THE BOOK OF DEUTERONOMY.

Chapter I.

Deuteronomy i.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

THIS book contains an account of what passed in the wilderness the last month of the fortieth year, which is supposed to be written by Ezra, as the history is continued several days after the death of Moses. Moses' farewell address to the children of Israel is full of wisdom, with a touch of pathos. This had been a melancholy year with the Hebrews in the death of Miriam, Aaron and Moses. The manner in which this people were kept wandering up and down on the very verge of the land of Canaan because they were rebellious does seem like child's play. No wonder they were discouraged and murmured. It is difficult from the record to see that these people were any better fitted to enter the promised land at the end of forty years than when they first left Egypt. But the promise that they should be as numerous as the stars in the heavens, according to Adam Clarke, had been fulfilled. He tells us that only three thousand stars can be seen by the naked eye, while the children of Israel numbered at this time six hundred thousand fighting men, beside all the women and children. Astronomers, however, now estimate that there are over seventy-five million stars within the range of their telescopes. If census takers had prophetic telescopes, they could no doubt see the promises to the Hebrews fully realized in that one line of their ambition.

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Though the women were ignored in all the civil affairs and religious observances of the Jews, yet in making war on other tribes they thought them too dangerous to be allowed to live, and so they killed all the women and children. The women might much better have helped to do the fighting, as it is far easier to die in the excitement of the battlefield than to be murdered in cold blood. In making war on neighboring tribes, the Jewish military code permitted them to take all the pure, virgins and child women for booty to be given to the priests and soldiers, thus debauching the men of Israel and destroying all feelings of honor and chivalry for women. This utter contempt for all the decencies of life, and all the natural personal rights of women as set forth in these pages, should destroy in the minds of women at least, all authority to superhuman origin and stamp the Pentateuch at least as emanating from the most obscene minds of a barbarous age.

The best commentary on these texts is that no Revising Committee of Ecclesiastics has found it necessary to make any suggestions as to whom the commandments are addressed. Suppose we reverse the language and see how one-sided it would seem addressed only to women. Suppose this were the statement. Here is a great lawgiver and he says: "Thou art to keep all God's commandments, thou and thy daughters and thy daughter's daughters, and these are the commandments: 'Thou shalt honor thy mother and thy father.' 'Thou shalt not steal nor lie.' 'Thou shalt not covet thy neighbor's husband, nor her field, nor her ox, nor anything that is thy neighbor's.'"
Would such commandments occasion no remark among Biblical scholars? In our criminal code to-day the pronouns she, her and hers are not found, yet we are tried in the courts, imprisoned and hung as "he," "him" or "his," though denied the privileges of citizenship, because the masculine pronouns apply only to disabilities. What a hustling there would be among prisoners and genders if laws and constitutions, Scriptures and commandments, played this fast and loose game with the men of any nation.

Deuteronomy iv.

5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.
6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?
8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Adam Clarke in his comments on chapter iv, says, "there was no form of worship at this time on the face of the earth that was not wicked and obscene, puerile and foolish and ridiculous, except that established by God himself among the Israelites, and every part of this taken in its connection and reference may be truly called a wise and reasonable service. Almost all the nations of the earth manifested in time their respect for the Jewish religion by copying different parts of the Mosaic code as to civil and moral customs."

As thoughtful, intelligent women, we question all this: First.—We see no evidence that a just and wise being wrote either the canon or civil laws that have been gradually compiled by ecclesiastics and lawgivers. Second.—We cannot accept any code or creed that uniformly defrauds woman of all her natural rights. For the last half century we have publicly and persistently appealed from these laws, which Clarke says all nations have copied, to the common sense of a more humane and progressive age. To-day women are asking to be delivered from all the curses and blessings alike of the Jewish God and the ordinances he established. In this book we have the ten commandments repeated.

E. C. S.
CHAPTER II.

Deuteronomy viii.

1 When the Lord thy God shall bring thee into the land whither thou goest to possess it and hath cast out many nations before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 2 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 3 For they will turn away thy son from following me. 4 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 5 For thou art a holy people.

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

WITH the seven nations that God cast out, the children of Israel were commanded to make no covenants, nor matrimonial alliances lest they should fall into idolatry. As men are more given to wandering in strange countries than women these injunctions are intended specially for them. Adam Clarke says, the heart being naturally inclined to evil, the idolatrous wife would more readily draw aside the believing husband, than the believing husband the idolatrous wife. That being the case, could not the believing wife with her subtle influence have brought over the idolatrous husband? Why should she not have the power to convert to one religion as well as another, especially as there was no choice between them. There could not have been anything worse than the Jewish religion illustrated in their daily walk and conversation, as described in their books, and if the human heart naturally inclined to evil, as many converts might have been made to the faith of Moses as to any other.

With this consideration it is plain that if the Jews had offered women any superior privileges, above any other tribe, they could have readily converted the women to their way of think-
ing. The Jewish God seems as vacillating and tempest-tossed between loving and hating his subjects as the most undisciplined son of Adam. The supreme ideal of these people was pitiful to the last degree and the appeals to them were all on the lowest plane of human ambition. The chief promise to the well-doer was that his descendants should be as numerous as the sands of the sea.

In chapter ix when rebellion at Horeb is described, Aaron only is referred to, and in chapter x when his death is mentioned, nothing is said of Miriam. In the whole recapitulation she is forgotten, though altogether the grandest character of the three, though cast out of the camp and stricken with leprosy, in vengeance, she harbors no resentment, but comforts and cheers the women with songs and dances, all through their dreary march of forty years.

Deuteronomy x.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

13 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

The sacred fabulist has failed to give us any choice examples in which the Jews executed just judgments for widows or fatherless girls; on the contrary in all their dealings with women of all ranks, classes and ages they were merciless and unjust.

As to the stranger, their chief occupation was war and wholesale slaughter, not only of the men on the battlefield, but of innocent women and children, destroying their cities and making their lands desolate. A humane person reading these books for the first time without any glamour of divine inspiration, would shudder at their cruelty and blush at their obscenity.

Those who can make these foul facts illustrate beautiful symbols must have genius of a high order.

Deuteronomy xii.

16 But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

If women have been faithful to any class of the human family
it has been to the Levite. The chief occupation of their lives next to bearing children has been to sustain the priesthood and the churches.

With continual begging, fairs and donation parties, they have helped to plant religious temples on every hill-top and valley, and in the streets of all our cities, so that the doleful church bell is forever ringing in our ears. The Levites have not been an unqualified blessing, ever fanning the flames of religious persecution they have been the chief actors in subjugating mankind.

E. C. S.
CHAPTER III.

Deuteronomy xiii.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

HERE is the foundation of all the terrible persecutions for a change of faith so lamentable among the Jews and so intensified among the Christians. And this idea still holds, that faith in the crude speculations of unbalanced minds as to the nature of the great first cause and his commands as to the conduct of life, should be the same in the beginning, now and forever. All other institutions may change, opinions on all other subjects may be modified and improved, but the old theologies are a finality that have reached the ultimatum of spiritual thought. We imagine our religion with its dogmas and absurdities must remain like the rock of ages, forever.

Deuteronomy xxi.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

13 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose.

14 ¶ Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

In the general festivities women of all ranks were invited to take part, but three times a year Moses had something special to say to the men; then women were not allowed to be present. We have no instance thus far in the Jewish economy of any direct communication from God to woman. The general
opinion seemed to be that man was an all-sufficient object of worship for them, an idea not confined to that period. Milton makes his Eve with sweet humility say to Adam, "God thy law, thou mine."

This is the fundamental principle on which the canon and civil laws are based, as well as the English classics. It is only in the galleries of art that we see the foreshadowing of the good time coming. There the divine artist represents the virtues, the graces, the sciences, the seasons, day with its glorious dawn, and night with its holy mysteries, all radiant and beautiful in the form of woman. The poet, the artist, the novelist of our own day, are more hopeful prophets for the mother of the race than those who have spoken in the Scriptures.

E. C. S.

Deuteronomy xxvii.

1 Thou shalt not sacrifice unto the Lord thy God any bullock or sheep, wherein is blemish, or any evil favouredness: for that is an abomination unto the Lord thy God.

2 If there be found among you, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant:

3 And hath gone and served other gods, and worshipped them, either the sun, or the moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman unto thy gates and shalt stone them with stones, till they die.

This is certainly a very effective way of strengthening religious faith. Most people would assent to any religious dogma, however absurd, rather than be stoned to death. As all their healthy tender lambs and calves were eaten by the priests and rulers, no wonder they were so particular to get the best. To delude the people it was necessary to give a religious complexion to the sacrifices and to make God command the people to bring their choicest fruits and grains and meats. It was very easy for these accomplished prestidigitators to substitute the offal for sacrifices on their altars, and keep the dainty fruits and meats for themselves, luxuries for their own tables.

The people have always been deluded with the idea that what they gave to the church and the priesthood was given unto the Lord, as if the Maker of the universe needed anything at our hands. How incongruous the idea of an Infinite being who
made all the planets and the inhabitants thereof commanding his creatures to kill and burn animals for offerings to him. It is truly pitiful to see the deceptions that have been played upon the people in all ages and countries by the priests in the name of religion. They are omnipresent, ever playing on human credulity, at birth and death, in affliction and at the marriage feast, in the saddest and happiest moments of our lives they are near to administer consolation in our sorrows, and to add blessings to our joys. No other class of teachers have such prestige and power, especially over woman.

E. C. S.
ONE would think that Moses with his rod taking the children of Israel through the Red Sea, bringing water out of a rock and manna from heaven, going up into a mountain and there surrounding himself with a cloud of smoke, sending out all manner of pyrotechnics, thunder and lightning, and deluding the people into the idea that there he met and talked with Jehovah, should have been more merciful in his judgments of all witches, necromancers and soothsayers. One would think witches, charmers and necromancers possessing the same power and manifesting many of the same wonders that he did, should not have been so severely punished for their delusions. Moses had taught them to believe in miracles. When the human mind is led to believe things outside the realm of known law, it is prepared to accept all manner of absurdities. And yet the same people that ridicule Spiritualism, Theosophy and Psychology, believe in the ten plagues of Egypt and the passage of the children of Israel through the Red Sea. If they did go through, it was when the tide was low at that point, which Moses understood and Pharaoh did not. Perhaps the difficulty is to be gotten over in much the same way as that employed by the negro preacher who, when his statement, that the children of Israel crossed the Red Sea on the ice, was questioned on the ground that geography showed that the climate there was too warm for the formation of ice, replied: "Why, this happened before there was any geography!" The Jews, as well as the surrounding nations, were dominated by all manner of supernatural ideas. All these uncanny tricks and delusions being forbidden
shows that they were extensively practised by the chosen people, as well as by other nations.

Deuteronomy xx, xxi.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 ¶ When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

16 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

17 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

18 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will: but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated: and if the firstborn son be hers that was hated;

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength: the right of the firstborn is his.

All this is done if the woman will renounce her religion and accept the new faith. The shaving of the head was a rite in accepting the new faith, the paring of the nails a token of submission. In all these transactions the woman had no fixed rights whatever. In that word “humbled” is included the whole of our false morality in regard to the equal relations of the sexes. Why in this responsible act of creation, on which depends life and immortality, woman is said to be humbled, when she is the prime factor in the relation, is a question difficult to answer, except in her general degradation, carried off without her consent as spoils of war, subject to the fancy of any man, to be taken or cast off at his pleasure, no matter what is done with her. Her sons must be carefully guarded and the rights of the first-born fully recognized. The man is of more value than the mother in the scale of being whatever her graces and virtues may be. If these Jewish ideas were obsolete they might not be worth our attention, but our creeds and codes are still tinged with the Mosaic laws and customs. The English law of primogeniture has its foundation in the above text. The position of the wife under the old common law has the same origin.

When Bishop Colenso went as a missionary to Zululand, the horror with which the most devout and intelligent of the
natives questioned the truth of the Pentateuch confirmed his own doubts of the records. Translating with the help of a Zulu scholar he was deeply impressed with his revulsion of feeling at the following passage: "If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money." Exodus xxvi: 20, 21. "I shall never forget," says the Bishop, "the revulsion of feeling, with which a very intelligent Christian native, with whose help I was translating these last words into the Zulu tongue, first heard them as words said to be uttered by the same great and gracious Being, whom I was teaching him to trust in and adore. His whole soul revolted against the notion, that the Great and Blessed God, the Merciful Father of all mankind, would speak of a servant or maid as mere 'money,' and allow a horrible crime to go unpunished, because the victim of the brutal usage had survived a few hours!"

Though they had no Pentateuch nor knowledge of our religion, their respect for the mother of the race and their recognition of the feminine element in the Godhead, as shown in the following beautiful prayer, might teach our Bishops, Priests and Levites a lesson they have all yet to learn.

EVENING PRAYER.

"O God, Thou hast let me pass the day in peace: let me pass the night in peace, O Lord, who hast no Lord! There is no strength but in Thee: Thou alone hast no obligation. Under Thy hand I pass the day! under Thy hand I pass the night! Thou art my Mother, Thou my Father!"

Placing the mother first shows they were taught by Nature that she was the prime factor in their existence. In the whole Bible and the Christian religion man is made the alpha and omega everywhere in the state, the church and the home. And we see the result in the general contempt for the sex expressed freely in our literature, in the halls of legislation, in church convocations and by leading Bishops wherever they have opportunities for speech and whenever they are welcomed in the popular magazines of the day.  

E. C. S.
Chapter V.

Deuteronomy xxiv.

1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house: or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

All the privileges accorded man alone, are based on the principle that women have no causes for divorce. If they had equal rights in law and public sentiment, a large number of cruel, whiskey drinking and profane husbands, would be sued for divorce before wives endured one year of such gross companionship.

There is a good suggestion in the text, that when a man takes a new wife he shall stay at home at least one year to cheer and comfort her. If they propose to have children, the responsible duties of parents should be equally shared as far as possible. In a busy commercial life, fathers have but little time to guard their children against the temptations of life, or to prepare them for its struggles, and the mother educated to believe that she has no rights or duties in public affairs, can give no lessons on political morality from her standpoint. Hence the home is in a condition of half orphanage for the want of fathers, and the State suffers for need of wise mothers.

It was customary among the Jews to dedicate a new house, a vineyard just planted, or a betrothed wife to the Lord with prayer and thanksgiving, before going forth to public duties. This idea is enforced in several different chapters, impressing on men with families that there are periods in their lives when
"their sphere is home" their primal duty to look after the wife, the house and the vineyard.

Deuteronomy xxv.
5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall take her to wife.
6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.
7 And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, my husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.
8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her:
9 Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot.

I would recommend these texts to the consideration of the Bishops in the English House of Lords. If a man may marry a deceased brother’s wife, why not a deceased wife’s sister? English statesmanship has struggled with this problem for generations, and the same old platitudes against the deceased wife’s sister’s bill are made to do duty annually in Parliament.

Deuteronomy xxviii.
56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon ground for delicateness and tenderness, her eye shall be evil toward her husband of her bosom, and toward her son, and toward her daughter, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

64 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.
68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

This is addressed to men as most of the injunctions are, as to their treatment of woman in general. In enumerating the good things that would come to Israel if the commandments were obeyed, nothing is promised to women, but when the curses are distributed, woman comes in for her share. Similar treatment is accorded the daughters of Eve in modern days. She is given equal privileges with man, in being imprisoned and hung, but unlike him she has no voice in the laws, the judge, the jury, nor the manner of exit to the unknown land. She is denied the right of trial by her own peers; the laws are made by men, the courts are filled with men; the judge, the advocates, the jurors, all men!

Moses follows the usual ancient idea that in the creation of
human life, man is the important factor. The child is his fruit, he is the soul. The spirit the vital spark. The woman merely the earth that warms and nourishes the seed, the earthly environment. This unscientific idea still holds among people ignorant of physiology and psychology. This notion chimes in with the popular view of woman's secondary place in the world, and so is accepted as law and gospel. The word "beget" applied only to men in Scripture is additional enforcement of the idea that the creative act belongs to him alone. This is flattering to male egoism and is readily accepted.

E. C. S.

In the early chapters of this book Moses' praises of Hebrew valor in marching into a land already occupied and utterly destroying men, women and children, seems much like the rejoicing of those who believe in exterminating the aboriginees in America. Evidently Moses believed in the survival of the fittest and that his own people were the fittest. He teaches the necessity of exclusiveness, that the hereditary traits of the people may not be lost by intermarriage. Though the Israelites, like the Puritans, had notable foremothers as well as forefathers, yet it was not the custom to mention them. Perhaps the word fathers meant both, as the word man in Scripture often includes woman. In the preface by Lord Bishop Ely, to what is popularly known as the Speaker's Bible, the remark is made that "whilst the Word of God is one, and does not change, it must touch at new points the changing phases of physical, philological and historical knowledge, and so the comments that suit one generation are felt by another to be obsolete." So, also, it is that with the higher education of women, their wider opportunities and the increasing sense of justice, many interpretations of the Bible are felt to be obsolete, hence the same reason exists for the Woman's Commentary, which is already popularly known as the Woman's Bible.

Deuteronomy is a name derived from the Greek and signifies that this is the second or duplicate law, because this, the last
book of the Pentateuch, consists partly in a restatement of the law, as already given in other books. Deuteronomy contains also, besides special commands and advice not previously written, an account of the death of Moses. Johnson's Universal Cyclopaedia states that "the authority of this book has been traditionally assigned to Moses, but, of course, the part relating to his death is not supposed to be written by himself, and indeed the last four chapters may have been added by another hand." DeWette declares that Moses could not have been the author. He not only points to the closing chapters as containing proof, but he refers to the anachronisms in earlier chapters, and insists that the general manner in which the Mosaic history is treated belongs to a period after the time of Moses. And Rev. John White Chadwick in his "Bible of To-day" declares that "Prophetism created Deuteronomy." He speaks of Malachi, the last of the Prophets, as the first to mention the Mosaic law, and says that in the eighth century before Christ there was no Mosaic law in any modern sense. The Pentateuch in anything like its present form was still far in the future. Deuteronomy more than a hundred years ahead. Leviticus and Numbers nearly three hundred. * * * The book of Deuteronomy was much more of a manufacture than any previous portion of the Pentateuch. * * * Not Sinai and Wilderness, but Babylon and Jerusalem, witnessed the promulgation of the Levitical law. Its priest was Ezra and not Aaron; but who was its Moses the most patient study is not likely ever to reveal. The roar of Babylon does not give up its dead. It would seem as if the Rev. Dr. George Lansing Taylor shared some of these ideas when, in his poem at the centennial of Columbia College, he said:

"Great Ezra, Artaxerxes' courtly scholar—
Doctor, ere old Bologna gave that collar,
A ready scribe in all the laws of heaven,
From Babylon ascends, to Zion given,
Armed with imperial power and proclamation,
To rear God's house and educate a nation."
As editor for God, the first in story,
He crowns the editorial chair with glory.
Inspired to push Jehovah's mighty plan on
He lays its corner-stone, the Bible canon.
His Bible college, Bible publication,
Convert the city, crown the Restoration,
And fix the beacon date for History's pages
The chronologic milestone of the ages."

This chapter of Deuteronomy in the solemnity and explicitness of its blessing and cursings must produce a deep impression on those who are desirous of pursuing a course which would promote personal and national prosperity. Reading chapter xix and remembering the history of the Jews from Moses to this day I reverently acknowledge the sure word of prophecy therein recorded. Chapter xxx also has high literary merit. Its euphony is in accordance with its solemn but encouraging warnings and promises. It touches the connection divinely ordained and eternally existing between life and goodness, death and sin, emphasizing the apostolic injunction, "cease to do evil, learn to do well." This chapter, giving the last directions of Moses and intimations of his departure from earth, is one of deep interest. How the Lord communicated to him that his end approached does not appear, but deeply impressed with the belief, he naturally called together Joshua and the Levites and gave his final charge. Whether fact or fiction this farewell is deeply interesting. The closing chapters, containing the "song of blessing," comes to all lovers of religious poetry as the swan song of Moses. Though doubting its authorship, one may enjoy its beauty and grandeur. Chapter xxxiv narrates the death of Moses:

"By Nebo's lonely mountain,
On this side Jordan's wave."

It tells briefly the mourning of the children of Israel over their great leader's departure and affirms the appointment of
Joshua, the son of Nun, as his successor, and fitly closes the valuable collection of writings called the Pentateuch.

Since I have proposed the elimination of some of the coarser portions of Deuteronomy, I wish to add the testimony of Stevens in his "Scripture Speculations," as to the general morality of this ancient code. "Barbarous as they were in many things, childish in more, their laws are as much in advance of them as of their contemporaries,—were even singular for humanity in that age, and not always equaled in ours. We forget that there were contemporary nations which justified stealing, authorised infanticide, legalized the murder of aged parents, associated lust with worship. None of these blots can be traced on the Jewish escutcheon. By preventing imprisonment for debt, Moses anticipated the latest discovery of modern philanthropy. * * * Even the mercy of Christianity was foreshadowed in his provision for the poor, who were never to cease out of the land; the prospered were to lend without interest, and never to harden their heart against a brother. The hovel of the poor was a sanctuary, and many a minute safeguard like the return of the debtor's garment at nightfall, to save him from suffering during the chilliness of the night, has waited to be brought to light by our more perfect knowledge of Jewish customs." But that the Scriptures, rightly interpreted, do not teach the equality of the sexes, I must be permitted to doubt. We who love the Old and New Testaments take "Truth for authority, and not authority for truth," as did our sainted Lucretia Mott, whose earnest appeals for liberty were often jewelled, as were Daniel Webster's most eloquent speeches, with some texts from the old Hebrew Bible.

P. A. H.
THE PENTATEUCH.

CHAPTER VI.

THE PENTATEUCH.

The primal requisite for the more accurate understanding of the Bible is its translation from the past to the present tense. It has been studied as history, as the record of a remote past whose truth it has been well-nigh impossible to verify. It should be studied as a record of the present, the present experience of the individual and the race which is to ultimate in the perfect actualization of generic possibilities.

Like the tables of stone the Bible is written on both sides; or it has a letter which is its exterior and an interior spirit or meaning. The history which constitutes its letter illustrates those principles which constitute its meaning. The formless must be put into form to be apprehended. Mistaking the form for that substance which has been brought to the level of human apprehension by its means, is the error which constitutes the basis of dogmatic theology. Error in a premise compels error in conclusions. It is no wonder that woman's true relation to man and just position in the social fabric has remained unknown. A Moses on Pisgah's height is needed to-day to see and declare this promised land; and he must be revelator, first, to women themselves, for they especially need enlightenment upon the true nature of the Bible.

So long as they mistake superstition for religious revelation, they will be content with the position and opportunities assigned them by scholastic theology. They will remember and "keep their place" as thus defined. Their religious nature is warped and twisted through generations of denominational conservatism; which fact, by the way, is the greatest stumbling block in the path of equal suffrage to-day, and one to which the leaders of that movement have seemed unaccountably blind.

Thus woman's strongest foes have been of her own sex; and
because her sense of duty and religious sentiment have been operative according to a false ideal, unintentionally women have been and will continue to be bigoted until they allow a higher ideal to penetrate their minds; until they see with the eye of reason and logic, as well as with the sentiment which has so long kept them the dependent class. The Bible from beginning to end teaches the equality of man and woman, their relation as the two halves of the unit, but also their distinctiveness in office. One cannot take the place of the other because of the fundamental nature of each. The work of each half in its own place is necessary to the perfect whole.

The man has more prominence than the woman in the Bible because the masculine characters in their succession represent man as a whole—generic man. The exterior or male half is outermost, the interior or female half is covered by the outer. One is seen, the other has to be discerned, and can be discerned by following the harmonious relativity between the two halves of the unit. There is a straight line of ascent from the Adam to the Christ, within which is the straight line of ascent from the Eve to the Mary. The book of Genesis is the substance of the whole Bible, its meaning is the key to the meaning of the whole; it is the skeleton around which the rest is builted. If the remainder of the Old Testament were destroyed its substance could be reconstructed from Genesis. As the bony structure of the physical body is the framework which is filled in and rounded to symmetrical proportions by the muscular tissue, so Genesis is the framework which is symmetrically rounded and filled by the other books, which supply the necessary detail involved in basic principles.

The first chapter of Genesis is not the record of the creation of the world. It is a symbolical description of the composite nature of man, that being which is male and female in one. The personal pronoun “He” belongs to his exterior nature; and the characters which illustrate this nature and the order of its development are men. The pronoun “She” belongs to the interior nature, and all characters—fewer in number—which il-
illustrate it, are women. "Male and female created he them."
The second chapter describes the nature and origin of the visible
world, the nature and origin of the soul, their relation to each
other and to this dual being. With the third chapter begins
the symbolical illustration of the soul's existence—of its continuity
of existence which is unbroken till its highest possibilities are
actualized, till all the inherent capabilities of the dual being are
fully manifested.

The leading characters of Genesis—Adam, Enos, Noah,
Abraham, Isaac, Jacob and Joseph—seven in number, represent
the seven chief stages of the soul's existence which follow each
other like the notes in the musical scale. It is our own experi-
ence that is there portrayed, both present and prospective.
What we as individuals, and nations are now going through in
our efforts for betterment, is told in the story of Genesis. More
than this, the clue to assured betterment is found there also.
This experience is on two lines which are always distinct
but never separate—the male and the female. These are in-
dissolubly bound together "from the beginning," the same
principles, necessitating the same moral standards and spiritual
ideals, and governing both. The largest measure of our individual
and national perplexities and sufferings has come from the ignorant
straining apart of that which "God hath joined together" and
which we can not successfully and permanently "put asunder."

The remaining four books of the Pentateuch, supply the detail
beginning between the Adam and Noah of Genesis, rounding
out that part of the skeleton. The Exodus from Egypt under
the leadership of Moses, represents the soul's growth out of
purely sense-consciousness by the help of spiritual perception.
Moses is the personification of this faculty inherent in and oper-
ative from the eternal ego, the dual being, which is "the Lord"
of the Bible. The Old Testament presents the outer or masculine
nature of this "Lord" as the Jehovah. The New Testament
presents the inner or feminine nature as the Virgin.

The children of Israel according to their tribes, represent the
ranging characteristics or parts which make up the soul of self-
consciousness. They are the "chosen people" because when 
the soul sees with its spiritual insight as well as with its sensuous 
out sight, it can, if it will, choose between the two as guides. 
Their experiences in the wilderness are what we are passing 
through to-day; for there is now a people who have made this 
choice and are following the higher leader in their work for the 
human race, which is the only satisfactory way of working for 
themselves. But this leader—spiritual perception—cannot put 
the soul in possession of its promised land—a higher state of 
existence or quality of self-consciousness. It sees the higher 
and leads in its direction; but understanding of fundamental, 
therefore unvarying and always applicable, principles is necessary 
for that realization which is the attainment of the higher, or its 
possession.

Moses' death before crossing Jordan illustrates this limitation, 
which is also the limitation of earnest reformers to-day. They 
can see for us and point out that which awaits them; but they 
can never take those others "into the land." They must travel 
on their own feet.

Joshua, as the leader after Moses, is the personification of 
this understanding. He is Moses' sepulchre, for Moses is buried 
in him. Spiritual insight develops understanding which is its 
continuity. Hence the continuation of experiences under Joshua 
the "Saviour" through whom the soul takes "possession" of its 
higher state. In the "wilderness" of transition from the old to the 
new, mistakes occur which mar their consequences. In this illustra-
tion of the Pentateuch, Miriam "speaks against" Moses, is 
stricken with leprosy and "set without the camp," and the people 
cannot journey till all is "brought in again."

Woman's intellectual development after ages of repression, 
has resulted with many of the sex, in an agnosticism which, at 
first liberal, has grown to be a dogmatic materialism. She 
"speaks against" spiritual insight and its revelations. In for-
saking her dogmas and creeds she has forsaken religion. She is 
to be "brought in again"—brought to see that religion is of the 
soul and is individual; while dogma and doctrine are from the
sensuous out-side alone. The one tends to true freedom, the other generates bondage. Broadly, women of to-day are of two classes; those who are still held by the conservatism of creeds, and those who have gone to the other extreme through the exhilaration of intellectual activity. Both classes must meet upon a common ground, recognition of fundamental principles and effort to apply them—before the New Testament can become the practical ethical standard.

An outline of a subject so vast and profound as the nature and meaning of the Pentateuch, must necessarily be more or less unsatisfactory. It cannot be detached from the rest of the Bible which is a complete organic body. Its meaning is consecutive and harmonious with first premises, from beginning to end. The obvious inconsistencies and absurdities involve only its letter, which may or may not be true as history without affecting the truth of the book itself which lies in its meaning.

The projectors of "The Woman's Bible" must not avoid the whirlpool of a masculine Bible only, to split upon the rock of a feminine Bible alone. This would be an attempt to separate what is intensely joined together and defeat the end desired. The book is the soul's guide in the fulfilling of its destiny—that destiny which is involved in its origin; and the soul, in sleep, is sexless. Its faculties and powers are differentiated are masculine and feminine.

If the question is asked "What is your authority for this view of the Bible?" the answer is "I have none but the internal evidence of the book itself. When joined it is self-evident truth, requiring no external authority to give it support."

U. N. G.
APPENDIX.

As the Revising Committee refer to a woman’s translation of the Bible as their ultimate authority for the Greek, Latin and Hebrew text, a brief notice of this distinguished scholar is important:

Julia Smith’s translation of the Bible stands out unique among all translations. It is the only one ever made by a woman, and the only one, it appears, ever made by man or woman without help. Wyclif, “the morning star of the Reformation,” made a translation from the Vulgate, assisted by Nicholas of Hereford. He was not sufficiently familiar with Hebrew and Greek to translate from those tongues. Coverdale’s translation was not done alone. In his dedication to the king he says he has humbly followed his interpreters and that under correction. Tyndale, in his translation, had the assistance of Frye, of William Roye, and also of Miles Coverdale. Julia Smith translated the whole Bible absolutely alone, without consultation with any one. And this not once, but five times—twice from the Hebrew, twice from the Greek and once from the Latin. Literalness was one end she kept constantly in view, though this does not work so well with the Hebrew tenses. But she did not mind that. Frequently her wording is an improvement, or brings one closer to the original than the common translation. Thus in I. Corinthians viii, 1, of the King James translation, we have: “Knowledge puffeth up, but charity edifieth.” Julia Smith version: “Knowledge puffeth up and love builds the house.” She uses “love” in place of “charity” every time. And her translation was made nearly forty years before the revised version of our day, which also does the same. Tyndale, in his translation nearly three hundred and seventy-five years ago, made the same translation of this word; but Julia Smith did not know that and never saw his translation. This word “charity” was one of the words that Sir Thomas More, Lord Chancellor of England, charged Tyndale with mistranslating. The other two words were “priest” and “church,” Tyndale calling priests “seniors,” and church “congregation.” Both Julia Smith and the revised version call them priests and church. And she gives the word “Life” for “Eve.” “And Adam will call his wife’s name Life, for she was the mother of all living.”

One more illustration: “Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem.” King James translation. “Now when Jesus was born, etc., behold there came wise men from the sunrisings to Jerusalem.” Julia Smith version. She claims to have
made a perfectly literal translation, and according to the verdict of competent authorities, Hebrew scholars who have examined her Bible, she has done so. Her work has had the endorsement of various learned men. A Hebrew professor of Harvard College (Prof. Young) called on her soon after her Bible was issued and examined it. He was much astonished that she had translated so correctly without consulting some learned man. He expressed surprise that she should have put the tenses as she did. She said to him: "You acknowledge that I have translated according to the Hebrew idiom?" He replied: "O yes, you have translated literally." That was just what she aimed at, to get an exact literal translation, without regard to smoothness. She received many letters from scholars, all speaking of the exact, or literal translation. Some people have criticised this feature, which is the great merit of the book.

Julia Smith was led to make the translation at the time of the Miller excitement in 1843, when the world was to come to a sudden termination; when the saints were preparing their robes for ascension into the empyrean, and wicked unbelievers (the vast majority) were to descend as far the other way. She and her family were much interested in Miller's predictions, and she was anxious to see for herself if, in the original Hebrew text of the Bible there was any warrant for Miller's predictions. So she set to work and studied Hebrew, having previously translated the New Testament, and also the Septuagint from the Greek. So absorbed did she become in her work that the dinner bell was unheeded, and she would undoubtedly have many times gone to bed both dinnerless and supperless had not the family called her off from her work. Once a week she met with the family and a friend and neighbor, Miss Emily Moseley, to read over and discuss what she had translated during the week. This practice was kept up for several years. When she came to publish the work, (the manuscripts of which had lain in the garret some twenty-five or thirty years) the cashier of the Hartford bank, where the sisters had kept their money, told her she was very foolish to throw away her money printing this Bible; that she would never sell a copy. She told him it didn't matter whether she did or not; that she was not doing it to make money; that she found more satisfaction in spending her money in this way than in spending it all on dress. Thanks to our more enlightened age, this translation did not meet with the opposition the early translators had to contend with. The scholars of those days thought learning should be confined to a select few; it was, in their view, dangerous to put the Bible into a language the common people could understand, especially women. Here is what one Henry de Knyghton, a learned monk of that day, said: "This Master John Wiclf hath translated the gospel out of Latin into English, which Christ had intrusted with the clergy and doctors of the Church that they might minister it to the laity and weaker sort, according to the state of the times and the wants of men. But now the gospel is made vulgar and more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding." To say nothing of reading the Bible, what would this learned man have thought of a woman translating it, and five times at that! It would seem as if the bare suggestion must have stirred his dry bones with indignation.

King James appointed fifty-four men of learning to translate the Bible. Seven of them died and forty-seven carried the work on. Compare this corps of workers with one little woman performing the Herculean task without one suggestion or word of advice from mortal man! This Bible is ten by seven inches, and is printed in large,
APPENDIX.

clear type. There are two styles of binding, cloth and sheepskin. The cloth binding was $2.50 at the time it was issued and while Julia Smith lived, and the other was $3.00, but as they are getting scarcer the price may have gone up. They will be a rarity in the next century and will be much sought after by bibliomaniacs, to say nothing of scholars who will want it for its real value. Julia Smith had the plates of her Bible preserved, but where they are now is more than I know. It was published by the American Publishing Company, of Hartford, in 1876.

Julia Evelina Smith, of Glastonbury, Conn., was one of five sisters of a somewhat notable family, the father and mother both having strong traits of character and marked individuality. The mother, Hannah Hickok, was a fine linguist and mathematician. She once made an almanac for her own convenience, almanacs being rather scarce in those days. She could tell the time of night whenever she happened to awake by the position of the stars. She was an omnivorous reader and a great student, and in those days before the invention of stoves, her father, in order to allow her the requisite retirement to gratify her studious tastes, built her a small glass room. In the days of the Abby and Julia Smith excitement, when they refused to pay their taxes, some writer was so wicked as to say that Julia Smith’s grandfather shut her mother up in a glass cage. Seated in this glass enclosure, placed in a south room, with the sun’s rays beating down upon her, as upon a plant in a conservatory, she could pursue her studies to her heart’s content. She was an only child and adored by her father; and so much did she think of him that in his last illness, when she was away at school, she rode four hundred miles on horseback in order to see him before he died.

Julia Smith’s father, the Rev. Zephaniah H. Smith, a graduate of Yale, was settled in Newtown, Conn., near South Britain, where he married Hannah Hickok. He preached but four years, resigning his position on the ground that the gospel should be free; that it was wrong to preach for money—ideas promulgated by the Sandemanians of those days, the followers of Robert Sandeman, a Scotchman, who organized the sect in England and in this country, it having originated with his father-in-law, John Glas, the sect being called either Glassites or Sandemanians, the former being given the preference in Scotland and England. The ideas of these people were followed out by the Smith family, and at Abby and Julia Smith’s funeral, as at the funerals of those who had gone before them, there was no officiating minister and no services. Simply a chapter of the Bible was read, and one or two who wished, made remarks. On a fly-leaf of the Bible Julia Smith read every day was written the request that she should be buried by her sisters in Glastonbury, and with no name on the tombstone but that of her own maiden name. This request was followed out. The names of the Smith sisters are so unique, and inasmuch as they have never been known to be printed correctly, it may not be out of place to give them here, preceding them by those of their parents, making a short family record for future reference:

Zephaniah H. Smith, born August 19, 1758. Died February 1, 1836.
Hannah Hickok, born August 7, 1767. Died December 27, 1850.
They were married May 31, 1786.

DAUGHTERS OF THE ABOVE:

Hancy Zephsina, born March 16, 1787. Died June 30, 1871.
Cynintha Sacretia, born May 18, 1788. Died August 19, 1864.
Julia Evelina, born May 27, 1792. Died March 6, 1886.
Abby Hadassah, born June 1, 1797. Died July 23, 1878.
Julia was educated at Mrs. Emma Willard's far-famed seminary at Troy, New York. Abby, the youngest of the family, was the one who added to their fame, when, in November, 1873, at a town meeting in Glastonbury, she delivered a speech against taxation without representation. She had just attended the first Woman's Congress in New York, and on her way back said she was going to make a speech on taxation; that she should apply to the authorities to speak in town hall on town meeting day. She and Julia owned considerable property in Glastonbury and their taxes were being increased while those of their neighbors (men) were not. She applied to the authorities, but they would not let her speak in the hall, so she spoke from a wagon outside to a crowd of people. This speech was printed in a Hartford paper (the Courant) and was copied all over the country, and the cry: "Abby Smith and her cows" was caught up everywhere. Abby Smith's quaint, simple speeches attracted attention, and the sale of the cows at the sign-post aroused sympathy, and from that time on their fame grew apace. The hitherto light mail-bags of Glastonbury came loaded with mail matter from all quarters for the Smith sisters. And this continued for some years, or till the death of Abby in 1878, which was followed by the marriage of Julia the following spring, and the discontinuance of the sale of the cows at the public sign-post. She married Mr. Amos A. Parker, both being eighty-seven years of age. Julia Smith sold the old family mansion in Glastonbury and bought a house at Parkville, Hartford. She died there in 1886 and her husband died in 1893, nearly one hundred and two years of age.

F. E. B.