* * * * *

* THEN Eve spake again, and said, — The Serpent beguiled me, and I did eat.† Alas! why did God give unto the Serpent power to beguile me!

† MILTON found "mists and exhalations" in the region of Eden. His authority is GENESIS ii. 6. *But there went up a mist from the earth, and watered the whole face of the ground.* It is wonderful how little fog there is about the writings of antiquity, even those of HESIOD, PINDAR, and PLUTARCH.—OSSIAN (or rather MACPHERSON) is full of it, although he was the favourite poet of the brilliant Napoleon. But we look in vain for it in ISAIAH.

‡ It is nowhere said in Scripture that the devil beguiled Eve, not even in 2 COR. xi. 3. or REV. xii. 9. Nor do we ever read, in the

And Adam said, — Thou hast not yet told me in what manner the Serpent did beguile thee.

And Eve said, — I walked alone in the garden in the cool of the day. Thou didst sleep upon the bed of flowers in the shadow of the great sycamore, upon the bank of the brook that maketh a noise as it runneth over the stones. I said, — I will not awake Adam, for I fear not to walk alone in the garden. And as I walked by the way of the tree of knowledge of good and evil, the Serpent met me in the way in which I did walk. And he was beautiful to look upon as the peacock, and his voice was sweet as the tongue of the bird of the night that singeth in the tops of the trees. And I looked upon the fruit of the tree, and the beauty thereof, and wondered that God had forbidden us to eat of it. Then the Serpent spake, and said, — How long will Adam and Eve be fools and not wise? Did God make the Serpent to be wiser than man? Know not ye that I have eaten of the fruit of the tree, and am wiser than ye are. He commanded me also, that I should not eat of it, and behold, I have eaten of it, and live,

original of the New Testament, that our Saviour cast out devils, but only demons. He was accused of having a demon himself, by those who believed him mad. The Jews as well as Pagans of those days believed that crazy people were possessed by evil demons. In one passage, indeed, Acts x. 38, it is intimated that these demons were under the influence of the devil. The original word is here *diabolos*, in all the other passages, *daimonion*, or *daimon*.

and am wise as one of the gods. And I said unto the Serpent, — How shall I know that thou art wise as one of the gods? I know not that thou art wiser now than when thou didst not eat of the tree. Then the Serpent answered, and said, — How little do Adam and Eve know of the will of God! Because he hath said, In the day that ye eat thereof ye shall die, and because ye have seen the spirit go out of the body of a bird, ye think ye shall die as a bird dieth. Ye know not that Adam and Eve can never die. Can God die? Shall not the spirit of God live forever? And is not your life a portion of the Spirit of God? The body will return unto the dust of which it was made, but the life of the spirit will be eternal.* Then the Serpent spake unto me of God, and of Heaven, and the Earth, and the Seas, and Angels, and the Sun, and the Moon, and the Stars, and of all the works of God in all the worlds. And there was great beauty in his countenance, and sweet musick in his voice, and wonderful power in all the words of his tongue. And he did eat of the fruit of the tree in my sight, and the beauty of his face became more beautiful, and the musick of his voice became more pleasant, and his words were

* There is no word in the Hebrew that expresses absolutely the idea we connect with the word "eternal," except the awful name JEHOVAH, but the antediluvian language was not so imperfect.

more powerful than the words of an angel ; and I saw with my eyes, and heard with my ears, that he was indeed as a god, knowing good and evil. And I saw that the fruit was good for food, and pleasant to the eyes, and I said, --- I will not eat thereof, because there are many other trees in the garden that are good for food, and pleasant to look upon. And when I knew that the tree was to be desired to make one wise, and saw the Serpent eat thereof, and knew that the fruit thereof made him to be wiser than angels, and knew that I should not die, my spirit was moved within me, and I could not withstand the desire of my heart to become wise, and to know good from evil. And I said, if the strong desire of my heart cometh not from God, whence cometh it ? Hath any one but God power over my spirit ? Eve careth not for trees that are good for food, and beautiful to the sight, but she careth for the tree that giveth wisdom --- Is any wise but God ? Is not God the fountain of all wisdom ? What woman would not rather die than live upon the earth and not become wise ; to know what is good, and what evil ?* Tomorrow I will tell thee all *

* * * * *

* Our Eve's fair daughters prove their pedigree,
And ask their Adams, Who would not be wise ?

YOUNG.



ENOCH taught the people at the altar Aben-ophar, nigh unto the tower Izib, that standeth upon the green bank of the river Phalley, in the land of the east. There is one God. The teachers of the people, that teach them there are other gods than the God of Adam and Eve, are false teachers. There was no time when God was not. There will not be any time when God will not be. There is neither beginning nor end of the days of his years. He spake the word, and the worlds were created. He commanded the Sun, and it shone upon the earth; the moon, and it gave forth light in the midst of darkness. He spreadeth abroad the clouds of the morning, and the sun shineth not; the dark clouds of evening, and where are the moon and the stars? Knowest thou, O man! the way of his chariot in the firmament, or the path of his journey in the region of the stars? Wilt thou ask him why he hath made the worlds? Wilt thou inquire of him why there is evil upon the earth? Dost thou seek to know why angels of day are changed into angels of

night ?* Dost thou ask why he created Adam ; why he placed him in the garden ; and why he was made subject for a time unto the power of the Serpent ? Behold, and hear, and know, that evil is but for a time in the world, and that good is without end. What is evil but disobedience to God ? Shall men disobey God forever ? It is not for thee to know why there is evil for a time upon the earth. It is enough for thee to know that God is good, and that man is evil. Say not thou that God hath made man to be evil. Canst thou understand why he hath made the great things of the heavens, or the small things of the earth ? Hath not God made the worlds ? Can man make a drop of water, a flower of the garden, an herb of the field, a leaf of a tree ? Had not God made us men and women, our bodies

* I can never believe that the Providence of God is to be as it were elbowed out of the Universe by a system of demonism.

BROOKE.

It is most safe, however, to adhere to the letter of Scripture, and believe that there are fallen angels, as recorded, *JUDE 6*. St. Paul, it is true, uses the word "devil" with great latitude. He even calls certain women "devils." The word translated "slanderers," in *1 TIM. iii. 11*, and that translated "false accusers," in *TITUS ii. 3*, are "devils," that is "female devils," in the original Greek of the New Testament, a fact the existence of which the mere English reader of the Bible never could suspect.—Whatever may be the real import of the term, the final destruction of "The Devil," as well as of his works, is repeatedly revealed in the New Testament, in language that will not admit of a double construction, language unequivocal, inflexible, invariable, indubitable. *HEB. ii. 14*.—*1 JOHN. iii. 8*.

would have been but dust of the earth and stones of the brook, and we should not have known the spirit of life. Shall not God do his own pleasure in all the worlds that are the work of his hands? Did not he make us good, and do not we make ourselves evil? * Know not ye that good is eternal, and that evil is for a time and times? Know then, and believe, that God will execute judgment upon all evil, and will send his Son to judge the world in the times of restitution of all things. † He will punish all evil with destruction through all ages of ages. He will lead all his children through thousands of worlds in ten thousands of times, from one glory to another glory, and will bring them into the new heaven, and the new earth, where there shall be no more death, nor pain, nor darkness, nor any manner of evil, and all the souls that he hath made shall drink forever of the river of the water of life that cometh forth from the midst of the throne of the glory of Jehovah. ‡ Hath not God spoken this?

* God is right, and the world is wrong. GRIFFIN.

† And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all. JUDZ 14, 15. See, in connection, ACTS iii. Rzv. xxi.

‡ It is impossible, in the nature of things, that evil can be eternal. The attempt to establish the doctrine is an attempt to dethrone God. The idea of the eternal wrath of the Deity, as every scholar may know if he will, is exclusively of pagan origin. It is nowhere to be found in

And who shall contradict it? Yea, and it shall be spoken by the mouth of all his holy prophets from the beginning to the end of the times of the worlds. It is true that there are false teachers and false prophets among the sons of men. One teacheth that a man, when he dieth, is changed into a new man, and liveth in a star as he lived upon the earth * * * * * That the man in the star hath neither body nor soul—That the husbandman plougheth ground that is not ground, with a plough that is not a plough, and that the hunter pursueth the lion in the shadows of trees that are themselves shadows.†

the Bible. Even the smatterer in Greek literature must know that the word *αιων* cannot sustain it. The Spirit of God would not select the most doubtful word in a language to reveal an indubitable doctrine. There is another Greek word of much more power in the expression of extended duration, the word *αιδιος*, and it is a most astonishing and overwhelming fact that this word is used but twice in the original of the New Testament—ROM. i. 20. and JUDE 6. In the latter instance it means a limited duration. As the doctrine of eternal evil is at war with the Deity and his Revelation, so, on the other side, the doctrine that there is no evil beyond the grave, no future punishment whatever, is, if possible, still more at war with all scripture, as well as with all reason. How glorious is the sublime ancient orthodoxy of the first of "all God's holy prophets," compared with the narrow heterodoxy of contending sects in modern times, which presume to limit the power of God, on the one side to pardon, on the other to punish, to a mere point of time, and to a mere speck of space!

† The hunter and the deer—a shade! FRENCH.

This identical line is in CAMPBELL's poetry. The British bard did not recollect its American origin.

* * * * * And the light of the Sun is
the shadow of the throne of God * * *

One teacheth that there is no God, and another
teacheth that there is no end to the number of the
gods * * * * * He teacheth

that God groweth old, and will die at the end of six
thousand years from the beginning of Adam *

* * * * *

How little doth man know of God ! He hath neither
beginning nor end. Hath any one beheld him sit-
ting upon his throne, or heard his voice in the
heaven of heavens ? Behold, he goeth forth in the
chariot of his power ; the covering thereof is dark-
ness, and the wheels thereof are light. He walketh
upon the clouds as upon the grass of the field, and
upon the stars as upon the grains of sand by the
sides of the streams of waters. He regardeth the
sun as the fire in the wing of a fly, and the sea as a
drop of rain upon a green leaf. Will man deny
God that made him ? Will any one contend with
him, and say unto him, Why hast thou made man
upon the earth ? Will any one ask him why there
is evil in man ? Know then, O ye sons of men, that
God hath made all things for the glory of his power,
and that no evil thing can be equal with God. Ask
not why there hath been evil in heaven, or why there
is evil upon the earth, and in the region beneath the
earth ? Be it enough for thee to know that there

will be much evil during many ages of evil, and that the time cometh when there will be no evil in all the worlds, because God will be in all, as he is above all * * * * *

His beloved Son will redeem all, and restore all, and make all new, and make all good, and give up all to his Father * * * * * The Father of all! * * * * * The God of all * * * * *

† The Creator of this vast Universe is a tender father, who collects his children after a long and melancholy pilgrimage, and does not arm his hand against their past faults.—An immortal canticle of praise, sung by the whole race of mankind, announced the reparation of all things. MERCIER—*Night Cap*, Vol. 1.

Such is the lovely and truly pious doctrine of "Optimty," that has been taught, not only by such charming modern teachers as POPE, and MERCIER, and BROOKE, and COWPER, and by the first philosophers in all ages, but by every one of the holy prophets of God since the beginning of the world. Acts iii. 19, 20, 21.

Concluding Note.

It may be proper to remark, that all the notes to this translation, which indicate the religious sentiments of the translator, were written long before the appearance of the posthumous work of Milton. The peculiar, and, as the world thinks, very strange opinions, of that powerful writer, were established in the mind of the translator, in the meridian of his life, and will not be abandoned in his old age.

It will be observed that no notes are annexed to the first part of this translation. The original design of the translator was to write none. His motives for changing that determination will be obvious to all classical readers.

ADVERTISEMENT.

THE next Volume of this work will contain the remaining Fragments of the original Appendix to "The book of the generations of Adam," beginning with the expulsion of Adam and Eve from the garden of Eden — remnants of the prophecies of Enoch — of the orations, songs, and historical annals of Methuselah — and ample sketches of the early life and character of Noah. The remaining Volumes will contain selections descriptive of the awful scenes that immediately preceded the Great Deluge.

APPENDIX TO THE NOTES.

ONE object of the Translator, in enrolling himself in the ranks of the literary corps, was, as announced in his Prospectus, "to attract the attention of the world to the CLASSICI AUCTORES of his own country, and to elevate the literary character of the United States." Various have been his plans. Two or three times has he altered them, and he may alter them again.

To the list of American authors named in his notes, he might have added, and hopes to have a proper opportunity to add, the names of Edwards, Chauncy, Rush, Story, Stuart, Silliman, Carter, Flint, Hannah Adams, with many others. Two writers of the name of Webster, Noah, an able political and miscellaneous one "of the last Fifty Years," and Daniel, an eminent orator and statesman, will not be confounded by any intelligent reader. The same may be said of the two classical Everetts. It is still the intention of the author, in his far advanced but yet unfinished work, "Vicissitudes of Life, Letters, and the Age," to give concise but correct notices of all American authors, of the second class, as well as the first. But it is, perhaps, more probable that the work will be a posthumous one, than that it will appear in the life-time of the author. And, if it be so, the date of its publication will not be likely to be a very distant one.

The first class of American writers are elevated above the sympathies of the present writer, but are among the most prominent objects of his admiration. The literary world will at all times name them, and the record of their names will not be lost. Posterity, we fondly trust, will have no "dark ages." To the second class, but not beyond it, the author ventures to aspire. This is a numerous class, and many of its members, it is to be feared, lead unhappy lives, because they are excluded from the first. It is not so with the author. His long but little life, to the view of the small number who have known him, has been full of misfortune and of gloom, but has in truth been a happy one. Unfortunate as he has been supposed and has seemed to be, there has been no moment, from the age of five years, in which he did not think, with MONTESQUIEU, "Literature is with me a never-failing remedy for all the ills of life, nor did I ever know what that sorrow was which an hour's reading could not dissipate." A single exception

to this general rule may be referred to the loss of certain dear friends, and even then, a portion of his books, in connexion with religious contemplation, rather than religious ceremony, were the best sources of consolation.

The author's plan of an "American Library" meets with little favour. He learns, in his retirement, that many have regarded it as the mere amusement of an idle hour. The writer is just what he professes to be. He is, in sober truth, "an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years." He attempts no frauds upon the Publick, nothing more than those innocent deceptions which are necessary for the concealment of his name. That name would remove all interest from what he writes, even with the *classical and curious few*, for whom alone he writes. Should "*Vicissitudes, &c.*" appear, all military men will *know* that the writer must have seen much active service. To his few surviving old fellow soldiers, his anecdotes and sketches may be interesting. But, to conceal his name from them, will indeed be a task. Literary men, who have never seen "a squadron in the field," have been delighted with anecdotes of the occasional intercourse of a great commander with the private soldiers of his army. It has been considered no small item in the history of human nature. Alexander, Cesar, and Agasilaus, among the ancients, and Cromwell, Frederick, and Napoleon, of the moderns, thus became the idols of their armies. Washington, undoubtedly, possessed more personal dignity than either of those giants of renown, combined with but little less knowledge of mankind. Circumstances that occurred between the Father of his country, and the writer, then a mere boy in arms, and which were known at the time to General Knox, and five or six other gentlemen, *only one of whom yet lives*, will be stated in the first volume of "*Vicissitudes, &c.*" as illustrative of the adamantine inflexibility of Washington, in his adherence to any rule of action upon which his high mind was once firmly fixed, whether in its application to great or to small concerns.

Certainly it is time that we should have an American Library. The world is becoming full of books, and, as has been well remarked by an anonymous writer, "every thing, for the future, will depend upon selection." The same writer, alluding to Solomon's saying, *of making many books there is no end*, asks, "what would Solomon say, were he to live again in our day?" Those who will live in the ages to come, when they look back upon the long array of eminent names in literature, will

see at once that they can never read all the "good books," and will call for men of taste and leisure, to select, for the "reading world," a small number of UNIVERSAL CLASSICS, and "the best portions of the best efforts of all" the great remainder of able and valuable authors. These, together with well written biographical sketches, and tasteful compendious histories of "ancient literature," will form delightful and most useful tasks for no small classes of men of letters in the future ages of the world.

We have had a few *beginnings* in this line in our own country. The volumes, entitled "Specimens of American Poetry," do not, in the publick opinion, possess quite all the merit that the publick had a right to expect from the taste and talents of the editors and publishers. Experience was more wanting to the task, than either taste or talent. Allusion has been made to another difficulty in concerns of this nature. We have a numerous second class of writers, many of whom aspire, and find friends anxious to promote them, to the first class. We, who form this second class, must repress our idle ambition. It can come to no good. We cannot but know that it is an immutable law of an immutable God that there shall be but few great men in any age. We ought also to know that we are not, and that we cannot be, of that number. The present writer has strong sympathies with his brethren and sisters of this class, and, as he has lived more years, and possesses more industrious habits, than most of them, he will exert his powers, such as they are, to do them justice. For the present, he will give them good advice. As we are denied the ability to "build the lofty rhyme," let us build the lowly one with labour and with caution. Let us study, both in matter and in manner, the arts, for arts they are, of condensation and compression. Let us *labour to be brief*. We may then hope that some small parts of our literary labours, and we have no right to hope that any large parts of them, will be embodied in the *select* mass of permanent American Literature.

Our poets are peculiarly obnoxious to criticism. They write too much, some of them at least, and use great labour to little purpose. Their essays are too often marked by an elegant elaboration, and a melodious mistiness, in the pursuit of which they dilate and darken the original powers of their minds. Many of them are of the school of Kirke White, a bard inferiour to Bloomfield, or even to Grahame, or Pratt, or Montgomery, or Hogg, indeed a small and pious poet, who, even the combined genius of Byron and Southey, can never

magnify into a great and sublime one. The habitual imitation of feeble writers will not only not elicit genius where it is not, a task to which no power on earth is equal, but will bewilder and obscure it where it is. Let our poets read with attention the article, entitled, "American Poets," in the North American Review for July 1829, and profit all they can by it. No better advice can be given them. If they will not attend to it, and profit by it, it will be almost certain that the future "masters of the song" will not "give their names in charge to the sweet lyre." *

In his less ambitious line of criticism, the present writer will aim at both candour and utility. He has passed through all the humble paths, both of martial and of civil life, to which he has been led by his humble genius and his humble fortune. He has nothing either to hope or to fear from either the great or the little world. It is his sincere wish to

"Steal from the world, and not a stone
Tell where he lies."

He will not promise that he will "nothing extenuate," for there are cases in which extenuation is scarcely less matter of duty than of propriety. But he will not "set down aught in malice." At his late day of life, and with his peculiar *idiosyncrasy*, it is next to impossible that a single particle of malice towards any being in creation can be mingled with any one of the emotions or passions of his mind. He avoids the beggary of authorship, which, however, he presumes not to censure in others. Yielding to none in the love of letters, it has been his lot, through the whole of the spring, summer, and autumn of life, and will continue to be in its winter, to obtain a subsistence from other labours than those of literature. His Sun will soon set. Its last lingering rays will gild such amusements of age as he will deem not inconsistent with the love of man, and the adoration of God.

* See also Mr. Walsh's review of "Specimens of American Poetry," which, although undoubtedly by far too severe, is yet both ingenious and instructive. From the three volumes, selections might be made of just about two volumes, inferior in quality to an equal quantity of anonymous poetry that might be collected from American newspapers and magazines. Yet there ought to be no other than good feelings towards the editors and publishers. Such a task, at this time, is as unenviable as well as an inviolable one. Under present circumstances, there is no corps from which it is so difficult to make a detachment as that of the *chorus scriptorum*.

APPENDIX TO VOL. I.

[The three following articles were printed in July last as pioneers to this and other contemplated publications.]

ANCIENT LITERATURE.

[The profits of this work are devoted to charitable objects.]

“Antediluvian Antiquities: Fragments of the Age of Methuselah,”—is announced as an authentic and of course an extraordinary work. It has been translated by an American traveller, from the most ancient documents and the most ancient languages of man. Notwithstanding its antiquarian character, it is hoped that it will be read with pleasure by every class of readers. By an unlooked-for coincidence, it is found that the first theological system of men was precisely that contained in the curious modern work, “The Fool of Quality,” and it exhibits the rare union of orthodoxy and liberality. The work is replete with information concerning the theology, philosophy, poetry, history, policy, laws, customs, geography, zoology, botany, arts, and literature, of “The World before the Flood.” It records

the most important events of the first ages, in strict accordance with the historical outline of *Moses*, which is one of the most conclusive evidences of its authenticity. It contains many venerable specimens of the works of the first orators and poets. The selections that constitute the first of a number of volumes, the materials for which have fallen into the hands of the translator, have been made with a view to the gratification of all classes of the "reading publick," particularly the innumerable readers that delight in novels and romances of the most elevated order, including all ladies of literary taste, who will find the genius and eloquence of our illustrious mother, *Eve*, and the elder females of her numerous family, depicted in the most alluring characters and colours, and not the less alluring, because they are the characters and colours of truth and identity.

In the translator of this curious work, the severity of whose labours no other human being can imagine, the members of the American commonwealth of letters will meet a brother, who, in the profusion of his notes, exerts himself with untiring zeal to attract the attention of the world to the *CLASSICI AUCTORES* of his own country, and to elevate the literary character of the United States.

This *translation* is the most *original* one of the age. The manuscript has been perused by some of those who are regarded by all as the first literary characters of our country, and who, in very flattering terms, have pronounced the translator competent to his most arduous task. Disdaining, however, to excite false hopes in the publick mind, the translator distinctly avows his fears that the judgment of the literary world will not confirm that of his few clas-

sical friends. He yields to none in deep knowledge of the antediluvian languages, or of

“Hieroglyphicks older than the Nile,”

but he possesses not the genius and spirit requisite for the ORIGINAL TRANSLATION of the most glorious profane monuments of the most remote antiquity.

“VICISSITUDES

OF

LIFE, LETTERS, AND THE AGE.”

The author of this work was a “Farmer’s Boy” in infancy, and a soldier as soon as he had strength to shoulder a gun. Not even the shadow of a great name, he studied ancient history and the military art in rural solitude. *Et ludo, non è pueritiæ disciplina, ad exercitum, atque in militiæ disciplinam profectus est : qui extrema pueritiæ miles fuit*—he may even add, *summi imperatoris*, for he was indeed a soldier under a great though not imperial commander. *Ineunte adolescentiâ*, which Walter Scott translates,

“Just at the age ’twixt boy and youth,”

he saw great men, but did not aspire himself to greatness. He has viewed “the age and body of the time” with an eye of fire, but has not been able to sketch

“its form and pressure” with much power of mind. Poor in native talent, but rich in the lore of the days of old, his eccentric lucubrations abound to excess in classical allusions and quotations, but he quotes what he has read, and remembers to have read, disdaining, as he ever has disdained, even to look at such a work as a “dictionary of quotations.” He writes for the classical and curious few, *all over the United States*; for those who admire the pure fountains of intellect, and the bright rivulets of imagination, which flow, and will forever flow, through the eternal fields of ancient genius and literature.

Desirous to do justice to all his countrymen, it has been peculiarly pleasant to him to revive the fading memory of once celebrated merit, and, with feeble but sincere zeal, to vindicate unpopular but brilliant talent.

His volumes are not

“Mottoed with stern and melancholy rhyme.”

They contain “bird’s eye views” of a great variety of subjects, corresponding with a general motto, *peculiarly appropriate*, from one of the most splendid orations of Cicero. “*Distinguit rationem officiorum ac temporum, vicissitudinem laboris ac voluptatis.*” It will be perceived that this is the best of all possible inscriptions for “*Vicissitudes of Life, Letters, and the Age.*” Written in a light, airy, and not ungraceful style, imitative of no other writer, ancient or modern, they will display the firmness of the patriot, and the feeling of the scholar, but neither the zeal of the religionist, nor the gloom of the politician.

The following are extracts from the author’s characters of Bowdoin and Hamilton.

BOWDOIN.

The autumn of 1786 was a gloomy season. It was remarked that every day upon which the rebels assembled to "stop the courts," and indeed almost every day upon which they were in motion, was *a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains.* The sun seemed unwilling to gild with his bright beams the dark scene of anarchy.

Solem quis dicere falsum

Audeat ? Ille etiam cæcos instare tumultus

Sæpe monet, fraudemque et operta tumescere bella.

VIRGIL—Geor. I. 463.

Every thing foreboded the approach of tremendous events. Fortunately the man at the helm of the political ship was a man for a storm. Governour Bowdoin was a man of talent and courage. In him were united, in no small degrees, the elegant intellect of Cicero, and the stern spirit of Cato. He was a man for the time, but not a man for the people of the time. He paused, until one more pause would have been death. Late, but not too late, he unfurled the banner of the constitution, and gave it in charge to the veterans, Lincoln and Shepherd, and their gallant followers. Upon the icy height of Springfield, the blood of a few rebels, and the flight of thousands before hundreds, announced that the State was not lost. Another martial movement, another instantaneous triumph, and the State was saved. The writer was present at the crisis, and his young heart beat with rapture indescribable, at be-

holding the almost colossal power of insurrection scattered at one blow to the winds of heaven, like the snow flakes of the terrible storm that made part of the sublime scene. The energy of the Governour was the salvation of the Republick. He did his duty, and lost his popularity. He was not a *poor wise man* — it was happy for the state that he was not poor. His bright MIND and his bright MATTER were both devoted to his country. *He by his wisdom delivered the city.* Nor shall it be said, *yet no man remembered that same wise man.* At least one man, who, in the bud of life, would have adored the “setting sun” —

“Could he have worshipp'd ought beneath the skies” —

will remember him until memory with himself shall be no more. — If History be silent upon his name ; if she deny him high renown, she will ill deserve the character that has been given her by the great orator of Rome. She may be, indeed, *testis temporum*, but not *lux veritatis* : She may be a firm *magistra vitæ*, but not a true *nuncia vetustatis*. She may tell the truth, but will not tell the whole truth. In her eternal orrery of the political universe, she will omit a star that would have added lustre to her most splendid constellation.

HAMILTON.

Alexander Hamilton was born to greatness, and destined to glory. The coadjutor of Washington, in the camp and in the cabinet, his fame is identified with that of the Father of his Country. He was a brave soldier and a pure patriot. His “eagle eye” was the index of his “lion heart.” He appeared to

be the most ethereal of all human beings ; himself the most replete with animation, the most capable of animating others. The illiterate young soldier, upon whose dark mind beam neither the splendours of mental power, nor the beauties of imaginative taste, admires, even idolizes, the gay and graceful officer whom fame, with voice louder than the trumpet that calls him to his brilliant duty, pronounces a man of genius and science. And such a man was Hamilton. He was *vir eruditus, et homo honestus et nobilis*, for he was one of Thomas Paine's " Nobles of Nature." In the celestial hours of terrestrial life, in the mingled budding and blossoming of young mortality, when, to the " boy soldier," the scenes of the parade were scenes of rapture rather than of pleasure, the voices of Washington and Hamilton were in admirable harmony with those sweet thunders of military musick, which none but soldiers can hear, and perhaps none but soldiers in the ranks can enjoy in all the intensity of ecstasy. To-day it is sunshine and beauty, to-morrow it is gloom and storm. Resting upon my arms, at the close of a severe day's march over high mountains, or through deep valleys, in the sun or in the storm, my eyes were never tired by gazing on the matchless man. Did he stand upon a rock or a log, he was the centre of a circle of mind. Ah, little did I think how brief would be his life, how dark would be his death !

" A little onward in the path of life,
 And all must stretch in death their mortal frame ;
 A few short struggles end the weary strife,
 And blot the frail memorial of our name.
 Torn from the promontory's lofty brow,
 In time the rooted oak itself lies low."

No, time, eternal time, will never "blot" from "history's ample page" the "memorial of the name" of Hamilton. *Died Abner as a fool dieth?* How hard is "the world's law"! how wrong that it should war with the law of God! In this case, its unjust judgment was followed by the cruel execution of a patriot, a soldier, and a sage. He was the very reverse of the Catilines, either of ancient or of modern times. He was eloquent enough, and wise as eloquent. He was not greedy of what was not his own, for gold and silver had for him no charms. What he had, he gave to his country — genius, science, eloquence, intellect, most brilliant intellect. His genius was splendid — his science, at least his science of man, profound. His capacious mind was devoted, not to the romantick objects of insane ambition, but to the institutions and the glory of America. He was an able orator, a sagacious counsellor, an incorruptible statesman. In this *day of small things*, amid a thousand omens of evil, how would *our hearts burn within us*, could Washington and Hamilton again *talk with us by the way!* We of the past "Age" have seen them. Would to Heaven we could see even their shadows as we glide to the tomb!

AMERICAN LIBRARY.

It is believed to be the opinion of that numerous class of the people of the United States, who admire the splendours of genius and enjoy the delights of learning, that the period has arrived, when the solid literature of our country should be embodied in one mass, the dross of its deep mines abandoned, and the gold collected, polished, and repositied among those fine products of the human intellect, which are destined to endure through all future ages. Although our first authors may not be classical ones, in the strict literary sense of the phrase, yet it may be presumed that the American mind has already produced at least *One Hundred Volumes*, worthy of perpetual preservation. The task of selection may be a difficult one ; but it ought not to be doubted that it may be accomplished, in a manner that will do justice to all our writers, any part of whose works can have a fair right to descend to posterity, and at the same time add to the glory of America. Within that number of volumes may be embraced, if not the whole, yet by far the greatest part, of the most brilliant and powerful essays of all our most brilliant and powerful writers. The collection of books that is now contemplated will be formed upon a novel plan. It will not aspire to the high denomination of AMERICAN CLASSICKS, because our republic is too young to have produced many classical writers, and because some of our most able works have but feeble pretensions to elegance of style. It

will not aim to give the whole of the works of any one author, but the best portion of the best efforts of all. It will not proceed in chronological or any other regular order, but will aim at continual variety, as well as impartiality and dignity. It will collect the treasures, old and new, of American genius and literature, in "casket copies;" imitative — *parvis componere magna* — of that of Homer, which Aristotle, the greatest of all editors, prepared for Alexander. Ten or twelve volumes may be published annually, combining, under a judicious arrangement, suitable portions of history, biography, publick speeches and documents, sermons, poetry, novels, travels, and critical and miscellaneous essays. The publishers ought not to permit themselves to doubt that such an American Library will be sustained by the "golden opinions" of an opulent and liberal community.

The object of this sketch is to open a correspondence with the booksellers, in the principal cities of the Union, in order to ascertain the *probable* number of books that would be regularly purchased. Satisfactory intimations of sufficient patronage will be followed by a definite Prospectus. Judging from the great support that is given to our *fugitive* periodical literature, as well as to our *permanent* reviews, the calculation of the number of literary persons, in the United States, who would be no less willing than able to purchase such a "Library," ought not to stop short of Ten Thousand.

A gentleman, in the rapid decline of life, who has for many years paid very uncommon attention to American books — who has long realized the ancient poet's wish —

O rus, quando ego te aspiciam ?

who is an enthusiast in the cause of letters, and is proud of his enthusiasm — and who can say, with great sincerity, not only, *crescit apud me admiratio antiquitatis*, but, also,

Indignor quidquam reprimi, non quia crasso
Compositum, illepidere putetur, sed quia nuper —

will, with intense delight, and without reward, devote no small portion of his hours of leisure to the assistance of a competent editor of such a great national work. He also subscribes five hundred dollars to the “capital” required for publication.

It is not improper to presume, that such arrangements may be made with the authors and proprietors of copy-right works, of the first popularity, as will insure their incorporation with the “American Library.” Nor need it be doubted that, as well the publishers of daily as of literary papers, who may be inclined, by the republication of these paragraphs, to attract the publick attention to so interesting a concern, will, in the event of the success of the project, obtain, as they will justly merit, a liberal compensation.

Communications to be addressed to Messrs. MUNROE & FRANCIS, Boston.

Extract from the Advertisement announcing these works for publication.

“Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may believe that they know the name of the author, are requested to “keep a secret.” It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.”

CONCLUDING NOTE.

BY THE PUBLISHERS.

“THE Translator” resides so far from Boston that he could not examine all the proof sheets of this volume. Having seen the printed sheets up to page 144, he wrote us as follows :—“The Hebrew motto is printed correctly in the title-page ; but there are several small errors in subsequent pages, principally in the names, and generally of a single letter only ; so small that I prefer not to make them the subject of *errata*.” The publishers apprehend that errors may be more numerous in the latter part of the volume ; but they presume, that “small errors of the press,” however unpleasant to the *eye*, will instantly be corrected by the *mind*, of the literary reader.

In the note to page 136, the reference to *Genesis* xvii. 12. is an incorrect one. It should be to the same chapter and verse in *Exodus*.

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