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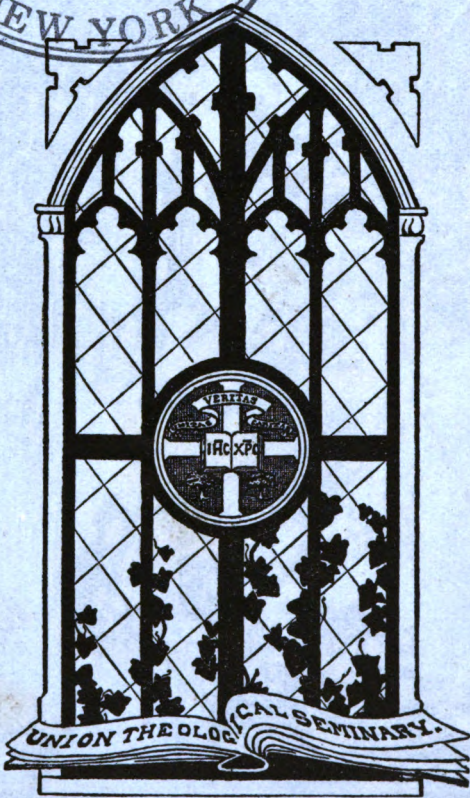
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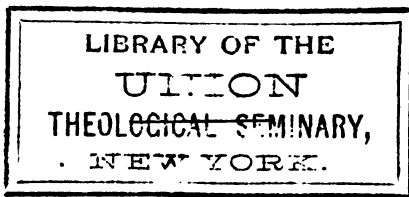
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THE
LOST TRIBES OF ISRAEL;
OR,
EUROPE AND AMERICA
IN
HISTORY AND IN PROPHECY.

BY
C. L. McCARTHA, A.M.,
PROFESSOR OF NATURAL SCIENCE, ALABAMA STATE NORMAL COLLEGE.



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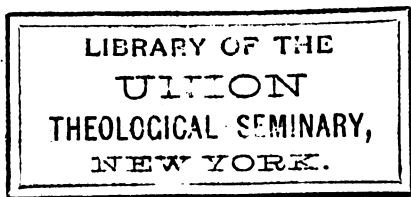
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PREFACE.

THIS little book is not an expression of "scribbler's itch." It is sent forth in the hope that all classes will read it. It not only expects but invites criticism. If it be truth, it has nothing to fear and much to do; if it be error, no one more earnestly desires or will more gratefully rejoice in its refutation than the author. It has been conscientiously written, not for fame or profit, but for the glory of God and the good of man. The author has in his veins the blood of Joseph, of Reuben, and of Issachar, and in his heart an undying love for all the brotherhood.

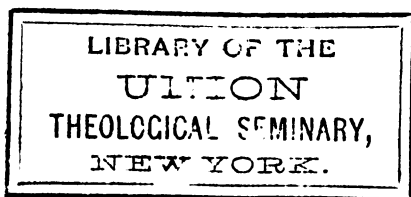
Let the reader lay aside his chromatic glasses and read in the clear light of truth. May the churchman stand above his creed, the politician above his party, the citizen above his neighborhood, the man above himself, and look out beyond all narrow limits. Let the little questions of the passing day drop out of sight as, from the plateau of a humanity ennobled by God and redeemed by Christ, the reader and the writer hold converse for a little while on wider themes, and together draw nearer to the grand consummation. Not with the wild vision of the Utopian, nor the exaggerated view of the optimist, but with the sight fixed upon individual responsibility and the meaning of human life. Never was it so much worth while to live. Each

man, and especially each Anglo-American, grasps hands to-day with all the past and with all the future of humanity. Each in his turn is a product and a factor: a product of the past, a factor of the future. There are no ciphers in the family of Jacob; every man counts, every woman avails, in the mighty aggregate.

These thoughts are given forth to no favored class; they are designed for the statesman, the patriot, the teacher, the preacher, the thinker, and the laborer, the makers and the occupants of homes. They go with the prayer that fathers may teach their sons and mothers their daughters the oracles committed to our fathers and the commission transmitted to our children. Very many of these thoughts were born in the closet, and spread before him who seeth in secret, whose blessing is invoked upon them and upon all who read them. If the worker be encouraged, the despondent cheered, the faint-hearted reassured, and the thoughtless aroused, they will have fulfilled their mission.

C. L. M.

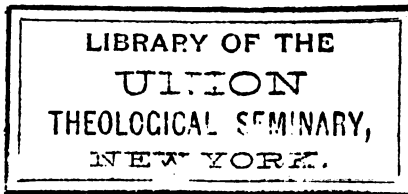
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THE LOST TRIBES OF ISRAEL;
OR,
EUROPE AND AMERICA IN HISTORY AND
IN PROPHECY.

CHAPTER I.

INTRODUCTION.

NATIONS are not accidents. No intelligent reader of history can overlook the fact of its unity. Every nation which has achieved an historic name has done so only in virtue of its contribution towards a final result yet to be attained. We have advanced far enough to forecast this result with a good degree of certainty. Tennyson only uttered an accepted truism when he wrote,—

“Through the ages one unceasing purpose runs,
And the thoughts of men are widened with the circling of the
suns.”

What is this “unceasing purpose”? What is to be the end of the great historic plan which has been unrolling itself through the ages of humanity? Let us consider this question, and if we can find a reasonable and satisfactory answer, we will then be prepared to appreciate the distinctive part assigned to, and per-

formed by, each of the nations of the past, and to understand better the mission of those nations, which are now making history more rapidly than ever before.

The investigations of science reveal to us with increasing assurance that in all the wonderful stages of creation and construction the designing eye of God had man clearly in view. Man is the key to nature. Without him the earth with all its varied phenomena is a riddle. In him alone its numberless contradictions are reconciled and its jarring discords brought into harmony. Viewing the scene with man left out we can never concur in the satisfactory verdict of Infinite Wisdom pronouncing it "good." But when he, the masterpiece of the earthly, and so far as we know of the heavenly, creation appears, its master and its lord, humanity, intelligent and appreciative, joins to pronounce it "*very good.*"

But this great all-connecting link was a perfect creature,—perfect in every department of his wonderful and complex nature. No seeds of disease and death lurked in his perfect physical organization. No self-deceiving sophistries dimmed the clearness of his reasoning powers. His perfect mind, endowed with intuition, needed not to climb to knowledge by rugged and laborious ascent. No debasing lust polluted the outflowing streams of his perfect emotional nature. No doubts blunted the keen sensibilities of his pure moral and spiritual faculties. Perfect man!

But a change, fearful and ruinous, came over this magnificent creature. By him, the one man, sin entered into the world. However unwilling some may be to accept the Bible account, none can fail to see and

acknowledge the fallen estate of our race. Wherever and whenever we study man we find that "the whole head is sick and the whole heart faint." The one man contained in himself his race. His fall was not the fall of *a* man, it was the fall of man. Here, then, is failure. The purpose of creation is thwarted, the whole plan marred. Nature has lost its meaning, creation its key. The law, enunciated ages afterwards, existed then in all its inexorable potency declaring "the soul that sinneth, it shall die." In that death all earth was involved. Useless now the cloud-capped mountains, upreared by Omnipotence to condense the vapors and pour down the showers to carpet the earth in living green for no appreciative eye. Valueless now the mighty sweep of ocean gathered by almighty fiat to one place to serve as the grand highway of a multiplied race. Worthless now the mighty forests of the mountain and the plain, and those mightier forests compressed and stored in the vast cellars of the furnished home, to warm the limbs and cook the food and drive the thousand whirring wheels of a multiple industry. The sun, set in mid-heaven for signs and for seasons, for days and for years, must throw its seven-colored rays on a world which has died with its master. Creation a failure.

But such was not to be. Help was laid on one mighty to save. Provision was made for atonement. Restoration could only come by re-establishment of the connection with almighty power and Infinite Wisdom which had been sundered by sin. The all-pervading law which runs all through creation from the Creator had been violated, and God and man were at variance,

—*at two.* *At-one-ment* was first secured by the promise given and fulfilled in the Saviour. But *redemption* must come by man himself. The work must be accomplished both *for* him and *by* him. Resurrection means far more than raising a dead *body* to life, it is raising *dead man from the dead*. And this resurrection must come by man. "For since by man came death, by man came also the resurrection of the dead." The means placed within his reach, man must work out his own salvation. Not in the narrow and limited sense so often entertained. Let us broaden our views of the extent of redemption and salvation. The idea embraces not only the rescue of the individuals who accept the offered Saviour in the usually accepted theological sense, but it reaches out into all the wide range of man's actual and possible being, embracing not only the actualities but the potentialities of his wonderful, God-stamped nature. These possibilities are looming up grandly, wonderfully, on our modern horizon. The meaning of human life is widening, and the true man is every day growing into grander conceptions of his own worthiness. Here, then, we end our quest, we find our answer. The mission of man is to regain his lost estate. All the mysteries of the incarnation, all the miracles of deed and of life of the Christ, had this sole object, to make man's redemption a possibility to himself. We do not minify but magnify the work of Calvary. Man is to work out his own problem, the problem of salvation, but for this he needs and has the Divine assistance. The goal to be attained, the end to be gained, the "unceasing purpose" is a **PERFECTED HUMANITY.**

But with his powers so fearfully prostrated by his fall, no one man or community of men were able to master the mighty problem in all its details. Hence the mission has been divided and subdivided and distributed "to every one according to his several ability." To one the philosophical, to another the material, to another the intellectual, to another the æsthetic, to another the political, to another the moral; to each a special branch of the great question to investigate and attempt and measure and fathom. The time must come and the age must come when all these fragmentary labors and their results shall be brought together, when the grand solution of the mighty problem shall be reached, and then willing heralds with eager step and hasty gait must spread the tidings round the world that all may participate in the grand and glorious redemption.

The solution has not yet been fully reached, but we see signs of its near approach. The very rapidity of the forward movement startles and sometimes confuses us. What means the general unrest of the masses of to-day? The old dead Orient has caught the thrill from the active young Occident, and the throb of expectation quickens the whole pulse of humanity. The dawn is on the mountain-tops, man is moving upward, the mighty masses are stirred, and though in the eager rush thousands are crowded down and crushed, humanity's front is advancing. Let us pause and look backward, hereward, forward, review the past, survey the present, forecast the future.

CHAPTER II.

DISTRIBUTION OF RACES.

IN history there must be a starting-point. This we vainly seek in profane records. Taking the Bible for our guide, we find that the first attempt of the united race to solve the problem of life resulted in fearful failure. As the result of sixteen hundred years only one family was found which had not so corrupted its way upon the earth as to forfeit its right to life. With a few noteworthy exceptions all these generations passed away, and left no sign save the fearful monument of failure, marked by a deluged world and almost an extinguished race. From glimpses caught of that old-world time, we believe the clause of the problem presented to the antediluvians was the procreative department of man's nature. The command, "be fruitful," the first commission given to man, involving all the other objects of his being, must first be understood. Failing to grasp its mighty meaning, they prostituted this wondrous human endowment until all the transmissive power of good had been lost or vitiated and mercy interposed and, sparing the only one not yet ruined, gave humanity a new start in Noah. One of his three sons brought with him the lustful proclivities of his antediluvian youth, which found expression in the disgraceful scene recorded Gen. ix. 20-28, and called down upon him and his progeny the prophetic curse of the patriarchal father. The curse thus pro-

nounced has never yet been revoked. Of the three races of which Japheth, Shem, and Ham were the progenitors, the Hamitic contributed least to ancient, and almost nothing to modern, civilization. With this race, therefore, our line of thought has little to do. The only representative nation of this race which is known to have risen to any distinction was the Old Egyptian, and even this is confused with, if not supplanted by, or merged into, the Semitic Hyksos, or shepherd kings and people. We find other expressions of this race in the aboriginal nations or tribes of Palestine, furnishing the second world-startling object-lesson of sexual corruption in Sodom and its neighbor cities, and exhibiting the transmitted lust of their father, Ham, in the lewd idolatry and sensuous worship which by its proximity so nearly threatened the existence of the Jewish nation. The career of Shem and Japheth will more especially claim our attention as more inviting, and as bearing directly on the subject in hand. Taking Gen. x. 2-5 as our guide, we find Japheth the progenitor of the Gentiles. This name, etymologically meaning *nations* (*gens*), bears in Bible language a technical signification in contradistinction not to the Jews alone but to the Semitic race. We will keep this fact in mind, having use for it further on. Japheth had seven sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The general direction of migration of these was westward and northward. Javan, moving forward through Asia Minor, left his impress in the extreme of Western Asia, and in Greece, under the modified name, Ionia (Javan, Yavan, Yon or Ion), and appears in his sons, pressed

farther westward by the moving human tide ; Tarshish, in Spain, whence the more recent Tartessus of Phœnician times ; Kittim, or Chittim, in Cyprus, Sicily, and Southern Italy ; Dodanim, west of the Black Sea, in modern Turkey ; and Elishah, in the Peloponnesus, or Morea, and the islands of the Ægean Archipelago.

Gomer settled originally in Eastern Asia Minor, not far from the radiating centre of the Euphrates basin, but subsequently sent out a colony to Southern France.

Of Gomer's sons, Ashkenaz settled just north of the parent stock in Upper Asia Minor, while Riphath and Togarmah moved northerly and northeasterly, occupying respectively the northern shore of the Black Sea and the southern part of Armenia. Magog settled in Southeastern Russia, between the Black and the Caspian Seas ; Madai, south by west of the Caspian, where his name distinctly appears in Media ; Tiras, in Thrace ; Tubal and Meshech in Northern Armenia.

Thus it will be seen that the progeny of Japheth occupied the western part of Central Asia and the southern limits of Europe, embracing so much of these joint continents as lies between 35° and 47° north latitude. This Japhetic, or Aryan, race seems to have possessed in all its branches the two characteristic traits of migration and enterprise, push and pluck. It represents the better side of utilitarian humanity, with a dangerous tendency to materialism. It is an idolatrous race, but its idolatry is usually of either an heroic or an æsthetic type, ennobling the purely human and ornamenting even its paganism with the classic and poetic. Before it applauds human vice it elevates it to the semblance of virtue, and is immeasurably removed

from the grovelling, sensuous, and bestial phase so disgustingly characteristic of the Hamitic idolatry. It seems that the peculiar province of this stock has been to develop the purely human side of humanity. We will notice this more distinctly when in subsequent chapters we pass from the racial to the national consideration of the subject. We may notice here, however, that while Ham is of the dirt, dirty, Japheth is of the earth, earthy.

Shem, in Gen. x. 21, is distinctly noted as "the father of the children of Eber." The prominence thus early given to this name is suggestive of the very important part to be borne by his posterity, the Hebrews. It is worthy of notice that the first distinctive appellation given to Abram in the strange country to which he had removed was "Abram the Hebrew," although removed six generations from this progenitor (Gen. xiv. 13); that this was the name by which his descendants were known in Egypt, four hundred years later, and was their favorite distinctive patronymic.

The children of Shem representing tribal heads, and extending in some instances to the third generation, number twenty-six. Without definitely locating these separately, it suffices our purpose to notice that they occupied the southwestern corner of Asia, embracing mainly the countries of Syria and Arabia. They were not rovers, like the Hamites, nor colonizers, like the children of Japheth. With the single exception of Lud, the founder of the Lydian nation in Central Asia Minor, they remained in close proximity to each other and near the old Babel centre. It is probable that a branch of them passed over into Egypt at a later period

as the Hyksos, and played a sufficiently important part in the history of that country, to be remembered with dread. Two distinctive features mark this race,—viz., conservatism and monotheism. Though occasionally tainted by Hamitic contact and association, they never appear in any chapter of their history as constitutionally idolaters. Their specific mission has evidently been to develop the moral and spiritual side of humanity, and they have ever appeared as the exponents of man's faith in God. It is with this race that we shall mainly interest ourselves, but we shall need to glance at the others in passing to form a relative estimate of the great God-worshipper, Shem.

CHAPTER III.

EGYPT AND CHALDEA.

IN tracing as briefly as possible the mission of the nations of the past, we naturally begin with the eldest of those on record. In the dim dawning of profane history two hoary figures stand out in shadowy relief. Drawing a line from Behring Strait to Cape Verd diagonally across Asia and Africa, we find the longest land-line of the world. Along this line lie all the great desert regions embracing Gobi, the sterile plateaus of Thibet and Tartary, the great Syrian and Arabian desert, and Sahara. This desert-line has only two important breaks, where the Euphrates and the Nile interpose their alluvial basins. Fertility of soil and geniality

of climate pointed these out very early as great gathering-places of peoples, and made them the seats of early nations. Here were found in abundance the supplies necessary for animal life, so that immense multitudes could be fed, and the territory was as prolific of men as the soil was fecund of food. Making all necessary allowance for the exaggerations of national vanity, we are yet safe in believing that the population of ancient Egypt was immense. Here Ham set to work to solve that part of the problem which pertained to man's purely animal nature. These became the great builders of the early historic world. The innumerable host of co-laborers enabled them to accomplish wonderful results by sheer brute force. Ham carried with him from Babel the old instinctive admiration for the solid, the vast, and the lofty. This is the marked feature of Egyptian work as seen in pyramid, temple, portico, obelisk, and monolith.

The priestly caste, freed from all necessity of labor, occupied the leisure thus afforded them in philosophic speculations and theologic vagaries, which were so linked to the gross and the sensual that the tendency was only downward. Accordingly we find their maturest religious expression in Mnevis and Apis, Isis and Osiris, representatives of the sensuous, and popularizing itself in the grossest forms of animal worship. Later, by an infusion of the Semitic element, with its inherent faith, they were lifted to a somewhat higher plane, but not even this could redeem the grossness of their nature, the bestiality of their instincts, and the sensuality of their religion.

Nevertheless, we find here a certain exercise of the

intellect, finding its expression in astronomic observations and practical geometry. But the abstract principles of science were beyond their reach. Though the relations of mathematical quantities and figures were observed by them, it was left for the Japhetic race of Javan to generalize and systematize the abstract principles on which these relations depend. Still, by the perpetuating and preserving genius of the Greek, whatever was valuable in Egyptian civilization was gathered up and transmitted.

The general features of Chaldean civilization resemble very closely those of Egypt. Both were eminently builders, but the Chaldeans, in the earlier period of their history, were brought more nearly into contact with Semitic influence than the Egyptians. Abraham, a Semite, went forth out of Ur of the Chaldees, and we thus understand that here, nearest to the cradle of humanity, were these two races in intimate association.

The contributions of these nations to the general cause of civilization are of no great importance. Their mission was purely materialistic, and they seemed to serve only as the base mould in which a more refined humanity might be cast. Both of them had a somewhat important bearing on the Semitic nations in the earlier period of their history. But they had nothing progressive in their spirit, and Egypt herself became a mummy whose dried bones and shrivelled limbs only serve to point us backward to a dead past from which no inspiration can be caught, no grand lesson learned.

CHAPTER IV.

THE ASSYRIANS AND BABYLONIANS.

OF these two nations the Babylonians were more Hamitic, the Assyrians more Semitic, both being mixed races. The Hamitic element was expressed, as elsewhere, in its building instinct, by those piles of masonry which even in their ruins arrest the attention of the traveller and arouse the interest of the archæologist. Here in the great Euphrates basin was the great congregation of postdiluvian man. Here for a hundred years the three great races in their progenital families remained for a time in contact and greater or less intimacy of association, during which time the material points of difference became more prominent and conspicuous, culminating in a confusion not only of language, but of tastes, objects, experiences, and demands. Nothing indicates and expresses man, individual and social, so surely and so correctly as his mode of speech. The articulate utterance of his tongue not only marks the grand distinction between the human and the brute, but with equal force represents in its modified forms the shades of difference which mark his relative progress from brutality. While in the hurried and condensed account of the sacred historian the confusion of tongues is presented at one single instantaneous view, it is by no means necessary to understand it as an instantaneous event. Doubtless the causes which led to this utter confusion began with the egress from the ark, perhaps

prior to the flood itself, and were continuously operative throughout the whole century. In the original tent-homes of Noah's sons the lust of Ham, the enterprise of Japheth, and the devotional nature of Shem would each naturally find expression in the forms of speech employed, and these sentiments would fall with intensified force upon the moulding characters and forming lives of children already predisposed in these several directions by paternal transmission and congenital impress. It must be borne in mind, too, that the home-life was then more concentrated than now, and that in the absence of the multiplied social relations of to-day the domestic influence was focalized and wrought out its direct effect without distraction or diffusion. Hence the differentiating causes would operate with accelerated force and momentum, and we need not be surprised to find that in the short space of one hundred years the divergence had become so great as to necessitate a separation of the three great representative races. We believe, therefore, that the Babel column, thwarted and unfinished through the radical disagreement of its builders, was rather a monument than a cause of the dispersion. That its original design was to centralize and consolidate the race into one grand empire clearly appears from the account, and that this would have delayed, if not frustrated, the command to "replenish the earth and subdue it" is readily perceived. The three families would doubtless have different objects in view in the common work: Ham, the sensual; Japheth, the mechanical; and Shem, the devotional. The design was displeasing to God, and it agrees with other revelations of himself and his

methods that he should use the natural tendency of man himself to thwart his unrighteous purposes and accomplish his own designs. Nor was it necessary that there should be a very great and radical difference. Human observation and experience being yet limited, the vocabulary would not be very extensive, and everyday experience shows us how great diversity may exist in the use even of the same language when employed by the low, the ignorant, the cultivated, and the refined classes respectively of the same people under the same general conditions. And when the circumstances, climatic, domestic, and social, were greatly changed, the divergence would be correspondingly rapid and radical.

The greatest removal from this original postdiluvian centre was effected by the sons of Japheth. We have seen that these settled and occupied a belt of latitude very similar throughout its whole extent, but differing greatly from the old home-scene. Instead of an almost boundless expanse of unbroken alluvial plain, the new home-land consisted of a succession of mountain scenes, peninsular highlands, bounded islands, and wave-washed coasts. New scenes and new objects would excite new ideas demanding new names and forms of expression, and the scanty vocabulary thus increased would be further enriched by the multiplied forms of industry which the hard conflict with unsubdued nature would demand. The seaboard had its marine terms peculiar to itself, differing as much from those of the mining, the manufacturing, the commercial, and the agricultural centres as they differ among themselves. Likewise, the minor differences

of circumstances among these Japhetic tribes would demand and create minor differences of general speech, while the general similarity of conditions would warrant that radical unity which marks the Japhetic tongue. The whole would consequently differ more rapidly and more widely from the old linguistic forms than from each other, and so in process of time there would be a total difference from the original, with a corresponding lingual kinship among the various branches of the Japhetic race. The early but subsequent migration of a part of this race to Hindostan doubtless carried with it the first radicals of the Aryan tongue, and moving among similar natural scenes would develop on a different but parallel line. Hence the radical unity of the Sanscrit and the Aryan languages of Europe.

The two races of Ham and Shem remained for some time together, the Hamitic predominating in the Chaldean and early Babylonian kingdoms, the Semitic in the later Babylonian and the Assyrian. From the Bible record, Gen. x. 6-13, we find Nimrod, the grandson of Ham, laid the foundation of the early Babylonian empire in the tetrapolis of Babel, Erech, Accad, and Calneh, and that Asshur, Shem's son, going forth out of that land, founded Assyria (Asshuria, from his own name) in the tetrapolis of Nineveh, Rehoboth, Calah, and Resen, the last-named of which was the original capital of the kingdom. The first may have originally borne some other name, being called by that one which it bore at the time of the record, having been enlarged and made the capital by a later ruler, perhaps the Ninus of profane history. In course of

time Babylon was overshadowed and subjugated by Assyria, and remained subject to that power until its downfall and overthrow by the (Japhetic) Medes, B.C. 625.

The contributions of Assyria to the current of civilization seem to have been entirely on the line of the mechanical arts. They thus depart from the general Semitic genius,—a departure due, perhaps, to the longer association with the Hamites of the lower Euphrates. We shall hereafter have occasion to notice the modifying effect of this Assyrian feature upon the character of the Jews.

After the downfall of Nineveh and the erasure of the Assyrian empire, Babylon again rose to power, and reached a height of glory, prosperity, and territorial extent greater than any preceding empire had attained, culminating in the reign of Nebuchadnezzar. This extended both its sway and its influence more widely than any other of the Hamitic and Semitic races. While affecting powerfully the Jewish people, both by peaceful association and subjugation, it was itself largely modified by these people, and approached more nearly to the knowledge of the true God than any other representative of this mixed race. The attempt of Nebuchadnezzar to reconcile his conquered subjects to their captivity and attach them to his government by raising their representative men to positions of honor and influence indicates a deeper motive than mere political *fitness*. There was underlying this the instinct of a common racial connection.

While contributing largely to the material progress and development of humanity, these peoples are most

important in this work for their modifying effects upon that nation with whom we are especially concerned,—the Jews. Before leaving them, however, we will notice their social, political, and religious aspect. Socially they ranked low. Polygamy and concubinage were everywhere prevalent, and produced their baneful effects upon the whole mass. Family ties were weak and domestic virtues and attachments feeble. Woman occupied a low place, and the marital relation was based rather on the idea of lord and subject than on that of husband and wife. The clause of the great problem involving the genital powers and sexual relations found no solution here. Caste ideas and class distinctions largely prevailed, hampering individual enterprise, fixing the life of the man in a conventional groove, and merging him undistinguished in the masses. They were in many respects less social than gregarious.

Politically the idea of absolute despotism prevailed. The ruler was master, the people slaves. Wars were frequent, but they were for conquest, for subjugation, for plunder,—never for freedom. The people oppressed could only groan and obey. There appear no popular protests, no remonstrances; no Magna Charta was wrung from an unwilling monarch by a resolute people. There is nothing here worthy of reproduction or imitation. They only serve as warning all along the political and social lines.

Religiously they ranked low. The Hamitic grossness cropped out everywhere, polluting, defiling, degrading. Polytheism universally prevailed, and the devotional feeling was all of fear, none of love. Their sacrifices were rather propitiatory than conciliatory, the gods of

their own creation, dreaded more than trusted, and their presence more deplored than implored. Thus the mind was shackled by the appetites and lusts of the body, the moral and spiritual sense blunted and darkened. Permanent progress and complete redemption were impossible here.

CHAPTER V.

THE PHENICIANS.

IT is a difficult matter to decide the racial position of this people. In some of their aspects they appear Semitic, in others Hamitic. But in the distinctive expression of their national character they appear more largely Japhetic. They are the only nation which, located and developed in Asia, went forth to plant foreign colonies. Even this was not done to establish homes abroad, but to plant trading stations to extend the commerce of the parent state and to enrich her treasury. Commercially they resembled the Babylonians; religiously, the Chaldeans; materially and industriously, the Aryans. We prefer, then, to regard them as Japhethites, essentially modified by contact and association with the other races. They represent the commercial element of man. Occupying a maritime position, and limited by impassable barriers on the landward side, they were the first to utilize that great old-world water-way, the Mediterranean. They were the pioneers in ship-building and navigation, and sent

forth their colonies to settle on the harbors and projections of Northern Africa and Southern Spain. Carthage and Cadiz corresponded to the coaling and supply stations of modern times. The commerce of Tyre and Sidon reached the whole known world, and even brought into view parts previously unknown. The description of Tyre by Ezekiel, chap. xxvii., would almost serve for a modern seaport of world-reaching commerce, into whose lap are poured by railway and ocean steamer the products of all lands. But it is in the incidental, rather than in the direct and intentional, effects of commercial nations that we find their most noteworthy results. These people in their mercantile journeys and voyages came in contact with every inhabited part of the world. Gathering here and dispensing there, they became the great distributors of civilizations. While the distinctive Japhethites of Southern Europe were yet in their infancy, and had not yet taken on the form they were to wear as nations, the Phœnicians were gathering ideas as well as wares from the elder Egypt, Babylon, and Assyria, and scattering them broadcast on all the shores of the Mediterranean. But the most important and lasting impression made by this people on the progress of humanity was produced by the art of alphabetic writing. It matters little whether they invented or compiled an alphabet, the result is the same. Simple as it now appears to us, it was a great stride forward when men learned and were taught to substitute the alphabetic for the ideographic, verbal, and syllabic methods of writing. We cannot doubt that the intellectual force of the Greek and Roman character was largely aug-

mented by this, and that it would have been greatly limited by the old hieroglyphic or the cuneiform method.

When we come hereafter to consider the influences which affected and modified the Hebrew character for both good and evil we will find much of it Phœnician. While Greece was not yet felt, and Rome had not yet been founded, the greatest of Tyrian rulers and the most illustrious of Jewish kings were in closest bonds of social and commercial alliance. Tyrian hands felled and hewed the cedars of Lebanon; Tyrian and Hebrew worked side by side in the mountain forest; Tyrian floats transported the beams and timbers to Joppa; and so important was this seaport to Judea that one of the principal gates of its capital was known as the Joppa gate. The wealth of all lands poured into Solomon's dominions through the Phœnician port, and was transported by Tyrian bottoms. After the great Jewish defection this intimacy became a snare, and Milcom and Ashtoreth were numbered among the false gods whose worship paved the way for the punishment and humiliation of this wonderful people.

CHAPTER VI.

THE MEDO-PERSIANS.

WE come now to the first and only pure Aryan nation of Asia which gave expression to the distinctive Japhetic traits. While Hamitic Egypt and Chaldea, and Semitic Babylon and Assyria, fixed in their allu-

vial basins, were developing and maturing a civilization peculiar in its conservatism and localism, the sons of Madai in the more rugged mountain land were in conflict with ruder nature, and developing under and by means of their comparative disadvantages a strength of character which was destined to subsidize and utilize all that had gone before. Here first arose a line of monarchs who were at once feared, revered, and loved by their subjects. The empire founded and enlarged by Cyrus, consolidated by Cambyses, and organized and unified by Darius Hystaspes, monopolized in its prime the interest of the historic world. Scorning to be mere copyists, these people struck out a new course, and originated a system the details of which enter largely into the material civilization of to-day. Having no level stretches of land over which horse and camel and man might travel at will, no great water-ways, like the Egyptian, the Babylonian, and the Phœnician; having an extensive territory, rugged and broken, and needing to bring the different parts of the wide domain into communication, they projected and constructed the first system of artificial highways. These being established, for the furtherance of the object post-stations and couriers were instituted. The conquered provinces of Cyrus, reaching from the Caspian to the Ægean, and of Cambyses stretching from the Oxus to the Nile, consisted of a mere congeries of heterogeneous states. But under the wise and energetic management of Darius, these were unified by those cementing agencies of to-day,—viz., roads and postal service. Here was the foundation of that great consolidating system which has not yet found its full maturity in the railroads and

post-routes and telegraph and telephone of to-day. Japheth is a traveller, not a nomad, and so he is a road-user and a road-builder, whether in Media or in Italy, in France or Columbia; whether bridging the Araxes or tunnelling the Alps or traversing the prairies or overleaping the Rockies.

In point of government these people originated a new departure. By the means already mentioned having secured easy and extensive communication, the system of satrapies under appointed deputies, all responsible to the sovereign, brought all parts of his wide dominion under the direct control of the monarch. When necessary to stamp out fires of revolt or to suppress insubordination, masses of troops could easily be thrown from point to point or converged at a critical centre, and our own enlightened American Union is scarcely better provided in proportion to its needs than was Persia of old. And while we admire the abilities of their monarchs, we must no less admire the genius of a people who could beget such monarchs and appreciate, approve, and execute their schemes.

The glimpses which we obtain of ancient Persia, whether through tradition, legend, folk-lore, or history, show us a people far advanced on the high road to liberty; and while the form of government was despotic, there were noticeable approaches to republicanism in its administration. And viewing them in their better days, before luxury had effeminated them, we find them a hardy, free-minded, truth-loving nation, bold in action and forceful in all the exercise of their national spirit. These grappled with that clause of the great problem which involved the subjugation of

the material world, and if their efforts did not result in absolute success, they at least pointed forward hopefully to ultimate triumph.

CHAPTER VII.

THE GREEKS.

LEAVING Asia and its antiquity for a time, we pass over into Europe to trace the progress there. We find the sons of Javan occupying the jutting promontories, the projecting headlands, and the rocky isles of the peninsula of Hellas and the Ægean Archipelago. The geography and topography of this country has no counterpart elsewhere. The little peninsula, unimportant in size, but pregnant with factors of human progress, is divided by its net-work of mountains and its indentations of gulfs into three principal districts contiguous to each other, but separated by natural barriers of sufficient prominence to secure for each that isolation necessary for independent development.

These three principal divisions were subdivided by natural geographical features into twenty-one minor states, as follows :

I. NORTHERN GREECE: Macedonia, Thessaly, Epirus.

II. CENTRAL GREECE: Acarnania, Ætolia, Doris, West Locris, East Locris, Phocis, Bœotia, Attica, Eubœa, Megaris, Corinth.

III. SOUTHERN GREECE: Elis, Arcadia, Argolis, Laconia, Lacedæmon, Messenia, Achaia.

Besides these divisions of Continental Greece, this Javanic branch of the Japhetic race occupied the *Ægean* Islands, the western coast of Asia Minor, and the southern part of the Italian peninsula. It was the province of this nation to lay the foundations of democratic government, and to deal with the very difficult problem of the development of the individual and the progress of the community. Parallel with, and subsidiary to, this main purpose was the cultivation of the intellectual, the æsthetic, and the religious, each of which was at once a cause and a consequence of the increasing freedom of this people. The poetry, oratory, architecture, and sculpture of the Greeks were but expressions by which they uttered the great thought under which they labored, and when that thought had been elaborated, it was hurled forth by the great Alexandrian conquest to infuse new life into the effete systems of Egypt and Asia. We must not overlook the timeliness of this historic epoch. However much we may admire the military skill and energy of Alexander, or wonder at the results of so small a handful of men, we are greatly disappointed in the political permanency of the great achievement. But when we consider its effects upon the intellectual progress of mankind, and by its diffusion of a versatile and expressive language regard it as a preparative step for the scene of Calvary and the publication of the truth there brought to light, we find a result commensurate with the means.

This march of Alexander was deferred until the separate Greek states, having reached satisfactory results along their respective lines, had been brought

together ; first, intellectually by those great racial gatherings known as games ; secondly, politically in their representative councils which found their highest expression in the amphictyonic ; and, thirdly, nationally, when, having been unified under the pressure of the Persian invasions, they became one nation under the comprehensive genius of Philip. While we thus see the fitness of the time on the Grecian side, we notice also the same fitness when we consider that the Oriental empires which this movement affected, though dying, had yet vitality enough to receive the Grecian graft on the old stock. Thus Greece, intellectually enlightened, became the intellectual light of the world.

But the most important feature of the Greek mission is found in its religion. It was necessary that man should be convinced by his own experience of failure under the conditions most favorable to success, that he cannot by searching find out God. The Greek mythology has given to the world the grandest of all purely human religious conceptions. Rising above the gross and sensual, the Greek laid hold of the higher instincts of the ethical and emotional, and struggled upward from the gross darkness of the physical into the clearer light of the intellectual, and stood upon the verge of the spiritual. Whether the death-scene of Socrates was a fact or a creation of Plato, it is equally valuable and significant of Greek religious thought. Greek idolatry was rather an idealism than a personification. And its ideals are caught from the highest types of elevated humanity. By as much as pantheism excels atheism, by so much does Greek mythology excel all that precedes it. And when, later,

the Roman empire collected all the paganisms of the world into one common reservoir, it was the Greek that gave the mass whatever it had that was elevated and lovable.

CHAPTER VIII.

THE ROMANS.

WE are now in the presence of the highest development of the unaided and unmixed Japhetic race. Into Rome as the capital of Italy, and into Italy as the sovereign of the world, were poured, as into a great reservoir, all the streams of the old-world civilization. If the artisans of Rome were pre-eminently aqueduct-builders, the legions of Rome were no less layers of conduits through which might flow into the great capital-centre all the results of human effort and human achievement. As her neighboring rivers, when swollen, poured muddy waters into her baths and fountains, so her conquests at the full brought in the gross and grovelling from every quarter.

But it is not merely as a collector that we are to consider her. Rome was not a piece of crazy patchwork. Having first originated and developed a national type peculiarly her own, and having emerged from the mythic and legendary stage into a clear historic position, having secured her base and planted herself upon a solid national foundation, she went forth to enlarge her influence without enlarging her territory. The Roman nation has no precedent in history; it can

never be repeated. It was at once the cause and the result of a crisis in history which can never reappear. The obligations which it has laid upon the subsequent ages have never yet been adequately realized. Cosmopolitan in influence, it was yet jealously local in spirit; Latinizing everything upon which it laid its iron hand, it Romanized nothing save what it carried home. Rome could be found at Rome and nowhere else. Roman consuls and prætors wherever they went wrapped their Roman toga about them with an aristocratic pride and exclusiveness that could be claimed on no other ground. The honorable and noble of other lands might say proudly, "I am a Roman *citizen*," but the apex of national pride was reached in the boast, "I am a *Roman*." The distinctive feature of the Roman mission was unification. Its martial prowess, its world-wide conquests, its adaptable but universal policy, its law, and its religion were all subsidiary to this. As a military system it was a giant with a hundred hands, reaching out in every direction arms long enough to embrace all, and strong enough to control or to crush all. It stands a perpetual object-lesson of physical force directed by intelligence. To accomplish the work assigned it a theatre as wide as the world was needed. Whatever was in that world must subserve that work or perish. Carthage stood physically in Rome's way, and Carthage with all its wealth and strength and age was doomed. Corinth stood intellectually in Rome's way, and Corinth with all its heirlooms of humanity must perish. The savage Gaul, instinct with political freedom and personal liberty, must recognize a master, and that master, Rome.

Before it all must bend or break. And when all had been bent or broken, Rome gathered up the units and the fragments and by her own cementing power made them one. Adopting and adapting a form of government never before known, it ruled with equal ease the Roman suburbs and the far-distant Euphrates plain.

Out of this imperial unity grew the unity of law. Close upon the iron heel of the legion followed the sandaled foot of the prefect, and everywhere, hard by the Roman garrison stood the Roman tribunal. The same ruling voice spoke in thunder-tones to the resisting and rebellious, and in firm accents of justice and protection to the submissive. At the Roman bar a Cicero denounced the oppressive prætor Verres with as much righteous indignation as Burke, in later times, vindicated the majesty of English law when misrepresented and maladministered by Warren Hastings. Solon for Athens and Lycurgus for Sparta had proposed synopses of statutes for their little unready peoples, but Justinian voiced the unified code of the vast empire which, through this channel, still largely rules the civilized world.

But the unifying of humanity was the great unity of Roman unities. Carrying the vigorous and concise Latin language along with its conquests, it brought into communication those widely-divergent peoples whose progenitors had parted in confusion at Babel. In the streets of ancient Babylon, in the thoroughfares of dying Egypt, in the marts of Antioch, on the Seleucian Orontes, in the oases of the Libyan desert, in the classic walks of Greece, on Britain's rock-bound isle,—everywhere that Roman arms had reached,—the Latin

language, strongest, purest of Japhetic tongues,—the language of the camp, the senate, and the forum,—was heard and spoken. Thus, through Rome, the Briton and the Greek, the Celt and Lydian shook hands of friendly greeting, and joined their maledictions of their hated conqueror in the very language of that conqueror.

Rome furnished the wonderful congregation who listened to the first Christian sermon preached by apostolic lips. There were gathered the dweller by the sweetly-flowing Euphrates, the Parthian archer, the Cretan boatman, the turbaned ranger of the Arabian desert, the sandaled Libyan, and visitors from every province of Asia Minor, together with the lordly Roman himself, present to hear and carry home that strange new story of the cross and atonement through him who died thereon.

As the law-givers of the world it was eminently proper that St. Paul, the great expositor of law, human and divine, and the inspired interpreter of their mutual relations, should address them on this, their favorite line.

The religion of the Romans gave expression to the more rugged ideals of humanity. The æsthetic and poetic types of Grecian mythology suffered and lost much by transplantation. But the religious cast of the Roman institutions, more practical and severe than the Greek, formed no unsuitable matrix to receive that practical feature of Christianity which especially adapts it for application to the every-day needs of a practical work-a-day world. Thus it was as far removed from the dreamy and speculative character of Buddhism as

from the sensuous and degrading worship of the Hamites. It forms an epoch in idolatry which may well be regarded the *renaissance* of paganism.

Thus far, however, we have found only the human side of humanity presented. Nowhere in the line of Japheth do we find a recognition of a spirit God; nowhere a worship of him in spirit and in truth. Jupiter Capitolinus differed greatly from Jupiter Olympus, but it was Jupiter still and not God. Eros and Aphrodite, transplanted to Rome, were Venus still, but they gave no hint of that charity which is the triumph and the crown of the true and saving religion of Christ.

CHAPTER IX.

THE HEBREWS.

WE now proceed to consider the most important people of history, by race named Hebrews; by nation, Israelites; by religion, Jews.

While Egypt was at the height of its power and glory; while Chaldea was wielding its most extensive influence; and while the Canaanitish sons of Ham were dwelling in their impregnable fortified cities, the promise was given to the Semitic Abram, "In thy seed shall all the families of the earth be blessed." This promise, first given B.C. 1921, was repeated to Abraham in 1898, and again in 1872, with the substitution of the word *nations* for *families*. We readily see the significance of this substitution when we con-

sider the meaning of the changed name. The promise concerning *families* was made to Abram (father of a family), its expansion to nations was given to Abraham (father of nations).

This promise, made to this father of two sons, was made more definite when repeated to Isaac, B.C. 1804, and still further defined when reannounced to Jacob, B.C. 1760. This promise, then, repeated through three generations, over a period of one hundred and sixty-one years, and referred to eleven different times in the three hundred years following, may well command our attention and excite our expectation.

The origin and beginning of this nation is more clearly defined than that of any other ancient people. From the great ancestor, Abraham, from whom they were always proud to trace their lineage, through all their progressive stages of family, tribe, and nation, every step is matter of clear and distinct record. The basis of their distinction, the ground of the Divine promise, and their special mission are all clearly set forth in God's knowledge and judgment of the distinctive feature of Abraham's character set forth in Gen. xviii. 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." The recognition of the one true and living God, and the unquestioning obedience which he rendered to his command, however unreasonable it might appear, singled him out as the progenitor of a line and a nation to be charged with the special work of keeping this idea before the world. Whatever other nations might accomplish, this was the especial purpose of Abraham's seed, and in

virtue of this they were to prove a blessing to all nations and all families of the earth. They were essentially and purposely monotheistic. Throughout all their history idolatry in any form was their damning national crime. Other nations might succeed along their respective lines as idolaters, these never. With them the only alternative was monotheism and life, or polytheism and extinction. To this all their laws looked, for the security and furtherance of this all their ordinances were instituted. At the head of the Divinely lithographed statute-book stood the prohibition, "Thou shalt have none other gods before me." From time to time God proclaimed himself in emphatic terms to them, each successive time linking back the proclamation to all the preceding ones, and binding Abraham, Isaac, Jacob, and their fathers into one connected chain of obligation and promise. And when, having grown from one to millions, and having passed through the severe and wonderful steps of preparation, they were ready for consolidation and union as a nation, the proclamation rang out clearer than ever, "Hear, O Israel, the Lord your God is one Lord." All the miraculous interpositions of his guiding and protecting Providence, all the memorable exhibitions of Sinai's thundering, flashing, burning mount, all the solemn ritual and complex ceremonial, were object-lessons to stamp this great idea indelibly upon their national character. And when, contaminated by the Hamitic associations around them, they became tainted with the crime of idolatry, the scourge was laid upon them swift and heavy until, thoroughly chastised and humbled, they fell back into this God-ordered line. As we have said, nations are

not accidents. We may say that in the direction of a nation's mission there are no accidental events. The circumstances which led Jacob and his sons into Egypt, which gave them a royal welcome there, which detained them there for nearly three hundred years until the seventy became two or three millions, which, by reducing them to slavery, relieved them of the care of self-support, and served the twofold purpose of rapid multiplication and of instruction by contact with the most enlightened nation of the age, so far from being the haps of chance, were all progressive steps leading straight forward to the destined end. When the purpose had thus far been served, the proclamation of their emancipation was issued by an authority which could not be resisted, and enforced by signs and wonders in Egypt well calculated to impress the great leading idea upon the mind of the people in the very throes of national birth. It is not to Pharaoh, proud, prosperous, and haughty, nor to Egypt, rich, learned, and civilized, that we are to look for the significance of those wonderful plagues which attended Israel's deliverance. Every plague was a death-blow to an Egyptian superstition, a demonstration of the insufficiency of Egypt's gods.

Delivered from bondage, an opportunity was soon afforded them to show their fitness or unfitness for the accomplishment of the great central design. But slave-cowardice cropped out too plainly; the people, adult in years, were infant in capacity, and unworthy of, and unfitted for, the great trust to be reposed in them. And so for forty years they wandered, until a generation, born in the free, boundless wilds of the desert,

and trained from infancy to maturity by the fire-lighted camp and the cloud-guided march, should be made ready for the nation's work.

At last, having proved their faith by their prowess, under new leaders they were ushered into their own land amid signal manifestations of the wonder-working God, and they whose fathers had pressed dry-footed the Red Sea's bed, passed alike dry-footed between the towering wave-walls of the swollen Jordan. The land was parted out to them by tribes, and for four hundred and fifty years of checkered vicissitude each worked along his own line towards the central point under the central thought. Wonderful chapter of human history! Four hundred and fifty years of national existence without a national centre, a national government, or a national head. The contiguous but distinct tribes were held together by a single thread, but that thread was a cable, and that cable was monotheism. Their common faith was based on a common promise, and that promise was eight hundred and fifty years old.

The stage upon which this nation played its part for a thousand years is a peculiar one in the geography of nations. Cut off almost entirely from the Mediterranean on the west, bounded by the forest-crowned Lebanon range on the north, by the barren Arabian desert on the south, and the Syrian wastes on the east, it stood an isolated district in the centre of the nations. Across it lay the great highway connecting Asia with Africa and Europe. Around it and at nearly equal distances were the great empires of Egypt, Babylon, Assyria, Persia, and Greece. Thus bounded, territorial expansion was an impossibility. Its climate was as

remarkable as its position. Lying in the temperate zone, it had the wet and the dry season of the torrid without its heat, and the genial air of Rome without its miasma. Occupied largely by plateaus, it yet contained some of the most fertile valleys of the world, and embraced within its limits the lowest depression of the earth's surface. Its great variety of elevation gave it great variety of climate, soil, and productions. Not larger than some of our western American counties, it could furnish support for a dense population numbering several millions. Its capital stood at the great cross-road of the nations and in sight of the march of the old world's great conquering armies. Thus it was at once public and secluded, cosmopolitan and isolated. Viewing its fitness for its nation, and that nation's mission, we can but wonder at the prescience and the providence which led Abraham thither from the rich alluvial plains of Chaldea, and staked it out before his eyes as the land of promise.

In this wonderful land this wonderful people grew and developed in their earlier isolation, and when the purpose of their implantation here had been matured, from this great centre of the world's geography they diffused the lessons they had learned. The promise made them pointed to perpetuity. If we limit the duration of this people to the fifteen hundred years of Palestinian history, we are disappointed in our expectation. It is not satisfactory to say that their influence still lives and affects humanity. This is a truism which may with equal justice be affirmed of any past nation. The terms of the promise indicate continuance of existence as well as of influence, and point

them out as the saving salt of the nations through the ages of humanity. No other nation was so nobly born, so wonderfully guided, so magnificently endowed.

Another remarkable fact is that in all their career as a nation the tribal distinction was not lost. No power of consolidation or unification could obliterate this. David as head of the nation must be ratified as king by the tribes; Solomon in all his unquestioned power and glory was obeyed and sustained by the united tribes, and upon his death the people, overburdened by a taxation no longer justified by necessity, sought redress and right at the hands of his successor as tribes. No other nation ever kept genealogical tables so comprehensive and yet so accurate, and so carefully were these kept that after fifteen hundred years—embracing the Egyptian bondage, the wilderness march, the interregnum of the judges, the power of David, the grandeur of Solomon, the Babylonish captivity, the restoration under Cyrus, the dissensions and revolutions of the Maccabees, and the subjugation by the Romans—the family records were never lost, nor the tribal distinctions destroyed.

Individuals might change their residence, families like Naomi's might emigrate and return, but wherever a Jew went he carried that unseen tribal badge. When the decree went out from Augustus that all the world should be taxed, Joseph, with his espoused wife, came from distant Galilee to the tribal city of Bethlehem to obey the Roman law. This was in accordance not with Roman but with Jewish demand. A Jew could obey even a foreign master only in a Jewish way and along the line of Jewish usage, and that usage was essentially

tribal. The Christian apostles were so thoroughly imbued with this Jewish spirit that St. Paul, when in the presence of Agrippa, referring to the promise of God made unto the fathers, used language which only a Jew could use or appreciate. "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Note that Paul was a Christian, fully persuaded that all the prophecies terminating in Jesus Christ had been fulfilled, and yet, including himself among the number and declaring his own tribe (Phil. iii. 5) and proud of his nationality (II. Cor. xi. 22), asserts that the promise to which they looked was yet unfulfilled. St. James addresses his general epistle to the twelve tribes which are scattered abroad. This was eight hundred years after the carrying away of the tribes by Shalmaneser, in the reign of Hoshea. It is not claimed that through all the changes of these years the pure Abrahamic blood remained absolutely unmixed. But it appears this admixture was always Semitic, and that in every case the foreign blood was predominated and subordinated by the Jewish, which maintained its individuality through all the mutations of fortune.

CHAPTER X.

THE TWELVE TRIBES IN UNION.

THE Israelites left Egypt B.C. 1491, more as a moving horde than as a regularly-arranged procession on the march. Soon after the passage of the Red Sea, however, they were marshalled by their leader, Moses, into

regular order, each tribe to itself, following its own standard and occupying its own position on the march, and pitching its own camp on the halt in the place assigned it. The intimacy of contact and community of experience during that memorable forty years of wilderness journey prepared the way for that more proximate union in virtue of which they afterwards became a mighty nation. Entering Canaan B.C. 1451, their leader, Joshua, parcelled out the land among eleven of these tribes, distributing the priestly family of Levi in cities among the others, as the connecting link which was to hold them together. In the absence of a common capital, a common government, and a common temple of worship, this common priesthood, sworn to a unity of service, was the one thread of connection running through the whole. Before dismissing the vast congregation to their several allotted districts, they were assembled upon the mountains of Ebal and Gerizim, where for the last time the book of the law was read to them in a body, and its obligations imposed and assumed under vows and circumstances well calculated to produce a profound and lasting impression. Then the sandals, unworn by forty years of wilderness tramp, were laid aside, and unbinding the girdle which had been tightened on that strange passover night, amid the wails and lamentations of the bereaved Egyptians, they set about the work of home-building. Much arduous work lay before them. Their own land—their own by inheritance of promise—was to be wrested by many a hard battle-stroke from the Hamites, who had occupied it for eight hundred years. Without centralization, they went forth by tribes, by squads,

and by detachments to this work. Those who had so long followed the cloud-pillar of the day and the fire-column of the night, ordered by Moses and by Joshua, and led by the ark of the covenant, must now be their own leaders, and make themselves by surmounting the difficulties which lay before them. Freedom had been accomplished *for* them, liberty must now be achieved and secured *by* them. For four hundred and fifty years they pressed their work with neither king, nor legislative assembly, nor acknowledged ruler, save now and then when, pressed by emergency, some daring spirit, authorized from on high, would step to the front, turn the crisis of the nation's destiny, and retire to the obscurity whence he had emerged. Whole volumes of instructive thought lie seeded in the book of Israel's "Judges." At last the nation began to crystallize around the smallest and youngest of the tribes. The instinct of consolidation asserted itself, a king was demanded, and Saul, the son of Kish, a Benjamite, was chosen, anointed, ratified, obligated, and crowned. For sixteen years all went well. The king proved himself a valiant leader, a skilful general, a popular king, and, by the advice of the aged Samuel, an efficient ruler. But the bright prospect was shadowed as, disregarding the command of God and contemning the counsel of the adviser through whom he had succeeded, the disobedient king became discontented, moody, peevish, and finally crazy. Disintegration followed, and for twenty-five years the nation went rather backward than forward. On the accession of David, matters were in a sad plight. Only two of the tribes acknowledged his right to rule, the Philis-

tines had largely overrun the land, the ark of God had been taken and not officially regained, the people were without strength or spirit, apathy had settled upon the whole nation. Seven years of laborious work was performed by this energetic young monarch,—the land was nearly freed from their enemies, good government prevailed among the loyal, and public confidence was reinspired. Then all the tribes came to David to Hebron to make him king, without, however, surrendering their tribal prerogatives, and the thrice-anointed monarch was acknowledged from Dan to Beersheba. Jebusalem was conquered from the Jebusites, the royal court was established there, the ark of the covenant was brought in, the surrounding nations were made tributary, the national worship was centralized, and, for the time, the glow of national pride and the thrill of national patriotism superseded the tribal spirit. Thus passed thirty-three years, when David died, leaving to his son, Solomon, a united kingdom, an imperial sovereignty, a well-filled treasury, and a loyal and devoted people. Around the rising walls of the national temple they gathered, and when the seven years' work was completed, and the immense concourse stood in the blaze of the sunlight, mirrored in its dazzling walls and flashing roof, and joined in the chorus of praise to Israel's God, the work of unification was complete. For thirty years there was no break in all the ranks, no weakening of the bond of union. This was the noonday of Israel's national greatness. Kings from afar sent their messages of congratulation, rich argosies of tribute and of presents poured themselves into Jerusalem, and the fame of the wise and peaceful

and rich and powerful king reached to all lands, and the heaven-blessed seed of Abraham were the admiration and the envy of the world.

CHAPTER XI.

SECESSION AND SEPARATION.

THE reign of Solomon, though a prosperous one, had been in some respects burdensome. The immense outlay of money on the temple, the royal palace, the fortification and adornment of Jerusalem, the extensive improvement of the country at large, the unbounded prodigality of the royal court, the extensive relations and costly alliances with foreign nations and neighboring kings, all united to render the burden of taxation heavy in the extreme. While these great works kept a great proportion of the nation in remunerative employment, and gave free circulation to the currency of the country, this burden was not so severely felt. But when the completion of these great works threw thousands out of employment whose long occupation as builders, architects, and artisans had unfitted them for other lines of industry, and when the vast sums which had found free circulation at home were sent abroad for foreign luxuries, discontent began to arise. And when, added to this, the king, around whom all the nationality had clustered, polluted royal Jewish blood by admixture with foreign streams, setting at defiance both the expressed law and

the deep-seated instincts of his people, and when, worse still, he struck a sacrilegious blow at the very tap-root of Judaism by offering idolatrous sacrifices on imported heathen altars, the tribal spirit began to re-assert itself, the feeling of protest rose to insubordination, which was only prevented from openly expressing itself by the reverence felt for David's memory and the recollection of the younger days of wisdom and consecration of the backslidden monarch. It happens with sad frequency in the history of nations, as well as of individuals, that great prosperity leads to great corruption, and this to great downfall and ruin.

The death of the king furnished the occasion for the expression of the general discontent. The tribes which, through their respective heads and leaders, had established the house of David upon the throne having exacted pledges of him, had made no such demand of Solomon on his accession. But before they would recognize Rehoboam, they required a guarantee that the oppressive burdens under which they were laboring, and which were no longer necessary for the general good, should be removed. Failing to recognize the importance of the occasion, or to admit the reasonableness of the demand thus mildly but firmly made, the young king, sustained by the young courtiers who had grown up in the luxurious reign, arbitrarily refused the request. It was a critical time which occurs in every nation's history under monarchy. No more important or difficult question of politics presents itself to a nation than the adjustment of the relation between the central head and the corporate bodies of the state. The scene before the throne of Rehoboam found its

counterpart at Mons Sacer at Rome, at Runnymede in England, at Chersona in Greece, at Berlin in Germany, and the consequences of the struggle of the same kind cost Charles I. and Louis XVI. their heads. Even under our own wisely-devised American republic the same question, taking the form of States' rights, has threatened the existence of the body corporate more dangerously than any other which has been presented. Secession of the constituent bodies, disintegration of the mass, or permanent unification and solidification of the whole must result just as the firmness, moderation, and intelligence of the people, however represented, meet wisdom, strength, and tact in the sovereign head. In the case of the Jews, secession resulted; the two tribes of Judah and Benjamin remained faithful to the house of David, and by their very weakness compelled the concessions which the united tribes in their strength had failed to obtain, and, retaining the capital with its temple and all its political, social, and religious associations, established what is thenceforth known as the kingdom of Judah. The remaining ten tribes (eight, as we shall hereafter see) established themselves under Jeroboam, as the kingdom of Israel, with their capital at Samaria. The nation, thus divided, diverged rapidly and proceeded to sectional strife, animosity, and war. Henceforth the reader of Jewish history becomes confused as he follows the course of the two parallel branches of the sundered nation.

But a deeper cause than mere political interest underlay this disastrous secession. Monotheism, the great distinction of Judaism, had been assailed by Solomon, and the northern tribes, more distant from the temple

and its influences, and more pressed by Phœnician, Ammonitish, and Babylonian polytheism, rapidly tended to idolatry. The disruption arrested the downward progress at Jerusalem, and though the Jews, as henceforth known in contradistinction to the Israelites, declined from the purity of their religion, their lapse never became so complete and ruinous as that of the Israelites. It had been prophesied of the tribe of Judah that in this line the promised Saviour should come. God is not slack concerning his promise, and his word given to David was not to be retracted. Except as we view this people as the repository of the oracles of God, the strange mutations of their fortune are inexplicable. But as heirs of promise they inherited the responsibility and the importance which that promise involved. This promise embraced the two co-ordinate provisions of a given Saviour and the blessing of the world. Through Judah, Shiloh was to come; through Israel the news of salvation and the benefits of his sacrifice were to be borne to the world. For the accomplishment of this destiny each was preserved and trained and fitted, and the guidance of the Almighty hand was vouchsafed to the nation whom the world could not spare, and without whom civilization would be a hollow cheat. It is worthy of note that while all the human agents of the crucifixion of Christ were of the territory of the Judah kingdom, all the apostles were of the territory of the kingdom of Israel. "Behold, are not all these which speak Galileans?"

CHAPTER XII.

THE KINGDOM OF JUDAH.

THIS kingdom, established as a separate government 975 B.C., continued unbroken for three hundred and eighty-seven years. During this period nineteen kings occupied the throne, all of the Davidic line. But one short interruption occurs in the usurpation of Athaliah, which lasted for only six years. While presenting many events of political interest, that which reveals the religious character of the people is most important as bearing on the national destiny. Some of these kings vigorously opposed the idolatrous tendency which had set in under Solomon, while others drifted with the current and weakly sought to strengthen themselves by pandering to diseased public opinion and forming alliances with idolatrous neighbors. Through all their history this people never originated an idolatrous symbol or gave expression to a polytheistic idea. Their lapses were the result of association, contact, and alliance; they borrowed and imitated the worship of those around them, but they devised no new form nor gave any new direction to that which they imported. We find nowhere a hint of a Hebrew mythology. Under those kings who were true to this essential trait of their national character they enjoyed peace and prosperity; under those who countenanced and encouraged idolatry they suffered and declined, and whenever the defection threatened to become general they were scourged back

to a recognition of the one God. But the movement during this time was backward along this line, the lapses exceeded the temporary reformations, until, in the time of Zedekiah, B.C. 588, their forgetfulness of God and their corruption and neglect of his worship called for a severer chastisement than they had ever yet experienced. Nebuchadnezzar was on the throne of Babylon when that throne was at the height of its glory and that kingdom was at the zenith of imperial splendor. He subdued Judah, and sought for nine years to hold it as a tributary conquered province. This was a nine years' period of respite. The crushing blow was suspended in its fall that the nation might repent and return to its allegiance. But they had become too fanatical and stiff-necked to be reclaimed by any milder measure, and in their wickedness and rebellion they were carried to Babylon as captives. Jerusalem was taken by siege, its walls rased, its temple destroyed, its people transported, and for seventy years Judah was erased from the map of nations.

But the time spent in Babylon was not lost. In their sad wailings by the rivers of Babylon, where they sat down and wept when they remembered Zion, they were learning more intelligently than ever before the profound meaning of their national lesson, the unity of their fathers' God. The wise and politic efforts of the conqueror to incorporate them into his own government and merge them into the Babylonian people were unsuccessful. While holding positions of honor and confidence they could never forget Zion. Whether prime minister of the sovereign realm, or

cup-bearer to the lordly monarch, or hermit by the river Chebar, or resident along the historic Euphrates, one dark cloud ever rested on them, and the universal sentiment was, "If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth if I prize not Jerusalem above my chief joy." Encouraged by prophecies of return and inspired promises of restoration, they kept their family genealogies, reviewed the lessons of their wonderful history, refused obedience to idolatrous edicts and usages, taught their children the lessons they had failed to practise, and strained their expectant vision forward to deliverance. It came at last, and from an unexpected quarter. Far in the north, beyond the confines of the spreading Babylonian empire, a hardy Japhetic nation had been rising unnoticed. The Median Cyrus came southward, sweeping all before him, until he stood on the banks of the Babylonian Euphrates, and summoned the haughty city to surrender. The God of promise, whose preannounced design he was unconsciously fulfilling, opened before him "the two leaved gates," and turned his people over to another and a nobler master. Thus this people who for fifty years had been captives of Babylon became subjects of Medo-Persia, in which condition they remained for twenty years. This portion of their history is not unimportant. Not only were they by these means permanently and effectually cured of all tendency to polytheism, but by association with the most materialistic of the Semitic and the most advanced of the Japhetic nations of Asia they learned lessons of art, science, and polity which stood them in good stead when restored

to their own land. That land had not been left to utter desolation. The poorer and hardier part of the people had been left to prevent the multiplication of noxious plants and ravenous beasts. When at last the seventy years of humiliation had passed, their return was authorized by royal decree and encouraged and promoted by royal subsidy, so that, having rebuilt Jerusalem and re-erected the temple, they had only to repair the stone walls of the fields of their fathers and rapidly regain a position of comfort and relative prosperity. In a few years this part of the nation had taken on the shape it was to wear for the accomplishment of its special work, "a people made ready for the Lord." Thenceforward for five hundred years they underwent no material change. This period is only marked by some changes of masters, some ineffectual attempts to regain national liberty, until towards the close of the period the world-reaching arm of Rome gathered them into that outward unity of nations of which we have heretofore spoken. During this period they were guilty of many sins and much folly, but with all their formalism and hypocrisy and bigotry and prejudice they kept themselves strictly from idols. In all this time no voice from heaven proclaimed the will of the God they served; no hair-girdled prophet rebuked them for their sins or pointed to a higher destiny. At last the long silence was broken, "the voice of one crying in the wilderness" was heard proclaiming, "Prepare ye the way of the Lord;" the Hope of Judah stood among his people, though unrecognized and unacknowledged; the streams of prophecy flowing down the ages converged and were swallowed up in

him, their Divine fulfilment. "Him, being delivered according to the determinate counsel and foreknowledge of God," they took, and with wicked hands crucified and slew. No necessity was laid upon them for this; the "determinate counsel and foreknowledge" which delivered him did not require that they should be his murderers; he who came to give himself for them and all the world beside—who had power to lay down his life and power to take it again—was not dependent on Jewish hate or Roman law to make him a sacrifice. But driven by blind fanaticism, by unreasonable passion, and wicked hate, they gleefully imbrued their hands in his blood and rashly declared, "His blood be upon us and our children." How effectual was the entailed curse let the sons of Judah, scattered and peeled, driven forth among the nations, for ages ostracised, spurned, persecuted, and despised, testify. When the suffering Son of God proclaimed with dying voice from Calvary's bloody cross, "It is finished," the destiny of Judah was fulfilled. Those hands stained with his blood were disqualified for spreading his glorious truth; those throats which had shouted themselves hoarse with the maddened cry, "Crucify him," could not with propriety call upon the world to "glorify him." A few more years, scarcely a single generation, and the glorious temple had become a heap of ash-strewn ruins by the Roman torch, the historic city devastated by Roman legions, and the progeny of Judah became the literal "wandering Jews" of the world, and to-day the inexorable voice cries still to them, "Move on."

But before we bid them a sad farewell in our little

book, let us pause and consider this people whom the world has so much reason to admire and to thank. They cannot be spared from the page of history. In the strains of their psalmist we voice our praise to-day, and nineteenth-century hymnology has risen to no nobler height than was reached by Jesse's inspired son. We send our supplications heavenward in the very terms of their petitions, and even from their formalism we derive our highest forms of worship. And let us not judge too harshly their great final sin. Let us remember that for fifteen hundred years they had had driven into them by all the wonderful events of their history the lesson of monotheism. This was their mission, and they had come to realize it in all its force. Is it any wonder that when one appeared among them proclaiming himself God they were offended, and failing to recognize the triunity they deemed him guilty of blasphemy? In their zeal they seemed to have lost their reason. Since then much has occurred to clear and brighten the page of prophecy to our eye; they saw but dimly, if they saw at all, very many things which to our view are clear and plain. Let us judge them by their light, not ours; and rather watch and see to it that we, more highly blessed in this later dispensation, and having them before us as a great object-lesson of warning, do not in heart and practice incur their guilt and sin without their palliation and excuse.

Farewell, then, Judah! We love thee and we thank thee, and we pity thy lost estate and weep for thy fallen glory. If Greece has given us the "Bible of Heroisms," thou hast given a greater boon in the "Bible of Saints and Sages," of whom the world was not worthy.

May the scales soon fall from the eyes of thy scattered sons, that, gathered round the cross which thou didst rear, the transmitted curse may be removed and they be cleansed in the "fountain opened in the house of David for sin and uncleanness."

CHAPTER XIII.

THE KINGDOM OF ISRAEL.

HAVING briefly traced the kingdom of Judah to its dissolution and downfall, we turn back and follow the fortunes of the remaining tribes to their disappearance from the pages of current and popular history. These consisted of the descendants of Reuben, Simeon, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Manasseh, and Ephraim. The sons of Levi had been set apart for the priesthood and distributed among the other tribes, whose respective fortunes they followed, and among whom they ultimately lost their identity. Upon the refusal of Rehoboam to accede to the reasonable demand of the people, these tribes seceded and established a separate kingdom under Jeroboam. Politically foreseeing that if these tribes continued to attend the annual religious feasts at Jerusalem they would most likely be reunified around the common centre of worship, his first measure was to prevent this by establishing two points which the people could conveniently reach, and setting up at Dan and at Bethel two calf-images of gold, and announcing them as Israel's gods.

This radical innovation seems to have aroused little, if any, protest, and, confused by the turbulence of the time, and more intent on politics than religion, the people complied with the new king's command. Thus the kingdom was founded in idolatry borrowed from Egypt, and the king was enrolled on the nation's history as "Jeroboam, son of Nebat, who made Israel to sin." To give some color of regularity to the proceeding, priests of the sons of Levi were placed in charge of the idol worship. The spirit of rebellion, schism, and sacrilege in which this kingdom was founded augured very unfavorably for either its success or its permanency. The spirit of insubordination which prevailed led to frequent changes of rulers, and dethronement, regicide, and usurpation were frequent. The radical error of Jeroboam's misguided policy produced such a demoralizing effect upon the people that no monarch was found of sufficient strength to lay a vigorous and controlling hand upon the evil and extirpate it. Still, there were many who remained faithful in their allegiance to the Lord God of Israel. In the most corrupt of the corrupt reigns of Israel's kings there were still found a hundred prophets who remained secretly true, and a God-fearing prime minister who sympathized with them so far as to protect them and furnish them supplies when all the land was famine-stricken. When Elijah had become despondent under the impression that he stood alone as the sole worshipper of the Lord of Hosts, the communing voice called the roll of Israel's uncorrupted ones, and announced the census as seven thousand.

This kingdom, established B.C. 975, continued till

B.C. 721, a period of two hundred and fifty-four years, under nineteen kings, representing ten different families. With the single exception of Jehu, the arbitrary and energetic reformer, whose stringent measures were without lasting result, the same striking sentence portrays the character and administration of each of these kings,—“And he did evil in the sight of the Lord, and departed not from the sins of Jeroboam, the son of Nebat, wherewith he made Israel to sin.” This period presents a stage of anarchy of eleven years, but throughout its whole history in Palestine the course of this nation was a plunge downward. At last the cup of their iniquity was full, they had proved themselves equally unworthy of and unfit for national existence, and their doom was sealed. At this time Assyria was at the height of its imperial power, extending its territory from the Caspian Sea to the head of the Persian Gulf, and from the Nile to the Zagros Mountains, embracing Babylonia, Mesopotamia, Media, Syria, Phœnicia, Arabia, and Egypt. In all this spread of Western Asia, one single spot remained independent,—viz., the kingdom of Judah. By them Israel was conquered and laid under tribute, but proving rebellious and insubordinate, the patience of the conqueror was soon exhausted, and he proceeded to wreak his vengeance on them. This vengeance was of a refined and singular form. The whole nation was deported *en masse*, and distributed in those cities and districts of the empire farthest removed from their own land, and planted as colonies about the head-waters of the Tigris River and on the shores of the Caspian Sea; while other peoples from cities about the Euphrates were as

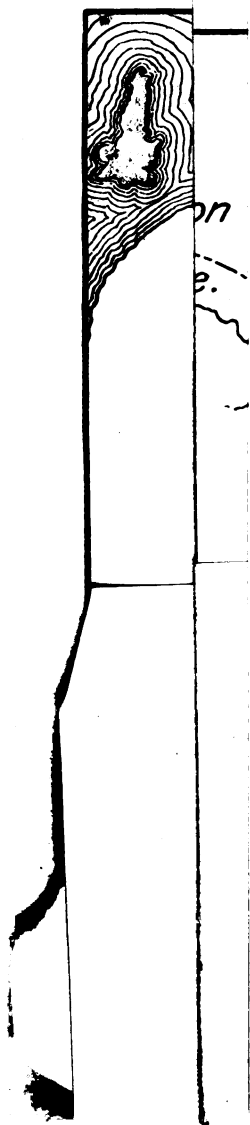
arbitrarily deported to the land of the Israelites thus left vacant. Thus was the possibility of their return cut off. No cheering voice of prophecy pointing to restoration alleviated the sore affliction of their captivity; no promise told them that the land of their fathers would ever be their home again. Nor had they the strong attraction there which, later, drew their brethren at Babylon with such straining force. They had known no centralization of religious thought through all their separate national existence. No heart-embracing associations clustered around any holy hill, no tearful memories reverted to any sacred ground. No Zion stood out before them in their retrospect, or stirred the sobbing memories in their souls. Every tie that bound them to the past was riven, every bond that connected them with Judah and Judah's glory was sundered. There was poetry and pathos for the Babylonian captive; he could strike his harp to a tuneful, even though a mournful, strain; but the crushing grief of Assyria's exile was too deep for utterance, and could send forth no wailing protest to stir the sympathy of humanity. "Lost! lost!" was his cry, and the current historian has taken up the note and inscribed upon his title-page, "The Lost Tribes of Israel." But are they lost? Was the two-clausèd promise made to Abraham and repeated so often to his posterity—a promise of extension and perpetuity embracing "all the nations of the earth," and reaching all times and all ages of humanity—so foreshortened as to embrace only five millions of people, and continue in force only fifteen hundred years? Was it a cheat and a nullity for five-sixths of those for whom it was directly pro-

nounced? Do the great designs of Infinite Wisdom and the great exhibitions of Almighty Power terminate here? Did Assyrian power and Roman conquest stamp out this nation of wondrous history, of miracle, of prophecy, and of world-needed destiny? Is the arm of God thus shortened, or the hand of God thus weakened? Let the sneering atheist think so; let the arrogant polytheist say so; but the reverent and expectant reader of history—the adorer of him who rules the hosts of heaven and governs the inhabitants of earth—cannot accept the verdict. Forward, then.

CHAPTER XIV.

GEOGRAPHY OF THE CAPTIVITY.

WITH the accompanying map before him, let the reader acquaint himself fully with the district in which the Israelitish exiles were placed. This we find definitely described in II. Kings xvii. 6, "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." The same description is substantially given in the parallel record of I. Chron. v. 26. This district, though within the bounds of the Assyrian territorial empire, was beyond the confines of Assyria proper, and separated from it by the Orontes or Zagros Mountains, with their northern outspur of Ararat. On the east lay the Caspian Sea,—a natural



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impassable barrier, forbidding progress and expansion eastward. On the south-east were the Parthians, that fierce, unconquerable, horseback nation, whom even Rome could never subjugate or subdue. On the west was Assyria with its mountain barrier. On the north were the Caucasus Mountains, forming the natural fence between Europe and Asia, affording only one gate-way, the historic *Caucasice Pylæ*. Thus they were confined within this narrow limit and forced into intimate association with the hardy Japhetic race of Meshech. This is the centre from which, according to modern philologic historians, the Aryan race radiated,—the cradle of Aryanism. Here, under the shadow of the Caucasus Mountains, are found to-day the fairest type of the white race. These Circassian and Georgian women are famed all over the Eastern World for their fairness and beauty. Here the white race of the ethnologist gets its distinctive title, Caucasian. Here the Israelites, who had brought with them from Egypt the swarth and tan of that cloudless land, were bleached and whitened under more shaded skies, and mingled the Hebrew with the Japhetic tongue, originating that related though different language-family more lately known as Teutonic. From the deportation of this people to the downfall of Nineveh and the disruption and absorption of the Assyrian empire under Nebuchadnezzar was one hundred and sixteen years. In these three and a half generations great and radical changes would necessarily occur when we consider the immense difference in the circumstances under which they were placed.

The first index-finger pointing forward in the di-

rection and destiny of this people is found in II. Esdras xiii. 39-48. "And whereas thou sawest that he gathered another peaceable multitude unto him.

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea [Hoshea] the king, whom Shalmaneser, the King of Assyria, led away captive; and he carried them over the waters, and so they came into another land.

"But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.

"And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood till they were passed over.

"For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth [marginal reading 'Ararat']. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace.

"But those that be left behind of thy people, are they that are found within my borders."

Let us first consider the value of this authority. The books of Esdras are among the Apocryphal books of the Bible. This is only to say that they have been adjudged to be uninspired. But even if uninspired, they are not therefore valueless in matters of history. Besides the historic books of the Jews which have been

accepted as canonical, there were evidently many others, to some of which we find frequent allusions,—*e.g.*, “the book of the Chronicles of the Kings of Israel,” in which were recorded many events not mentioned in the sacred books. The writer of the books of Esdras distinctly alludes to other historic facts and events fully substantiated by accepted authority. An American drama or novel of to-day would be accepted as truth in so far as its mention of, and allusions to, historic facts already well authenticated and accepted might be concerned. Now, in the passage referred to and quoted, mention is made of a well-authenticated fact; the circumstances and date of this are specifically and directly stated. The additional matter concerning this subject can be accounted for only in one of three ways:

Either, first, the writer stated what he believed to be a fact, received by tradition or rumor, or afloat as general public opinion; or, secondly, he was a mere dreamer or enthusiastic guesser; or, thirdly, the claim he makes of Divine revelation is a valid one, and his statement was prophecy.

If the first of these suppositions be true, we have all we wish. All early and ancient history rests upon this very basis of tradition and current belief, and serves as the only starting-point of profane records. But the question occurs, If this was a generally accepted account received from reliable tradition or otherwise, at a time when permanent records were well kept, why was a fact so valuable lost sight of and forgotten?

The second supposition is almost too improbable to

deserve even passing notice. The style of the writer, the general subject with which he deals, the manner of its treatment, the chronological order and appropriate connection of the historic events to which he alludes, all indicate a strength of mind and balance of thought comparing favorably with any of the historical prophets of the Bible. There is good reason, then, we think, to accept this utterance as inspired.

We proceed, then, to compare the account with the geography. The ten tribes were carried away captive across the waters (Euphrates and Tigris Rivers) into another land, not Assyria proper, else the term "another land" would be irrelevant. They there dwelt among "the multitude of the heathen," among whom they had opportunity to compare and contrast the objects of the heathen worship with the God of their fathers, whom in their own land they had ignored and well-nigh forgotten. Disgusted with heathenism, and effectually cured of idolatry, they concerted measures to escape from its proximity; but whither should they go? Doubtless the consultations on the subject were many and long. The difficulties in the way were great. Hemmed in on every side, escape seemed impossible. Assyria's wise king had wisely chosen the prison-land for his captives. Return home was out of the question. Even should they make a desperate break through the populous provinces of the imperial master, and a few, having run the gauntlet of their guards, reach the old home-land, they would find it occupied and barred against them. Eastward, the relentless Parthian effectually closed the door; westward rose Orontes and Ararat and Hermon and Lebanon, impassable all, and

beyond them the wealthy and powerful Lydian empire. Nor did they desire to mix with other peoples. They desired to go far away by themselves, into a hitherto unsettled land, where no time-established institutions and customs prevailed, where they could make a new start, and, unpressed by tempting neighbors, "there keep their statutes, which they never kept in their own land." Religious liberty, as well as religious purity, was the object desired. A kindred desire and a similar resolution just the other day led a handful of pilgrims to Plymouth Rock. One only way lay open,—a way rugged and toilsome, beset with dangers and labors, over dashing mountain-torrents and across rugged hills; but it was a way. The Caucasian gate, the only land passway, save one, into Europe, stood open inviting them to enter, and bid them rough welcome within its portal. By this time all the effeminacy of Ahab's court was purged out of them, and only the stern stuff of which heroes and martyrs are made remained. One circumstance favored them. After a bondage of one hundred and seventeen years their despotic master was himself subdued. Babylon regained its lost sway and Nineveh fell to rise no more. The vast empire of Assyria fell to pieces with a crash, and amid the wreck and ruin the distant outposts were forgotten and they slipped away unnoticed and unmissed. Some interposition of the Almighty hand was displayed,—something like that Jordan scene of their fathers,—we know not what. Perhaps the annual inundation of the Volga and the Don was delayed or suspended for the toilsome year and a half of their wearisome journey.

“But those that be left behind of thy people, are they that are found within my borders.” When the nation was carried away a few were overlooked and left behind. These were mingled and blended with the imported Babylonians, Cuthites, Hamathites, Avites, and Sepharvites, and formed that mixed race in the central district of Palestine opprobriously known in the Saviour’s time as Samaritans, while others, keeping themselves more purely Jewish, constituted those Galileans who furnished the first Christian apostles.

Thus we have followed this people to a new resting-place in Northern, Central, and Western Europe. Here we will leave them for a while to multiply and establish themselves, while we turn our attention for a time in another direction and trace events transpiring elsewhere. These people have been stained with many crimes which generations must expiate, but their very calamities have mercifully kept their hands clean of the Saviour’s blood. They will appear again.

CHAPTER XV.

EUROPE.

WHILE the events of our last two chapters were transpiring in Asia, the sons of Japheth were moving forward on the line of their mission in their European home. At the time of the Assyrian invasion and the capture of the Israelites, Greece had emerged from barbarism and obscurity; the people had consoli-

dated themselves into communities. Sparta, under her Lycurgan code, had asserted herself one of the ruling powers of the peninsula ; Corinth had built her triremes and learned the first principles of practical navigation ; Athens was seeking a more appropriate and equitable body of laws and experimenting boldly on the line of democratic government, and all were gathering up those ingredients which, afterwards fused and affined in the crucible of Persian invasion, came forth as that bright compound, Grecian civilization.

Rome was founded B.C. 752, and at the above-named time was thirty years old. She was in the midst of her trial of monarchy. Romulus had laid the foundation of her martial strength ; Numa had started her forward on that great line of law in which she was to excel ; Hostilius had confirmed her local sovereignty ; and Martius had commenced on a small scale the public works of architecture and utility which in her maturity rendered her famous.

These nations, destined to affect so powerfully the progress and history of humanity, were yet in the tentative stage of their existence. Still, much had been done. The wrestle with rugged nature had proved successful, and out of the very ruggedness of the wrestle had come a strength and vigor fitting them for their grander results. Side by side these nations grew and developed along their several lines in their respective Mediterranean peninsulas. But the younger outgrew the elder, and in a few hundred years Greece, with all its records of freedom-seeking and liberty-loving heroism, with all its wealth of intellectual achievement, with all its gems of poetry and art, was absorbed into all-absorbing

Rome and ceased to be. Still Rome advanced, sweeping everything before it until it stood proud conqueror of the world. Over Egypt and Greece and Asia Minor and Judea and Babylon, over the ruins of Carthage and Numantia, over Gaul and Spain and Britain the Roman eagle spread its victorious wings. It was the Augustan age at Rome. Over the Appia Via, paved with the lava blocks belched forth by Vesuvius, marched Roman legions, whirled currioles of Roman luxury, thundered chariots of Roman conquerors, rumbled wains loaded with Roman wealth, and toga and lacerna mingled in festive or funeral procession. Within the city, surrounded by impregnable walls and entered by massive gates, were temples and forums and palaces and basilicæ and porches and porticos, fountains and baths, conduits and cloacæ. Piles of stone and marble, hewn from the quarry and polished to reflect the sunrays, shaded miles of streets, crowded with their rushing throngs. In the Flavian amphitheatre eighty thousand spectators revelled in the bloody scenes of the arena. Within the coliseum the roar of the Nemean lion mingled with the growl of the Hyrcanian tiger and the bellowing of the Spanish bull, while trained gladiators stood foot to foot in deadly combat. In the provinces all was activity and busy life. Miles of aqueducts, supported on massive arches of masonry, traversed hill and dale and spanned the mountain-gorges, supplying Rome's tributary cities with pure, fresh streams. Even in distant Britain the hot springs of Bath answered to the warm plunges of Baia, and Pict and Scot were held in check by the wall of Severus and the Caledonian canal. But power

brought wealth, wealth brought luxury, luxury brought corruption, and corruption brought dissolution and decay. Rome performed her work and fulfilled her mission, and already, from an unexpected quarter, her destruction was on the way. Even at the height of her power there was a boundary which the Roman arms could not overpass. The Alps opposed no effectual barrier to their conquering progress; the sea, the ocean, and the desert were alike powerless to retard their victorious career; but at the great Black Forest of the north they halted, and not all the authority and influence of Julius Cæsar could induce the veteran legions to bury themselves in its dark depths. Stretching across the whole European continent with a breadth of five hundred miles, this forest stood a natural wall separating Northern from Southern Europe. While on the south of this barrier the sons of Japheth were reaching and enjoying their highest development, the children of Israel, hidden behind it on the north, were multiplying and centralizing and compacting into that immense multitude to which historians have given the title of "The Great Northern Hive," without satisfactorily accounting for its origin. Here was located that great centre of language, custom, love of liberty, and domestic spirit which has produced so profound an impression on the Europe of to-day, known under the general term "Teutonic."

The Romans were not entirely unacquainted with these people. Rumor, tradition, and the distorted accounts of the wide-ranging pedlers who now and then came in contact with them, carried to Rome some hint of a strange people in the far off hyperborean

region. In their arrogant national vanity they contemptuously dubbed them barbarians; but learning something of the strong fraternal feeling existing among these tribes, they more respectfully and appropriately named them Germani,—*i.e.*, brothers. The account given us by Tacitus of this people brings to light many things that stand out in strange contrast with all other nations of the age. At a time when woman was everywhere else regarded as man's slave, a little better than his dog, a little dearer than his horse, she was here treated with courtesy and respect, her virtue esteemed, and her honor vindicated. While polygamy and concubinage prevailed among the civilized nations, monogamy was here cementing the marital bond, and drawing closely those parental, filial, and conjugal relations that give home its sanctity and the family its refining power. Barbarians they were indeed, but not savages. In war they were brave, daring, even ferocious, but not unnecessarily cruel. Their laws were simple but comprehensive, and well enforced. Private protection and public weal were the objects sought and attained. The recognized crimes were few and adequately punished. Adultery, theft, murder, and treason exhausted the list of capital crimes, and these were summarily dealt with. In government they recognized a head, but that head was jealously limited. The tribe predominated over the state. Questions of law and right were discussed and decided in the assembly of the leaders. We see here the old council of the elders of the people instituted during the forty years' pilgrimage, and established in the course of Palestinian history. While

"the elders of the people" were assembled at Jerusalem to consider Herod's question, "where Christ should be born," and while in the same city "the chief priests and scribes and elders of the people" were holding solemn council concerning the accused Jesus of Nazareth, their congeners in the European wilds were in like manner committing matters of public interest and causes of life and death to the council of their tribal leaders and elders. And when in their further development we shall trace them further on, we can see how this same usage led to the Witenagemote of England, the Parliament of Great Britain, the Congress of the United States, and had in it the germ of republican representative government. For a thousand years this people multiplied and developed along new lines, acquiring a rugged strength of body, mind, heart, and government from the rugged scenes around them, and because of the hard aspect of nature with which they had to contend. One peculiar public measure deserves notice. In leaving Caucasia, they determined to make a dwelling-place "where never mankind dwelt." It was strictly in accordance with this spirit and design that they enacted that the great bounding forest which separated them from the rest of the world should stand untouched and uninjured for a breadth of two hundred miles. Another striking characteristic is that they never exacted nor permitted interest or usury. This agrees with the Mosaic command recorded Ex. xxii. 25 and Lev. xxv. 36 and Deut. xxxiii. 19, and when contrasted with the usage prevailing everywhere else, save among the Hebrews, is strongly suggestive of a common origin.

But the time was coming when these people should go forth and impress the world. Rome, weakened by corruption and disintegrated by internal dissensions, was tottering to her fall. From the distant outposts the legions and the garrisons were recalled to prop the reeling walls at home. The flanks were left exposed, and the Teutons, now pressed and crowded in their territory by the immense multiplication of their numbers, broke through their forest wall and poured in uncounted numbers and resistless as a mountain-torrent upon the plateaus of Gaul, the terraces of Spain, and the vine-clad hills and sun-gilt plains of Italy. Crushing, devastating, destroying, appropriating, absorbing, they spread themselves over Southern Europe from Gibraltar to the Bosphorus. They came as tribes, as marching families of nations, "as sands upon the sea-shore which could not be numbered for multitude." They came as Goths, as Vandals, as Sueves, Heruli, Lombards, Franks, and Huns, while westward they pressed as Angles, Saxons, Normans, Jutes, and Danes. They came to crush out pagan Rome, and from this time and onward polytheism was extirpated from Europe. Northern monotheism met and grasped hands with Galilean Christianity on the devastated fields of Rome, and in the compact the death-knell of European idolatry was rung. Europe has its atheism, its pantheism, its deism, its transcendentalism, but it numbers no pagan temples among its architectural triumphs, it burns incense on no heathen altars. The alternative is "ONE GOD OR NONE."

Let us notice the expression of the Christian religion on the different sides of this old forest-line. In the

romance nations of to-day—viz., Italy, France, and Spain—religion is tainted with the relics of heathen worship. Jupiter and Venus and the heroes are no longer deified, but Pope and Virgin and canonized saints are held in reverence near akin to the idolatrous. The revolt against this arose in the Teutonic north. Luther, Zwingle, Melanchthon, Calvin, Knox, Huss, and Wesley were all born and made north of the Black Forest. In the great differentiation, France, Spain, and Italy aligned themselves as Romish; England, Germany, Belgium, Holland, Norway, and Sweden, as Protestant. The great battle of the Reformation was fought along this border-line. The issue was between Roman and Teuton, in the deepest springs of their respective natures; deeper still, between Jew and Gentile; deepest yet, between Shem and Japheth. Here the two streams of higher humanity, divided at Babel, commingled to flow on to the end of time united. Each is the complement of the other. If Japheth in his material characteristic furnishes the world with food, Shem in his spiritual capacity furnishes the salt which is to preserve that food from corruption and render it assimilable. If Japheth rears the building, Shem dedicates it; Japheth hews out the corner-stones of the common civilization, and Shem, placing therein the lively oracles of his fathers, consecrates these corner-stones with fervent prayer and heaven-reaching songs of praise. Thus compounded and thus cemented, the fabric of modern civilization will stand a perpetual and ever-increasing blessing to the world, linked on to the promise and fulfilling the prophecy, "In thee shall all nations of the world be

blessed." Directed by Japheth's active brain, and led by his stalwart arm, and warmed by the pure life-current issuing forth from Shem's worshipping, adoring heart, the combined race moves onward to the accomplishment of its destiny, which shall culminate in the "unceasing purpose," a redeemed humanity.

From this union good accrues along all lines. In law, Roman jurisprudence unites with Teutonic experience, giving us to-day that code of justice tempered with mercy which has reference to an ultimate court of appeal. Rome was all statute, Teuton all common law; blending them, we have the happy compound of both.

In government, we have the combined experience of both tending to an ultimate solution of great unsettled questions which must adjust intelligently the relations of the governor and governed.

In religion, basing on the common ground of monotheism, the Japhetic external gives us form, while the Shemitic internal gives us spirit. Japheth builds, constructs, organizes, and directs the working church of God; Shem infuses into it life and salvation. Shem's message of redemption is carried to the world on Japheth's railroads and steam-lines, and the Bible of Shem is issued in multiplied thousands from Japheth's steam-presses.

The home that Japheth builds in strength and beauty is adorned and ennobled and refined by Shem's domestic virtues and cemented family ties, and thus the promise, not to the *nations* alone, but to the *families* of the earth, is fulfilled.

CHAPTER XVI.

THE PATRIARCHAL BLESSING.

THE strong faith of the three heads of the patriarchal line in the promise made to Abraham and repeated to Isaac and Jacob stands out in bold relief in every recorded incident of their lives. This faith grew with their growth, and brightened and deepened with their advancing age, until it absorbed the whole man and gave him a constantly forward look.

On the perceived approach of death, these men were invested with prophetic foresight which they were unable to direct and powerless to modify or control.

We have a striking instance of this prophetic power in Isaac, as recorded in Gen. xxvii. Warned by the growing infirmities of age that his life was near its end, he called his elder son, Esau, and instructed him how to secure his blessing. Deceived by the duplicity of his wife and younger son, he unintentionally conferred that blessing upon Jacob, the younger. Perceiving the mistake shortly afterwards, he found himself powerless to retract or change the application of this blessing,—“For he found no place for repentance, though he sought it carefully with tears.” The prophetic word had gone forth transmitting the family promise through Jacob, and it could not be recalled. The will of God had been pronounced irrevocably, even though father and son deplored it with equal bitterness.

Seventy-one years later Jacob lay in the feebleness

and decrepitude of age in Egypt, turning his thoughts backward in review of his wonderful career. In retrospect he saw himself a young man going forth from his father's house laden with the twofold burden of a father's blessing and a brother's curse. He went back to that strange night at Bethel, when pillowing his weary head on a stone he saw in dreams the heavens opened and the ladder let down to earth, upon which angels ascended and descended upon the Son of man. How often in the changing seventy years had his mind reverted to that strange vision as he labored to fathom the depths of its mysterious meaning! He saw himself returning, a man of middle life, "become two bands," and passing through those care-laden years, when, amid the indiscretions and jealousies and wrangling of his elder sons, he consoled his bereaved and widowed heart with the sweet companionship of Joseph and Benjamin. Before him stood out in bold relief that heart-rending day when Joseph's bloody coat was brought him, and all those years of dark and desolate mourning which followed. And then that other day, when, having drained the cup of disappointment, he was reluctantly recalled to hope, and cried in chastened joy, "It is enough; Joseph, my son, is yet alive; I will go and see him before I die." He remembered those seventeen years of dependent ease and quiet, while, as a stranger in a strange land, he had eaten the bread of royal charity. And then his weary mind leaped forward, and with the abiding promise in his heart, he strained his vision onward and beheld unrolling through the ages the panorama of destiny of his sons. And while the spirit was full upon him—spirit of the

father, the patriarch, and the prophet—he summoned his sons around his bedside with the order, “Gather yourselves together, that I may tell you that which shall befall you in the last days.

“Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.” Gen. xlix. 1–2.

The expression “in the last days” points very far forward. Certainly the fifteen hundred years of Judah’s history, or the seven hundred years of Israelitish nationality in Palestine, is an exceedingly limited time with which to bound such a wide prophetic expression. When we come to consider the pronounced blessings in detail, we find a limit assigned to only one of these tribes. In all the others, except three, the idea of perpetuity is either expressed or clearly implied.

Two hundred and thirty-eight years later another, and the last of the patriarchs, is in the prospect of death. For forty years Moses has been identified with all the interests of this people. Under all circumstances and in all emergencies he has been drawn to these tribes in tenderest sympathy. Now following his lead in trusting confidence, now executing his commands with willing alacrity, now murmuring like untrained children, now stubbornly stiffening their necks in insubordination,—in all he has gone before them, bearing them, a crushing responsibility, upon his head and heart; patiently enduring, wisely instructing, devotedly interceding, he has in all been in the largest sense “the father of his people.” But his work is nearing its close. It has been revealed to him that on

yon mountain which towers full in view he is to die. He gathers round him the beloved tribes in a vast assembly. He reviews their history thus far; he recounts their journeys and their camps, their sins and their triumphs; he pronounces again the law which is to be their charter of existence; and then, in affectionate farewell, as patriot, patriarch, and prophet, he pronounces his dying blessing on each tribe separately.

When we consider the different stand-points of the dying Jacob and the dying Moses we cannot but be struck with the wonderful similarity of their prophecies. The father, under whose anxious view each of these progenitors had grown from childhood and developed into full maturity of manhood, was well acquainted with all the transmissible traits in the character of each. The law of heredity, so potent and unerring, was to meet no uncertain complications from the influx of commingled streams. Already the example of pure descent had been set, and the cast of an unmingled lineage had been given. Racial distinction was inwrought in the very instincts of Jacob's sons.

Abraham had married Sarah of his own immediate family. As Isaac, his son, reached man's estate, he with great care and caution sent back to the old home-land and obtained for him a wife, the daughter of his own nephew. Again, Jacob went to the same country and married Leah and Rachel of the same family. For at least three generations the stock had been pure, and the *stirps* was already deep-set. Hence the unerring certainty of direct transmission of character. Furthermore, the race was then nearer the fountain-head than now, and the hereditary power was cor-

respondingly strong and permanent. Instances of this are multiplied to the observant reader. With these facts in view, we proceed to consider the blessings of Jacob and Moses in detail, and trace each tribe to its assigned place in these latter days.

CHAPTER XVII.

REUBEN.—FRANCE.

“REUBEN, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power :

“Unstable as water, thou shalt not excel ; because thou wentest up to thy father’s bed : then defiledst thou it : he went up to my couch.”—Jacob, Gen. xlix. 3, 4.

“Let Reuben live, and not die ; and let not his men be few.”—Moses, Deut. xxxiii. 6.

“Reuben, thou art my firstborn.” This was the eldest of Jacob’s sons, and as such was first mentioned in the paternal blessings. But we find a deeper meaning when we remember that France was the first Teutonic nation established in Europe. While yet Rome was keeping up a slight show of power, while Spain was still in the hands of the Saracens, and four hundred and twenty years before the union of the Saxon heptarchy under Egbert of England, Clovis established his capital at Soissons, and ten years later at Paris, and founded the Merovingian dynasty. From

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this time to the present there has been no lapse in the existence of this nation. Throughout its whole history its distinctive feature has been "might, dignity." Charlemagne and Bonaparte, the two great European conquerors, were French. No nation of history has shown so great vitality or such powers of recuperation under fearful odds of disadvantage.

A hundred years ago this nation, which for three long reigns had been recklessly sowing the wind, reaped the whirlwind. That terrible convulsion, known in history as the "Reign of Terror," struck down the heads of the nation wholesale, deluged the land with the best blood of its people, and subverted every foundation. At this critical juncture of weakness the neighboring nations massed in force and threatened its destruction; but, kingless and headless, the people raised their bloody hands and drove the invaders back. Ten years later all Europe trembled under the triumphant tread of the French legions, led forth to victory by the French Napoleon. A few years later still, under the coalition of all Europe, crushed and beleaguered, that conqueror fell from his height of glory and power at Waterloo, and was sent forth the captive of a continent to die in exile. From this stunning blow France rose again, and, having passed through four revolutions in twenty years, still stood among the foremost nations of the world.

Again, scarce twenty years ago, the disastrous issue of the Prussian war left it crushed. The capital besieged and taken, the emperor in exile, the government overthrown, every department confused, condemned to pay an overwhelming indemnity, and only granted ten

years of respite. Scarce two years passed, and a new government, under a new form, stood firmly on the confidence of the people, and the last franc of indemnity debt had been paid. Reuben lives and has not died, and his men are not few. Notwithstanding the fearful decimation of repeated wars, thirty-seven and one-third millions of his children occupy the two million square miles of their territory, averaging one hundred and eighty-six to the square mile. And these are self-sufficient. To every part of the world they are sending out the proceeds of their industry, the products of their toil, and the results of their skill. The paradox of the father's blessing finds its counterpart nowhere in all the ancient or modern world save in this paradoxical nation. Reuben has vindicated his claim to "the excellency of dignity, and the excellency of power."

"Unstable as water, thou shalt not excel." The fickleness and instability of this nation are proverbial. None other has changed its form of government so often. It is a nation of experiments along all lines. Autocracy, monarchy, empire, republic,—each has had its turn in rapid succession. One day the people sing the Marseillaise, the next they doom to death or exile those who breathe it on the air. To-day they pierce the sky with shouts of "Vive le roi!" the morrow is ushered in as vociferously with the cry, "Vive la république!" They send their Hugos abroad to pass the prime of manhood in weary exile, and ere their life-sun sets recall them home in smothering applause. Where else in all the world can be found so much vacillation with so much firmness, so much mobility with so much permanency? Paradox of nations!

“Because thou wentest up to thy father’s bed: then defiledst thou it: he went up to my couch.”

This indignity and wrong, recorded Gen. xxxv. 22, the old patriarch never forgave nor forgot. It added a deeper shade to the death-bed view as that first-born son stood before him. Added to the enormity of the crime as it appears from a modern stand-point, it was doubtless aggravated by family usages and ideas of that day unknown to us. What altercations and estrangement it brought about between father and son are unrecorded. But it stands the only historic instance of incontinence among these sons. We would touch lightly this great defect in this great nation. But if the spirit that breathes through its popular drama be true to life; if the presentation of its domestic scenes by its own applauded authors be correct; if the common verdict of those who visit it be not strained; and if the absence of a synonyme for the Teuton “home” from its vocabulary has any signification, then Jacob’s curse still rests on Reuben and his sons.

Yet France shall stand, glorious France! The nations may despise her, but they cannot spare her. Reuben, who alone of all the envious ones pleaded for the life of the tender Joseph, has much of good in him. His brethren from afar will continue to be his guests. They will send their young men to his founts of learning to gather knowledge in the arts of healing, and in all the lines of scientific search. They will stand meditatively before the walls of the Louvre and drink inspiration from the *chefs-d’œuvre* of his pencil, brush, and chisel. They will learn lessons of *politesse* in his *salons* and *jardins*, and catch the gleam of heart-

sunshine that gilds the lives of the gayest, happiest people of the world.

This nation has much of Japheth in it. The Roman foot pressed hard the Gallic soil and left its imprint there. The Roman tongue threw out its utterances on the Gallic air, and the echo lingers still. Teuton and Gaul have met and commingled; each has caught the accent of the other; the guttural of the North has been softened by the labial of the South. Thus it is that this people is more spirited than spiritual, more vivacious than sedate, and finds its genius in the motto "*Laissez nous faire.*"

CHAPTER XVIII.

SIMEON AND LEVI.

"SIMEON and Levi are brethren; instruments of cruelty are in their habitations.

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

"Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."—Jacob, Gen. xlix. 5-7.

These were the second and third sons of Leah, born at a time when the mother keenly felt herself an object of indifference, if not of detestation. At that time all the interest of Jacob centred in Rachel, the one object

of his love, which had been kindled to its utmost ardor by the obstacles thrown in the way of its attainment. We may reasonably suppose that they had in boyhood experienced very little of his tenderness. Stamped in procreation with a loveless passion, impressed during the whole period of gestation by the discontent and bitterness of the mother, they were born with a predisposition to selfishness, passion, and cynicism. They passed the tender years of impressible childhood while the father was absorbed in the acquisition of wealth, and the home was distracted by the clash and jar of a bigamous household. In looking back over their past, the dying father could recall no scene of pleasure, no trait of character, on which to base a hope or found a blessing. One only scene stood out in painful prominence before his view,—a scene of implacable vindictiveness, of wholesale murder, of rejection of offered reparation, and a vengeance of wanton cruelty. The record is found in Gen. xxxiv. For the reason fully given the curse is pronounced, "I will divide them in Jacob, and scatter them in Israel." Levi was assigned to the priesthood, and on the partition of land by Joshua received no allotment, but was literally divided in Jacob and scattered in Israel. On the secession and division under Rehoboam these followed the fortune of the respective tribes in which they happened to be, and thenceforth lost their individuality and identity.

In the apportionment of land by Joshua, Simeon received an inconsiderable lot within the portion assigned to Judah. No provision was made for his expansion, as though his absorption were even then an

accepted fact. After the settlement in Canaan he appears actively but once (Judges i. 3), and then only as an attendant of Judah. In the time of Asa, B.C. 941 (II. Chron. xv. 9), a scattering few were known, even in Judah, as strangers. Thenceforth he disappears entirely, either obliterated or absorbed. It will be noticed that no mention of him is made by Moses in his dying blessing.

“And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ;

“Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.

“They shall teach Jacob thy judgments, and Israel thy law : they shall put incense before thee, and whole burnt sacrifice upon thine altar.

“Bless, Lord, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.”—Moses, Deut. xxxiii. 8–11.

This was Moses's own tribe, and upon its destiny he fixed his special attention. The honor and influence of the priesthood, into which he had inducted his brother Aaron, rose before his prophetic vision. The intimate communion with God ; the entrance into the most holy place, whence he issued with the Divine radiance flashing from the jewels which glittered on his breast, the engraved names thereon signifying his representative character ; the frowning mercy which

had borne with him on those memorable occasions of ingratitude and error; all these called forth the invocation of the first verse of this prophecy. And then, as he saw his sacred separation, in virtue of which he was to have no inheritance among his people, and because of which he was to be cut off from the direct line of promise in either of its clauses, a sad minor tone rings through the joy. His special work is next assigned him,—to put incense and burnt-offerings upon the altar. This work was self-limiting. Typical in its character and prophetic in its meaning, its functions would naturally cease when the great Antetype should come, and the symbolized “Lamb of God” should offer himself once for all upon a perpetual altar. And when, from the manifold altar of hearts sprinkled from an evil conscience, the prayers and praises of the saints should rise and sweep heavenward as a sweet-smelling savor, the material altar fed with Arabia’s costliest gums would be meaningless.

How touchingly does the prophet’s heart rise in all the eloquence of prayer for his father’s house, his brother’s tribe! Looking forward to the mersion of his well-beloved household, the prophetic eye was dimmed with sadness. Well did Levi perform his work. For fifteen hundred years he taught Jacob the statutes and Israel the law of the Lord of Hosts, and Zacharias sent the “Benedictus” and Simeon the “Nunc dimittis” ringing down the ages. Before God’s holy altar, through forty generations, Levi expiated his mad outbreak of malignant vengeance on Hamor and his people, and then ceased to be.

CHAPTER XIX.

JUDAH AND BENJAMIN.

“JUDAH, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.

“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

“Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

“His eyes shall be red with wine, and his teeth white with milk.”—Jacob, Gen. xlix. 8–12.

“Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.”—Moses, Deut. xxxiii. 7.

Having already traced at sufficient length the career of Judah and Benjamin (chap. xii.), we will only briefly notice the coincidence between the prophecy and the history.

The first verse indicates supremacy and predominance of influence. This Judah seems to have had from the exodus from Egypt. Being strongest in the number of effective men, he led the van on the march and headed the camp on the halt. But the full attain-

ment of this supremacy was not reached until the time of David, and was thereafter retained to the downfall of this branch of the nation.

The second verse clearly points to sovereignty. The lion is regarded the king of beasts, and is in all symbolic and hieroglyphic language used to denote kingly dignity and power. Was it a coincidence of chance that two hundred years after the utterance of this prophecy Judah inscribed the lion on his tribal standard on the wilderness march? This crest remained the standard of Judah in all his history, and the last of the prophets, in apocalyptic vision, designates the triumphant King of kings as "the Lion of the tribe of Judah."—Rev. v. 5.

This royal prerogative occupies the prophetic vision until it rests on the coming Shiloh of limitation, to whom by easy and natural transition it passes, widening in its sweep and rising in its swell until it floats in all the richness of symbolic and poetic imagery, as it portrays the peace, the glory, the prosperity, and the all-subduing triumph of the Messianic kingdom.

The prophecy of Moses seems to bear upon the Babylonian captivity and the restoration. It might almost serve as a prelude to that song of sadness wailed forth nine hundred years later by the rivers of Babylon. The faithful leader had carried this people so heavily on his heart, and had interceded for them so long and so earnestly, that his prophecies take the form of prayers, and his anxiety anticipates their distresses.

"Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."—Jacob, Gen. xlix. 27.

“The beloved of the Lord shall dwell in safety by him ; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.”—Moses, Deut. xxxiii. 12.

By reference to Judges xx. the fierce and ravenous character of this tribe is seen. Almost exterminated as the result of their own rashness and wickedness, they rose again to prosperity, furnished the first king to the nation, clung to the allegiance of Judah, and followed the fortunes of that tribe to its final dispersion.

CHAPTER XX.

ZEBULUN.—SWEDEN AND DENMARK.

“ZEBULUN shall dwell at the haven of the sea ; and he shall be for an haven of ships ; and his border shall be unto Zidon.”—Jacob, Gen. xlix. 13.

“Rejoice, Zebulun, in thy going out.”—Moses, Deut. xxxiii. 18.

A reference to the map of the twelve tribes, as located by Joshua and established in Palestine, shows that the geographical position of Zebulun, as described in this prophecy, was not occupied in the Palestinian history of this tribe. This people never attained any skill or distinction in maritime affairs. In the brightest age of their history they were without a port, and Solomon gathered the cedar for the temple, and the foreign treasures which enriched his treasury and glorified his reign, by means of hired vessels manned by hired men. The

nearest approach to a naval station which he controlled was Eziongeber, at the head of the Gulf of Akabah, the eastern arm of the Red Sea, and this was a hundred miles of Arabian desert outside the border of Solomon's kingdom. The reign of Solomon embraced the only period during which the Jews traded at all by sea, and I. Kings x. 11 and 22 distinctly assigns naval ownership and leadership to Hiram, the Phœnician king of Tyre. Joppa lay on the border of Dan; but this was, so far as the Jews were concerned, a seaboard rather than a seaport town,—a way-station for unloading, and not a haven of ships. Dan, Manasseh, and Ephraim were the only tribes whose territory bordered the sea. Zebulun was entirely cut off from the coast by the Phœnicians, nor was there opposite to him a single port of entry or exit either of ancient or modern times. The nearest approach to Zidon was made by Asher, whose land lay farthest north-west, and was at its nearest point about thirty miles distant from it across the impassable Lebanon Mountains. Every clause and feature of the prophecy fails when we seek its fulfilment in Palestine. We must then look further.

Zidon, prophetically denoted, must be interpreted by character rather than by name. The literal Sidon was the oldest city of the Phœnicians. From this they first went forth on those expeditions and exploring and trading voyages by which they established trading-stations on all the shores of the Mediterranean. In course of time this industry was transferred to the younger Tyre, and Sidon fell into decline.

When the great movement took place from Northern Europe, at the downfall of the Western Roman

empire, most of the tribes moved southward and south-westward overland, overrunning Italy, Gaul, and Spain. One division, however, moved westward, and soon found itself compressed in the peninsulas and jutting headlands of the present Denmark and Sweden. Crowded in these narrow quarters, they very soon pushed off from the mainland, and in skiffs and boats of their own rude manufacture cruised along the shores of the North and Baltic Seas and the Bay of Biscay. As these coasts became peopled they continued these excursions for pillage and plunder, and thus became the dreaded pirates of the Atlantic coast. As they emerged from the darkness of barbarism and, having become familiar with, and adapted to, their new surroundings, began to advance in civilization, corresponding improvements were made in their vessels, and navigation gradually took the place of piracy. Thus, in course of time, they rose to prominence in this direction, and for a long time were the only navigators of the Teutonic nations. As Norsemen they were the terror of Western Europe; as Normans and Danes they were the carriers by sea, and, passing beyond the Hebrides and Orkneys, colonized Iceland and the more distant Greenland, and probably touched the shores of North America nearly five hundred years before Columbus made his discovery. The bays and harbors of the North and Baltic Seas became a general "haven of ships."

CHAPTER XXI.

ISSACHAR.—HOLLAND AND BELGIUM (NETHERLANDS).

“ISSACHAR is a strong ass, couching down between two burdens.

“And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.”—Jacob, Gen. xlix. 14, 15.

“And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

“They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.”—Moses, Deut. xxxiii. 18, 19.

The symbolism of Issachar is strong and striking. It represents a people stolid and phlegmatic; stronger to endure than to act; as hard to move as to impel. A people without ambition; destitute of dreams of power, wealth, and glory; contented with their lot and satisfied so long as left alone. This character stands out in conspicuous contrast with that assigned to any other tribe. This description finds its counterpart in the Dutch, and in them alone. Stubborn stolidity is the peculiar characteristic of this people. When invaded and assailed, none stand their ground and defend their rights with more heroic firmness. The attempts of Charles V. to impose upon this people a govern-

ment of oppression, and to enforce, by the terrible Inquisition, a system of religious tyranny, gave to the world one of its grand object-lessons of vindicated liberty. In the great exploration movements of the fifteenth and sixteenth centuries these people took some part, but the colonies they established were few and small; yet these, with the single exception of New York, have been held with a tenacious grasp. Wherever these colonies have been planted they have exhibited the characteristic tribal traits unchanged by geographical surroundings. Wherever they have settled with others, as emigrants, they have contributed to the social aggregate an unemotional conservatism exceedingly valuable. Whether represented in the expressive caricatures of Knickerbocker, or in the Boers of South Africa, or the scattering possessions of the South Sea, or the tropical South American coast, the Dutchman is the Dutchman still,—quiet, firm, contented,—a strong ass.

“Couching down between two burdens.” A low position,—the Netherlands. Lying largely below the sea-level, against which it must be protected by dikes and ramparts, the fertile soil of Belgium and Holland supports the densest population in Europe. There these people “suck of the abundance of the seas, and of treasures hid in the sand” of a geologic age. Pressed by lordly England on the one hand, and by imperial Germany on the other, this people, with a territory ludicrously small and a population disproportionately great, maintain their existence and hold their ground amid all the revolutions that convulse a continent and interest a world. While Russia quivers with nihilism,

and Germany is volcanic with socialism, and France maniacal with revolutionism, and England wrestles with Stuartism and Fenianism, Hans moves on the even tenor of his way, and smokes his pipe and tends his cabbages and pets his *vrouw* in unruffled equanimity. But let him alone. That stolid, sleepy-looking creature in repose can noiselessly but powerfully strike straight from the hip, and deliver a death-dealing kick to the rash intruder who dares to invade his personal rights. So that while Issachar's land trembles under the tread of the massed armies of his brethren, and furnishes the Waterloo for the reverse of the world's front, it belongs as a spoil to neither of the victors, but remains unpartitioned and unclaimed in the possession of its stolid people. While the boundary lines between France and Germany swing back and forth, those of Belgium and Holland remain established by the old landmarks, and this people exhibits a wonderful staying power. Moses embraces both Issachar and Zebulun in one prophetic sweep. Neither to the one or both is any promise of extent of territory or power; simply permanency of existence. But in their joint destiny there is couched a meaning of significant import. "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness." The mountain is a favorite symbol of inspiration and prophecy to denote the strength of the true worship of God. Every other nation of Europe has been an active participant in the great religious conflict of the past five hundred years. All others have been divided on the great issues of Popery and Protestantism. Richelieu and the Guises, Condé

and Coligny, in France; Luther and Tetzal, in Germany; Henry and Wolsey, Henry and Becket, in England; Loyola and his victims in Spain; Pope and Bishop, in Russia, have respectively wrangled and wrestled, while martyr fires have leaped upward, and martyr blood has flowed in streams, and the air has been laden with the groans of the oppressed, the cries of the down-trodden, and the wails of the persecuted; but here the people have held on their way, worshipping their fathers' God. Alva and Requesens were powerless to wrest from them their religious liberty; and while all Europe has reeled under the earthquake of religious intolerance, they have called the people to the mountain and continued to offer the sacrifices of righteousness. When the new-born child of religious toleration, oppressed and well-nigh strangled in the then intolerant England, was seeking a resting-place to lay its infant head till it could gather strength to reach its permanent home in this western world, it was found in Holland. Amid the sympathizing tears and hand-pressures of warm-hearted Dutch burghers and matrons the Pilgrims sailed away, and when the white-winged 'Mayflower' had dwindled to a speck upon the distant horizon they still stood on the shore sending hearty God-speeds after them. Slow and plodding though he may be, yet as long as the contented home-life shall gather round it all that cheers and blesses humanity, and as long as firm and simple trust in God shall elevate the soul of man, Issachar will have his place among the nations as a factor in the true progress of the race towards the desired goal.

CHAPTER XXII.

DAN.—SPAIN.

“DAN shall judge his people, as one of the tribes of Israel.

“Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

“I have waited for thy salvation, O Lord.”—Jacob, Gen. xlix. 16–18.

“And of Dan he said, Dan is a lion’s whelp: he shall leap from Bashan.”—Moses, Deut. xxxiii. 22.

The opening clause of Jacob’s prophecy concerning Dan secures to him national individuality and distinctiveness. From the time of the establishment of the Spanish kingdom on the union of the crowns of Aragon and Castile to the present, it has never been for any material space of time subject to any other power. The transient flash of the Napoleonic meteor glanced over and rested upon it for a moment, but it speedily passed away, leaving no impression and producing no change. Spain has acknowledged no foreign master. Dan has judged his people as one of the tribes of Israel.

Moses indicates the form of his government under the usual royal symbol of the lion, and the hereditary monarchy under that of the lion’s whelp. Attempts have been made to pull down the throne and establish republicanism elsewhere, and almost everywhere else

in Europe, except in Spain. There have indeed been intrigues and cabals among the *grandees* and the nobles of this country, but there has been no approach to regicide.

Having indicated his personality, Jacob proceeds as usual to portray his character. The marks of this are clear and distinct, and cannot be misunderstood. They depict a people venomous, cruel, malignant, treacherous, vindictive. The serpent of Jacob, crawling, venomous, and guileful, answers strangely to the lion's whelp of Moses. The description fits the Spaniard and none other. Revengeful to the last degree, he bides his time, and when the object of his vengeance least suspects it, he springs forth, like the serpent coiled by the way, to the quick and sure and fatal gratification of his passion. A constitutional assassin, the dagger is his weapon, and the blow that stains its flashing edge is dealt in the dark. This cruel character marks him wherever he goes, and makes him a questionable friend, a dangerous neighbor, an unrelenting foe. Whether *hidalgo* at home, or explorer toiling his weary way through the primeval labyrinths of Georgia and Florida, or buccaneer scouring the coasts of the Spanish Main, or pirate roving the high seas in quest of unlawful plunder, or, mixing his proud blood with the degenerate sons of the Aztec race, he appears the greaser of the Rio Grande, he is everywhere the same treacherous serpent. Travellers tell of a serpent of South America which, when assailed, if not killed or disabled, patiently crawls along the track of the assailant, turning aside for no obstacle, daunted by no danger, left perhaps miles behind, yet creeping steadily, stealthily

on. And when the bivouac fire has burned low, and the wayworn traveller is buried in profound slumber, it silently enters the camp in the stillness of the night, and the sleeper is wakened with the virus of the death-fang in his blood. Thus it is that Dan pursues with hate and gratifies revenge. Of his thirst for blood let the wretched Indians of Florida, Georgia, and Alabama—burned in their villages, fed to bloodhounds, tortured and maimed; let Montezuma and his Aztecs and the incas of Peru—testify.

“He shall leap from Bashan.” This district of the old Judean land was famous for its strong, fierce cattle. David says, “Strong bulls of Bashan have beset me round” (Ps. xxii. 12). “Ye shall eat the flesh of the . . . fatlings of Bashan” (Ezek. xxxix. 18). The prophet Amos symbolizes oppression by “kine of Bashan” (Amos iv. 1). In no country of the world is the bull so carefully reared and so highly prized for his fierceness and fighting propensities. Dan, at home, in Spain, or transplanted to America, finds his keenest zest of amusement and his highest enjoyment in his national pastime, the bull-fight. He builds his costliest amphitheatres and arranges his most commodious circuses that his wives, his maidens, and his little ones may in personal safety behold the deadly thrusts of this powerful animal, and his highest conceptions of chivalrous manhood are found in the skilful and wary matador. What the Epsom races are to the Englishman, the gala-day of grand procession with triumphal arch and flying streamers to the Frenchman, the beer-garden with its social crowds to the German, holiday amusement in all forms to all others, the bull-fight is to the Spaniard.

But there breaks in upon the prophetic vision another startling view ; a wail, apparently disconnected and irrelevant, bursts forth, "I have waited for thy salvation, O Lord." To understand its relevancy we must trace the history of this country for a little while along its political and religious lines. At the time when the other Teutonic nations of Europe were establishing themselves on a solid and permanent foundation, Spain was in possession of another race at the height of its glory and grandeur. The Saracen had reached his full growth. Replacing Rome as Rome lost her grasp, he had spread over South-western Asia, had planted the crescent in the land of the cross, had reduced the Alexandrian library of the Ptolemies to ashes and reigned supreme in the historic valley of the Nile, had swept along the southern Mediterranean coast to the pillars of Hercules, and crossing the strait, to which he gave the name it still bears, Jebel-Tarik,—*i.e.*, Gibraltar,—had established himself on the terraces and plateaus of Celtiberia. Arrested in his progress by the ponderous mace of Charles Martel, he addressed himself to confirming and establishing himself more firmly in Spain. The darkness of the Middle Ages was then resting upon Europe. Augustan Rome had been swept away, confusion was regnant everywhere, Europe was laboring in the birth-throes of nations. The odds were greatly in favor of the Moor. Asiatic magnificence was transported to Europe along a new route. Art and science were cultivated ; the schools of Seville and Cordova outranked the world in intellectual grasp ; the crystal fountains jetted from the mouths of the sculptured lions in the gardens

of the Alhambra ; the magic key above its portal turned freely in the wards of its massive palace gates, and the Moor felt himself planted there to stay.

The Teutonic Visigoths had shortly preceded the Saracens in this country, but had not had time to organize and strengthen themselves. By the invasion they were scattered to the mountain fastnesses, where, disunited, they slowly and with difficulty formed a number of little kingdoms : Navarre, in 873 A.D. ; Aragon, in 1035 A.D. ; Castile, in 1026 A.D. ; Leon and Asturias, in 1037 A.D. The first measure of union among these kingdoms was the marriage of Ferdinand, king of Aragon, and Isabella, queen of Castile, in 1491, by which these two kingdoms were united, and shortly afterwards the Moors were finally expelled after a resident possession of six hundred years. But the continued struggle by which this result was accomplished left the newly-established kingdom weak and unsettled. It was the time of general religious disturbance. The heterogeneous Teutonism and Romanism were in the very heat of the fiery crucible in which they were to be fused into a homogeneous mass. Around other centres opinion, thought, and feeling were crystallizing with more or less symmetry, but here the process was retarded by the constant and violent agitation. Moorish fanaticism had left its imprint ; constitutional vindictiveness was in the way ; the world was fevered with the spirit of exploration, discovery, and gain, and the centre of excitement was in Spain. Before the national form and character could become fixed and settled there was an influx of wealth from the newly-discovered lands, acquired, not by legitimate

industrial pursuits, but by violence, robbery, rapine, and piracy. With public sentiment demoralized, and national spirit vitiated by the love of gold, Spain fell an easy prey to the machinations of a designing priesthood, and the transition from semi-barbarism was made under the direction of a corrupt and corrupting ecclesiasticism. Instead of saving faith there was darkening superstition ; instead of religious zeal, fiery fanaticism ; and Ignatius Loyola, blaspheming by assuming the name of Jesus, gave expression to the nation's intolerant zeal in the fateful Inquisition. We would not be understood as condemning the Romish system of religion *in toto*. Dark and horrible as have been many of its misdeeds, loathsome and leprous as have been many of the dignitaries cloaked in its pontifical robes, yet we recognize the fact that it has been a potent factor in the product of modern civilization. It presented to the world the only example of system and organization when all else was disintegration and chaos, and in spite of its terrible errors, both unintentional and designed, it was the only light dark Europe had in the midnight of the ages. When learning had been lost and gross ignorance had shrouded the mind of the masses in the gloom of the Dark Age, the feeble lamp was trimmed in the cloister, and those great benefactors whose names head the roll of the worthies of modern times were fitted for their work by the systematic training of the church.

But the effect in Spain was bad, extremely bad. While other nations have expanded under the genial spirit of religious freedom, this has languished and groaned under intolerance. This generation has beheld

the lifting of the cloud, and we now have reason to hope that in the not far distant future Dan will enjoy the liberty of his brethren and find the end of his weary waiting for the salvation of God.

CHAPTER XXIII.

GAD.—GERMANY.

“GAD, a troop shall overcome him : but he shall overcome at the last.”—Jacob, Gen. xlix. 19.

“And of Gad he said, Blessed be he that enlargeth Gad : he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated ; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.”
—Moses, Deut. xxxiii. 20, 21.

Sovereignty, power, triumph, leadership, these are the distinctive characteristics marked out through every clause of this two-voiced prophecy. The whole view is occupied with the national, political, and religious aspect of this people. There is no picture of personal character, no hint of individual peculiarity. It is remarkable that while Bourbon and Bonaparte in France, Stuart and Tudor in England, and Romanoff in Russia, have as kings and rulers sought personal aggrandizement apart from their people, and by so far oppressing and impoverishing them as to arouse their

enmity and provoke them to rebellion and regicide, the rulers of Germany have always identified themselves with the interest and well-being of their people, sharing their hardships, dividing their burdens, and binding them to themselves with bonds of confidence and love. "Unser Fritz" is the expression of no new instinct of the German people. Hence, while the lion of royalty has always ruled in this country, there has always been sympathy and unanimity between ruler and ruled.

In Jacob's prophecy is embraced a great deal of history which will repay a review of some length. In A.D. 800, the Teuton, Charlemagne, had reduced under his sway the whole of Central Europe, from the Atlantic to the Theiss, and from the Pyrenees to the Baltic Sea. This meant more than mere conquest. Charlemagne was every inch a Teuton, and as pronounced in the character of ruler as of conqueror. Wherever he went he carried the Teuton manners, wherever he ruled he impressed the Teuton spirit. Having embraced the Christian religion under the ordinances of the Romish Church, he introduced and practised and enforced it under Teutonic aspect. Upon his death, A.D. 814, the extensive territory over which he had ruled descended to his weak son, Louis the Careless, and forty years later was parcelled out in three divisions, from which originated Austria and Germany. With the latter we have now to deal. Constituting the main body and occupying mainly the old home-land of the undivided tribes, yet surrounded by powerful and often unfriendly neighbors, the foundation of this government was laid under great and peculiar difficulties. A number of petty

states and pocket principalities sprung up out of the demesnes of feudal barons, which were in each other's way, and greatly retarded the general progress. During the eleventh century the German empire, formed by the union of these states, became the foremost power in Europe. The popes of Rome had risen to great influence in temporal affairs, and a good part of this century was marked by a prolonged struggle between them and the German emperors. Hildebrand (Pope Gregory VII.) came to the papal chair in A.D. 1073, and, among other arbitrary measures, denied the authority of the German emperor in his own dominions, and so far enforced this denial as to compel Henry IV. to sue for pardon and favor under the most abject conditions. Thenceforward for seven hundred years Germany has been the central battle-ground of the great conflict between Romanism and Protestantism. This has meant far more to the world than a mere wrangle over abstruse theologies, or a disputed point of religious dogma. It is the fundamental question of freedom for man's mind and soul. Not merely for his own existence has God met and resisted the mighty troop which has fronted him through these centuries, he has been fighting the battle of the civilized world, and indicating for all nations and all future times the right of man to come direct to God and stand uncovered in his presence.

Political and pagan Rome secured national homogeneity by crushing out the individuality of its component parts and reducing all to a monotonous level of servitude, and pontifical Rome sought to secure ecclesiastical homogeneity by laying hold of the

higher and deeper attributes of man and stamping out all individuality of character and reducing all to the dead level of dark superstition and gross ignorance. The former was a grandly-conceived and splendidly-applied system of military and political energy, but while it was gloriously successful in its time, it was ruinously iniquitous. The latter was a system as grandly conceived and as splendidly applied, but none the less iniquitous and fraught with ruin. And as the one, enslaving the bodies and pillaging the homes of men, went down under the rugged power of the barbarous Germani, the other has been called to account, and arrested in its iniquitous work by the more enlightened but no more determined and conscientious descendants of this same people. Great questions were discussed and answered at Marathon, at Cheronea, at Arbela, and at Carthage; but the greatest of all the questions of a permanent and progressive civilization have been discussed and answered on the battle-fields of Germany.

In giving birth to Martin Luther and the printing-press, Germany has laid the nations under everlasting obligation, and imposed upon the world a debt of gratitude which advancing ages will only serve to increase. When the one had brought out to the light the pure Word of God, which had been buried under the dust of centuries, and unchaining it from the stone wall of the cloister held it aloft as the public property of the redeemed millions, the other sent it forth in multiplied thousands and uncounted millions to light up the desolate homes of the world, and shed a noon-day of brightness in all the recesses of the valley of

the shadow of death. And just here let us pay just and passing tribute of appreciation to that noble array of German travellers and students and thinkers and writers who, by their patient industry and untiring zeal and earnest investigation, have thrown such floods of light upon the sacred page in these later times, and rendered it more legible and intelligible.

From A.D. 1618 to A.D. 1648, Germany was the great battle-ground of the nations during the memorable "Thirty Years' War." This struggle, involving all the nations of Europe, was directly along the line we have just indicated. The result was disastrous for Germany. The empire was thoroughly shattered, and the bonds which had held the states together were weakened and almost sundered. From the weakness and disintegration which followed the Teutonic fatherland continued to suffer for nearly two centuries, and from this it has only lifted itself in our own day by mighty throes. It will repay us to review briefly the most conspicuous events of this process.

Among the numerous German states of the seventeenth century was the Electorate of Brandenburg. By good management on the part of its rulers this grew rapidly and added the Duchy of Prussia to its territory. Finally, towards the close of this century, the elector, Frederick III., offered his aid to the emperor in the war of the Spanish succession, on condition that he should be recognized as king of Prussia. The terms being accepted, this first German kingdom was established, which was destined to crystallize around itself the other states and form the basis of new Germany.

Frederick I., king of Prussia, was a Protestant, the

official exponent of Protestantism, and the head and progenitor of a line of Protestant princes who held the throne of Prussia till its absorption into the German empire of to-day, and then this line received the imperial dignity. The second king of Prussia, Frederick William, bent his energies to organizing and drilling a powerful army and economically filling the state treasury. On his death these "sinews of war" came into the hands of his son, that Frederick the Great who, by the hardships of his youth, had been taught that united self-denial and self-reliance which have excited the wonder and attracted the admiration of the world. Here was one of those great historic conjunctions of man, means, and occasion. The man was made of hero-stuff, the means were fitted for the work, the occasion, a crisis in the world's history. In the Seven Years' War, with all its vicissitudes, through seven severe campaigns, surrounded by hosts of enemies on every side, he bravely "took arms against a sea of troubles," and bore himself a hero through it all. The best proof of his success is that, having inherited a kingdom with a population of two millions, and six million thalers in the treasury, he died leaving seventy-two millions of thalers, and a contented and happy people numbering six millions.

From this time (1786) forward for nearly a hundred years the progress has been gradual but steady. Passing safely through the dangers of 1848, 1859, and 1861, this country reached its unification in the heat of the Franco-Prussian war of 1870-71, when King William of Prussia became Emperor William of Germany. Gad, though at first overcome by the troop of

his enemies, has overcome at the last. He retains his sovereignty; but while he has torn "the arm with the crown of the head," he rules in the confidence and affection of his brethren. He has provided the first part for himself, the central position geographically, the old fatherland, the purest exponent of the Teutonic character. Seated there in the portion of the law-giver, he wields controlling weight in the "balance of power," and the congress of the nations, his brethren, assembles in his capital to settle their differences and decide their questions.

Strong, stanch, and true, he is a safe referee for the tribes of Israel in the European land, and in matters of general import can be safely trusted as the law-giver.

The last clause of the prophecy needs no comment for him who has caught the meaning of German history. The long, hard struggle for religious freedom so fiercely contested in his land has neared its close. Under the firm and benignant rule of the Fredericks and the Williams, and the positive and forceful counsel of the Iron Chancellor, the yoke of ecclesiastical tyranny has been thrown off, and without hinderance he now can "execute the justice of the Lord and his judgments in Israel." If not rapidly progressive, he is soundly conservative; if he lacks the dash and *élan* of Reuben, he has a statelier dignity and a more ponderous influence. He has found and fills his place, and his father's blessing has been to him a benediction, and made him a benefaction to the world.

CHAPTER XXIV.

NAPHTALI.—AUSTRIA.

“NAPHTALI is a hind let loose: he giveth goodly words.”—Jacob, Gen. xlix. 21.

“And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord: possess thou the west and the south.”—Moses, Deut. xxxiii. 23.

The geographical position assigned to this tribe is one of the strong indications that the prophecy did not look to fulfilment in the land of Palestine. Their allotment under Joshua is clearly and minutely described in Joshua xix. 32–39, and shows them located in the extreme north, wedged in between Asher and Manasseh. This position, with its social and religious disadvantages, is further identified by the historical prophet Isaiah, which prophecy is applied in its fulfilment in Matt. iv. 12–16. Moses uttered this prophecy concerning the west and the south only a short time before the assignment of the lot of the respective tribes, and having a forty years' acquaintance with the general outlines, if not the minute details of the land of promise, with his native sagacity cultivated by the many years of his varied experience and wide observation, might have seen with some degree of clearness the probable position of this tribe. But the Palestinian allotment was as far removed as possible from the prophetic description. This description, however, is more nearly realized in the European home of this people as we find them. To Naphtali no distinctive prominence is

attributed by either of the dying prophets. Existence is foretold and possession assured, but nothing more. While Reuben is "excellency of dignity and excellency of power;" while Gad is seated "in a portion of the lawgiver;" while whole volumes of prophetic blessing are rolled "upon the head of him who was separate from his brethren;" Naphtali occupies a small and inconspicuous place in the field of prophetic vision.

Mixed up for a long time with German politics, sharing for a while in the privileges of a German state, Austria had little in common with the spirit that has actuated Germany for five hundred years. Aligning itself with papal Rome in all the great religious issues of Europe, it has been antipathetic to all the Reformation movement. Yet in its quiet and uniform submission it has suffered far less of violence than those other nations who have risen up in resistance.

Naphtali has a goodly land. With mountains rich in mineral treasures, gems and salt, protecting him from the boreal blasts; with the pure, fresh breezes of his romantic, cascaded hills; with the beautiful blue Danube rolling at his feet and fertilizing his wide-spreading plains; and washed by the calm, untroubled waves of the Adriatic, upon whose margin stands his flourishing port, he is "full with the blessing of the Lord."

In the short prophecy of Jacob we find a striking and almost startling symbolism. The interchange of gender, the feminine symbol with its characteristics of agility, grace, and timidity, together with the *finesse* and diplomacy couched in the last clause, are highly suggestive. The symbol of every other tribe is masculine; virility breathes forth in every expression; but

“Naphtali is a *goodly hind*.” Others establish themselves and maintain their existence, compass their ends and achieve their mission, by the excellency of power, or by sending out branches over the wall, or like a strong ass couching down in patient endurance, or by treacherously biting the horse heels, but Naphtali “giveth goodly words,” is smooth of speech, conciliatory of manner, diplomatic in action.

The first distinct view of Austria as a separate country assuming individuality appears about the middle of the eighteenth century in connection with the Seven Years' War. Previous to this time it had figured only as one of the many unorganized states which occupied Central Europe, but from this time dates its separate existence. At the time that Germany was beginning to crystallize around Prussia and preparing to take on the form of confederation and consolidation it now wears; at the time when Frederick II. was entering upon that energetic career by which he justly earned the title of “the Great,” events were shaping themselves towards segregation and unities. In the year 1740, Charles VI., emperor of Germany, died after having passed the emergent law known as the “Pragmatic Sanction,” by which his daughter, Maria Theresa, became heir to his dominions. The imperial dignity was dependent on the votes of the electors of the various German states, but the hereditary possessions of this daughter comprised Hungary, Bohemia, Silesia, and the Archduchy of Austria. The attempt having been made to seize Prussia and parcel it out among other more powerful states, Frederick soon proceeded from the defensive to the offensive, and laid claim to Silesia. The queen,

pressed by enemies on every hand and unable to act effectively against so many foes, in order to concentrate her force, made peace with Frederick by the surrender of Silesia, one of her most important possessions, and defined her claim and position by adopting the title, "Queen of Hungary." In the midst of her distresses she appeared before the diet of Presburg with her young son Joseph in her arms, and appealed to her subjects in such pathetic and moving terms that the assembly rose unanimously with the enthusiastic shout, "We will die for our *king*, Maria Theresa," and called their warlike countrymen to arms. The pledge was faithfully and heroically redeemed, so that within a year she was crowned at Prague, and at the same time secured a powerful confederate in George II. of Hanover and England. In 1748 all her possessions were secured to her, except Silesia, by the peace of Aix. Finally, in 1763, all Central Europe having become weary and exhausted with a quarter of a century of war, confirmed a general peace at Hubertsburg, and Maria Theresa was established firmly on the throne of the now consolidated Austria. Thus the prophecy was fulfilled, and Naphtali, in the female king, Maria Theresa, appeared among the nations as "a hind let loose." From this time forward it has advanced, keeping pace with the surrounding peoples, and by the "goodly words" of wise ministers and prudent counsellors has reduced the incongruous Ostrogoths of Bohemia, Croatia, the Danube, and the Tyrol to a good degree of harmony and unity. Doubtless much remains for this nation to do. Much of its history has yet to be made, much of its prophecy to be fulfilled.

When the intruding Turk shall have been driven back to his Asiatic home, and when, Romish power completely broken, the brightness of the noonday light shall burst on "the land of Naphtalim," he shall be "satisfied with favor, and full with the blessing of the Lord."

CHAPTER XXV.

ASHER.—RUSSIA.

"OUT of Asher his bread shall be fat, and he shall yield royal dainties."—Jacob, Gen. xlix. 20.

"And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Moses, Deut. xxxiii. 24, 25.

The territory of Russia is the largest in the world under a single government. Stretching eastwardly from the Baltic Sea, nearly seven thousand miles, to the Pacific Ocean, and reaching from the Black Sea, eighteen hundred miles, to the Arctic Ocean, it covers more than seven million square miles of land, and embraces more than one-half of Europe and one-third of Asia. This vast territory, embracing every variety of temperate and Arctic climate and every shade of soil, rich in mineral wealth and abounding in grain, is occupied by a hundred and twenty different tribes, speaking many different languages and dialects. Though very much of the country is uninhabitable by reason of sterility of soil and severity of climate, yet the popula-

tion numbers nearly a hundred millions. Certainly Asher is "blessed with children." Very many of these, however, are his children by conquest and adoption, not by generation. Covering the old home-land of Gomer and Magog in the south, he has there the tribes of the Caspian, the Black, the Volga, and the Don, in which the Japhetic character predominates. His Asiatic children have little or nothing to do with the form of his government or the spirit of his nation.

In government Russia is the only autocracy in Europe. The other nations have from time to time asserted the rights of the people, and extorted concessions and privileges from their monarchs until everywhere else there is a more or less pronounced tendency towards republicanism. France has accomplished this change in full, England largely, Germany in great measure, Spain is even now agitating this question, but Russia remains monarchical. Kingly authority was prophesied for others under the symbol of the lion, but for Asher no figure was used, but the full, literal expression, "royal." "He shall yield royal dainties." Whatever contribution he is to make to the grand ultimate result for humanity is to be made along this line.

The transition from subject to citizen, from servility to civil liberty, has never yet been made for any people except by the people themselves. The very establishment of a republican form of government by any nation proves the capacity of that people for self-government. And we think the converse of the proposition equally true. That people which does not assert, vindicate, and secure its own freedom is unworthy of the boon, and could not use it if possessed. Whenever a people,

either by progressive stages of advancement or by some radical convulsion, becomes fit to govern itself, it will assert its right and call no man master. There is an immense difference between that discontented spirit which would overthrow all government and that virtuous instinct which by a change of form would secure freedom *by* government. This is the immense distinction between the anarchist and the revolutionist. The English, through successive periods of progress, have secured limitations to the power of the throne, and recognitions of the prerogatives of the people, until they have attained the best-adjusted monarchical government in the world, and doubtless the best political constitution which that people could possibly enjoy.

The French, rendered desperate by a hundred and fifty years of irresponsible despotism, and well-nigh crushed by oppression, attempted, in 1790, when as yet unready, to correct by violence the evils under which they groaned. The result was the Reign of Terror. But the object sought was not abandoned. Eighty years of further education and preparation were required, and then, when fully ready, this people stood forth before the world in all the dignity of self-government, and the joyous fact was proclaimed to the people by Léon Gambetta, and to the world by Jules Grévy, "France is a republic."

For two hundred years Germany has been steadily moving forward on the same line through successive stages of preparation and attainment until it stands firmly founded on the confidence and rooted in the affections of its people, who feel that the government is their own, and are devoted to the fatherland.

But through all these movements of the nations Russia has remained stationary in autocracy. While the other tribes were laying their foundations and lifting themselves into the light of history, Asher lay exposed in the direct road of those fierce Mongolian savages who, from their central hive in Asia, were wont to pour themselves over the border into Eastern Europe. Many of these made a lodgement which grew into a settlement which embraced Tartars, Calmucks, Cossacks in the the south-east, while on the north were those Finns, Lapps, and Samoieds whose circumstances stood as much in their way as their stolidity opposed their progress. On the west he merely touched Gad in the least progressive of his children, while he was entirely cut off from all the benefits, direct and reflex, of the Japhetic spirit which hastened so greatly the growth and development of France and England.

Russia does not appear on the map of nations before the close of the seventeenth century. At this time came to the throne of the little inland Duchy of Moscow that awkward, uncouth, uncivilized youth of seventeen, whose only qualifications for success were dogged determination and immense common sense. Under his iron will and despotic rule he in thirty-six years united khanate after khanate, southward, eastward, westward, until his dominion extended from the Black to the Baltic, and the old inland capital was discarded for the more eligible site on the Neva. Thenceforward Russia became more identified with Europe, but it has been held together rather by the strong despotic energy of the Romanof house than by any inherent cohesiveness of its own. The time will doubtless come when

the heterogeneous peoples who compose this checkered nation will harmonize and blend and co-operate for self-government, but that time is not yet, nor is there promise of it in the near future. But this time of waiting is not lost. Asher has his part to perform in the brotherhood of nations, and it seems that that part involves the royal prerogative.

“His bread shall be fat.” “Let him dip his foot in oil.” The foot, as the inferior (lower) part of the body, symbolizes the inferior part of the nation. Of all the numerous tribes which compose this vast empire, the Lapps, Finns, and Samoieds on the shore of the frozen Arctic Ocean show least energy and capacity for development, and constitute a very unimportant part of the great whole. These, then, may properly be regarded the foot of Asher. The severity of this climate demands for its people rich carbonaceous food which is provided in the whale blubber and seal oil and produce of other fat-bearing animals. Thus Asher dips his foot in oil, and his bread is fat.

Travellers report that among the Calmucks of Russia the classes of society are distinguished by the quality and material of their shoes. The rich have theirs decorated with gold and silver ornaments, the middle class wear shoes of brass, and the poor use iron soles strapped to the feet as sandals. Trivial as this circumstance of custom may appear, when viewed in connection with the prophecy and with the fact that no such custom prevails elsewhere in Europe, the suggestion it presents is striking. “Thy shoes shall be iron and brass.” From stage to stage Russia progresses, always having means equal to the emergency. When feeble with in-

fancy, with its ruler sick with mortal disease and crazed with torturing pain, it withstood successfully the warlike madman of the north, Charles XII. When, later, the thundering march of the Corsican Napoleon caused the earth to tremble beneath his victorious legions, he was hurled back, stunned and broken, from the Kremlin. The combination of Europe's greatest nations threw its force against her, but she lost no foot of ground. Asher has and holds his patriarchal blessing, and in accordance therewith finds his strength proportioned to his days.

CHAPTER XXVI.

JOSEPH.—ENGLAND.

“JOSEPH is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall :

“The archers have sorely grieved him, and shot at him, and hated him :

“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob :

“Even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb :

“The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”—Jacob, Gen. xlix. 22–26.

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

“And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

“And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

“And for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”—Moses, Deut. xxxiii. 13–17.

Joseph was Jacob's well-beloved son, especially endeared to him by various considerations. He was the son of his true wife, Rachel. Leah, imposed upon him by the duplicity of her designing father, could never be more to him than an object of indifference, and her children, perhaps, were never nearer the father's affection than were those of the concubine maid-servants, Bilhah and Zilpah. Towards these children of a loveless concubinage there was the callous feeling of indifferent parentage. But towards Rachel all the deepest springs of affection were stirred. “And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.” And when disappointed and thwarted in the bright hope

which had lightened seven years of labor, he cheerfully undertook and performed seven years more of toil that he might possess her. Their union was no mercenary matter of convenience, no mad rush of base, lustful passion, but marriage, high and pure and holy. But the issue of this marriage was long deferred. Five or six years passed, and no pledge of mutual love deepened the flush on Rachel's cheek or brightened the lustre of her eye. That heaviest and most keenly-felt curse of the womanhood of her day, barrenness, rested on her. And when at the last the little Joseph lay pillowed on her arm, the quick, glad thrills of true paternity surged for the first time through Jacob's heart. While he was yet a tender infant, the family set out on the return to the father's home-land, Rachel bearing the promise of further joy. They came to Mahanaim and passed over the brook Peniel; Jacob, after a night of wrestling, had power with God and prevailed, and Jacob, the supplanter, became Israel, the prince. He passed on to Bethel, and with a heart warmed by newly-quickened sensibilities reviewed that strange ladder dream and glimpsed a new and wondrous meaning in it, and then passed to Ephratah, already home, on the old boyhood hills. There his first great grief came on him with crushing force and the light of his life grew dim. There, under an oak, he laid his beloved Rachel away out of his sight. The infant Benjamin stirred his tenderness by his sheer helplessness, but the little Joseph, now two or three years old, became the solace of his bereaved heart. The other older sons went forth to their rude sports and the occupations of their opening manhood, but

Joseph grew up by his father's side, his confidant and companion, on whom he leaned more heavily with each declining year. Then came that saddest day of all, when the bloody coat was brought him, and in bitterness of grief he cried, "Joseph is without doubt rent in pieces." For fifteen years he nursed his great grief, and then hope revived, and he went down to Egypt and embraced once more the son of his love, caring nothing for the arbiter of the proud realm, but rejoicing to see Joseph again before he died. No wonder, then, that his fond heart labored under the burden of prophetic vision and poured itself forth in abundance of blessing upon "the head of him that was separate from his brethren."

And Joseph well deserved this wealth of love and blessing. In all the varied scenes of a wonderfully checkered life: as boy by his father's side, as youth subjected to fierce temptation in Potiphar's house, as prisoner unjustly confined in Egyptian dungeon, as second ruler of the imperial land, in all he stands forth a lovely, self-controlled character. Abraham prevaricated, Isaac lied, Jacob defrauded, David murdered, Solomon backslid, Peter denied, Paul persecuted, but no blot rests on the name of Joseph. Moses is as profuse in the number and variety of blessings pronounced on this favored son as was the fond and doting father. Both assign excellence of position, fruitfulness, enlargement, and dominion, and both attribute these advantages to the direct favor of Jacob's God, and both agree in pronouncing them upon him in virtue of his separation from his brethren. Let it be distinctly understood and constantly kept in mind that

these dying utterances were prophetic, not historic; they pointed forward over a long space of time to what *should befall them in the last days*. In the case of none of them, except Judah, Benjamin, and Levi, were any of these descriptions answered or these prophecies fulfilled in their Palestinian history. In all of them, thus far traced, the likeness holds with photographic fidelity; but we will find the features of Joseph clearly limned on the prophetic scroll, startlingly reproduced on the historic canvas. The term "bough" denotes a living branch of the parental trunk. Though transferred to another land and cut off from all connection with his father's house, Joseph remained a true son of Israel, and by marriage into the noble priestly rank, which was purely Semitic, maintained for his children the purity of his own blood. And England is Teutonic as Joseph was Israelitish. Its isolation was prefigured under the symbol of a *well*, and the combination, "bough by a well," denotes connection maintained in separation. The insular position of England, together with its proximity to the neighboring nations of the same race, secures these conditions. And on no other island of the world, and on no other position than an island, could these conditions have been met. Her geographical position has in all periods of her history been not only an important factor in the great English product, but the very essence of her peculiar vitality. Separation and contiguity have been essentially necessary to make her what she is, and to enable her to fulfil her destiny. This position is no more an accident than this nation is an accident. He who for geologic ages was taxing the resources of

Omniscience and Omnipotence to prepare a home for his noble creature, man, prepared it for his work, and assigned to each community its workroom and its destiny. These startling fitnesses which we denominate coincidences are but revelations of the identity of his purpose and the unity of his plan. Not only is "the undevout astronomer mad," but the undevout historian and the undevout reader of history as well.

The family of Joseph was twofold, and his tribal destiny is involved in a co-ordinate duality. The grand peroration of Moses's prophecy is a summary of blessing on "the ten thousands of Ephraim and the thousands of Manasseh." When the declining Jacob had these two sons of Joseph brought before him for patriarchal recognition and official adoption into his family, that no imputation of foreign birth might deprive them of an inheritance among their brethren, in his semi-blindness he "guided his hands wittingly," and with crossed arms laid the right hand of transmissive superiority upon the head of the younger, and regardless of the anxious father's protest, pronounced upon him the richer blessing and assigned to him superior rank in this superior nation. Julius Cæsar having conquered Gaul, passed over to the island, where he found and partially subjected an aboriginal Celtic people, who were known at Rome as Britanni. The island itself bore various names at different times and among different nations. To the Phœnicians, who visited it for tin, it was Cassiterides; to the early Roman explorers, who probably sighted its stormy northern sea-walls from afar, it was Ultima Thule; to the later voyagers, as they beheld its white chalk cliffs

glittering in the sun, it was Albion; to the Roman conquerors and lords it was Britannia. But on the decline of Roman power these people, whom they had reduced from manly liberty to dependent servitude, were left a helpless prey to their rough, unconquered neighbors of the northern fastnesses. In their distress, having vainly addressed "the Groans of the Britons" to Rome, they invited over for their protection members of the strong and fearless Germanic tribes. These came as Angles and Saxons, and the former as elder gave a new and permanent name and a fixed position to the floating island, and henceforth it was known at Rome and thence throughout the world as Angle land, or England. But this elder brother, having stamped his name indelibly on the soil, gave place of government and influence to the younger, and called his districts by their names, Essex, Wessex, Sussex,—i.e., East, West, and South Saxony,—acknowledged his superiority of rank, and the compound Anglo-Saxon nation entered on its significant career. And now, in the ideals of that nation, whatever is rugged and imperious is known as British; whatever is civilized and cultivated is English; whatever is world-refining and everywhere characteristic is Anglo-Saxon. At home, Manasseh claims his birthright, at least in name, but abroad they roam the world as brothers,—Anglo-Saxon, Manasseh-Ephraim.

"Whose branches run over the wall." While the ocean roars around, protecting the narrow limits of the British Isles, it has not proved a barrier to the wide expansion of Anglo-Saxon influence. This has been and is the great colonizing nation of the world. The

branches of this bough have run to every part of the earth. Colombia, Manitoba, Canada, Nova Scotia, Newfoundland, Labrador, in North America; Honduras, Balize, Jamaica, and the Bahamas, of Central America; Guiana, of South America; Hindostan, Burmah, and the Straits, in Asia; Australia, Tasmania, and New Zealand, with various stations and lesser colonies, in the Pacific; these are some of the branches which have run over the wall. It has long been England's boast that the "sun never sets upon her possessions." Besides these, which belong to her domain, she has powerfully stamped these United States with her impress, and all North America bears upon its civilization her sign-manual.

The language of this nation is rapidly becoming the language of civilization. Based broadly on the terse, monosyllabic Anglo-Saxon, whose purity is well-nigh preserved in the translation of the Bible, it has laid under contribution every classic and plastic tongue of ancient and modern times, taking from each, borrowing from none, Anglicizing all. By means of this strong, fluent, flexible tongue, her poets sing in noblest strains, her orators declaim with cogent power, her scientists investigate with searching force, her *literati* strike the world of mind with resistless might, her preachers tell the story of the Cross with winning and soul-saving effect. It is the language of the home, the shop, the mart, the school, the bench, the stump, the church. Her tourist sons of leisure, her travelling daughters of pleasure, her mariners as they traverse the ocean and touch at a thousand ports, her colonists of push and pluck, carry this language wherever they go, and plant it wherever they found a home.

“Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.”

England lies between the parallels of 50° and 58° north latitude. Elsewhere between the same lines lie Labrador with its bleak, inhospitable shores, the Hudson Bay region, uninhabitable save by the few roaming savages that hunt and trap in its wilds, and Siberia with its desolate tundras whose frozen depth of soil is never thawed by the summer sun; whereas, England enjoys a climate equable, mild, salubrious. Off the coast of Africa sets westward the great Atlantic current warmed for three thousand miles of flow by the vertical rays of the tropical sun. Cape St. Roque by its projection deflects it northward, and the sloping shores of Guiana and Venezuela conduct it straight into the great Western Mediterranean Sea. There, whirled about as in a seething caldron, it finds its egress through the Florida Strait and, obedient to the momentum it has acquired, flows that great ocean river known as the Gulf Stream, whose channel banks and bed are water of the sea. Off Newfoundland it passes the polar current from the north, by whose chill and icy breath all seed and germ of pestilential poison gathered from Florida's reedy brakes and Cuba's fever-haunted bays are rendered powerless and inert. On England's coast it breaks, and circling round the heaven-blessed isle, sends balmy breezes inland and rolls its vapor-laden breath over field and meadow, watering its growing crops, and refreshing its grand old baronial forests with abundant dew by night beneath the brightly-shining moon. And so the land is blessed with “the

precious fruits brought forth by the sun and the precious things put forth by the moon, for the dew, and the precious things of" the upper air.

Not only does the deep which coucheth beneath bear England's proud navy and goodly array of merchantmen upon its bosom, carrying her wares to every land abroad, and bearing home her needs from every clime, but it carries her rich supplies freighted on its eddying wave and whirling current. She is at the same time mistress and debtor of the sea. What narrower sweep than prophetic vision could compass all this vast machinery of the restless deep and point with steady finger to the island spot on which its benefactions would be most richly poured?

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills." The tin-mines of England have been known and worked from very early times, and long before the introduction of its present Teutonic inhabitants it was highly valued on this account. This metal, on account of its lustre and comparative non-corrosiveness, was in great demand for mirrors when these were all made of metal. Gold and silver were used for this purpose by the rich of Tyre, Carthage, and Rome, but the amount of time and labor necessary to keep them polished, added to their cost, placed them out of reach of the middle and poorer classes. The art of silvering glass for this purpose had not yet been discovered, and so tin was in great demand and precious. These mines are still worked, and entitle their possessor to a seat in the House of Lords and enrolment in the peerage.

The coal-fields of England cover or rather underlie

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twenty-five thousand square miles of her territory. From this was mined in 1882 one hundred and fifty-eight million tons of coal, much of which was used in smelting the eight million tons of iron taken from her mines. When we remember that this production has been going on for ages in increasing ratio for generations past, we see how richly blessed is Joseph in "the chief things of the ancient mountains."

"And for the precious things of the earth and the fulness thereof."

The soil of England under a succession of hereditary generations has been under continuous cultivation for more than a thousand years. Although possessing no great alluvial plain like those of the Nile, the Rhine, or the Danube, still this soil continues to feed its thirty-six millions of people with every variety of wholesome food. This good land grows brown every year under the maturing harvest of one hundred and five million bushels of wheat. Besides all this, much of this country is covered with manorial parks and historic forests which are the admiration of the world.

"His glory is like the firstling of his bullock." The English take especial pains in the rearing of cattle, not, like the Spaniards, for their fierceness, but for their size, weight, and flesh; not bulls of Bashan, wild, active, untamable, but bullocks of the meadow and the stall, whose flesh is toothsome and nutritious; Devon, Durham, Hereford. The fat-cattle shows of England are among the festal institutions of the land, and wherever he goes the beef-fed Englishman is known as "John Bull."

"His horns are like the horns of unicorns: with them

he shall push the people together to the ends of the earth." The unicorn is a myth of the fabulous age, but a myth with a meaning. The horn is the symbol of aggressive power, and the concentration of this power in a single frontal protuberance indicates irresistible effectiveness. It is remarkable that of all the nations of the world England should be the only one which has mounted this device upon its heraldic crest. The lion is found elsewhere engraved couchant, rampant; the eagle spreads or folds its wings above other standards; the serpent coils or rears its crest; the cross or crescent is upreared; but the unicorn holds place on England's crest alone, and with the horn of power he has pushed the people to the ends of the earth.

The great conflict of religious liberty has been fought out victoriously on English soil. In the year 1500 the grasping temporal power of pontifical Rome held England in fiefdom and its king in vassalage. Soon there came to the throne that arbitrary, haughty monster of iniquity, Henry VIII., whose very waywardness and selfish lust, conjoined to native strength of purpose, constituted him a fit instrument for the work of the hour. Prompted by his own selfishness, he antagonized and set at defiance that despotic power which was holding nearly all Europe in thralldom. The contest was bitter and protracted and England was fearfully afflicted. During the reigns of Henry, Edward, Mary, and Elizabeth, extending over nearly a hundred years, the country was distracted by religious factions, and many received the martyr's fire-crown. At length Protestantism was established, but it was Protestantism bigoted, oppressive, intolerant. Fifty years more and

out of the chaos and confusion were evolved Christian toleration and a good degree of religious liberty. Joseph was indeed sorely wounded of the archers, but his bow abode in strength because his arms were made strong by the mighty God of Jacob. From this nation has originated every organized movement of modern times for the propagation and diffusion of the saving gospel. She has given us that translation from the Hebrew and Greek of the Sacred Scriptures which in its intelligible clearness and beautiful simplicity has brightened thousands of homes and blessed millions of souls. The Bible Society, for the distribution of the Word of Life, was born in England and has been most fostered and extended by her sons at home and abroad. With her originated the movement by which the shackles of slavery have been broken from the limbs of men all round the world. There arose the Tract Society, by means of which uncounted myriads of leaves plucked from the tree of life have been scattered thick as the autumn foliage of Vallambrosa to catch the eye and reach the heart of miner at his dinner-pail, ostler in his stable, stoker begrimed with his calling, laundress at her mangle, coachman on his box, idler in his leisure; carrying God and life and conscience home to the hearts of the burdened, the dissolute, the wretched, and ruined.

In England the great missionary movement was started which has engirdled and is rapidly embracing the world. With the extension of her colonies and the progressive triumph of her arms she has carried abroad the light of Bible truth. She gave her erring, crime-stained sons a home in the Southern zone, and

their children worship the God of their fathers on the Australian plains. Her consecrated heroes of the Cross have stood in the shade of the banyan, in the shadow of the palm, among the swarthy and squalid and naked savages and barbarians of all climes, and broken to them the bread of life. One of England's dying martyrs, mounting the heaven-bound fire-chariot, comforted another by his side with the prophetic utterance, "Courage, my brother; we shall this day kindle a fire which the blood of all England shall not extinguish." And that fire has caught as in stubble, and by English tongue and heart and means has spread among the nations. "The good will of him that dwelt in the bush" has been strikingly manifested to the posterity of Joseph. This expression in the mouth of Moses was pregnant with significance. To him, forty years before, God had appeared in the burning bush, under the new name, "*I am that I am,*" and under a new aspect, investing his servant with an apostolic commission. Never before had man been sent to bear a message from God to his fellow-man. It was the presentation of a new phase of the great providential plan. The order was to carry message of command, denunciation, and assurance; to Pharaoh, ruler and despot on the throne, command, "Let my people go, that they may serve me;" to the defiant, heart-hardened, and rebellious, denunciation; to his people, oppressed, down-trodden, and despised, assurance, "I have surely visited you." By all the means of her varied industries, by all the triumphs of her arms, by all the out-spread wings of her world-wide commerce, by all the institutions of her land, England has been receiving and

transmitting the impelling command, and succeeding under the guidance of "Him that dwelt in the bush." Milton, Cowper, Young among her poets; Shakespeare, Johnson, Goldsmith among her painters of humanity; Doddridge, Wesley, Watts among her hymnists; Wilberforce, Richmond, Howard among her active philanthropists; Ridley, Latimer, More among her martyrs; Baxter, Bunyan, Whitefield among her heralds; these along their respective lines of thought and speech and work have led armies of co-laborers for the uplifting of man and the glory of the great I AM.

England has made mistakes, but she has outlived them and prospers; she has committed errors, but even these have been overruled for good; great and vital questions confront and perplex her, but the "good will" will help her to a safe and profitable solution. She will still produce, not for herself alone, but for the world, her Farrars and Stanleys and Drummonds and Argyles and Gladstones, her champions of the truth, firm, strong, unyielding. The mighty God of Jacob is the God of the well-beloved Joseph, and the blessing shall prevail even to the utmost bound of the everlasting hills.

CHAPTER XXVII.

EUROPE IN REVIEW.

HAVING traced the destiny of each of the sons of Jacob, as prefigured in the dying blessing of the patriarchal father and the prophetic vision of Moses, the patriarchal law-giver, and having seen eight of these

sons, each in his own land, and glanced at the peculiar characteristics and especial mission of each in turn, we devote a short chapter to a general view of the work performed as an aggregate result.

Within the past hundred years are embraced the visible results of causes operating through the previous nine centuries. Turning back to the earlier periods of the Israelitish nation, we will find that with each advance in the line of destiny there was a corresponding expansion of the working arena. Thus Abraham was called from his father's house to a strange but a larger land. Jacob *alone* found room in Laban's household, but, as the head of a large family, he was returned to the land of Abraham and Isaac, embracing the southern quarter of Palestine. When this family had increased to seventy, and the time had come when they were to be instructed and compacted into tribal unities, the land of Goshen became their home. Here they increased and labored, and in contact with Hamitic materialism developed a physical aspect fitted for the long ages of work lying before them. Here they became skilled in various lines of handicraft,—as weaving, overlaying, embroidery, tapestry, joinery, gem-cutting, and engraving, all of which were called into requisition, and found ready expression in constructing and furnishing the tabernacle of their worship and the camp of their wilderness march. Multiplied to millions, they were led forth to breathe the free air and rear a new, free-born generation in that wilderness of liberty which has never yet given birth or home to a servile people. Next we find them conquering their possession of ten thousand square miles of varied territory,

most favorably located for the phase of their mission through which they were there to pass. Then we have seen them transferred to Armenia, thence escaping to Sarmatia to multiply, and, in contact of tribes, to originate those forms of religion, law, government, and social institutions which have so largely affected the world as Teutonic. Finally, we find them partitioning Europe among themselves, not under the sagacious leadership of a God-directed Joshua, but under the providential direction of the prophecy-uttering and history-making God. These people poured forth from their "Great Northern Hive" at an exceedingly opportune time. Old institutions were rapidly falling into decay, old Greek and Roman paganisms had received a death-blow. Japheth's materialism had not yet declined from its best, while Japheth's ungodliness had done its worst. There was a little period when the Christian Church, having risen to influence and respectability in the eyes of men, had not become venal, corrupt, mercenary, and ambitious. That time was short,—a crisis. The religion of Christ as offered to these people was Catholic, but not yet Romish. A century later and the Angles and Saxons and Germans would have rejected it with scorn, and the liberty-loving Franks and Goths would have spurned its thralldom. When these Semites from the Northland accepted and embraced the offered religion of Christ, it found in them an expression peculiar to their character. As soon as the Church, corrupted by popularity and prosperity, began to grow ambitious, and thence intolerant and exacting, a conflict began upon the battle-ground of Europe, whose smoke has not yet cleared away. We have seen how,

when Mohammedanism had gained a footing in Europe and started forward to offer its three-claused alternative of Koran, sword, or tribute to the embryo nations just coming to the birth, Reuben, in his son Charles Martel, met it at the threshold, and with heavy hammer and ponderous mace beat it back from the door. And, later still, when it had fortified itself in palace and fortress and stronghold, and strengthened itself in university, school, and mosque, Dan, having gained a little stripling strength, drove it from his land and chased it beyond Gibraltar Strait. These earliest Teutonic exploits were pregnant with results for the coming European civilization. They cleared the land as had their ancestors for their own career. As Joshua and Gideon and Samson and Jephthath and David had driven the Hittite and the Amorite and the Hivite and the Jebusite out of Palestine, that Palestine might seed the world, so these drove out the Moslem and the Moor that the seed might be sown broadcast on European soil. But another and more terrible danger threatened Europe. Spain, having expelled the Moors, rose rapidly to power. Foreign discoveries and possessions enriched her beyond measure. The feebly-united districts became a kingdom, the kingdom an empire. There was no power in Europe, save England, that dared question her supremacy, and her colonies extended from the shores of America to those of Asia. Peru, Mexico, New Spain, Chili—the richest portions of the New World—owned the sway and enriched the coffers of Philip, and rich provinces in Asia and Africa bowed to the power of the Spanish throne. Philip, emperor of Spain, was a cruel, bigoted, intolerant

Romanist. Husband of Mary, the bloody queen of England, and imbued with a like spirit, he worried out the saints of the Most High by most barbarous tortures and most cruel deaths. When he had hung and burned as many as fell under the cognizance of inquisitorial vigilance in Spain, Piedmont, Milan, and Calabria, he turned his persecutions upon his German possessions. But here Teutonic Protestantism offered sturdy resistance. Alva, of infamous memory, was sent to crush out by every barbarity the spirit of religious liberty. The issue was the establishment of one of the most powerful Protestant states in Europe, the union of the provinces of the Netherlands. Meantime, England took a stride forward. Mary was called to her account, and Elizabeth came to the throne. She rejected Philip's overtures of marriage, and aligned England on the side of Protestantism. Now, Philip, affronted in his own person and thwarted in his schemes for the extension of Romanism, meditated signal vengeance. He fitted out the most formidable naval armament that ever rode the ocean. The object was the subjugation of England and the establishment of the religion of Rome throughout all Europe. This was one of the archers that shot at Joseph, but "his bow abode in strength." Never was seen a more signal interposition of Providence. On the point of sailing, the admiral, chosen from all the naval commanders of the world for his great reputation and experience, was seized with fever and died. The vice-admiral took up his work, issued sailing orders, and also sickened and died. The "Invincible Armada" stood out to sea, a crescent embracing many miles between its cusps, threatening

not England alone, but Protestantism. But no Spanish foot pressed English soil. Fire, wind, and tempest scattered, burned, wrecked, and sunk, and the boasting "invincible" was annihilated without a blow. "*Deus flavit et dissipati sunt.*" The crisis was passed, the danger averted, Spain dwindled, and Europe made a great stride forward. Still, religious liberty was not achieved. As it cost the suffering Son of God many stages of agony to render salvation possible for man, so it must cost humanity many stages of extreme suffering to render that salvation available. To save him from self-destruction, man must be governed, and to strain all his energies and intensify all his perceptions, war must rage. Both these disordered factors must work on the disordered race; the deep-seated malady demands deep-reaching medicament. But if real progress be gained, if true approach to the much-desired goal be obtained, the blood and treasure and life were well expended, and good comes forth from evil.

A breathing spell of fifty years was allowed,—a time granted each of the nations to incorporate and improve the results thus far attained. Then came another crisis and another convulsion. Christian IV., Gustavus, and Frederick, on the Teutonic side, fronted Ferdinand, Richelieu, Mazarin, on the papal. The same unsettled question under a new and more advanced stage was at issue. For thirty years the strife went on until all the tribes were involved. Dan, Reuben, Naphtali, on the one side, inspired with Japhetic ambition, and urged on by enslaving Rome, against Joseph, Issachar, Zebulun, and Gad, led by the spirit so eloquently and pathetically expressed by

Gustavus Adolphus. "Not lightly, not wantonly, am I about to involve myself in this new and dangerous war. God is my witness that I do not fight to gratify my own ambition ; but the emperor has wronged me, has supported my enemies, persecuted my friends, and *trampled my religion in the dust.* The oppressed states of Germany call loudly for aid, which, by God's help, we will give them." For thirty years the conflict raged, shaking thrones, recasting maps, convulsing nations, wrenching the world. The conception and gestation of five hundred years was now in the throes of parturition, and not only was a new nation born, but liberty of conscience and freedom to worship God in all the north of Europe. These are the deep meanings of politics, the profound significance of those "bloody pictures in the book of time."

The co-ordinate factors of true civilization, government, and religion, embracing and involving all the social, industrial, and intellectual development of mankind, have been increasing in power and effect through all these European convulsions. Connected with the more conspicuous operations of war were great interchanges of thought and feeling and sympathy, by which the beneficial effects were diffused throughout the whole mass. Reuben and Joseph—France and England—have represented more clearly than any others the results of these great movements. France presented the alternative of atheism or soul-enslaving Romanism ; England, having broken off the chains of Rome, became herself intolerant. The claims of Henry VIII. and Elizabeth, Protestant monarchs, became little less arbitrary within their own dominion than those of the

Pope himself. The cause which was generally represented and advanced on the great continental battlefield of Germany was to be still more closely contested and more distinctly vindicated on the soil of England. The accession and rule of the Stuart house covered a period and embraced an epoch which was pregnant with results both for that nation and for the world. The conflict of Cavalier and Roundhead, culminating in regicide, was a further discussion of the great dual question of political rights and religious freedom. In all these convulsions, whatever the result in the light of the ostensible occasion, there was no backward movement along the main line. It was the season of trial, of severe and crucial tests of character,—“times that tried men’s souls.” Emigrations were prevalent, not so much for gain as for liberty. France received a staggering blow in the loss of her best and safest Huguenot blood. England suffered retardation from the same cause, but escaped ruin by the “good will of him that dwelt in the bush.” In 1638, John Hampden and Oliver Cromwell had perfected arrangements for emigrating from England. But the same controlling voice which spoke above the uproar of Euroclydon, uttered its warning amid the rush of England’s storm. “Except these abide in the ship, ye cannot be saved.” The storm broke, the land was polluted with the blood of its king, the ship of state was caught among the breakers and dashed upon the rocks, but from the wreck the survivors went forth to launch a goodlier craft. Under the Tudors the “Divine Right” of the Pope was successfully denied; under the Stuarts the “Divine Right” of the crown was exploded; under

the Hanoverians the "Divine Right" of the individual to "fear God and honor the king" has been asserted, recognized, and respected.

The seed thus germinated and fostered on English soil, watered and enriched by English blood and tears, is growing rapidly, and already its leaves have a healing virtue for the nations. We have glimpsed the blessings conferred by England on the distant regions of the world by her Tract, Missionary, Bible, and Foreign Societies and movements, but the effects upon her co-laborers in the great work, her near neighbors, and oftentimes firm allies, have been farther-reaching and more radical and comprehensive. Inspired by her friendship and secure of her sympathy, Germany has gone forward to her high place as law-giver, and made wonderful advances in free Protestant government. Protestant Prussia has extended her sway and her spirit to embrace and revolutionize Baden, Bavaria, Saxony, Silesia, Hesse, Württemberg, Alsace, Lorraine, and Darmstadt, binding them in a bundle of organized opposition to, and defiance of, papal authority, and protecting all within the barriers of the Böhmerwald and the Gebirges. The sudden rapidity with which in a single lustrum France became a genuine republic, and Germany a consolidated empire, is wonderful and startling.

In 1804 a new spectacle presented itself to the world. That erratic, incalculable son of Reuben, Napoleon Bonaparte, having laid a vigorous hand of controlling power on his own turbulent and demoralized people, had led them victoriously against papal Italy and Austria, crippling those powers at Lodi,

Castiglione, Roveredo, Bassano, and Marengo, and shaken Europe with his tramp, and then prepared to assume the imperial crown. The crown of Southern Europe had previous to this time been placed upon royal heads by the Pope or his nuncio, either at Rome or some place of the Pope's appointing. But Napoleon chose his own coronation-place in the midst of his own people, summoned the Pope to be present, and placed the crown upon his own head. No act of his eventful and astonishing career was more eloquent and significant than this, and thenceforward the temporal authority of the Vatican was ignored in France. Reuben broke the yoke from his neck, though he has not yet cast off the shackles from his soul.

For fourteen hundred years, in Asia and Africa, Shem dwelt in proximity to the debasing, lustful idolatry of Ham. By this very proximity he was taught, tested, scourged, and indoctrinated in his great fundamental lesson, "The Lord our God is one Lord." But to him there God did not speak directly. In the wilderness, before Sinai's blazing top and bowing head and thundering base, he cried to Moses, "Let not God speak with us, lest we die." In his own home-land he dared not approach the Holy One who dwelt between the Cherubim, save through the vicarious blood of his offering and the intercession of the high-priest. At last that veil was rent, the ever-enduring Lamb slain for the world was presented, a perpetual propitiation for sin; but the lesson was hard to learn, and the free prerogative of man to worship God slow to be recognized.

For fourteen hundred years, in Europe, Shem has

been brought into violent contact with the higher type of Japhetic idolatry. This has in it nothing of the bestial, but all of the despotic and ambitious. It nurtured those grasping aspirants, Alexander, Julius Cæsar, Napoleon Bonaparte, Charles V., Hildebrand, and Innocent. Of these, the first four sought to enslave the bodies of men and make them subjects, the last two schemed to enslave the souls of men and make them tools. Japheth we have seen to be the materializer, Shem the spiritualizer of the world. Both are needed, but ah! how fierce the crucible, how intense the fire, by which they are to be refined and affined! The fiercest blasts of the great furnace are yet to come; struggles more fearful than recorded in all the annals of the past must be fought; engines of destruction more fatal than science yet dreams of are to be constructed and used in the work of death; Arbela, Gaugamela, Philippi, Marathon, Carthage, Austerlitz, and Waterloo are but preliminary skirmishes of the great Armageddon in which all the mighty powers of Romanism and Socialism and Nihilism and Mormonism and Mammonism and lust and hate shall marshal science and art and industry and wealth, and all the agencies of the world in final strife. When all the antagonisms engendered through the ages shall come together in physical, moral, mental, racial, political, religious shock, the earth will tremble as it has never trembled yet. The broadest battle-field of the past has been Europe, but a broader must be found, for Europe is all too small for the marshalling of the mighty phalanxes which are yet to wheel into line.

The prophetic song of the Annunciation angels

proclaimed, "Peace on earth," but it is the peace of prophecy. The Prince of Peace himself declared, "I came not to send peace on earth, but a sword." The twenty-fourth chapter of Matthew portrays no peaceful scene, nor have its events yet transpired.

Asher and Reuben stand guard at the great gate-ways of the European world, and keep back the turbaned fanatics of the crescent. It was the lot of Asher on the exodus march to cover and protect the rear, and this seems still his part. If this be his mission in the great resultant, he will need all his Muscovite strength and all his Romanof autocracy.

There will be peace: it has been written by the hand that never trembles. "The lion shall yet lie down with the lamb, and the cow and the bear shall feed, and they shall not hurt nor destroy in all my holy mountain." But the time is yet deferred. It will not be the peace of Westphalia, by which a few tired nations shall seek rest from war and waive the prime questions in dispute, but a treaty embracing all problems, and answering forever all the human questions of the eternal ages.

CHAPTER XXVIII.

AMERICA.

ASIA is the land of conception and birth; Europe, the land of puberty and adolescence; America, the land of virility and maturity.

In Asia, despotism, servility, polygamy, idolatry;

in Europe, monarchy limited, individuality promoted, monogamy, monotheism. In Asia, prophecy, promise, saving religion idealized and realized in Christianity; in Europe, prophecy fulfilled, promise redeemed, Christianity diffused and popularized. Asia, stagnant, stationary, dead, embalmed; Europe, a flowing river with a hundred tributaries, progressive, living, expansive. Asia full of temples and mosques; Europe abounding in churches and schools. Asia, blind follower of fate; Europe, earnest worker out of destiny. Asia, land of ponderous empires; Europe, home of thriving nations.

But we come now to a new theatre for the grand drama of humanity. Not merely a new district, or even a new continent, but in many broad, significant aspects rightly named the "New World." New in its government, new in its virgin resources untouched since the evening of the sixth creative day, new in its social institutions and religious attitudes, new in the startling and hazardous immensity and variety of its experiments along all lines, new in the miscegenation and amalgamation of all the aristocracies of three thousand years. A scene without a prototype; a prospect without a horizon. If it be true that,

"Better fifty years of Europe than a cycle of Cathay,"

then we less poetically but as truthfully declare that a decade of America is better and more fruitful in results than a century of Europe.

We have intimated that, with the unrolling of the plan, a wider workroom was needed. We will consider the geographical fitness of this country for the rushing progress of to-day towards the consummation of the

great scheme which has been unfolding through the ages. In the purview of the present the attention will direct itself to the United States as the centre of interest ; but if we raise our view to a wider range, and strain our eyes forward to the ultimate goal, we will find use for the whole hemisphere and attach importance to that strange, new idea as yet only whispered at low breath in the startling word, " Pan-America."

The favorable location of the United States has been so often descanted upon that a brief passing notice alone is requisite. Lying between 25° and 48° north latitude, it embraces the southern half of the north temperate zone. Within this limit are found the most favorable conditions for the production of the greatest variety of articles necessary for the physical comfort of man in the three essential demands of food, clothing, and shelter. The geologic formation of this country in the pre-Adamic ages pointed forward for myriads of years to results of prime and paramount importance. The upheaval of the converging, but not uniting, Appalachian and Rocky systems, embracing a basin into which was swept the alluvium of ages, gradually expelling the ocean, constituted the great Ohio and Mississippi basin, and gave the southerly direction to this great inland water-way by which the varied productions of the different climatic zones are freely interchanged. The Mississippi alone is a vast volume of argument for the unity of this country. The alluvial basin of this river, with its tributaries, embraces 1,300,000 square miles of inexhaustible fertility, sufficient for 20,800,000 forty-acre farms, capable, even under the present improvident mode of cultivation, of

feeding 200,000,000 of people. To exchange and transport the surplus of this area there are thirty-five thousand miles of water-way, or more than ten times the distance from New York to Liverpool. And yet this is only a fraction of the feeding, clothing, and transporting capacity of this wonderful country. One of the States alone, under proper cultivation, could feed the present nation and meet the present cotton demand of the world. The mountain systems have disgorged from the bowels of the earth metallic treasures of incalculable and inexhaustible value.

The coal-fields of this country underlie 250,000 square miles,—twenty times as much as that of all Europe.

The country, excluding Alaska, embraces 2,970,000 square miles. China, with less than half this area, supports 360,000,000 of people. This area is greater than that of Great Britain and Ireland, France, Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, and Greece combined. Include Alaska and we have a territory nearly as large as all Europe. We have an Atlantic coast of more than two thousand miles, with a dozen large seaports and a larger number of smaller ones fronting Europe and Africa; a Gulf coast of a thousand miles, with seven great coast-doors opening upon the great Western Mediterranean, and beckoning to the sister America across "the line;" and a Pacific shore of two thousand miles, with its Golden Gate looking towards China and Japan.

But these are small considerations when we consider the whole country. Stretching from the Arctic Ocean, on the north, to Magellan Strait, on the south, it rears

its continuous mountain-range of Rocky, Cordilleras, and Andes, more than twelve thousand miles from Cape Prince of Wales to Cape Horn. Within this vast latitudinal extent are found all shades and varieties of climate and climatic effects. Embraced in the extended arms of the two Americas, warmed by the tropic sun, and fertile and available beyond all computation, lie the brightest isles beneath the sun, comprising 100,000 square miles. With the exception of the Mackenzie, all the rivers of this great continent are most favorably situated for ingress and exit, for immigration and exportation. As the Mississippi and its tributaries flow southward through the great plain, transporting and interchanging the varied products of different latitudes, so the Amazon and the Orinoco, tumbling from the heights of the Andes and the Acaray, are ready to exchange the diversified cargoes of different altitudes when they shall have been developed. The Columbia flows westward, in like manner, ready to bear on its bosom the rich harvests of varied fields, while the tumbling, dashing St. Lawrence, tamed to gentle flow by the Rideau Canal and the Saguenay, bears to the ocean the commerce of that five-fingered inland sea whose vast expanse of clear, fresh water is without a counterpart in the physical geography of the world. All over this great area stand dense primeval forests to rear the houses and warm the limbs and cook the food and gird the vessels and shade the homes and fill the mouths and heal the ills and medicate the maladies of the fulfilled promise of Abraham's seed, and Isaac's offspring, and Jacob's progeny, who shall "be as the stars of heaven

and the sand upon the sea shore, which cannot be numbered for multitude.”

These are but a few hasty and cursory glances at the most striking features of this great continent. Had we time to be otherwise than prosaic, we might linger long around the great parks and tumbling cascades and wonderful valleys and cloud-capped mountains and illimitable plains and fire-spouting volcanoes and jetting geysers of this grand New World, where Alpine heights and Danubian valleys and Himalayan crags and Genevan lakes and Russian steppes and Italian sunsets and Vesuvian sublimities are all embraced and all outdone.

But if there is interest and importance in the absolute out-spread of this continent, there is emphasized and intensified suggestion in its relative position. The great inland sea of the Eastern World has borne a pompous name through the ancient and medieval ages ; but as the world shall be unified and centralized, as it surely will, the Mexican Gulf and Caribbean Sea, bounded on the north by the American Italy, and on the south by no Sahara or Lybian desert, will be recognized as the great **MEDITERRANEAN SEA** of the world. The Suez Canal being a fact, and the Panama Canal a necessary prospect, there is a continuous water-route through the two Mediterraneans round the world, coasting Europe, Africa, and Asia, and passing through the central gate-way of the two Americas, touching Gibraltar, Marseilles, Rome, Trieste, Venice, Athens, Alexandria, Smyrna, Mecca, Aden, Mocha, Bombay, Madras, Batavia, Fou-Chou, Amoy, Canton, Shanghai, Nipon, San Francisco, Acapulco, Galveston, New Or-

leans, Mobile, Pensacola, Havana, Carácas, Georgetown, Cayenne, and Paramaribo, with a score of others less important, and a hundred others yet unfounded and unnamed. Did China foresee this when she opened these gates of her seclusiveness and admitted these American strangers to the Celestial empire? Did Japan have a foreshadowing of this when she invited these Western foreigners to enter her crowded cities? Did England grasp this mighty idea when she cut her way through the Suez sands to reach her own far-off possessions? No! But the God of prophecy, who unrolls the nations at his feet, and unfolds the map of the world and the destiny of the race through all the ages, saw and guided it. He laid the oceans in their beds and reared the lands above the wave, and, parcelling it out in continents and islands, in peninsulas and isthmuses, placed these gate-ways for the nations, and when the stage of progress shall demand these gates shall open wide and the nations shall pass through. The meridional circle which passes through Central North America passes also through Hindostan and Central Asia. Nearly in the geographical centre of the national world, we shall see as we proceed that America is to be the actual centre into which all civilization shall pour, and from which all saving influence shall radiate. Here the stranded ends are to be gathered up and intertwined; here the great premises are to be united for the ultimate conclusion; here the great answer to the echoing question of the ages must be found and trumpeted to the world.

CHAPTER XXIX.

THE UNITED STATES.—SETTLEMENT.

FOREIGN settlements from parent countries are made from six different motives,—viz., over-population, military colonies, commercial stations, greed of gain, spirit of adventure, and religious liberty. As either of these motives prevails, indicating the animus of the colonists, it stamps the character, forecasts the institutions, and indicates the destiny of the prospective nation.

The settlement of the United States was made almost simultaneously at six points by four of the European nations, and under different circumstances and from different motives. Greed of gain brought Dan from his Spanish home, not to settle, but to ravish and plunder and rob and pillage. The cruelties and atrocities of De Soto eclipse the lustre of his heroism and dry the unfallen tear of pity for his lonely, untimely fate. But settlements were nevertheless established by his countrymen, but the insatiable greed of gold spread its curse over them all. They were the homes of buccaneers, the dens of robbers, the lairs of pirates; and though galleons of ill-gotten wealth went home to swell the coffers of Charles and Philip, to the blight of Florida and the curse of Spain, no marked influence was impressed by these on the early character of this country, nor were any appreciable results transmitted to its subsequent history. By right of discovery and exploration they seized upon all tropical and semi-

tropical America, and by the fierce daring of De Soto, Cortez, Balboa, and Pizarro laid claim to Florida, Mexico, the West Indies, Peru, and the coast lands of the Spanish Main; but it is worthy of note that no part of these Spanish-American possessions has ever been incorporated with the United States as such. Here is an instance of what an abstruse theologian might call "prevenient grace" in behalf of this country. Spain at the time in question had every advantage and opportunity for overrunning and dominating this whole country. She was at that time the richest and most powerful country in Europe. England was engaged in great struggles at home; the decimating civil conflicts of the Roses, followed by the convulsions of the Tudor and Stuart times kept her too busy to look much abroad.

France was confused by those religious factions and struggles which culminated, but did not end, in the massacre of St. Bartholomew. Germany, yet unformed and unconsolidated, was wrestling with athletic strain upon the arena of the Reformation. Never was opportunity so presented and so overlooked as that offered to Spain in the first half of the sixteenth century. Greed of gain and thirst for wealth, fixing her eye on present possession, blinded her to subsequent and progressive aggrandizement. Another interposition of the Providence which directs the current of history. Had Dan stamped his serpent nature upon the character of this nation,—had Spain imprinted its fanatical, intolerant, and inquisitorial spirit upon the institutions of this country,—saving civilization would have fearfully retrograded. America could well afford

to wait a hundred years for settlement rather than hasten to such a fate.

Throughout the seventeenth century, France, disturbed and confused in many respects, was especially rent by religious faction. The elements of Teutonic and Romanic civilization had not yet reached a point of homogeneous fusion. The persecuted Huguenots, expatriating themselves, sought a refuge and found a home on the south-east Atlantic coast of America. This settlement, though of little importance in the political history of this country, has not been without effect upon its general character. Not only some of the bluest blood of South Carolina aristocracy, but much of the noblest strain of moral, intellectual, and God-serving society of the Palmetto State, draws its inspiration and inherits its character from this primordial stock.

Another branch of the Reuben stock went forth a little later to open up the wilds of the St. Lawrence and the lakes. These presented the better side of Romanism, and if the settlers in their Canadian homes had high regard and superstitious reverence for the priests and fathers to whom they blindly intrusted their highest interests, these trusted ones were rather loving fathers than exacting priests, and the Gabriel Rennepont of Eugene Sue's creative fancy found his realism in the fathers Marquette and Joliet and their self-sacrificing co-laborers of the Illinois. While Reuben has been denied the control of this land of destiny, he has been permitted to stamp his impress upon it, and the contributions of France could ill be spared from the general make-up of American character. Kind

and friendly have been his relations to these his children in their distant home, and as long as the sailor-cheering rays shall flash far out upon the midnight waters from the uplifted Bartholdi hand, America and France—republics of the two worlds—shall throb with thrills of mutual sympathy.

The first quarter of the seventeenth century was an eventful period for America in all its subsequent history as being the seed-time in which were scattered those grains and planted those germs of character which are affecting its growth and will determine its harvest. In 1613, Issachar sent out a band who settled just at that point which has been the great American trade-centre for a hundred years and whose protective importance is projected indefinitely into the future. Here, during a period of fifty years, the Dutch engraved their paternal traits upon this region. New Netherlands and Manhattan have indeed become New York, but the "Vans" that glitter on New York signs and shine in New York parlors testify to the permanency of their influence. Apart from Wall Street, with its stocks and its futures and its turns of fortune's wheel, there is a solid undercurrent of legitimate business which prevents New York from becoming a great American Monte Carlo. The safe and steady industry of some of those early Dutch burghers laid the foundations of much of that colossal wealth which has made this city the gate-way and *entrepôt* of this Western World.

Joseph touched and stamped this country at four principal points,—viz., Massachusetts, Virginia, Pennsylvania, and Georgia. To the student of history, who

recognizes it as "Providence in action," the mere mention of these colonial names is replete with suggestion.

The story of the settlement of Massachusetts has been so often and so ably told that we will not repeat it, although it will bear a thousand repetitions. Despite the jeers of the would-be jester, despite the alienations of sectional strife, despite the sarcasm so often couched in the intonation as the word "Puritan" is pronounced, the true American who knows his country well enough to love it, whether he hails from the broad Texan prairies, or from Florida's orange-groves, or from the Pacific slope, or the Great Divide,—from every clime and section of the wide domain,—will feel that he honors himself as he stands with bent and uncovered head on Plymouth Rock, and recognizes it as one of the holy spots of earth.

These people neither brought nor sought material wealth. Persecution and confiscation had stripped them of all their patrimony in their English home, and their hard toil in the years of their sojourn in Holland had not put money in their purse. But they were no outcasts, no paupers driven forth by penury. It was as if the Ark of God were carried on the Mayflower by the chosen priests of the advancing service. Whoever stood at the helm, the Almighty hand of God was on the tiller. Among all the sublime crises of history, among all the soul-thrilling events of the epoch, none outranks that scene presented by the crew of the Mayflower as they drew up that new code for their government in their new, strange land. The material of this colony is thus described by the profound and sagacious French statesman, De Tocqueville.

“The settlers who established themselves on the shores of New England all belonged to the more independent classes of their own country. Their union on the soil of America at once presented the singular phenomenon of a society containing neither lords nor common people, neither rich nor poor. These men possessed, in proportion to their number, a greater mass of intelligence than is to be found in any European nation of our own time. All, without a single exception, had received a good education, and many of them were known in Europe for their talents and their acquirements. The other colonies had been founded by adventurers without family; the emigrants of New England brought with them the best elements of order and morality; they landed in the desert accompanied by their wives and children. But what most especially distinguished them was the aim of their undertaking. They had not been obliged by necessity to leave their country, the social position they abandoned was one to be regretted, and their means of subsistence were certain. Nor did they cross the Atlantic to improve their situation or to increase their wealth; the call which summoned them from the comforts of their homes was purely intellectual; and in facing the inevitable sufferings of exile, their object was the triumph of an idea.”

An idea whose triumph involved such sacrifices could not be otherwise than grand and noble, and one taking hold on the highest attributes of humanity. This idea found its twofold expression in provision for education and religion. Scarcely had the colony been established and provision for immediate physical neces-

sity been made, when buildings were reared for these two purposes, and thenceforward in all the many branches of this fruitful parent colony the meeting-house and the school-house have stood side by side, and each has complemented the influence of the other. This colony was Anglo-Saxon, of Joseph's purest blood, "*la crème de la crème*," best of the best. In virtue of the impulse thus given, this American people has been advancing, and is still moving forward in the matter of popular education, and the outlook in this direction is big with promise and radiant with hope. While we may blush with shame as we recall the intolerance that drove forth Roger Williams, and the superstitious fanaticism of Cotton Mather's tribunal, the blood mounts higher and bathes the brow with the flush of grateful pride as we contemplate the trend given to American civilization by this heroic colony.

The Virginia colony, though purely English, was of a different type from the preceding. If the Pilgrim represented the sombre sternness of the Roundhead, weighed down by the burden of duty lying on his conscience, the Virginian was the exponent of the chivalry, the lordly self-respect, and the adventurous spirit of the Cavalier. He was not so thoroughly imbued with a controlling idea as the Puritan, but he was not without an idea. He desired wealth, not by rapine and plunder, but by manly, legitimate labor, not for wealth's sake; not that he might hoard it and gloat over it as a miser, nor that he might squander it as a spendthrift, but that he might use it as an intelligent man and enjoy it as a gentleman. Open in hand, in heart, and in home, nowhere in all the world has the word chivalry found

so clear a definition, so striking an exemplification, as in Virginia. Not so devout as the Puritan, he was no less fearless, and if the one built the school-house, the other reared the academy; if the one founded the college, the other endowed the university. The one reared men of martyr stuff, the other trained sons of hero blood, and when the great day of trial came, the hero and the martyr touched shoulders and sturdily stood the ground together in behalf of freedom and of right.

Still another phase of the many-sided English character presents itself in the early settlers of Pennsylvania,—an extreme phase. The stormy times of James and Charles brought into notice a peace-loving element in the realm. Taunted as cowards, spurned as cravens, persecuted as dissenters, and hated by all the factions because they would align themselves with none, these Quakers sought in the great wild across the ocean “freedom to worship God.”

Although the spirit of religious toleration was approached in some measure by all these colonies, it was reached in no other than in Pennsylvania. These Quakers, tolerant towards all others, but most persecuted by all others, laid down as a fundamental principle that “no one *acknowledging his belief in one God*, and living peaceably in society, should be molested for his opinions or practices.”

Georgia is more remarkable for the benevolence of its founder than for any distinctive feature in its settlers. Made up of insolvent debtors and broken-down tradesmen of England, they took up with new hope the burden of life and went forward, successfully lay-

ing the foundation of one of the most enterprising sections of the Southland. Other English settlements were meantime made, of less importance, but each and all carrying an influence which was felt in the summary of national character. Such were the colony of Carolina, that of Maryland, of New Jersey, and of Delaware. Each of these along its own line grew and developed apart for a hundred years. Various branches of industry and products of soil, suggested by different geographical and climatic circumstances, gave to each distinctive features more definitely marked, and bringing out more clearly the dominant idea of each.

Let it be clearly noticed that each of these brought with it ideas nearly approaching maturity. Strictly speaking, this nation never had an infancy. In schemes of government, in application of civil law, in appreciation of intellectual culture, in recognition of the leavening power of religion, they brought with them from their European homes the most advanced ideas of humanity. And so for a century the children of Joseph and Issachar and Zebulun and Reuben, breathing the free air of the untamed wilderness, and released from the shackles of Old-World institutions, moved steadily forward, side by side, towards that common destiny which they were all unconsciously approaching.

CHAPTER XXX.

ANGLO-SAXON PREDOMINANCE.

THE period of probation and preparation drew to a close during the first half of the eighteenth century. England, having wrested Manhattan from the Dutch authority, had taken the colony under its sway and given it the English name, New York. English governors and English laws, English language and English institutions prevailed along all the Atlantic coast, from the St. John to Florida, embracing all the Piedmont region and New England. The thirteen colonies had all been Anglicized, nothing was yet Americanized. The Appalachians reared their parallel crests, a western barrier which no one cared to pass. This branch of Joseph's fruitful bough had as yet room enough and to spare, and to human foresight would need no more.

Across the mountains, and far beyond the utmost reach of their sunrise shadows, Reuben's children had planted themselves. Their posts, military and missionary, formed a cordon from the Gulf of St. Lawrence to the Gulf of Mexico. Those great arteries of the continent, the Mississippi and the St. Lawrence, were in their hands and under their control. But what matter? There was ample room for both. The noon-day sun required a full hour to cast his direct beams upon the homes of both. Neither knew that beyond the western border-line of the last Frenchman's home,

nearest the sunset land, stretched more than half the mighty continent. Might not this vast expanse satisfy the cravings of the two brothers without rivalry or jealousy? So human eye of widest range would have read it then. But he who is "without parallax or shadow of turning" had built this vast continent for a single purpose, and that purpose demanded unity. It furthermore demanded stability. The immense responsibility to be devolved on this nation, when its fulness of time should come, could not be risked with him who is "unstable as water," even though he be "the excellency of dignity, and the excellency of power."

To the student intent upon the history of Europe during this period, what is known in this country as "the French and Indian War" seems a mere by-play, —an unimportant episode in the struggle then raging between these two great European powers. But to him who commands the whole view, no more important issue of that important time presents itself. Whether Teuton or Roman shall predominate; whether Protestantism or Romanism shall have the ascendancy; whether the victories gained and to be gained on English soil shall be utilized or lost; whether the great ideas borne across the wave in the 'Mayflower,' or evolved in Virginia, or expressed in Carolina, shall prevail or not; whether America shall be Anglican or Gallican; these were the momentous questions in the discussion of which Wolfe laid down his life, and Montcalm fell upon the field of honor. Had the issue been different, how different the result, even as thus far read! In all the horrors of the "Reign of Terror" this young country might have been involved; the

Bourbon line, dethroned at home, set up a despotism here; Napoleon, crushed on European soil, established here an empire outreaching the wildest dreams of his ambition.

But, besides the answer to these grave questions, there were other results which must not be overlooked. Hitherto the colonies had dwelt alone, each in its own sphere, regardless of the rest. No prophetic instinct of union had yet been felt. By this eight years' strife, in which the interest of all was involved, the first thrills of that spirit were felt, and the colonies were in some measure made ready for that severer test so rapidly approaching by which a new chapter in their destiny was to be unrolled. In this struggle the Virginia surveyor was indexed and in some measure prepared to be the great Continental leader of 1776, and the first executive of the new-born nation of 1789.

CHAPTER XXXI.

BIRTH OF THE REPUBLIC.

THE twelve years which elapsed between the treaty of Paris, 1763, and the skirmish at Lexington, 1775, was an eventful period, not only in the history of America, but in the annals of civilization. We have said that this people never had an infancy. From the beginning of their career the colonists in their respective fields were left to themselves and thrown upon their own resources. Without subsidies from the mother-

country, they were forced to contend unaided with wild nature, wild beasts, and wild men. Before a roof could shelter their heads or their loved ones, primeval trees must be felled and walls upreared by their own hands. Those hands, softened in many instances by generations of ease and luxury, were blistered and hardened by daily labor of the severest kind. These were not the scum of the nations, hardened by privation and inured to suffering, but the intelligent, cultivated, and refined. May Americans never forget that great aristocracy established thus early in the history of our country,—the aristocracy of labor.

It is remarkable that, as one of the results of the contest for supremacy, the colonies found better friends in the conquered French than in the triumphant English. These colonies had been brought into contact during that eight years of war, and where there is community of condition and interest, contact tends to union. Still, this idea was not clearly defined, and might never have been matured and applied, had it not been suggested, fostered, and necessitated by subsequent events.

The conduct of England towards these growing colonies was the best thing which at that time could have been done for them. Already self-dependent, they needed to be self-reliant, that they might become self-sufficient. What was called at the time "the folly of England and the ruin of America" proved to be the unconscious wisdom of England and a benefaction to America. The colonists were deeply loyal to the mother-country. Little as they owed her, their gratitude exceeded their obligation. So the idea of separa-

tion was repugnant and was slowly and reluctantly admitted. The Declaration of Independence, embodying the profoundest principles of government, was not the effervescent outburst of a maddened people. Calmly read in the light of to-day, it presents no marks of rashness or hasty action. Viewed in the light of its own age, it was a marvellous advance upon the moving thought of the world. By as much as European government was superior to Asiatic despotism, by so much was the American idea another leap forward. Such a war as followed had never been witnessed before. The factors on the American side were new to the world. The spirit that carried the Continentals through the scenes of Trenton and Valley Forge was the homogeneous compound of all the motives of all the colonies. These men fronted the future and projected themselves into it far more forcefully and effectually than they knew. Washington, as a generic name embodying the spirit of the day, belongs to the ages,—to civilization. A hundred years have passed, but we are yet too near to take in all the meaning of that significant epoch. Its shadow falls farther down the line of man. When the great final result of this forward movement shall have been reached, and the redeemed race shall sit down in quiet to review the many wonderful steps leading thither, then, and not till then, will the full meaning of this spirit be grasped.

The testing period of war safely passed, the work was ready for commencement. But with what resources? A form of government must be instituted; a code of laws, as specific as the individual and as ex-

pansible as the continent, to be formulated ; religion, education, society, the home, the country to be provided for. Bankrupt treasury, worthless currency, desolated homes, broken family circles, empty coat-sleeves, crippled industries ; these were the visible resources of this prospective nation. No ships, no manufactories, no mines, no organized industries, and, more important than all, no unity. No central rallying-point, no revered institutions, no memories binding them to a past, and no visible finger pointing them to a future. But there were resources unseen and invisible that outweighed every disadvantage. These people had been acquiring through all these years a marvellous fund of self-sufficiency. Intelligence quickened and developed in the new school of life in which they had been trained ; a patriotism that knew no taint of selfishness, a trust in God with no savor of superstition, and a consciousness of the importance of the epoch through which they were passing,—these were resources far exceeding any material means.

Nowhere in all the prior history of the world was there a prototype for the system which they founded. At every step in the great movement the man and the occasion met. Henry, Washington, Morris, Franklin, Hancock, Jefferson,—these are examples of a host, each of whom was *sui generis*. The lives of the signers must all be written separately and studied together. They were components of one grand whole of unparalleled symmetry. The Constitution was an impromptu masterpiece. It was framed for the Atlantic seaboard and two millions of people. A hundred years have passed away ; the thirteen little States have be-

come forty powerful sovereignties ; the territory is bathed by the stormy Atlantic, the tropical Gulf, the wide-rolling Pacific, and the ice-bound Arctic ; the people have increased to more than sixty millions ; and yet no document of government in all the civilized world has suffered so few additions, alterations, or amendments, and none stands so high in actual authority to-day as the Constitution of the United States.

A passing glance at a few of the most significant points of this government, not for the sake of invidious comparison, will be suggestive as pointing forward. We notice first the absence and the impossibility of a protected class of nobility or aristocracy. In the universal elective system and in default of heredity of office or honor lies the perpetual safeguard on this point. The tendency towards a moneyed aristocracy is self-limiting under the laws of testatorship prevailing here. The right of primogeniture being ignored, the accumulation of one generation is almost sure to be divided and diffused, if not dissipated, in the next. Even combinations, corporations, and syndicates share the same limitation and can create no dominant class. Thus, as at the beginning of this government, so to-day the individual may assert himself along any line. The effects of this are radical and far-reaching. The journeyman of to-day may be the contractor of to-morrow ; the wage-worker may become the employer ; energy, enterprise, talent, industry, find their legitimate reward without distinction of class, and thus stagnation is prevented and the best force is always available. There is a heredity, it is true, but it is the heredity of character, which must vindicate and approve itself

before it can demand recognition. Here, if anywhere, "*quisque suæ fortunæ faber.*"

The retirement of public officials to private citizenship is another distinctive feature of this country. The confidence of the people in one man as the representative of any arm of sovereignty for a stipulated time entails upon the individual no subsequent authority or emolument. Physical disability incurred in the service of the country is, we believe, the only exception to this rule. So Washington retires to farm and die at Mount Vernon; Grant travels round the world as an American citizen; Cleveland takes his place among his fellow-attorneys. These fathers of the government were quick to perceive and incorporate whatever was valuable and adaptable from previous experience. Hence, the life and liberty of the citizen, even when charged with wrong-doing, were protected by the rights of *habeas corpus* and trial by jury,—rights which cost the most advanced nation of Europe generations of struggle.

The complete separation of church and state and the toleration and protection afforded by the government to all forms of religion, while constituting an apparent source of danger, is one of the most striking features of this system. To this we may have occasion to refer hereafter.

For the untrammelled advancement of man we find here this requisite, "A government *of* the people, *for* the people, *by* the people."

CHAPTER XXXII.

ISRAEL REUNITING.

THE new land thus opened by Dan, Joseph, Reuben, Issachar, and Zebulun, and the home established by their combined privation, effort, and intelligence, the doors were thrown open to the oppressed, the persecuted, the struggling, and the unfortunate of every nation, especially of their brethren of Europe. They came pouring in from England (Joseph), from France (Reuben), from Holland (Issachar), from Germany (Gad), from Russia (Asher), from Sweden (Zebulun), and they continue to come from every European land, bringing with them much that is objectionable, but far more that is acceptable and profitable. They come from the circles of the educated and refined, bringing brain-force and mind-power to coalesce with the stream of American thought and swell the current of American intelligence. They come from the shrewd, the mechanical, and the inventive, to add their force to the thousand lines of American enterprise. They come from the sturdy and the stanch of Protestantism, men of right and women of prayer, to increase the devotion and augment the efficiency of American religion. They come from the devoted ranks of Romanism to extend the influence of mother-church. They come from peasant fields to gather abundant harvest from the exuberant soil of their newly-adopted home. They come as artisans and laborers, with hardened brawn and toughened muscle, to build the highways and handle

the freight and bear the burdens of this busiest of all the nations of the world. They come from the slums and dives of crowded Old-World centres, reeking with moral pestilence, to swell the criminal procession that presses ever on to prison, penitentiary, and gibbet. They come from hot-beds of nihilism, socialism, and anarchism, to strike at the foundations, and threaten with puny arms the government which guarantees liberty to themselves and competency and honor to their deserving children.

In their European homes they are segregated and separated; here they are congregated and brought into contact. There, tribal lines which have broadened into governmental boundaries serve as barriers which they rarely overleap; here, there are no barriers, no lines of demarcation. The prejudices which have hardened into a lifetime rarely outlive a single generation, rarely even so long, if the immigrant be young. There are among these no racial lines. Though hair of Dan rival the dusk of the raven's wing, and the locks of Zebulun gleam with the sunlight of fine-spun gold; though Reuben's daughters flash the lovelight from orbs of midnight, and the sons of Gad have caught the hue from the summer sky; they are all children of our father, Jacob, and here they meet to mingle kindred blood. There is no miscegenation here. No outraged voice of public condemnation is raised as these children of the common promise clasp hands around the marriage altar. It would be difficult to find a family of the third or fourth generation of American citizenship in whose arteries do not course a half dozen different strains of European blood. The traveller in Europe finds a uniformity of feature and complexion in the people of

any given nation, and these as they respectively reach this shore are readily recognizable. But let a few generations pass, and we see the children around the same fireside, under the same conditions, nourished with the same food, and begotten and reared by the same parents, blonde and brunette, gazing with eyes of blue and gray and black and hazel and brown into the coals that redden on the winter hearth. And this transfusion of blood means, too, transfusion of character. Those traits which were found around the death-bed of Jacob, and which have received deeper impress and wider range and larger development in separate tribes and nations for more than a hundred generations, are here fused and blended, making a stronger strain, and giving increased vitality to the physical, mental, and moral constitution of this people.

This is one of the great arbiters of differences among us. Different sections of this immense land, with the various lines of industry enforced by circumstances, creating different and often clashing interests, need many strong ties to bind and keep them one. For this, no force is more potent than the family ties that link Maine and Oregon, Michigan and Florida. A thousand vexed questions of the stump and the hustings find their best solution around the family hearth-stone, the Christmas fireside, and the Thanksgiving dinner-table.

From the settlement of the question of 1763, dominant influence was given to the Anglo-Saxon element in the New World, and this has been retained. Our immigrants come bringing a deafening babel of voices and jargon of tongues. The air of Castle Garden vibrates with Dutch, Swede, Russ, German, Irish, with

all their musical and unmusical variations of Celtic, Gaelic, Teutonic, and Romanesque accents, derivations, and inflections,—nasal, guttural, strident, labial; but in the second generation they have all merged in the all-absorbing Anglo-Teutonic. And with this mersion of language there is a corresponding absorption and modification of all that language means to them. But this language itself has been modified until it is no longer Anglo-Saxon, but Anglo-American; not a dialect, but an offshoot of the old Teutonic stock. The difference is slight,—in the leading features will never be great,—but it is a difference nevertheless, and a difference with a meaning.

These European elements blend easily because they are homogeneous, but they blend with nothing else. They have been brought into contact with three great races, but there has been no appreciable miscegenation. In 1629 two hundred and sixteen adventurers, young, unmarried men, joined the Virginia colony. Wives were lacking to settle them on the new soil. The land was full of Indian maidens, but with these they would not mate. Young women of their own blood were sent over to them, whose passage they paid, and thus the demand was met. No Indian blood has mingled with the nation's stream. There were no prohibitory legal enactments, but the stronger force of racial instinct asserted its interdict. The colony of Penn lived for forty years in amity with the red forest men around them, but no mixed race sprang up in Pennsylvania. The few exceptional instances of marriage between white and Indian have ostracized the one without elevating the other.

For more than two hundred years the negro has been in contact with the white man under all the circumstances of colonial, revolutionary, and constitutional history; under all the different climatic conditions of the wide-spread country; under the different relation of slave, servant, freedman, and freeman. Never elsewhere has he been so intimately associated with another race. Here he has multiplied from a few hundreds of imported savages to three millions of slaves, and from this to seven millions of freemen to-day. In thousands of cases the strongest attachment has existed between individuals of the two races. Time would fail to mention the tenderness and the strength of affection between nurses and foster-children, master and servants, faithful protectors and helpless dependants. But with all this association and contact and friendship and attachment there has been no tendency to miscegenation. Lust and concubinage have had their way, but the offspring has been cursed and blighted. No merit or talent can give him social rank. As the Haytiens themselves say, "The mulatto hates his father and despises his mother." There may be isolated instances of intermarriage, but they indicate no race movement. Professor R. T. Greener, himself a fair mulatto, says, "The mulattoes form a fringe of bastardy on the great negro race, a sign of degradation of the white man, and no elevation of the negro. That fringe, so broad under slavery, will gradually but surely grow narrower in a state of freedom, until it shall become an almost invisible selvage. And it will be well for both races when it shall wholly disappear. The mulatto class has supplied nearly all the

stirrers-up of strife between the two races. They do not like to consort with the blacks, and they cannot make their way into the society of the whites. Hence the frequent and quite unnatural bitterness and indignation in the breasts of these people. He can be of little use to either race, and the sooner he vanishes out of sight the better for both. I am glad to believe that the signs of the times betoken his disappearance."

Another race, the Mongolian, made its appearance in this country a dozen years ago, but the antipathy between this and the Anglo-American is, if possible, still more emphatic. There is no prospect of amalgamation with either of these races. The commingling of Shem and Japheth, begun in Europe, goes on here with a marked preponderance of the Semitic. The heaviest immigration is from Northern Europe. Germany, Ireland, Sweden send their crowds, who form colonies in various parts of the country, while France and Spain send only individuals or companies at most.

What is to be the result of this commingling in the near future we cannot now foresee. Spain and Portugal press on the south in Mexico, the West Indies, and South America. We dare not read forward with any degree of definiteness. We rest upon the faith that, as soon as this nation gets ready for further advance, the doors will open before it. As this race required a thousand years to develop along different lines, so perhaps the different divisions of America may be preparing the elements of further maturity. Mexico is moving forward nobly; Brazil is reaching onward; republics prevail in this western land. But, as we have said, interest centres in the Anglo-American States.

CHAPTER XXXIII.

RESOURCES.

THE fathers on Massachusetts Bay once thought that population was never likely to be very dense a few miles west of Boston, and, after exploring ten or fifteen miles, doubted whether the country was good for anything beyond that. A hundred years later the daring pioneer who left his neighbors along the Hudson, and plunged with his family into the depths of the forest of Central New York, was thought and spoken of as an emigrant to the "far west." A hundred years ago "the dark and bloody ground" of Kentucky was thought of as beyond the bounds of possible civilization. This generation has witnessed the successive removal of the landmarks westward until they rest on the Pacific shore.

Of the twenty-four States and Territories west of the Mississippi, only three are as small as all New England. California alone contains half, and Texas two-thirds as much territory as that claimed by the original thirteen States. The territory east of the Mississippi, embracing 881,265 square miles, though well settled, is by no means fully occupied, and yet this is not quite one-fourth the area of the United States domain. The population numbers over sixty millions, and yet averages only seventeen to the square mile. Fill it as full of people as Switzerland, one of the least available

countries of Europe, and there will be more than four hundred millions. Fill it as full as Holland, and there will be nine hundred millions. The population of the world might to-day find room to live and work in the United States and be no more crowded than they now are in the densely-peopled sections of China or India or Italy. There is room here for the surplus of all lands and material for the cunning of all hands. And this, except Alaska, is all continuous. By its immense rivers and gigantic railroad systems it is bound into one mighty whole. Mr. Gladstone says, "The United States has a natural base for the greatest continuous empire ever established by man, and the distinction between continuous empire, and empire severed and dispersed over sea, is vital."

The food crops of this country ten years ago, after supplying fifty millions of the best-fed people in the world, furnished more than 283,000,000 bushels of grain for export. These food crops were produced on less than one-ninth of our arable land, most of which was poorly cultivated. Mr. Edward Atkinson, an excellent authority, says that, where we now support 60,000,000 people, "100,000,000 could be sustained without increasing the area of a single farm, or adding one to their number, by merely bringing our product up to our average standard of reasonably good agriculture; and then there might remain for export twice the quantity we now send abroad to feed the hungry in foreign lands."

For clothing, the cotton, confined to a limited climatic area, reaches nearly 7,000,000 bales, being six times as much as all other countries together. Besides this,

196,000,000 pounds of wool to clothe and wrap the cold and naked. The sugar crop exceeds 90,000 tons per annum.

Besides all this product of the soil, and vastly more that we have not time to mention, the mineral output of this country is remarkable. In 1791 a farmer at Mauch Chunk carelessly kicked aside a black stone which attracted his attention. A few years later a visitor returning to his Massachusetts home reported to his incredulous auditors that he had seen the people in Pennsylvania cooking their food with stones. He was not believed. The United States now mines more than 100,000,000 tons of coal per annum of the best quality, and yet has only begun to explore a few isolated spots in its two hundred and fifty thousand square miles of carboniferous strata. When storing away the fuel for the ages, God knew the place and work to which he had appointed this mighty race, and gave it here twenty times as much of this concrete power as to all the separate tribes in Europe. Distilled from these subterranean retorts are lakes of liquid hydrocarbon, which have been sounded within the present generation, and pour forth annually 1,000,000,000 gallons of petroleum to light the churches and factories and shops and homes of this busy people. In 1882 the production of iron in the United States reached 4,500,000 tons, more than one-sixth of the total output of the world. This was twice the yield of 1872, and within the past ten years the advance of this industry has been unparalleled. The census of this year (1890) will doubtless show this country furnishing one-fourth the iron of the world.

The yield of copper, tin, lead, and quicksilver is equally remarkable. The supply of these useful metals seems simply inexhaustible. Of the precious metals, the supply and distribution are marvellous. The yield of gold throughout the world, in 1880, was \$100,756,306. Of this the United States produced \$33,379,663, or more than one-third the whole amount. Of silver she yielded \$41,110,957, against \$40,225,088 for all other countries.

The steam-power, including stationary and locomotive engines, at work in this country amounts to nine million horse-power, or to the working-force of one hundred million able men. The United Kingdom of Great Britain and Ireland, the next in mechanical force, falls below this by a million horse-power.

In the world's commercial balance-sheet this country represents in agriculture nearly one-fifth, in manufactures more than one-fourth, in commerce one-tenth, and in transportation nearly one-third.

These are but the beginnings of development. The resources of this country have scarcely yet been touched. Nothing is yet growing scarce. The alluvial plains of the tertiary are inexhaustible in fertility. The foothills of the Piedmont can produce for a thousand years to come. The fleecy staple of the Southland yields both the fibre that gauges the exchanges of the world and the nitrogeneous compound for its own indefinite reproduction. The bones of geological generations lie entombed in their marl- and phosphate-beds to recuperate and restore the fecundity of the soil. Fruits of every variety hang from vast forests of orchard, and depend from mazy labyrinth of vines, and the great

highways of the nation are crowded with crates and baskets and boxes and cars for its exchange, and yet the production has but just begun.

For the transportation of the products and the travel of the people of this country it is belted and netted by one hundred and thirty thousand miles of railroad, while a hundred and fifty thousand miles of telegraph bear the messages, and a hundred thousand miles of telephone transmit the utterances of this active people. In all the vast expanse of this country there is comparatively no waste land. Its overwhelming supplies have been economically stored. From the coal-cellar of thousands of feet of depth up through the various stories of the vast storehouse up to where the granite and marble and quartz lie piled among the clouds, there are no empty shelves. Under the same meridian, where the sands of Sahara glister on the face of Africa, America has the orange-groves of Florida, the sugar-plantations of Louisiana, and the cotton-fields of Texas. Where Asia rears its Pamir into Arctic elevation, or spreads its Syrian and Gobi deserts, America unrolls its Ohio and Mississippi Valley. The geographers of the last generation located the "Great American Desert" somewhere in the great mythical "far west," but the explorers of to-day fail to find it. Smalley says, "Cattle come out of the 'Bad Lands' of Dakota, in the spring, as fat as though they had been stall-fed all winter." The "Staked Plain" of Texas is sometimes spoken of as a desert, but a Texan writer, who lived there for years, says of it, "While it is true that this vast territory is mainly a grazing country, it is also true that it abounds in fertile valleys and rich locations

of large extent which are as well watered and as fertile as any in the nation."

The Surveyor-General of Utah, which contains the great American Dead Sea, says, "Notwithstanding the opinion of many who deem our lands 'arid, worthless, and desert,' these same lands, under proper tillage, produce forty to fifty bushels of wheat, seventy to eighty bushels of oats and barley, from two hundred to four hundred bushels of potatoes to the acre, and fruits and vegetables equal in quantity and quality to those of any other State or Territory." The Surveyor-General of Nevada says, "In our sage-brush lands the cereals and all vegetables flourish in profusion where water can be obtained, and the State is speedily becoming one of the great stock-raising States of the Union." But we will not multiply authorities; one more must suffice. Mr. E. V. Smalley, who travelled the line of the Northern Pacific Railway before its completion, says, "The whole country traversed through the northern tier of Territories, from Eastern Dakota to Washington, is a habitable region. For the entire distance every square mile of the country is valuable either for farming, stock-raising, or timber-cutting. There is absolutely no waste land between the well-settled region of Dakota and the new wheat region of Washington."

A summary of all the official and authentic reports of those qualified to know reveals the fact that of the unavailable land of the United States, by far the largest proportion lies east of the Savannah meridian and within the original thirteen States. New York, one of the first settled and best worked of the States, has twenty-nine thousand of its forty-nine thousand

square miles unimproved. Pennsylvania, with forty-five thousand square miles of area, has twenty-four thousand unimproved. New England, with forty-seven thousand square miles of territory, has forty-one thousand unimproved. And yet, aided by the narrow tide-water region of Maryland, Delaware, Virginia, and Carolina, these least available sections of the country laid the foundation, cast the institutions, directed the industries, and, until a very recent period, controlled the wealth of this vast land.

These are some of the means which lie at the feet of this nation. We will now see how these people are taking these means in hand.

CHAPTER XXXIV.

MATERIAL AGENTS.

A STRIKING feature in the material resources of this country is the contiguity of those elements of wealth and power which are interdependent. For smelting iron, coal is indispensable, and the difficulty of bringing these together increases the labor and enhances the cost of the finished product. Here these are conveniently stored side by side. These essential factors of civilization are found heaped up in parallel and contiguous ridges along the great Appalachian crests of the Atlantic slope, locating the mines and smelting-furnaces and rolling-mills and machine-shops and founderies of Pennsylvania, Virginia, the Carolinas, Tennessee, Georgia, and Alabama, while hard by, on either

side, are the rice and corn and wheat and fruit and vegetable products, together with the grazing-fields and pasture-lands teeming with the flesh-supply to feed the busy throng of workers in the glowing halls of the iron king.

Underneath the beds of the very fields, whose nature promises exhaustion are stored the deposits of phosphatic rock which are to recuperate their wasted powers. The guano stores of the Lobos and the Chincha Islands have been exhausted ; but just here, where most needed, and when most wanted, are found the richest and most abundant stores of the world. And, with the abundant and constantly-increasing facilities of transportation, the most widely separated resources are brought together. The advantage of manufacturing the finished articles of man's physical need in the very neighborhood of the crude material is incalculable. England, so long the leader in the manufactures of the world, has to send three thousand miles for every boll of cotton she spins, while here the fingers that pick the snowy lint from the fields, and those that twist and weave the silky fibre into raiment, often drop at the same ballot-box the potent expression of sovereign will. This Anglo-American people is producing the cotton, the wool, the hemp, the flax, the wood, the hides, the grains, the fruits, from which it is further producing the raiment, the blankets, the bedding, the shoes, the houses, the furniture, the food, the luxuries that comfort and beautify and adorn its millions of homes. Save a few articles of beverage and condiment, it goes abroad for nothing, while it is sending abroad untold amounts of every line of use and luxury.

Another great advantage is the quality of the labor. Inventiveness has become a national trait. Is a new tool called for, a new machine needed, to perform some new work in farm or home, in factory or mine? However complicated the required contrivance, the want is scarcely felt before it is devised by some active brain, modelled, tested, patented, and placed in the workman's hand. From the Patent Office, in Washington, twenty thousand two hundred and ninety-seven patents were issued in 1884. America carried away from the International Electrical Exposition at Paris the only five gold medals given for the greatest inventions. Herbert Spencer says that the Americans are ahead of all nations in mechanical inventions and appliances. Better tools make better mechanics, and these, in turn, make still better tools, and so the improvement goes on. All this means better work and more of it. There really seems to be no obstacle at which American labor hesitates. To span the tumbling Niagara, to construct the nation's highway on a shelf in mid-air on the precipitous mountain-side, to curb the chafing Mississippi, to send the iron steed puffing over the thousand miles of rolling prairie, or to look out of car-window through the transparent air from the crest of the Great Divide, these and more are the already trite commonplaces of his all-achieving enterprise. He sends his ploughs and reapers and threshers and mowers and rakes and tedders and engines and looms to Europe, to Africa, to Australia, to Brazil, to India, and Japan, and already has his lever under the nations of the earth to lift them to a higher material plane. And while he is doing this, he

is feeding and clothing and sheltering his workmen better than any other employer in the world. Europe feeds to its whole population seventeen bushels of grain and fifty-seven pounds of meat *per capita*. The average rises highest in France, where it is twenty-four bushels of grain and eighty-one pounds of meat. The United States feeds to its people an average of forty-one bushels of grain and one hundred and twenty pounds of meat per annum, more than double the European average, besides the important consideration of its more equal distribution. It is safe to say that the lowest wage-worker is better provided for here than the middle class of journeymen in Europe.

In any view of the immigration question, it must be considered that while every feature is attractive here, every circumstance is expellent there. And the crowded nations of Europe are becoming more and more alive to this fact. The number of Germans, English, Scandinavians, Canadians, and Irish—all Teutonic—who came to this country in the four years, 1881–1884, was greater than for the preceding ten years. With the exception of one decade, 1860–1870, there has been a steady and rapid increase for the past seventy years. And these operating causes, united to increased facility for travel, will continue to act with accelerated momentum. Equal rights and free schools are powerful incentives. Apart from his immediate social ties, the foreigner, even unnaturalized, is better off politically here than at home. And this improvement of condition increases for the worthy with every year of residence. No matter how unskilled his hands or how untrained his mind, there is ready employment for

him here with fair remuneration. And these advantages increase rapidly as the foreigner is more removed from ignorance. The skilled operative, the trained mechanic, or the experienced artisan in every instance commands at once position and remuneration better than that which he left behind. He knows, too, that his children will have a better chance, and he comes for their sake. America expends nearly six times as much *per caput* as Europe for education, and the proportion of expenditure increases with each decade. Thus it is that population increases more than a half million annually by European immigration. This is largely Teutonic, and most of it is easily Anglo-Americanized.

Among the potent factors of this nation's destiny we cannot overlook the unprecedented accumulation of colossal fortunes. Although, as we have shown, these cannot remain permanently in the same hands, yet they exert a powerful influence. Surplus money, whether it be or only represent wealth, is eminently reproductive and multiplicative. Never before was money so easily made, and never before did money mean so much. There is room here for profitable investment of every dollar. The immense incomes of Old-World aristocrats lie idly on deposit, but the immenser gains of American magnates are kept steadily at work. Thus every material agency is at work, and, regardless of petty jealousies and passing antagonisms, all are co-operative.

Thus we have glanced briefly at a few of the more prominent features of the United States of to-day. But all these are means, and only means. We know there are dangers along all these lines. Every power is a

power to bless or a power to crush. The optimist will see only the former, the pessimist only the latter. The wise and balanced Christian patriot, with unfaltering faith in God, the designer, and loving confidence in man, the outworker of history, will look backward gratefully on past deliverances and forward trustfully to future promises, and work in love, and rest content.

Here in this broad land the sons of Jacob are more and more commingling. Tribal lines are here fast disappearing and soon will fade away. With a perfected reunion will come a consolidated power, and under the leadership of "him that was separated from his brethren" all will move together onward and upward in an ever-advancing and ever-ascending civilization.

CHAPTER XXXV.

INTELLECTUAL AND MORAL AGENCIES.

THESE, under modern civilization, may be shortly summed up under the threefold head: the press, the school, the church. While it is true that these often overlap so as to render it difficult to distinguish the peculiar influence of each, and while there may be social effects not directly traceable to either, yet we believe that all intellectual and moral influence springs from these agencies. First in extent, if not in power, is the press. The newspaper and the periodical find their way into nearly every household in the land. They carry every phase of thought, every shade of public opinion, and bring into converse all classes and

sections of the country. Leaving out of the account the higher order of periodical literature, which finds its way only to the library of the learned and the study of the leisurely, the common newspaper is perhaps the most universal educator of the country. The number of these, ranging from the folio sheet of the hamlet, making its modest appearance once a week, to the mammoth daily edition of the great business and social centres, is almost beyond computation. The approximate estimate of the year 1885 was more than fourteen thousand, of which thirteen hundred were dailies. By means of the ramified postal system these find their way to every part of the land, and there is scarcely a pioneer home anywhere on the border-land of civilization that is not visited by these instructors of the masses. Thus every citizen in the vast republic is brought into communication with all the rest, and the round-table conversation of the Massachusetts circle is read by the ranchman of the Texas prairie to the group around his fireside. The statesman has the Union for an audience, and the preacher the republic for a congregation. The Congress holds open session in the presence of the nation, and the public representative is in full view of his constituency. Not only are the masses thus informed concerning matters of political interest, but every variety of subject is presented to stir the interest and engage the attention of all classes and ages. Freedom of press begets freedom of thought, and freedom of speech follows as a necessary and natural consequence. No more effectual sentinels of civil liberty and religious freedom stand guard on the nation's ramparts than the editors of American newspapers.

To meet the demand in the higher lines of thought, in science, art, literature, theology, and politics, hundreds of giant minds speak monthly through monographs heavy with profound research. The best thoughts of the best thinkers of all the nations are given forth to the world, and nowhere read so largely and discussed so seriously as by these Anglo-Americans. A meritorious French monogram finds more readers here than in France, a brilliant German writer makes more character here than at home, Gladstone addresses an immense American audience, and Drummond lectures far beyond the bounds of his own island home.

We have noticed in a former chapter the provision made by the early colonists for education. The impulse thus given has been continuous. While the population has outstripped the progress in this direction, and there is much illiteracy, this is less than in any other extensive country of the world. In the cities of more than four thousand population, where there are graded schools open to all children, there are employed forty-seven thousand one hundred and fifty teachers. Very many towns of smaller population are equally well provided for, and when we consider the far greater number of these smaller towns, we may reasonably conclude the number of teachers in such schools to exceed sixty thousand. Allowing forty pupils to each teacher,—a low estimate for graded schools,—we have here provision for the gratuitous instruction of two million four hundred thousand children in these municipal schools alone. This is exclusive of the appropriations made by each of the States

for the instruction of the children in the rural and village districts, whereby, except in a few isolated cases, instruction is afforded to all who will accept it, from three to nine months in the year. This includes only the provision made by legislative and municipal authority. We have not at hand the data of private and parochial schools, but the number is very considerable. The report for 1888 shows eleven hundred and sixty-four private secondary schools, and six hundred and seventy-two academies and seminaries permanently established and maintained by private means.

For the higher education of youth approaching maturity there were reported (1888) three hundred and fifty-seven colleges of liberal arts, two hundred colleges for women, thirty-two schools of science, and thirty-six universities. These do not include the schools of special professional training, as theology, mining, technology, law, medicine, and pedagogy.

As a means of education, both intellectual and moral, the Sunday-school is a powerful auxiliary. Thousands of children, both native and foreign-born, whose time is occupied in secular work, and whose circumstances preclude the possibility of attendance upon the secular schools, are here provided with the means of rudimentary instruction, and by contact and association with those more highly favored, stimulated to a higher aspiration. We do not propose to consider this subject here from an ecclesiastical or theological standpoint, but only to view it as one of the civilizing agencies of the nation. The fact that in the United States 1,100,104 gratuitous but earnest teachers meet and instruct 8,345,431 children of all ages and conditions

each week in 101,823 different communities cannot be without meaning and result.

The unifying tendency of these educating agencies deserves to be noticed before we leave this division of our subject. Whatever approaches truth and draws men towards that as a centre, draws them nearer to each other and tends to unification on general principles. But this tendency is intensified in the methods of American instruction. By the system of graded free schools in the cities,—the great radiating centres of influence,—the children of all classes, the rich and the poor, the manor-born and the foreign-born, are brought into immediate contact at the period of life when prejudices are weakest and most easily broken down, and when the tendrils of attachment take hold with greatest tenacity. Thus this system compasses far more than mere intellectual training along the same or parallel lines. Nowhere else is there such a mingling and mixing and shaking together of the long-divided children of Jacob as in the graded schools of American cities. From these no child of European parents is excluded, and here English, Scotch, Irish, Dutch, French, German, Swede rapidly lose their tribal distinction and become merged in the all-absorbing Anglo-American. Here, too, the children of employer and employé, capitalist and laborer, merchant-prince and counter-clerk, railroad magnate and brakeman, contractor and wage-worker, alderman and hod-carrier associate and commingle, forestalling every tendency to aristocracy or privileged class. Be it remembered, too, that this system did not originate in any far-sighted political measure or governmental enactment. So far

as it has gone, it has worked from beneath upward. Each city is in its school management autocratic, and the similarity of the systems of the cities of the Union arises from no collusion, but from the desire on the part of each to secure the best results. A successful experiment demonstrated here, or the wisdom of a useful regulation approved there, leads to the speedy application of one or the adoption of the other in a hundred different cities. The national associations of leading educators, meeting together at stated times and places for comparison, discussion, and interchange of thought, serve still further to cement the mass into one concrete whole, while the absence of any mandatory authority relieves the whole system of systems of all danger of inflexible monotony. Each member of these associations leaves the meeting free in all respects to do or not to do, nor is he clothed with any power to enforce what he may approve on an unwilling section. Hence, all is free, spontaneous, republican, and over all presides, and through all runs, the tongue and spirit of Anglo-American civilization.

The same result is approached by other means and from another stand-point in the Sunday-school operations. And this is not confined to the United States. By means of the International Series of Lessons, the schools of Canada, Newfoundland, Labrador, and Bermuda unite with those of the United States in studying the same lessons from the Bible from Sabbath to Sabbath in all the Protestant schools of all these countries. The fisherman's children on the bleak Newfoundland shore, the refined of the great city-centre, the homespun inmates of the log-cabin school-house of

the pioneer settlement,—all engaged with the presentation of the same facet of the eternal truth at the same time. Who will say how far into the future or to what ultimate and unguessed unity all these unities point convergently?

The pulpit is the third great intellectual and moral agency at work in this country. And this is left to work as freely and spontaneously as the others. The wisdom of the founders of this government left every man where God leaves him, to follow the dictates of his own conscience. The perfect separation of Church and State has been and is one of the distinctive and significant features of this country. No despotism is so fatal to individual liberty or to civil and religious freedom as a hierarchy armed with political power. In all his complex being, no department of man's nature so imperatively demands freedom as his religious faculty. The very essence of religion is spontaneity. No more essential question enters into the summary of civilization when it shall have reached its culmination. They greatly err who assign to saving religion a limited office or a narrow sphere. Only a bigot will claim that any form of religion yet expressed in man has compassed all that is designed for him. If the attainment of the most self-satisfied sectarian or religionist be all that was contemplated on Calvary, then the plan of salvation is a miserable failure.

Here on this broad American arena this great problem is to be worked out. Missionary effort is all right. Not for any consideration would we cast a shadow on the evangelistic enterprise which gives to the civilization of to-day its life and spirit. But is the light

which Christendom is bearing to Heathendom *all that Heathendom needs?* Can that which has yet failed to lift the most highly civilized and Christian nation of the world out of crime and murder and incest and drunkenness,—out of degradation and shame, whose every newspaper is a dark catalogue of blood and hate,—can that uplift the dark pagans of the world into life and light?

Various sects were represented in the different settlements of this country, and the subsequent emigrations have brought in nearly every phase and form of religion and irreligion of the world, until, under the protection of this government, the denominations are numbered by dozens and scores. There is no good reason to deny to either of these honesty of purpose or sincerity of intention. It is not our purpose or desire to view them from the stand-point of sectarian theology. They are working along their respective lines towards the final consummation of truth. They differ no more than do men of science among themselves. All are seeking the law of man's being. Not until that law in all its applications to every department of his being, binding the whole world together in him, shall be comprehended, recognized, and obeyed, will the tangled ends of this confused humanity be gathered into one binding cord.

The same great dividing line of Romanism and Protestantism, which we have seen sundering Europe, is transferred to this country for future settlement. But the territorial lines of demarcation that exist there are not found here. Still, Romanism, according to its own organs and recent encyclicals, remains unchanged, and stands the only representative of uncompromising

intolerance in this otherwise tolerant land. It numbered its adherents in the United States in 1880 at 6,832,954. These are bound together, but bound to nothing else. The Protestants of the same year numbered 30,000,000, or one-half the entire population of the country. These represent forty-two different denominations, expressing as many various shades of dogma or polity, or both, but between many of them the difference is scarcely more than that " 'twixt tweedledum and tweedledee." Indeed, the greatest and most important differentiation lies in the metaphysical question of the sovereignty of human will and consequent individual moral responsibility. Concerning this question the masses on both sides of the line are drawing nearer together, and hair-splitting distinctions are lessening in importance as the horizon widens and the view grows broader. On one point, however, all these Protestant sects are agreed,—freedom of conscience from human dictation or restraint. Upon this battleground all will stand together in solid array. All these sects industriously labor to disseminate information from their respective stand-points, and serve as mutual provocatives to diligence. Thus stagnation is prevented, inquiry is elicited, research is stimulated, and thought advanced. All this leads to a better understanding of law, and recognition of the manifold claims upon man's service, homage, and reverence. Information is by these various means diffused among the masses, and the strong tendency is towards a republic of thought and intellect as well as of political institutions.

CHAPTER XXXVI.

DEMANDS AND DANGERS.

WE have at some length noticed the means at the command of this people. No end has yet been attained commensurate with the advantages thus far enjoyed. Never before have so many agencies met in one people. But if American civilization should become stationary in its present status, it would stand as the greatest failure of history. All the circumstances of to-day are pointing forward, all that has been achieved is but a preparation for something yet to come. America is the land of promise; "America holds the future."

In the first place, this broad land is to be occupied. Its settlement has been but fairly begun. Never did the crowded countries of Europe need an outlet so much as now. Never was Europe so expellent. All Europe is volcanic, and threatens any day to become eruptive. The tribes there have largely compassed their destiny. Old institutions have become so deeply grooved that material change can be accomplished only by convulsion. Forms may be modified, but the national instincts have become settled, and, in general, progress must be largely along old lines. But within these fixed circles there is much discontent. Perhaps of all the European governments that of France, as now constituted, is most acceptable to the masses of its people. But these people are fickle,—descendants of

unstable Reuben,—and a change there may drive thousands of them to this country. They already have many relatives to attract them here. Germany is in a critical condition. Its consolidation has been largely effected, and still more largely preserved, by the iron will and consummate genius of one man, and he is old. It is very doubtful that Germany can furnish another Bismarck. This people is in a dangerous transition stage. With earnest desire for self-government, they are not capable of exercising it. Hence discontent largely prevails, and socialism is rife. Germans and Irish have for several years formed the great body of American immigrants. In 1882 they numbered only a quarter of a million. A member of the Reichstag recently said, "The German people have now but one want,—money enough to get to America." These people are Teutonic. Teutonism predominates in American immigration.

The tide has never yet set in strongly from Russia, but it will come. The country is honey-combed with nihilism. Despotism alone controls it, and it cannot always control. Governmental repression and popular agitation react upon and intensify each other. Anarchism is abnormal. Men must be fearfully soured before they will entertain it, especially civilized men. Spain has a child for a king, and is unsettled. Italy is taxed to death, starved to death, and overrun with beggars and brigands. England is fronting terrible questions. Ireland groans, suffers, conspires, and emigrates. They are all brethren, and they are coming to strengthen the brotherhood here. America may tremble beneath their tread, but with her wide-spread fields,

her boundless forests, her gaping mines, her rolling prairies, she cannot say them nay. She may close her doors on Mongolian, negro, and Malay, but she can never close them on her own flesh and blood. Men see danger here, and it is not foolish fear. Very many of these are of the worst element of this race. We are not blind to the peril, but if the institutions of this country are not firm enough to stand the strain they must be strengthened; they are not irrevocably fixed. Prominence must be given to the law of God, and that law will control and direct everything. These people bring no idolatry, but they bring every shade of atheism. They may thwart pet schemes of faction and no harm be done, they may disappoint the expectations of the sanguine and no ruin ensue, they may frustrate the best-laid plans of dominant political parties without material injury; but if this nation do not draw nearer God and its own salvation, the horologe of humanity will be set back a thousand years.

How nearly have we approached the true end of all civilization? Let the dark catalogue of crime summed up weekly; let the drunken army of inebriates that reel their staggering way hellward; let the brothels and adultery and concubinage and bastardy too black to write; let the screaming, roaring, whirling, hammering, trafficking, revelling American Sabbath; let the air polluted by oaths and curses and blasphemies; let the venality and corruption of public life; let the full prisons and crowded penitentiaries,—in short, let the constant and wholesale violation of every clause of the Decalogue answer the question. Here men are free,—free to labor and enjoy the fruit

of their labor, free to think and exchange their thoughts, free to pray and worship and draw near to God in their own chosen way, free to share in all the potent functions of government, free to make the most of themselves and plan most wisely for their children; restrained in nothing save as the suicide is restrained by the kindly hand that knocks aside the weapon of self-destruction. Antagonisms abound, jarring interests collide, dangers impend,—mammonism, venalism, Mormonism, intemperance, crowded city centres, and a hundred other perils stare this nation in the face,—but its whole history has been a series of dangers. This land was explored in danger, it was colonized in danger, it was organized in danger, every decade of its career has been fraught with its own peculiar danger; but it has come through these in the past strengthened, confirmed, and advanced. With every new emergency has come a new accession of strength, and with each new danger a way of escape. But it has a long look ahead to reach the result desired and to fit it to be the evangelizer of the world. The progress is encouraging, and the world is looking to America. An intellectual revolution is sweeping over the world, breaking down established opinions and dissolving foundations on which historical faiths have stood. Institutions hoary with age have become effete, systems in which ages have trusted have become fossilized. America stands in the Gibraltar of opportunity. Not only do “forty centuries look down upon” her, but untold, unborn centuries look up to her. The world of A.D. 3000 hangs upon the America of A.D. 2000. She cannot afford to fail. There is not room on earth for another

such experiment. Here the battle of the ages must be fought and the victory of the æons must be won. They may not be battles of blood, but if of blood, it will flow in rivers. A few more improvements in projectiles and explosives, and war will be a fearful thing to contemplate. When with noiseless explosives whole armies shall melt away like the hoar frost in the rising sun; when liquid fire shall be poured down in torrents on crowded cities from aerial machines, war will have lost its sublimity. But if it cost not blood it will cost dearest treasure,—prayers most agonizing, tears most soul-scorching, heroism most undaunted, unselfishness most extreme. Romanism, Brahminism, Buddhism, Islamism, Voodooism, Fetichism, all the cursed bonds that hold the soul of man in thrall are to be broken off, and that by Anglo-American Christianized civilization. The pebbles in the channel may cause a ripple here and there, but the mighty stream must flow on, till, like America's Mississippi and Amazon, it spread out earth's longest, broadest plains of richest fecundity.

Man is enslaved by a false religion, he is emancipated by the true. The religion of the Bible, the gospel of Jesus Christ, is designed and adapted to shatter every shackle that binds the soul of man. The superstition of the cloister, fixing its eye on Madonna and crucifix, is no less degrading than is that of the howling dervish in his wild and frantic gyrations. The God of the two Bibles, Nature and Revelation, who creates by miracle and governs by law, is the essential of man. Ecclesiasticism, monasticism, ritualism, asceticism are among the enslavers of mankind. Every wall of partition must be broken down and man be free. The Anglo-

Saxon has led in breaking the chains from the wrists and ankles of the slave; the Anglo-American must dash the fetters from his mind and soul. Men swing in extremes, and confound liberty with lawlessness. The one is saving, the other damning. Here is to be sought and found the golden truth, in *liberty protected by law*. The anarchist, with dynamite bomb, has his counterpart in the more dangerous anarchist with explosive falsehood. The Bible unsealed, unchained, understood, lived, is the charter of man's freedom. This freedom is to be attained by the chosen seed of promise. This nation must be freed before it can free others. It holds the promises, it embraces the destinies, it has the oracles. It is far from the light, but is tending towards it and will reach it. As sure as God lives, as sure as Calvary was a fact and not a farce, so sure will man yet be saved. And to America the world is looking expectantly. The plea is not for America for America's sake, but for the world's sake. If this people be true to its trust and true to itself, it is God's right arm for saving the world from ignorance, oppression, and sin. Professor Hoppin, of Yale, has said, "America Christianized means the *world* Christianized." Says Professor Park, "If America fail, the *world* will fail." Says Professor Phelps, "The nations whose conversion is the most pressing necessity of the world to-day are the Occidental nations. The pioneer stock of mind must be the Occidental stock. The pioneer races must be the Western races. And of all the Western races, who that can read skilfully the providence of God, or can read it at all, can hesitate in affirming that the signs of divine decree point to

this land as the one which is fast gathering to itself the races which must take the lead in the final conflicts of Christianity for possession of the world? This is the elect nation for the age to come. This nation is shut up to a perilous alternative. Immeasurable opportunities surround and overshadow it."

To America the 109,000,000 Protestants look for leadership and direction. To America the longing, eager eyes of 120,000,000 Hindoos, 123,000,000 Mohammedans, 483,000,000 Buddhists, 227,000,000 pagans, and 1,000,000 Parsees are turned for life and light and salvation. And of the mighty host of rescuers from bondage and thralldom the Anglo-Saxon, enlarged and developed in his Anglo-American aspect, is to be the leader. This language is destined to be the language of civilization, and civilization perfected means salvation. American manufactures, American inventions, American harvests, American commerce are opening the doors of the nations, and through those doors American civilization will one day enter. America has accomplished nothing in growing rich, nothing in growing great and powerful, nothing in growing learned, save as she is thereby gathering the mighty forces by which she is to gain her own redemption and carry redemption to the world. In the light of this mission all the functions of all precedent nations dwindle into insignificance; in view of this destiny all other results seem small and mean. In her all the histories of history converge, and in the accomplishment of her high commission all the ages of human progress find their key. By her the riddle of humanity is to be solved. May the eyes of this people

be uplifted northward, southward, eastward, westward, and diligently read the promise, "Unto thy seed will I give this land, and in thy seed shall all the families of the earth be blessed."

CHAPTER XXXVII.

PAN-AMERICA.

IN the preceding chapters our view has been chiefly confined to the United States as the principal figure and most prominent actor in the American world. But in point of area this includes less than half of North America and barely one-fifth of the whole continent. On the north for three thousand five hundred miles it is bordered by the colonial possessions of England. This is the only country of North America nominally under the control of a crowned head. The government, however, is more largely in the hands of the people than any other holding the colonial relation. Embracing 3,495,433 square miles, it contains 4,324,810 inhabitants, less than two to the square mile. Of this area, 900,000,000 acres are still in undisturbed primeval forest. The agricultural resources are very great and the mineral wealth varied and rich. Sharing with the United States the largest lake front of the world, and having this connected with the ocean by the magnificent St. Lawrence, its means of ingress and transportation are abundant. The population, though small when compared with area, is principally con-

densed into the south-eastern districts. The two great tribes, Reuben and Joseph, form almost the entire body of the people. The institutions of this country resemble in many respects those of the United States, and the two sections are in amity. Romanism and Protestantism are nearly equally represented in numbers, and together embrace about three-fourths of the population.

Mexico is a large republic, comprising 743,948 square miles, with a northern frontier of fourteen hundred miles bordering the United States, and a sea-coast of six thousand and eighty-six miles, and contains a population of 10,250,000. Its resources are almost incalculable. While a large proportion—fully one-half—is unfit for cultivation, its agricultural products amount to \$173,000,000 per annum. 300,000 square miles of grazing land sustain 1,500,000 cattle, 2,500,000 goats, 1,000,000 horses, and 1,000,000 sheep. Its mineral wealth is perhaps greater in abundance and variety than that of any other country in the world. From its greatly diversified surface it presents every variety of climate, from the tropical seaboard on the Gulf to the sub-Arctic mountain-tops. Its people are as varied as its climate, ranging through all gradations of social caste, from the descendants of proud Spanish hidalgos to the ignorant and incapable peons. The immigrants to this country were almost exclusively Spanish, and this has received no sensible infusion of any other European blood. The elements composing the nation are heterogeneous, but are steadily approaching assimilation. Romanism in its most fanatical mood took possession here with the settlement of the country, and

still retains overwhelming preponderance. The labors of Protestant missionaries are attended with encouraging results, and the bow of promise spans this sunny land. Enterprising and self-asserting, it is gradually reaching forth to meet Anglo-American enterprise, and through the medium of commerce and mutual interest there is hope of a close connection between these neighbor republics at no very distant day.

South of this lies the irregular, mountainous, and diversified territory of Central America, comprising an area of 161,000 square miles, divided among six distinct and independent republics, containing three millions of people. Although the whole of this country is in a comparatively backward condition, it is progressing, and already contributes largely to the commerce and the comfort of the world. This country is especially important and interesting, from the fact that it embraces and adjoins that gate-way of the world of which we have already spoken. Whether the problem of interoceanic navigation be solved by ship-railway or canal, it must pass across some part of this country. Romanism holds sovereign and undisputed sway here. Illiteracy is great, reaching from seventy-five to eighty-five per cent. of the population. Means of instruction are progressively and increasingly provided by the respective governments, and the people are gradually becoming educated. While all these countries enjoy a certain degree of political autonomy, the people are very far from freedom. Intellect and conscience are so closely allied that the one cannot be enthralled without involving the other, and so long as priestcraft holds sway, true liberty is impos-

sible. In the schools, the subjects of study and their modes of presentation are prescribed, and whatever tends to weaken the priestly influence and church authority is rigorously interdicted. This is the great incubus which rests on every people under the Romish control. The same difficulty presents itself in the way of the progress of all South America and the West India Islands. Anglo-Saxon spirit and institutions are essentially Teutonic, and this is essentially Protestant; but this spirit has, as yet, little influence south of 25° north latitude in America.

South America consists of ten republics and three small colonies, embracing 6,827,230 square miles and containing 28,500,000 inhabitants. Throughout this whole country Romanism is excessively preponderant. Anglo-American influence has barely touched this country of unbounded capabilities. All these republics are in their comparative infancy, the largest and most important being in its nascent state. The relation between all these republics and the United States has been uninterruptedly friendly. Any nearer association or alliance would just now be undesirable and hazardous. Each has its own peculiar difficulties under which it staggers. Not the least of these is the heterogeneous character of its people. Perhaps several generations must pass before these can become homogeneous. The "race problem" fronts them all, and it admits of no hurried solution. Every attempt to urge or hasten an answer will jeopardize the whole matter and endanger the issues thereon depending. This is only one of many subordinate phases of the many-sided question to be solved on this continent.

But the fact that there is not on this Western continent a resident monarch or an established court, that the few colonial possessions recognizing foreign rule are largely left to themselves, and are held very loosely to the parent country, that the republican spirit is everywhere prevalent, and that among the existing republics the utmost amity prevails, without any cloud of prospective enmity or jealousy darkening the horizon, points to a closer association and perhaps more intimate union among these republics, and gives to the term "Pan-America" a prospective significance of great importance. When each in its sphere has been fitted and squared and numbered and polished, it will drop easily into its appropriate place in the great finished building of complete civilization. There is much to be done with wedge and sledge and mallet and chisel and dresser, and many masses of rubbish must be torn and chipped away; but rough as the ashlar yet is, "there is an angel in it."

A distinctive and encouraging feature of all these countries is the entire severance of Church and State. This was only the other day accomplished in that new republic towards which all eyes are so intently turned, —Brazil. The uplifting of these countries largely depends upon the forces at work in the United States. Here is now the all-important field for Protestant missionary effort. Already the call comes from Central and South America for teachers of the English language from the United States. Events are encouraging. Supply and demand govern each other in the intellectual and moral, as well as in the industrial, world. Normal training throughout the United States

is equipping and fitting out thousands of young men and women as professional educators. There is room for these, and the room is widening for thousands more. All the American republics are arousing as never before on educational and intellectual lines. "America Christianized means the *world* Christianized." And we repeat, Christianity contemplates the redemption of all the powers of man. Salvation means health,—health of body in all its organs and members, health of mind in all its capacities and powers, health of soul in all its ethical outgoings and spiritual communings. And for the accomplishment of this it must subsidize and utilize all his powers. It is to clarify man's vision that he may behold the glory of God in the silvery veil that adorns without obscuring Yosemite's dizzy wall, in the glittering jet that sparkles in the sunlight of the Yellowstone, or in the fire-crown that decks the brow of Izalco and Cotopaxi. It is to tune the harp-strings of his ear to concert pitch in harmony with the grand anthem of God's praise thundered forth in Niagara's swelling diapason, or roared in the billow that breaks upon the shore, or trilled in the soft flute-note of the birds, or moaned in gentle undertone in the sighing pines.

It needs the scientist who will follow in the footsteps of Lyell and Agassiz and Wilson and Audubon, or climb the heights with Humboldt, and read the handwriting of God upon Superior's rocks and Shasta's walls and Andean cliffs. It needs the miner who, with pick and shovel, shall unearth the wondrous stores heaped up in the cellars of this great American home. It needs the brawn and muscle of the earnest laborer in the

wheat-lands of the North, and the dusky toiler in "the cotton and the cane." It needs the busy, throbbing brain of the teacher, the inventor, the artificer, the thinker along all lines. It needs the money of the millionaire, the substance of the capitalist, the wisdom of the statesman, the talent of the author, the eloquence of the orator. It needs the persuasion of the pulpit, the devotion of the pew, the consecration of the closet, the God-service of the home. Rich as America is,—rich in field and forest and mountain and mine, rich in money and means and men, rich *in esse* and immeasurably richer *in posse*,—she has not a farthing to spare, a dollar to lose, a resource to squander, or an opportunity to neglect, in view of the accumulation of responsibility which rolls from all the ages on her head and heart. There must be no littleness here. By as much as the Mississippi exceeds the Rhine and the Amazon the Thames, by as much as Superior outspreads Geneva, by as much as the Rockies overtop the Pyrenees and the Andes the Alps,—by so much does God design the American to outstrip the Teuton, and American civilization to outreach European. Narrow measures of narrow men will but narrow the grand result, limit the widening field, and lengthen the time of weary expectancy. America has no great armies of idle butchers to sustain as Europe has. Europe needs them, America does not. England must watch Russia, and France, Germany; all the powers of Europe are distrustful, and monarchy is essentially jealous and suspicious. Hence Europe feeds and maintains four millions of soldiers in time of peace to operate with eighteen hundred vessels of war to pre-

serve the peace and protect the honor of the nations. The United States, with an area nearly as large, embracing forty sovereign States, with the complication of four races and the intermingling of all these European nationalities, needs only twenty-five thousand soldiers and one hundred and forty vessels as a constabulary and police force. The peace of America is not a peace of force and fear, but an amity of kindly feeling. If America in its leading nations fights at all, it will be along the line of the great principles of true civilization.

How paltry appear the little issues over which demagogues foam and small partisans rave quadrennially! How many names, popularized by the little eddy of an hour, go out in obscurity and night in a decade! How many tremors seize the timorous and shake the cowardly as the years roll by! The idler, in his cockle-shell boat, is panic-stricken as the white-capped waves toss him on their crests; but the fearless mariner treads with steady steps the lofty deck of the great ocean-rider, and with unflinching eye surveys the stormy sea, knowing that every rolling billow drives him nearer haven and home, and, with untrembling hand upon the wheel, uses storm and calm alike to bear him on his way. Never before has the individual man been worth so much as now, and here. The men under Cyrus and Darius and Hannibal were things undistinguishable in the mass; the men in America are powers,—each a host. The women of Greece and Rome were drudges or playthings; the women of America are factors of civilization. He who will may lead. Let American politics be purged of venality, American society of

corruption, American education of narrowness, American enterprise of mammonism, American religion of superstition and formality. Let statesmen be patriots, with view as broad as this broad land, let politicians rise above petty partisanship, let teachers present the universal truth as high as heaven and as wide as the universe, and let preachers proclaim a complete salvation for a redeemed humanity. Broaden, deepen, widen every stream of usefulness, every channel of influence. Jetty the Mississippi that its royal volume may have free flow, and jetty the broader, deeper stream of true civilization. Let Anglo-Americans "know their rights, and, knowing, dare maintain." China can wait, Japan can endure, India can be put off, Africa is unready; but America is ripening to the harvest. Evangelize, civilize, Christianize America for God and humanity. Then "Liberty enlightening the world" will be no myth, but a glorious realism.

Among all the planet worlds, earth is the scene of redemption; among the nations of earth, America is the stage of action; upon this stage the United States holds the front and central scene.

THE END.

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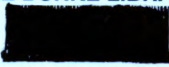
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