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NOTE. An original article, prepared for this Number, is necessarily deferred.

ART. II. THE NATURE AND MORAL INFLUENCE OF HEATHENISM, ESPECIALLY AMONG THE GREEKS AND ROMANS, VIEWED IN THE LIGHT OF CHRISTIANITY.

By Prof. Tholuck of Halle. Translated by Prof. Emerson.

[CONCLUDED FROM PAGE 290.]

PART IV.

ON THE INFLUENCE OF HEATHENISM UPON LIFE, PARTICULARLY AMONG THE GREEKS AND ROMANS.

SECTION II.

*Sensuality.*<sup>160</sup>\*

SINCE, in their essential parts, the religions of heathenism are nothing but a religious conception or apprehension of the life of external nature; and since the chief point or characteristic of this natural life is its continual decay and continual generation; so in this manner *death* and *generation* became a chief object of concern in the ancient religions. We see this no where more plainly than among the inhabitants of India. One and the same original divine being, *Brahm*, (the same that lies at the foundation of all the phenomena of the world,) appears as god the creator, i. e. *Brahma*; as god the upholder, *Vishnu*; as god the reproducer after destruction, *Siva*.

The farther however this pantheistic worship advanced towards the West, the more this *decay* in natural life lost the reverence paid to it; it was too gloomy and depressing for the fickle Greeks and the colder Occidentals, although it flourished till a late period in Hither Asia, Syria, and Phrygia. On the

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<sup>160</sup> See a treatise on this point of heathenism containing fundamental information, which is here made use of, in Scheibel's *Beiträge zur Kenntniss der alten Welt*, Bresl. 1806. Th. II.

\* *Sinnlichkeit*, here rendered *sensuality*, is sometimes more comprehensive in its import, embracing all the pleasures enjoyed by the senses. But in the ensuing section, it is used simply in the import of *sensuality*, with but one exception which will be noticed in its place. I have therefore preferred this rendering instead of so uncommon a term as *sensualness* or *sensuousness*.

TRANS.

other hand, we find in all the western religions, the *productive* powers of nature especially honoured ; and indeed almost all nations of antiquity regarded God as hermaphrodite ; or, if they separated the principles of generation, they assumed one supreme god and one supreme goddess as the medium of every thing which came into being. Thus among the Egyptians were Osiris and Isis ; among the ancient Persians, the hermaphrodite Mitra-Mithras ; in Hither Asia, Deus Lunus and Venus, Attis and Cybele ; among the Greeks, Jupiter and Juno ; among the ancient Germans, Freir and Freia, etc.

Now by the very supposition of such divinities as these, the soul of man must necessarily have been far too much drawn away from moral to physical life ; and especially to that part of physical life by which the soul is most polluted. But still more must this have been the fact, when the nations were not satisfied with the mere reception of such gods, but invented also *symbols* of them, which could only serve to excite the most brutish lusts in the minds of beholders. At first they sculptured the images of the gods with a designed prominence of the parts of shame ; and afterwards made images of these parts themselves the object of divine honour. The *phallus*\* and the *kteis* are found as objects of worship in all the ancient systems.<sup>161</sup> In India, we find images of the gods which are covered all over with them in the most offensive manner ; by themselves, they are erected of gigantic size in great numbers.<sup>162</sup> Of the phallus-images among the Egyptians, Herodotus relates things which bear witness to such a bestiality, that we would gladly be able, for the honour of human nature, to deny them.<sup>163</sup> Lucian speaks of those common in hither Asia.<sup>164</sup> The phallus among the ancient Germans indicated the god Frikko, according to Adam of Bremen.<sup>165</sup> Even in America, in the cities of Tlascala and Panuco, the Spaniards found the

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<sup>161</sup> See a fuller detail in the book : *Les divinités génitricés ou sur le culte des Phalles*, par J. A. D. Paris, 1805.

<sup>162</sup> See the titles of the books in Hamilton's *Catalogue des Manuscrits Sanskrdams*, Paris, 1807.

<sup>163</sup> Herodoti Hist. II. 48.

<sup>164</sup> Lucianus de Dea Syra.

<sup>165</sup> See *Les divinités génitricés*.

\* Simulacrum ligneum membri virilis. *Kteis*, comae pudendae.

worship of the sexual parts.<sup>166</sup> Among the Greeks, many of the gods and goddesses were represented with this sign of shame by way of distinction, as Pan, Bacchus, Priapus, Venus, Ceres. And even the severe Romans adopted pretty early the like images; for, according to Winkelmann's description, the Etruscan statues are not less distinguished by the most sensual and immodest attributes.

Yet they were not content with barely setting up in public those infamous statues and infamous symbols of the gods. That which is concealed in the most secret obscurity among christian nations, the Greek exposed to the most public inspection, or made it a species of highly prized instruction. The festivals and the mysteries of the Greeks, contained, for the most part, representations of the union of the sexes; and were full of symbols, songs, and customs, which served to excite the slumbering passions.

The most of what pertains to this topic, is too impure to be brought to light by a christian writer; but, on the other hand, a wrong predilection for heathenism has so often covered these things over, that they ought not here to be wholly passed by in silence.

The Thesmophoria, the Dionysia,\* and the feasts of Cybele, were all full of such pollution. At the Thesmophoria, the *kteis*, which was made of honey and sesame, was carried about, and then brought in formal procession before the goddess, where the most indecent songs resounded, sung by women inflamed with the wildest lust. The language employed was so indecent, that even a heathen, the astronomer Cleomedes, when speaking of immodest language, says:<sup>167</sup> "And other base things, of which some appear to be from the brothels; others, such as are commonly uttered by the women of Ceres who celebrate the Thesmophoria." A yet more revolting impression is made by the description of the celebration of the Bacchanalia, or Dionysiaca. Those who celebrated these mysteries advanced, having their hair

<sup>166</sup> Garcillasso de la Vega, Hist. des Incas, II. 6.

<sup>167</sup> Cleomedes de Meteoris, ed. Balforeus, lib. II. in Gronovii Thes.

\* *Thesmophoria*, solemn festivals in honour of Ceres as the first who taught mankind the use of laws. *Dionysia*, festivals in honour of Bacchus. The Greek scholar will pardon the explanation of a few such terms for the sake of such as may need it.

entwined with serpents, and devouring raw flesh. Some rode on asses; others led forward he-goats. Wild and foaming with mad intoxication, they brandished the thyrsus and howled. The *phallaphori* went before, who bore on high poles the images of the sexual parts; while behind, ran those who sang the *phallic* songs. These were mostly dressed as women; and what was of a piece with the rest, they were drunk; whence Plato says:<sup>168</sup> "We have seen the whole town drunk at the Dionysia." Similar is the description of the feasts of Cybele, where the priests, raging with the illusion of a beastly excitement, ran about naked among the multitude, emasculated themselves, and exultingly exhibited to the people the mutilated parts.<sup>169</sup>

Thus in the Bacchanalian, the Samothracian, the Eleusinian, and in almost all the mysteries, we find the phallus, the *ithyphallic* songs, and also indecent symbolico-dramatic actions. Let us hear the words of a christian apologist, who was certainly not unjust towards heathenism, Clement of Alexandria, who had himself formerly been initiated into the mysteries.<sup>170</sup> "How then, if I describe to you the mysteries? I will not blab them in derision, like Alcibiades, but will unveil the secret jugglery according to the word of truth; and likewise those so called gods of yours, to whom ye celebrate the mysteries, I design to show to the life, like an exhibition on the stage, before your eyes. First see, how the frantic Bacchus is commemorated by his priestesses, while in their sacred phrenzy they devour raw flesh, and with their heads bound with serpents and shouting *Evoe!* they dissever the newly slaughtered victims.—Ye who are yourselves initiated, will here receive, with so much the greater laughter, these your revered fables. But I will openly declare the whole secret, not fearing to utter in words what you are not afraid to worship.

"Thus, then, I first mention her who was produced near Cyprus from the foam of the sea, the beloved of Cinyras, namely *Aphrodite*, who is called expressly, 'She who delights in

<sup>168</sup> De Legg. lib. I.

<sup>169</sup> See the description of these festivals in the book: *Les divinités génériques*, and in Gronovii *Thesaurus*, T. VII. where yet more brutal traits are mentioned. On the mysteries in general, see the same works, and also Saintcroix *Recherches sur les Mystères des Grecs*, ed. de Sacy.

<sup>170</sup> Clem. Alex. *Proteptikon*, c. 2.

the male organs,' because she sprang from them, viz. from the amputated organs of Uranus, which were so lustful as even to impregnate the waves after they were cut off. This Aphrodite you very properly represent in the mysteries, as a production of the unchaste parts of the body. As a symbol of the origin of this sea-born goddess of voluptuousness, there are given to those who are here initiated into the practice of unchastity, a grain of salt, and a phallus. The initiated also bring with them for her a piece of money, as lovers to a courtesan.—Further, in regard to the mysteries of Ceres, they are nothing else but the amour of Jupiter with his mother Demeter, and the wrath of this his (I know not whether I should say) mother or wife; on which account she is called *Brimo*, or the angry. Some also relate, that when Ceres required of Jupiter, as a voluntary punishment for having enjoyed forbidden intercourse with her, that he should emasculate himself, he threw into her lap the genitals of a ram, thus intending to deceive her.

“Were I now needlessly to set forth the symbols of this initiation, I know it would excite laughter among you; although you especially ought not to laugh, because you would thus be so exposed to shame. When you say: I have eaten out of the drum! I have drunken from the cymbal! I have tasted of the dishes of the sacrifice! I have crept slyly into the female apartment! are not all these symbols of lasciviousness? are not these mysteries worthy of scorn? How, if I now subjoin the rest? Demeter brings forth a daughter; Proserpine grows up; and now Jupiter again lies with this same Proserpine whom he has begotten, while he forgets the debauchery committed with the mother. Thus is Jupiter both the father and the violater of Proserpine, and although under the form of a serpent, yet so that he is afterwards discovered. And this god it is, this serpent in the female bosom, who is celebrated by symbols in the Sabazian mysteries [Dionysia], where the initiated draw a serpent through their bosoms,” etc.<sup>171</sup>

Yet it was not light minded Greece alone that knew such festivals as these. We find similar ones also in Rome; and, in later times, also the like mysteries. In the vernal festivals of the goddess Anna Perenna, the same orgies and filthy festal

<sup>171</sup> Compare Theodoretus Græcor. Affect. Curatio, Disp. I. Opp. T. I. p. 722.

songs occurred, with which, among other ancient nations, the new birth of nature was celebrated.<sup>172</sup> The service of Priapus was here practised with just as much indecency as among other ancient nations. Varro relates,<sup>173</sup> that the god Mutinus, (so Priapus was called by the ancient inhabitants of Latium,) was borne through the city upon a carriage; that he stopped before the houses of the most distinguished matrons; and that they did not scruple to adorn him with flowers and garlands.

According to the above accounts, we need not wonder that even the most abandoned deeds in relation to sensual excesses, were attributed to those filthy gods. Partly for the purpose of giving to some physical appearance a symbolic character, and partly also perhaps inventing stories from a libidinous waywardness, men attributed to the gods the most filthy and scandalous sins, which the Christian is ashamed to relate, and which sometimes even the heathen, through shame, were unwilling to name. Thus, for example, Diodorus Siculus says, he is ashamed to relate the birth of Iacchus, which forms the chief object of the Sabazian festivals. Incest, sodomy, and all kinds of lasciviousness, are still a small thing compared with accounts like those of Bacchus, who practised unchastity on stones,<sup>174</sup> and of Ceres and her exposure of her nakedness.<sup>175</sup> It could not therefore appear surprising and offensive to the Greek, when harlots,<sup>176</sup> or violated boys,<sup>177</sup> were exalted to gods, and were actually worshipped by the people, which not very unfrequently happened. Thus it could come to pass, that they had one Venus by the name of *καλλιπυγος*, and one by the name of *πόρνη*.

What they did not hesitate to relate of the gods in words, how should they scruple to represent also in their images? Hence a cotemporary, with just indignation, depicts the immodest statues of the Greeks, while he says:<sup>178</sup> "Painters and statuaries represent Europa on the back of the licentious Jupiter;

<sup>172</sup> Creuzer's Symbolik, B. II. p. 973.

<sup>173</sup> In Aug. de Civit. Dei, VII. 24. etc. Tertullian. ad Nationes, II. 11.

<sup>174</sup> Arnobius adv. Gentes, l. V. p. 177. ed. Paris. 1651.

<sup>175</sup> Clem. Alex. Protreptikos, c. 2.

<sup>176</sup> Eusebii Praep. Evang. II. 3. Lactantii Inst. I. 20.

<sup>177</sup> Euseb. Praep. Evang. II. 6.

<sup>178</sup> Theoderetus Graec. Aff. Cur. Opp. T. IV. p. 783. Disp. III.



Bacchus is exhibited as effeminate, and with lustful organs ; Pan and the satyrs are represented as wild-beasts and asses striving for the gratification of their lusts ; Jupiter, as an eagle lusting for Ganymede, or in the shape of a swan uniting himself with Leda, or falling as a shower of gold into the lap of Danae." Aristotle also, in his *Politics*,<sup>179</sup> advises, that "care should be taken on the part of the government that statues and paintings should exhibit no indecent scenes, except in the temples of such divinities as, according to common opinion, preside over sensuality ; but still, at the festivals of these deities, only adults should take part in the ceremonies."

But not merely did statues and pictures serve more deeply to imprint in the mind the scandalous stories of the gods ; the dance too, and the drama, exhibited them in a manner sufficiently to the life. Thus Augustin relates, that on the stage were still daily sung and danced the robbery committed by Mercury, and the lasciviousness of Venus.<sup>180</sup> And Arnobius speaks of the exhibition, in a dance, of Jupiter's rape of Europa.<sup>181</sup>

But, even leaving out of view the scandalous statues of the gods, the public exhibition of naked male and female figures was something which can by no means consist with serious moral sentiments. In the most ancient times, among the Greeks themselves,<sup>182</sup> as in all eastern countries,<sup>183</sup> the statues of the gods were always exhibited as clothed. Hence, in this respect, the moral feeling of Socrates, so early developed, is remarkable, whose master piece of statuary was the clothed Graces. In accordance with the same moral feeling, the virgin Pallas is always represented as clothed. Such shamelessness in the gods of Greece, and in part of Rome also, must necessarily have produced, in the strongest degree, the same vices in their worshippers. For, as Cicero says, instead of the transfer to man of that which is divine, they transferred human sins to the gods, and then experienced again the necessary reaction.

If we first consider the sacred bond of matrimony, we find that monogamy had, indeed, already, in accordance with the occi-

<sup>179</sup> Aristot. *Politica*, VII. 18. ed. Schneider.

<sup>180</sup> Aug. de *Civit. Dei*, VII. 26. Compare Meursii *Orchestra*, p. 23.

<sup>181</sup> Arnobii *adv. Gentes*, l. VII.

<sup>182</sup> Plato de *Rep.* p. 221. ed. Bekker.

<sup>183</sup> Herod. *Hist.* II. 8.

dental character, been early introduced by the founders of the Grecian states, Cecrops, Solon, and Lycurgus; though unquestionably from no other than a political view. This we see especially among the Lacedemonians. According to the Lycurgan legislation, the marriage tie might be dissolved, as soon as there was no longer any hope that able and active citizens would be produced from it. So the laws of Lycurgus even permitted married men mutually to exchange wives for a time; since, according to Plutarch's account, Lycurgus did not consider children as belonging to individuals, but to the state. And Solon, because he knew no other means of checking adultery and pæderastia, caused a temple to be consecrated to Aphrodite as a house of debauchery for the young Athenians, where female slaves were offered to them for prostitution. So it was also the custom among the Greeks universally, to have concubines. Far from the Greeks, as well as from all heathen nations, was the idea of a marriage covenant with any reference to a godly life; a covenant, as the apostle Paul describes it, where the wife in her appropriate manner, and the man after his peculiar character, but both alike for their mutual improvement, devote themselves to the love of the Saviour, and strive to be wholly imbued with his spirit in their lives.

<sup>A</sup> But had the Grecian laws against debauchery been ever so strict, yet mere laws can never alone regulate men. Man must have received divine love in his heart, in order to vanquish the ungodly passions; and this divine love, religion alone can impart. Hence we see, too, that not merely the common people of Athens, but also the more distinguished, were addicted to the most shameless debauchery. Among the more ancient, Aægeus, Theseus, Minos, Agamemnon, and Phoenix, are described<sup>184</sup> as unchaste; and among the later, Themistocles, Aristides, Pausanias, Cimon,<sup>185</sup> and, above all, Pericles and Alcibiades. The biography of the last by Plutarch, affords us a vivid image of his time, a period in which Greece stood at the highest degree of improvement. Here we see directly, in the clearest manner, how little the mere cultivation of knowledge and refined feeling can benefit man, when not accompanied by the sanctification of

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<sup>184</sup> Athenæi Deipnosoph. XIII. 3, 4, 77. Plut. Vita Thesei. Homeri Ilias, II. v. 226.

<sup>185</sup> Plut. Vita Themist. c. 2, 3, 18, 32. Vita Arist. c. 2. Corn. Nep. Vita Pausaniae, c. 5. Plut. Vita Cimonis, c. 4.

the heart. Richly endowed with extraordinary mental powers, which had still been improved by education and instruction of every kind, energetic and decided in his character and will, Alcibiades might have accomplished a glorious career, had his heart been rightly disposed, and had he made self-denial a purpose of his life. To this point Socrates thought to have led him; and here too the contest is remarkable, between the genuine Greek propensities in the youth and the stricter demands of the sage. At the very first, he was struck with the nobleness, the sacredness, of the character of Socrates; and could not at once break loose from him, although the secret longing of his corrupt inclinations constantly drew him away in some other direction. "He perceived," as Plutarch says,<sup>186</sup> "that the business of Socrates was a service of the gods, in guarding and preserving the youth." And in Plato,<sup>187</sup> Alcibiades thus acknowledges of himself: "When I hear him, my heart beats far more powerfully than the hearts of those who rave in the Corybantian dance, and tears are extorted from me by his discourses. When, on the other hand, I heard Pericles, or other distinguished orators, I thought indeed that they spoke well, but nothing of the like kind happened to me; nor did my soul become disquieted and indignant at finding myself in a slavish condition. But by this Marsyas I have often been so moved, as to believe it not worth while to live, if I were to remain as I was. Socrates compels me to confess, that very many things are wanting in me; and yet, neglecting myself, I take care of the affairs of the Athenians. With violence, therefore, as if fleeing from the Sirens, stopping my ears, I escape with the utmost haste, in order that I may not grow old in sitting at his feet. And with him alone of all men, there happens what one would not look for in me, viz. that I could be made to blush before any man; and yet, notwithstanding, before him I actually feel ashamed of myself. For I am thoroughly conscious to myself, that I am not in a situation to contradict him, as though one were not bound to do as he advises; but only when I am gone from him, I am again overcome by the homage of the people. For this reason I run away from him and escape; and when I see him again, I am filled with shame on account of what I have just confessed; and would often rather have it that he was not alive; and yet, were it actually to be so, I

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<sup>186</sup> Plut. Vita Alcibiadis, c. 4.

<sup>187</sup> Plato, Symposium, p. 453. ed. Bekker.

am sure that his death would be far more distressing to me ; so that I am in this way wholly at a loss how I shall get along with this man."

Alcibiades was a young man in whom all the passions naturally glowed with equal vehemence. But, as is ever the case with the natural man who has not yet received the element of divine love in his heart, by which alone all ungodly propensities can be truly vanquished, so also in him one preponderating passion held the others in check. And this was *ambition*, as Socrates very justly judged,<sup>188</sup> while endeavouring to turn him from this pursuit to something higher.

As far now as the other passions of his heart did not interfere with the accomplishment of his lofty plans, he unreservedly gave himself up to them ; and thus he became in his youth, as the Grecian comedians call him, "the wife of all the men of Athens ;" and when grown up, "the husband of all the women." Thus he became a sensualist, a voluptuary, a drunkard.<sup>189</sup> On the other hand, where his ambition must remain unsatisfied if he did not set limits to his pleasures, as in the less refined Sparta, there he knew how to subordinate all his minor passions to that supreme one, ambition.<sup>190</sup> But in Athens, where, from the marked superiority of his genius, his sensual temperament\* was admired by the common multitude and especially by the young, and regarded as a pattern, he gave himself up to it in a manner entirely unlimited. He supported more race-horses than the richest cities or kings ever kept. His clothing was of purple. He shut up a distinguished painter in his house and compelled him to adorn it with paintings, which had never before been done in Athens. When he took the field, the Ephesians gave him a tent ; the Chians provided forage for his horses ; the Lesbians took care of his table and sideboard ; Cyzicus supplied victims for sacrifice ; and even the famous courtezans, Damasandra and Theodota, followed him in his campaigns. On his shield, he had for a device a Cupid hurling lightnings ; and in a picture he caused himself to be represented in the lap of the

<sup>188</sup> Plato Alcib. l.

<sup>189</sup> Plut. Alcib. c. 4, 8, 16, 23. Athen. Deipn. XIII. 34.

<sup>190</sup> Plut. Alcib. c. 23.

\* *Sinnlichkeit*. Here, as is obvious from the illustration that follows, we have an instance of the more extended sense of this term, as embracing all that pertains to the senses. See the note on p. 241, above.

courtesan Nemea. Hence Alcibiades was severely chastised by the comedians and orators, for spreading sensuality, luxury, and the love of splendor, among the people and especially among the youth.<sup>191</sup>

In connexion with these statements, we will now consider the poets, artists, orators, and philosophers of the Greeks, in the view already presented. If we first look at the influence of the poets on Greece in general, we must remark to our astonishment, that, strictly speaking, they were the persons who gave a direction and a character to the life of the people. The sciences, the arts, the civil life of the Greeks, all developed themselves through their Homer. Homer was the counsellor in all the exigencies of life.<sup>192</sup> Homer was the teacher of the young and the enliverer of the old. What an influence on morals must have gone forth from this deification of Homer! No one has known how to portray all the vices, and especially sensuality, in a more alluring manner than he; no one has formed a lower conception of the import of life. With good reason, therefore, did Plato deeply feel the ruinous tendency of a merely poetic education, when he banished all poets from his ideal state. We turn, however, to other poets.

The sexual pleasures are openly and prominently made the objects of poetry, by Anacreon, Alcman, Bacchylides, Simonides, Alcaeus, Sappho, and Ibycus, whose songs are in part so voluptuous and obscene, that even the outward regard to decency in a christian state, would not permit the publication of such effusions of sensuality.<sup>193</sup> Not less offensive are the poems of Solon, Mimnermus, Theognis,<sup>194</sup> which celebrate noth-

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<sup>191</sup> See the comedians in Athenaeus, (Deip. XII. 47, sq.) and also the oration by Andocides; also the two orations by Lysias against Alcibiades.—After all that is here said of Alcibiades, we see how corrupting it must be, when he is represented with half praise, as is done by Plutarch; or with entire commendation as an agreeable rake, as is done by Meissner. Nothing can be more dangerous than an over-estimate of talents in connexion with a low disposition; for that man is so much the more dangerous, who possesses vast mental capacities for the execution of corrupt purposes.

<sup>192</sup> See Niccratus in Xenophon's Convivium, c. 4. § 6. ed. Schneider.

<sup>193</sup> This is especially true of the fragments of Ibycus in Athenaeus, Deip. XIII. 8. Hence Cicero blames even Athenaeus for his sensuality. Cic. Quæst. Tusc. IV. 33.

<sup>194</sup> Athen. Deip. XII. 1. XIII. 7, 8.

ing but wine and love. The poems of Archilochus are so immodest, that they were even excluded from Sparta.<sup>195</sup> And what shall we say of an Aristophanes! How many co-partners may he have had among the lost comic writers! And what ought we to expect of a people, what of women, who could listen to such obscene language, and even bestow on it loud applause and clapping! But not only respecting the lyric and comic writers, have we proofs of the greatest impurity; we also possess fragments or accounts of poets, such as Pindar, Sophocles, Euripides, which cast more or less of suspicion on the purity of their morality.<sup>196</sup>

If we turn to the artists of Greece, it is at once a fact sufficiently offensive, that they were regarded as the umpires of the gracefulness of the young Grecian women, who were necessitated to appear naked before them. The people of Crotona brought five young females to Zeuxis, in order that he might collect and combine from their naked charms, the ideal of female beauty, and so exhibit it in the form of a Helen. And since Zeuxis awarded to them the praise of beauty, they were celebrated by many poets, and their names lasted longer than the painting of Zeuxis.<sup>197</sup> That Parrhasius was accustomed to paint indecent figures for his amusement, we have seen above.\* Apelles had an amour with Pancaste, the mistress of Alexander, who had likewise been required to sit naked for the

<sup>195</sup> Athen. Deip. VI. 3.

<sup>196</sup> Of Pindar in Athen. Deip. XIII. 76. Of Sophocles, Athen. XIII. 45, 61, 81, 82. Solger's Translation of Sophocles, Introduction, p. 117. Of Euripides, Athen. XIII. 5. § 1. Jacobs' Anthol. Græca, T. I. p. 95, and Solger as above, p. 112. We cannot indeed every where place confidence in the testimony of Athenæus, because he gives in part preconceived opinions, and in part adduces as authorities, authors who are not to be relied upon; as in particular, Hieronymus of Rhodes.—See on this subject the learned dissertation: "On the Credibility of the Philosophic Writers of the later Periods," in Luzac's *Lectiones Atticæ*, ed. Sluiter, Leyden 1809. Neither is he every where to be rejected as a witness; for example, what he quotes from Ion, the Cretan historian, respecting the profligacy of Sophocles, bears the impress of truth.

<sup>197</sup> Cicero de Inventione, II. 1.

\* Page 251; where, by a mistake in the German, the text reads *Praxiteles*. Ed.

benefit of his art.<sup>198</sup> In like manner the orators Lysias, Isocrates, and Demosthenes, are not exculpated from similar stains; although the testimonies of antiquity concerning their trespasses in this respect, are not entitled to entire credit.<sup>199</sup> Equally unimportant are these testimonies as to the transgressions of the philosophers; although some of them, in consequence of their very systems, are liable to the suspicion of sensual vices; and this charge is still more firmly fixed upon some by unsuspecting testimony. Such are Epicurus, Diogenes, and especially Aristippus. The forgetfulness also of the most sacred duties by the latter, was so great, that when some one cast it as a reproach upon him, that, while he kept innumerable mistresses, he exposed his own children which he had himself begotten, he had the shamelessness to answer: "Every man casts away the spittle and vermin that himself has produced."<sup>200</sup> The reputation of Speucippus, Polemo, Archesilaus, and Aristotle, is in this respect uncertain.<sup>201</sup>

Much more, on the other hand, are those accusations to be discarded, which many voices of antiquity have raised even against Socrates and Plato. They originated partly from calumny, which is every where thrown out by the vicious against those who stand higher in virtue than themselves; and partly from a misapprehension of some Socratico-Platonic expressions. Had Socrates been guilty of the vice of *paederastia*, his accusers certainly would not have failed to bring this also as a point of accusation against him; and Aristophanes, the scoffer, would not have passed over this point in his derision of Socrates. On the other hand, what were not only his sentiments, but his conduct also, in relation to this vice, is plainly enough shown in the *Symposia* of Plato and Xenophon.\* The last unquestionably affords—as is generally the bearing of the writings of Xenophon and of Plato with respect to Socrates—exactly the view of Socrates concerning this vice; the other presents the philosophic observa-

<sup>198</sup> Aeliani V. H. XII. 34. See the notes of Perizonius.

<sup>199</sup> Athen. Deip. XIII. 62, 63.

<sup>200</sup> Diog. Laert. Vita Phill. II. 81.

<sup>201</sup> Diog. Laert. IV. 16, 30, 40. Athen. Deip. XIII. 56. Diog. Laert. V. 12.

\* Separate works of these distinguished disciples of the great philosopher, written in the form of conversations at a feast and entitled *Symposia* or Feasts.

tions or theory of Plato on the subject, as they proceeded from the Socratic mode of thinking. According to both dialogues, heavenly love is different from earthly, the heavenly Aphrodite from the common.<sup>202</sup> According to Xenophon, physical love was directly excluded by Socrates; according to Plato, it was considered as an approximating step to the proper and true love. At last, however, Alcibiades comes forward in Plato's dialogue, and testifies—what certainly is historical, as he himself knew it from experience—that Socrates was unsusceptible of every lower kind of love, being devoted to spiritual or moral love alone.<sup>203</sup>

It is indeed more difficult to clear Plato from all suspicion. Antiquity has not only accused him, with greater definiteness, of sensual love, but has also preserved a multitude of epigrams and poems attributed to him, which describe a fondness both for boys and girls; so that even Cicero, his great admirer, cannot forbear saying, that "Dicearchus has accused Plato, and probably not unjustly."<sup>204</sup> But as it respects the epigrams ascribed to him, they have in themselves, in a great measure, the marks of their spuriousness; as appears from the fact, that they were first adduced by very late writers.<sup>205</sup> Then too, in connexion with the slanders of great men by small men, in which the age subsequent to the birth of Christ was rich, we must also take into the account the terminology of Plato; which might easily afford an occasion to misinterpretation, inasmuch as he exhibited *excellence* only as the highest *beauty*, and looked upon harmony of external form as an indication of the harmony of the mind. So much at least is certain, that in his writings he regarded *paederastia* as the ruin of all virtue, "as something contrary to nature, which even the beasts do not commit."<sup>206</sup>

The relation of courtezans must also be regarded as particularly illustrative of the Grecian character. Indeed we find no people on earth, among whom immodest boldness was so united with mental refinement, and had attained in this way to so much

<sup>202</sup> Xenophontis Convivium, c. 8. § 9. Plato, Symposion, p. 385. ed. Bekker.

<sup>203</sup> To this passage in the Symposion, (p. 360. ed. Bekker,) Quintilian also appeals for the justification of Socrates; and particular stress is laid upon it in the apologetic treatise by Gessner on this subject: De *paederastia* Socratis, in Vet. Comment. Gotting. T. II. p. 25.

<sup>204</sup> Cicero Tuscul. Q. IV. 34.

<sup>205</sup> Athen. Diog. Laert.

<sup>206</sup> Plato de Legib. VIII. p. 90, 91. ed. Bekker.



honour, as was the fact among the Greeks in respect to their courtezans. While the education of the female sex in general among this people was entirely neglected, the courtezans diligently pursued every kind of science and art. They frequented the lecture rooms of the philosophers; they were authoresses; they projected books of laws for the conduct of their lovers; they kept schools, in which young girls were trained in the arts of courtezans, just as the young men were trained in eloquence. Celebrated men, such as Aristophanes the Grammarian, Ammonius, Apollodorus, Gorgias, collected their ingenious thoughts and wrote their histories. They had their particular painters (*πορνογράφοι*), as Aristides, Pausanias, Nicephoras. Men of the *bon ton* carried written notices of them in their pockets.<sup>207</sup> The comic poets said publicly, and the comedians repeated it in subsequent centuries, that the more accomplished courtezans, and Aspasia in particular, were the cause of the most important undertakings and transactions of their age; thus Aspasia occasioned the subjugation of Samos and the commencement of the Peloponnesian war.<sup>208</sup> She continually kept a brothel, as Plutarch asserts expressly; and notwithstanding this, the same author continues, husbands even brought their wives to hear her. Pericles, the chief of the Athenian state, dismissed his own wife on her account, and lived with her in the most familiar intercourse. Even Socrates went to hear her.

A still more common prostitute than Aspasia, was Phryne. As it had become the custom at this period, to draw the forms of the goddesses after the contour of naked girls or courtezans distinguished for their beauty, Pancaste, the mistress of Alexander, offered herself to Apelles as a model for Venus Anadyomene;\* and Phryne to Praxiteles for Venus Cnidia.<sup>209</sup> The

<sup>207</sup> See the historical confirmation of all these data in Athen. Deip. XIII. 2, 3, 4, 5, 6, 21.

<sup>208</sup> Plutarchus, Vita Periclis, c. 24, 25.

<sup>209</sup> Aeliani V. H. IX. c. 32. c. notis Periz.

\* So far as the shamelessness of exposing their persons is concerned, these old heathen beauties might perhaps find something like their equals in our own day, in refined and christian Europe itself. The reader of Scott's Napoleon will at once recur to the case of Bonaparte's beautiful sister Paulina. After exposing her person for a succession of days to the view of the artist, she replied to the question, How she could bear to expose herself so? that 'the apartment was well aired each time before she went into it.' So, it seems, she was

Greeks therefore lifted up their hands to public prostitutes, while they prayed to God. Phryne acquired such an immense fortune by her arts, that she caused a golden statue to be erected to Venus at Delphi, upon which Crates the cynic afterwards wrote: "Monument of the incontinence of the Athenians."<sup>210</sup> She offered to the Thebans to rebuild their city walls, which had been destroyed by Alexander, provided they would suffer this inscription to be placed upon them in god: "Demolished by Alexander; rebuilt by Phryne." When once Hyperides brought an action against her, in order to procure an acquittal she uncovered her bosom before the judges.<sup>211</sup>

This shamelessness proceeded still farther. At an earlier period, contests of beauty had been introduced among the Greeks, in which young men and women contended naked for the prize of the highest gracefulness of form; as in Arcadia, Lesbos, Tenedos, Elis, where the sacred vessels of the temple were given to the youth to bear, in proportion to their beauty.<sup>212</sup> Phryne came forward to this contest in Eleusis at the festival of Neptune, where thirty thousand Greeks were wont to assemble; and here, with flowing locks, as Venus Anadyomene, she descended into the sea, stark naked, before the eyes of all Greece.<sup>213</sup>

At the death of the courtesan Pythonice, a great number of the first artists accompanied the bier with mournful music; and Harpalus, Alexander's lieutenant in Babylon, erected to her memory a princely cenotaph, on the way from Athens to Eleusis.

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careful not to expose her *health*. What must have been the sense of female delicacy in one who could think of no other exposure! One is constrained to fear that the corrupting influence of the fine arts, is now as real, if not as great, as among the ancient heathen,—that there are the same exposures in statues and paintings, at least in some collections of them; and the same immoral influence in obliterating a sense of delicacy, and thus leading to sensuality. Ought not such images, however admirable in execution, to be removed from all places of public resort in a christian country? TRANS.

<sup>210</sup> Diog. Laert. VI. 60.

<sup>211</sup> Alciphron Epistt. I. 31.

<sup>212</sup> Athenæi Deip. XIII. 20, 90.

<sup>213</sup> Athen. Deip. XIII. 6. On the courtezans of Greece, see the well known dissertation of Jacobs in Wieland's *Attic Museum*, Vol. III. No. 2.

Next to the courtezans, we must just mention, in a word, the *paederastia* of the ancients, and their excesses in it. This immorality was occasioned among the Greeks, by the practice of their young men often going naked,—and girls too in Sparta; which must have destroyed all the more delicate feelings of shame. In the corporeal exercises also of the festal games at Olympia, Nemea, and Delphi, all the young men and boys, in the later periods of Greece, contended entirely naked. In the most ancient times, according to Thucydides,<sup>214</sup> they wore aprons. In Sparta, the young women held their contests not indeed entirely naked, but yet in immodest apparel.<sup>215</sup> In Chios, boys wrestled with girls.<sup>216</sup> Even Plato would permit girls not yet marriageable, to contend naked.<sup>217</sup> That herein lay the occasion for *paederastia*, is affirmed by Plutarch, who describes the sensualists who crowded into the place of contest for the youth;<sup>218</sup> and Cicero also affirms the same.<sup>219</sup> But that this love may often have been only a pure mental love, appears entirely incredible, when we examine the testimonies of antiquity on the subject. On the contrary, Socrates appears here also to have been the only sage who tried to give to this base inclination, already existing, a higher aim; while he pointed to the inexplicable influence of the higher principle in man even upon the external form, which also becomes ennobled as soon as the soul of man begins to attain to a diviner freedom. This deeper import of *paederastia*, according to which the external form was to be loved only in proportion as the spirit within manifested itself, was received from Socrates by his scholars, Plato, Xenophon, Aeschines, and Cebes; but in the actual world, we find every where among the Greeks only that sensual love toward the male sex, which we can explain on no other ground, but their extreme susceptibility to physical beauty.

Still more revolting than all that has been named, is that abominable custom, which heathenism introduced, of regarding prostitution as an act of divine worship, and of bringing women

<sup>214</sup> Thucyd. Hist. I. 6.

<sup>215</sup> Manso's Sparta, B. I. Th. 2. p. 162.

<sup>216</sup> Athen. Deipn. XIII. 20.

<sup>217</sup> Plato de Legibus, VIII. p. 85. ed. Bekker.

<sup>218</sup> Plut. Amatorius, c. 4.

<sup>219</sup> Tuscul. Q. IV. 83.

into the temples to sacrifice their virtue in honour of the goddesses. Thus it is still in India ; so it was in Egypt,<sup>220</sup> in Babylon, in Lycia, in Phoenicia. And not only this, but in Babylon, as is well known, they even had a law requiring all the women in the land, once in their life to prostitute themselves to a stranger, in the temple of Venus.<sup>221</sup> The same horrible custom passed over into Greece, and young women of Cyprus, in ancient times, sacrificed their innocence to strangers in honour of Venus.<sup>222</sup> The same was the fact on mount Erix in Sicily.<sup>223</sup> But the most frightful of all, was the pollution of innocence in the temples of Venus at Corinth.<sup>224</sup> As Strabo relates, the whole wealth of the city proceeded from the hire of prostitution, which the females who served in the temples received from the numerous sea-faring strangers. More than a thousand girls were the servants of this goddess and her temples. At the public festivals, when the goddess was to be entreated for the continuance of her favour, it was the courtezans of those temples who were more particularly called upon to offer prayer ; since their entreaties were regarded as more efficacious.<sup>225</sup> When Xerxes was driven back from Greece, the Corinthians ascribed the preservation of their city and of the country especially to the prayers of the sacerdotal courtezans ; and as the Athenians caused the heroes of Marathon to be painted at the public expense, the Corinthians did the same by their temple-damsels ; to whose pictures, Simonides subjoined a laudatory epigram. It was not uncommon in Greece, and particularly in Corinth, for a person to make a vow, if Venus would be propitious to this or that undertaking, to devote to her a number of young women as prostitutes.<sup>226</sup> Christianity destroyed these seats of lust ; after it had first unveiled what was often practised in secret.<sup>227</sup> And should we even admit in fact, what is here often adduced, namely,

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<sup>220</sup> Herod. Hist. I. 182.

<sup>221</sup> Herod. Hist. I. 199.

<sup>222</sup> Justini Hist. XVIII. 5.

<sup>223</sup> Strabo, VI. 2.

<sup>224</sup> See the description of this remarkable city in Strabo's Geography, VII. 6.

<sup>225</sup> Athen. Deip. XIII. 4.

<sup>226</sup> Athen. Deip. XIII. 4.

<sup>227</sup> Eusebii Vita Constantini, lib. 3.

that sensual excesses like those we have seen in Greece, are practised in the larger cities of what is called christian Europe; we must still remember that these, so far from existing within the sphere of the internal spiritual church, do not even pertain to the external church of Christ; since she does not even acknowledge him as a member of her community, who wallows in such gross sins. But among the heathen, as we have seen, such debauchery was not only allowed, but even approved, by their religion.

The worst sin of sensuality, still remains to be mentioned. As we have quoted, above, some examples to show that even the statues of the gods served to kindle the tinder of sensuality, so could refined Greece practise *bestiality*;<sup>228</sup> and in Egypt, the act was committed with the sacred goats, even before the eyes of the people; of which Herodotus himself was a witness in the *nome* of Mendes.

Having particularly considered the sensual excesses prevalent in Greece, let us now cast a glance upon Rome. As in other virtues, so also in *chastity* ancient Rome was distinguished. Of this Valerius Maximus<sup>229</sup> gives us a series of striking examples. According to Plutarch,<sup>230</sup> it was two hundred and thirty years,—according to Valerius Maximus<sup>231</sup> five hundred and twenty,—and according to Aulus Gellius,<sup>232</sup> five hundred and twenty one years, before a divorce occurred in Rome. Matrons enjoyed peculiar honour, and married but once. The censor once punished a senator because he kissed his wife before his little daughters,\* whose tender age did not yet admit of this familiar-

<sup>228</sup> Athen. Deip. XIII. 20.

<sup>229</sup> Valerii Maximi Hist. V. lib. VI. c. 1.

<sup>230</sup> Plutarch. Vita Romuli, Comp. Thesei cum Romulo, c. 7.

<sup>231</sup> Valer. Max. Hist. V. lib. II. c. 1. n. 4.

<sup>232</sup> Auli Gellii Noctes Att. XVII. 21.

\* This, it must be admitted, is worthy of a place among the famous "blue laws" of the stern fathers of Connecticut; which were so called, because first printed on blue paper. We can easily imagine the effeminate Greek of that period, and the corrupted Roman of a subsequent age, jeering with contempt at such an incident as the one mentioned above, and pronouncing the whole community who could endure such strictness, to be nothing better than fools or fanatics. But such sneers, whether in ancient or modern days, can only prove

ity.<sup>233</sup> The practice of going naked, or of exposing the person, was no where indulged. Old Ennius sang: "*Flagitium principium est, nudare inter cives corpora.*"<sup>234</sup> A father was not allowed to be in the baths with a grown up son, nor a father-in-law with a son-in-law.<sup>235</sup>

This purity of morals, however, even among the ancient Romans, may not indeed have been without exceptions. At least Cicerero says:<sup>236</sup> "Does any one desire that intercourse with prostitutes should be forbidden to the young? I cannot deny that he may seriously contemplate it; but in this he will not only deviate from the custom of our age, but from the habit and usage of our forefathers. For when has not this been practised? When has it been regarded as a crime? When not allowed?" In Cato's time, the corruption was already general; yea, he himself did not hesitate to keep a mistress, strikingly conjugal as his life was in other respects; and it is even known, that he called to a youth who came out of a brothel: "Well done, my boy!" inasmuch as he considered this practice as the best means of preventing adultery and paederastia.<sup>237</sup> It was customary, even then, for slaves to teach the youth the most lascivious dances. Paederastia had likewise become prevalent. Lucius Flaminius, the vanquisher of Philip of Macedon, is the first who is expressly accused of it.<sup>238</sup> When the censor Appius accused Coelius,

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the comparative corruptness of the people among whom they are current, or the incapacity of their frivolous or corrupt authors to discern the moral tendency of actions on a rising community. Whether it is practicable to enforce such regulations, and therefore wise to attempt it, is a separate question. Let it be remembered, that the old Romans ought to share with our puritan ancestors, at least a small portion of the praise or of the scorn for having made the attempt. The sequel in the text, indeed, shows the very partial illumination and the great inconsistency of these old Romans. But, we may ask, where has been found light on the particular subject before us, either among ancient or modern nations, except as beaming from the *New Testament*?

TRANS.

<sup>233</sup> Ammianus Marc. Hist. XXVIII. 4.

<sup>234</sup> Cicero Tuscul. Q. IV. 33.

<sup>235</sup> Plut. Vita Catonis, c. 20. Val. Max. Hist. V. lib. II. c. 1. n. 7.

<sup>236</sup> Cicero pro Marco Coelio, c. 20.

<sup>237</sup> Horatii Satyrae, I. 2. v. 32.

<sup>238</sup> Plut. Vita Flamini.

the friend of Cicero, of this crime, Coelius, with the approbation of the people, brought the same charge against the censor himself.<sup>239</sup> Scipio Africanus the younger was necessitated to drive two thousand loose females out of his camp before Numantia. Sylla gave to his concubines the possessions of whole nations. Clodius built a temple to Liberty on the ruins of Cicero's house; and when an image of the goddess was wanting, he caused the statue of a notorious prostitute to be set up as the goddess.<sup>240</sup> In the army of Crassus, the soldiers read amatory romances.<sup>241</sup> At the time of Catiline's war, the most unnatural vices were already spread amongst all ranks of society. Sallust depicts even that period with these colours:<sup>242</sup> "The lust of debauchery and prostitution of every kind, prevailed. Men were used as women; and women exposed themselves naked to dishonour. Land and sea were ransacked for dainties. Men sought for sleep before nature required it. They waited for neither hunger nor thirst, neither cold nor fatigue; but all were anticipated by way of luxury. These things inflamed the youth, when their wealth failed, to the perpetration of crimes."<sup>243</sup>

Among the statesmen who promoted unchastity by their lives, were Sylla, Lucullus, Catiline, Clodius, Crassus, Anthony, Pompey, Caesar and Augustus; and among the authors who taught it in their writings, were Horace, Plautus, Terence, and Ovid. Livy says also of the age of Augustus:<sup>244</sup> "Rome has increased by her virtues till now, when we can neither bear our vices nor their remedy."

Yet we can readily put up with all this, when we come to look at the history of subsequent periods. When we read the lives and conduct of the sovereigns of Rome and of their subjects,—it is not as though we read the lives of emperors and kings; no! it is as though one read of the ravings of beings in whom bestiality was in league with the spirit of Satan! Far be it from us, however, to impute these abominations wholly to heathenism. Those monsters were unfaithful even to their own religion,

<sup>239</sup> Cicero Epp. ad Famil. VIII. 12.

<sup>240</sup> Wieland's Translation of Cicero's Epistles, IV. Note 5.

<sup>241</sup> Plut. Vita Crassi, c. 32.

<sup>242</sup> Sallusti Bell. Catil. c. 13.

<sup>243</sup> Compare Cicero, Oratio Catil. II. c. 4.

<sup>244</sup> Livii Praef. ad Histor.

and therefore it does not belong to our plan to give their history. But we might, nevertheless, expect thus much of a religion which has in it any moral power at all, viz. that among the common people, where it mostly predominates, it should prevent the prevalence of immorality to such an extent as it reached in Rome.

But not to go into particulars, let us bring before our eyes the picture of that age as a whole, drawn by a cotemporary. Seneca thus speaks of his own time:<sup>245</sup> "All is full of criminality and vice; indeed much more of these is committed than can be remedied by force. A monstrous contest of abandoned wickedness is carried on. The lust of sin increases daily; and shame is daily more and more extinguished. Discarding respect for all that is good and sacred, lust rushes on wherever it will. Vice no longer hides itself. It stalks forth before all eyes. So public has abandoned wickedness become, and so openly does it flame up in the minds of all, that innocence is no longer *seldom*, but has wholly ceased to exist."

In the French revolution, when the people made a public renunciation of the God that had created and redeemed them, all the vices became prevalent of which human beings who have broken loose from the Holy God of Christians, are capable; but still, never did this abandonment, even in its wildest intoxication, proceed to such excesses as appear throughout the whole succession of the Roman emperors. An emperor who fought naked before the people at the shows of the gladiators, like several of the Roman emperors; an emperor who established a brothel in his palace, and required the toll to be paid to himself like Caligula; an emperor who drove through the streets of his capital with his naked mistress, like Nero; an empress who publicly commended herself to the coarsest lovers, and exposed her embraces for sale, like Messalina; an emperor who first dishonoured and then murdered his sister, like Commodus; an emperor who distributed the highest offices according to the greater or less degree of capacity for debauchery, like Heliogabalus;—emperors, who caused persons to be murdered in sport, that they might see how they would die; who caused bridges to be suddenly broken down, that they might enjoy the sight of a multitude of people sinking in the waves;—such rulers, even degenerate Byzantium had not; for only when centuries shall have obliterated every vestige of Christianity in

<sup>245</sup> Seneca de Ira, II. 8.



the world and in the hearts of men, is it possible that such enormities should be perpetrated.

That the heathen did in fact justify themselves in their sins and transgressions by the examples of the gods, could be properly shown only by an intimate knowledge of popular life; but besides this, we have also examples of the fact in the writings of the ancients. Meleager frequently appeals for exculpation of his paederastia, to the gods; just as Jupiter carried off Ganymede; Apollo, Cyparissus and Cinyras; and Poseidon, Pelops.<sup>246</sup> The same is indicated by Athenaeus:<sup>247</sup> "Why should we not strive to get possession of the beauty of boys and girls, since even gods did the same? Indeed among the goddesses, Aurora carried off Cephalus and Cleitus; Demeter, Iasion; and Aphròdite, Anchises and Aeneas; all on account of their beauty."—So Martial finds fault with his wife, for scolding when she finds him with a beautiful boy.<sup>248</sup> "How often," says he, "has not Juno been compelled to say the same to the thunderer Jupiter?"—So says a stripling in Terence,<sup>249</sup> whose character is taken directly from the life, and who is relating how he was about to commit unchastity: "While the girl was sitting in the apartment, she looked up towards the ceiling, and there saw Jupiter portrayed as he descended in a golden shower into the lap of Danae. I also began to look there, and rejoiced to see, that a god had already done what I was about to do. And what a god! he who thunders through the vault of heaven! *Ego homuncio hoc non facerem? Ego vero illud feci ac lubens.*"—In Ovid,<sup>250</sup> Byblis, inflamed with passion for her brother Caunus, appeals to the example which the gods have given for incest; and in another passage,<sup>251</sup> the same loose poet admonishes a maiden not to go into the temple, for there Jupiter has often caused maids to become mothers.—Kindling with indignation at this frightful influence of such worthless gods, Antisthenes, the

<sup>246</sup> Meleagri Epigrammata, ed. Graef. Leips. 1811. Epgr. 10, 14, 40.

<sup>247</sup> Athen. Deip. XIII. 20.

<sup>248</sup> Martialis Epigrammata, XI. 44.

<sup>249</sup> Terentii Eunuchus, Act. 3. Sc. 5. v. 31.

<sup>250</sup> Metamorph. IX. 789.

<sup>251</sup> Ovid. Trist. II. 287.

friend of Socrates, declared boldly of Venus,<sup>252</sup> “*Could I but only seize Aphrodite, I would pierce her through with a javelin ; so many virtuous and excellent women has she seduced among us !*”

We close here these views, from which the eye of the Christian gladly turns away.\* Nevertheless, it is salutary, not entirely to avoid them ; for when the believing Christian, who has experienced the grace of the Redeemer in his heart, returns back again to himself from the contemplation of all the sinful abominations of heathenism ; and finds, that not merely in his external life there is no vestige of these heathenish pollutions, but that also his heart, if not wholly free from thoughts of sin, still never dwells with pleasure upon them ; and finds, too, that love to holiness is no longer a mere law to him, but that a sincere abhorrence of all that is not heavenly and a glowing love to all that is divine, dwell in his soul ;—he becomes deeply affected with the unspeakable compassion of Jesus, who, by the power of his sanctifying spirit, has new created the old man, has eradicated sin, has brought into existence a new world of glory in his soul, where before there was nothing, has enlightened the eyes of our understanding, that we may know what is the hope of our calling, and the glorious riches of the inheritance appointed for us among the saints.<sup>253</sup>

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<sup>252</sup> Theodoret de Graec. affect. Cur. Disp. III. Opp. T. IV. p. 774.

<sup>253</sup> Eph. i. 18.

\* “GLADLY” indeed ! will doubtless be the response of the reader, as it surely is of the translator, who has often been tempted even to omit some of the worst passages ; and nothing but a sense of the important end to be gained by a full exhibition of these odious details, could induce him to give them in English. And so, most deeply, felt the pious author ; as is manifested by such admirable remarks as those which follow in the text.