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tombs without insisting upon a right intention. And so St. Luke's version of the saying is preferable :—

“Woe to you, because you are like hidden tombs, and the men who walk thereon are ignorant.”

An hypocrite may lead men to walk aright, but woe to *him* if he be an hypocrite. His disciples may follow the way of life or walk which he lays down, but he himself incurs the greater condemnation. For want of a true teacher whose life corresponds with his teaching they remain in ignorance ; and, if they sin, they sin in ignorance. *De non existentibus et non apparentibus eadem est ratio.* “But to him who knoweth to do good and doeth it not, to him it is sin.”

Surely this Woe fits any scribe or priest who transgressed the Law cited by Josephus in order to further Herod's designs for the honour of the Emperor. Until Tiberias was cleansed, it was no fit abode for ministers of religion according to the view of the more rigorous school of the straiter sect of Judaism. The saying is addressed not to Pharisees in general, but to such scribes or priests as were suborned by Antipas—the Herodians of Tiberias.

J. H. A. HART.

LITERARY ILLUSTRATIONS OF THE BOOK OF ECCLESIASTICUS.

xviii. 31. *If thou give fully to thy soul the delight of her desire, she will make thee the laughing-stock of thine enemies.*

“If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies” ;—that is morality. “He that resisteth pleasure crowneth his life” (xix. 5) ;—that is morality with the tone heightened, passing, or trying to pass, into religion.—MATTHEW ARNOLD : *Literature and Dogma*, ch. i.

xix. 7–8, 10. *Never repeat what is told thee, and thou shalt fare never the worse. Whether it be of friend or foe, tell it*

not ; and unless it is a sin to thee, reveal it not. . . . Hast thou heard a word ? let it die with thee : be of good courage, it will not hurt thee.

Second Lord : I will tell you a thing, but you shall let it dwell darkly with you.

First Lord : When you have spoken it, 'tis dead, and I am the grave of it.—*All's Well that Ends Well* (act iv. scene 3).

xx. 2. *It is much better to reprove than to be angry secretly.*

One of St. Patrick's traditional sayings is connected loosely with this text.

St. Patrick said : " It is better for us to admonish the negligent, that crimes may not abound, than to blame the things that have been done." Solomon says, it is better to reprove than to be angry.

xx. 9. *There is a prosperity that a man findeth in misfortunes ; and there is a gain that turneth to loss.*

How often doth that which was called a calamity prove the beginning and cause of a man's happiness ? and, on the contrary, that which happened or came to another with great gratulation and applause, how it hath lifted him but a step higher to his ruin ?—Jonson : *Discoveries* (lxxv.).

xx. 30. *Wisdom that is hid, and treasure that is out of sight, what profit is in them both ? Better is a fool that hideth his folly than a man that hideth his wisdom.*

" I hardly ope my lips," one cries ;

" Simonides, what think you of my rule ? "

" If you're a fool, I think you're very wise ;

If you are wise, I think you are a fool."

—RICHARD GARNETT.

xxi. 12. *There is a cleverness which maketh bitterness to abound.*

You will never be so conformed to God's good pleasure [wrote Fénelon to a friend] as when renouncing all that is called cleverness.

xxi. 20. *A fool lifteth up his voice with laughter ; but a clever man will scarcely smile quietly.*

Laugh not too much : the witty man laughs least :

For wit is news only to ignorance.

—GEORGE HERBERT.

xxii. 8. *He that discourseth to a fool is as one discoursing to a man that slumbereth ; and at the end he will say, What is it ?*

The strongest arm cannot lend any impetus to a feather-weight ; for, instead of speeding on to hit the mark, it soon will drop to the ground, having expended the small energy imparted to it, and having no mass of its own to acquire any momentum. So it is, with great and noble thoughts, and indeed with the very masterpieces of genius, when there are only small, weak, and perverse minds to appreciate them. The wise of all ages have deplored this, with one consent. Jesus, the son of Sirach, for example, observes that *he that telleth a tale to a fool speaketh to one in slumber : when he hath told his tale, he will say, What is the matter ?* And Hamlet declares, *A knavish speech sleeps in a fool's ear.* And Goethe opines . . . that we should not be dismayed at the stupidity of people, for you cannot make circles if you throw your stone into a bog.—SCHOPENHAUER: *Aphorismen zur Lebensweisheit.*

xxii. 11. *Weep for the dead, for light hath failed him ; and weep for a fool, for understanding hath failed him : weep more sweetly for the dead, because he hath found rest ; but the life of a fool is worse than death.*

In solitude [says Schopenhauer (*Aphorismen zur Lebensweisheit*, part i.)], where everyone is thrown upon his own resources, what a man has in himself is disclosed ; the fool, in fine attire, groans under the load of his wretched personality, a load he never can get rid of ; the gifted man, on the other hand, peoples the desert with animating thoughts. Seneca declares that folly is its own burden—*omnis stultitia laborat fastidio sui*—a very true saying, with which we may compare the words of Jesus, the son of Sirach, *The life of a fool is worse than death.*

Elsewhere Schopenhauer quotes this verse again, in contrast to Eccles. i. 18 (*In much wisdom is much grief*), to illustrate the ambiguous relation between happiness and intellect, pointing out that, while folly is burdensome, yet

a large endowment of intellect does tend to estrange a man from other people and their doings ; for the more a man has in himself, the more shallow and insipid will he find the hundreds of things in which other people take delight. Here, it may be, we have an instance of the universal law of compensation. How often one hears it said, and said with some plausibility, that the narrow-

minded man is in the last resort the happiest, unenviable though his fortune may be !

xxiii. 27. *There is nothing better than the fear of the Lord, and nothing sweeter than to take heed to the commandment of the Lord.*

What we have to take care of in the religious training of a child [says Sir Henry Taylor in *Notes upon Life*, p. 138] is, that the love shall be indestructible and permanent ; so that in all the transmutation of doctrine which after years may bring . . . he may preserve the same religious heart ; and whatever other knowledge, or supposed knowledge, shall supervene, may still know that " there is nothing better than the fear of the Lord, and nothing sweeter than to take heed to the commandments of the Lord."

xxiv. 19-21. *Come unto me, ye that are desirous of me, and be ye filled with my produce. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.*

Compare the reminiscence of this passage in St. Bernard's hymn, *de Nomine Jesu* :—

Jesu dulcis memoria,
 Dans vera cordi gaudia,
 Sed super mel et omnia
 Ejus dulcis presentia.

Nil canitur suavius,
 Nil auditur jucundius
 Nil cogitatur dulcius,
 Quam Jesu Dei Filius. . . .

Qui te gustant, esuriunt ;
 Qui bibunt, adhuc sitiunt ;
 Desiderare nesciunt
 Nisi Jesum quem diligunt.

Jesu, decus angelicum,
 In aure dulce canticum,
 In ore mel mirificum,
 In corde nectar coelicum.

xxiv. 31. *I said, I will water my garden, and will water abundantly my garden bed.*

To lament over deficiency and decay, is at the same time to acknowledge that such is in great part voluntary ; it is to confess that we have cut ourselves off from Him, the source and spring of life and fulness, who has provided for the abundant watering of His garden.—DORA GREENWELL : *A Present Heaven*, p. 17.

xxv. 12. *The fear of the Lord is the beginning of his love, and faith is the beginning of cleaving unto him.*

“The beginning of faith,” saith the Apocrypha, yet herein a true Scripture, “is the cleaving unto God,” and it is only through failure in this steadfast cleaving that the foes who from without or within war against the soul, are enabled to prevail against it. In the soul which faith has rooted and established in God, the enemy asks as vainly as did Archimedes of this earthly globe, for a “point,” wherefrom to remove it from its steadfastness ; so long as it believes, it remains, with Him unto whom belief unites it, among the things which cannot be shaken—fixed, like the limpet, on the Rock of Ages.—DORA GREENWELL, *A Present Heaven*, pp. 29–30.

xxv. 20. *As the going up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.*

Remember [says Butler in his fourth sermon, speaking to the loquacious] there are persons who love fewer words, an inoffensive sort of people, and who deserve some regard, though of too still and composed tempers for you. Of this number was the son of Sirach : for he plainly speaks from experience, when he says, *As hills of sand are to the steps of the aged, so is one of many words to a quiet man.*

xxvi. 2, 13, 16. *A brave woman rejoiceth her husband ; and he shall fulfil his years in peace. The grace of a wife will delight her husband ; and her knowledge will fatten his bones. As the sun when it ariseth in the highest places of the Lord, so is the beauty of a good wife in the ordering of a man's house.*

There is more reason [says Jowett in his introduction to Plato's *Republic*] for maintaining the sacredness of the marriage tie, when we see the benefit of it, than when we feel only a vague religious horror about the violation of it.

xxvi. 5. *Of three things my heart was afraid : the slander*

of a city, and the assembly of a multitude, and a false accusation : all these are more grievous than death.

“ There be three things [says the wise son of Sirach] that mine heart feareth, the slander of a city, the gathering together of an unruly multitude, and a false accusation : all these are worse than death.” But all these are the arena, and the chosen weapons of demagogues.—COLERIDGE : *A Lay Sermon*.

xxvi. 5-6. *There be three things that mine heart feareth ; and for the fourth I was sore afraid : the slander of a city, the gathering together of an unruly multitude, and a false accusation : all these are worse than death. But a grief of heart and sorrow is a woman that is jealous over another woman.*

A most violent passion it is when it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as Ariosto calls it, a fury, a continual fever, full of suspicion, fear and sorrow, a martyrdom, a mirth-marring monster. *The sorrow and grief of heart of one woman jealous of another, is heavier than death* (Eccclus. xxvi. 6), as Peninnah did Hannah, vex her and upbraid her sore. 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness itself.—BURTON : *Anatomy of Melancholy* (part iii. sect. 3).

xxvii. 2 and xl. 22. *As a nail sticketh fast between the joinings of the stones ; so doth sin stick fast between buying and selling. . . . Thine eye desireth favour and beauty : but more than both corn while it is green.*

There is a subtle something in the common earth, crops, cattle, air, trees, etc., and in having to do with them at first hand, that forms the only purifying and perennial element for individuals and for society. I must confess I want to see the agricultural occupation of America at first hand permanently broadened. Its gains are the only ones on which God seems to smile. What others—what business, profit, wealth, without a taint ? What fortune else—what dollar—does not stand for, and come from, more or less imposition, lying, unnaturalness ?—WALT WHITMAN, in *Democratic Vistas*.

xxviii. 1-4. *He that revengeth shall find vengeance from the Lord, and he will surely remember his sins. Forgive thy*

neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He showeth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

There is an apprehension and presentiment, natural to mankind, that we ourselves shall one time or other be dealt with as we deal with others; and a peculiar acquiescence in, and feeling of, the equity and justice of this equal distribution. This natural notion of equity [says Butler, in his ninth sermon, quoting the above passage] the son of Sirach has put in the strongest way.

xxviii. 13. *Curse the whisperer and double-tongued: for he hath destroyed many that were at peace.*

Alas! they had been friends in youth;
But whispering tongues can poison truth.

—COLERIDGE: *Christabel*.

xxviii. 14. *A third person's tongue hath shaken many, and dispersed them from nation to nation; and it hath pulled down strong cities, and overthrown the houses of great men.*

Let the demagogue but succeed in maddening the crowd [says Coleridge in his Lay Sermon], he may bid defiance to demonstration and direct the madness against whom it pleaseth him. A slanderous tongue hath disquieted many, and driven them from nation to nation; strong cities hath it pulled down, and overthrown the houses of great men.

xxix. 2-5. *Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word and deal faithfully with him. . . . Many, when a thing was lent them, reckoned it a windfall, and put to trouble them that helped them. Till he hath received he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the times.*

Haydon being very much in want [Keats writes in 1819], I lent him £30. Now in this see-saw game of life, I got nearest to the ground, and this chancery business rivetted me there, so that I . . .

applied to him for payment. He could not. That was no wonder ; but, Goodman Delves, where was the wonder then ? Why marry in this : he did not seem to care much about it, and let me go without any money with almost nonchalance, when he ought to have sold his drawings to supply me. I shall perhaps be still acquainted with him, but for friendship, that is at an end.

xxx. 8-13. *Cocker thy child, and he shall make thee afraid : play with him, and he will grieve thee. Laugh not with him, lest thou have sorrow with him ; and thou shalt gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck in his youth, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee ; and there shall be sorrow to thy soul. Chastise thy son and take pains with him, lest his shameless behaviour be an offence unto thee.*

Towards their children [says Mr. F. A. Martin, speaking of the Afghans in *Under the Absolute Amir*, p. 66] they are too kind, and spoil them while they are too young, denying them nothing which it is possible to give them, and dressing them in gaudy clothes while they themselves go ragged. They make no attempt to correct them for any wrong-doing, laughing at it rather as a sign of precociousness, and among the Kabulis it is a common thing for a little child to be able to curse fluently, and their curses are often directed at their parents. This neglect in training the young properly accounts for much that is objectionable in the character of the people. It is not until children are seven or eight years old that they begin to correct them, but a good deal of the character of a child is at that age already formed.

xxx. 23. *Love thine own soul, and comfort thy heart, remove sorrow far from thee : for sorrow hath killed many, and there is no profit therein.*

In the seventy-sixth section of his *Enchiridion*, Augustine observes :—

The man who wishes to give alms properly ought to begin with himself, and give to himself first of all. For almsgiving is a work of mercy, and most truly is it said, “to have mercy on thy soul is pleasing to God.”

xxxi. 5, 8. *He that loveth gold shall not be justified, and*

he that followeth corruption shall have enough thereof. . . . Blessed is the rich that is found without blemish, and hath not gone after gold.

In his *Notes on Life* (pp. 2 f.) Sir Henry Taylor quotes these verses to show that the getting of money "involves dangers which do not belong to the mere possession of it."

Yet industry must take an interest in its own fruits; and God has appointed that the mass of mankind shall be moved by this interest, and have their daily labour sweetened by it; and there may be a blessing even upon the going after gold, if it be not with an inordinate appetite—if the gold be not loved for its own sake, and if the manner of it be without blemish. But the danger arises out of the tendency of the human mind to forget the end in the means, and the difficulty of going after gold for the love of the benefits which it may confer, without going after it also for the mere love of getting it, and keeping it, which is "following corruption."

xxx. 30. *Drunkenness increaseth the rage of a fool unto his hurt; it diminisheth strength and addeth wounds.*

A drunkard, says Earle in his *Microcosmographie* (lvii.),—

is one that hath let himself go from the hold and stay of reason, and lies open to the mercy of all temptations. No lust but finds him disarmed and fenceless, and with the least assault enters. If any mischief escape him, it was not his fault, for he was laid as fair for it as he could.

xxxii. 7-8. *Speak, young man, if there be need of thee: and yet scarcely when thou art asked twice. Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.*

Compare Macaulay's remark on Pitt in the House of Commons:—

His facility amounted to a vice. He was not the master, but the slave of his own speech. So little self-command had he when once he felt the impulse, that he did not like to take part in a debate when his mind was full of an important secret of state. "I must sit still," he once said to Lord Shelburne on such an occasion, "for, when once I am up, everything that is in my mind comes out."

xxxii. 23. *In every work trust thine own soul ; for this is the keeping of the commandments.*

Since inquiry and examination can relate only to things so obscure and uncertain as to stand in need of it, and to persons who are capable of it ; the proper advice to be given to plain honest men, to secure them from the extremes both of superstition and of irreligion, is that of the son of Sirach : *In every good work trust thy own soul, for this is the keeping of the commandments.*—BUTLER (at the close of the Fifth Sermon).

xxxiii. 13. *As the clay of the potter in his hand, all his ways are according to his good pleasure ; so men are in the hand of him that made them, to render unto them according to his judgment.*

The theological idea of reprobation was an idea of Jewish theology, as of ours, an idea familiar to Paul, and a part of his training, an idea which probably he never consciously abandoned. But its complete secondariness in him is clearly established by other considerations than those which we have drawn from the place and manner of his introduction of it. The very phrase about the clay and the potter is not Paul's own ; he does but repeat a stock theological figure. Isaiah had said : " Lord, we are the clay, and thou our potter, and we are all the work of Thy hand." Jeremiah had said, in the Lord's name, to Israel : " Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel." And the son of Sirach comes yet nearer to Paul's very words : " As the clay is in the potter's hand to fashion it at his pleasure, so man is in the hand of him that made him, to render to them as liketh him best."—M. ARNOLD : *St. Paul and Protestantism.*

xxxiii. 14. *Good is set over against evil.*

This at least is certain [says Father Rickaby in his *Oxford and Cambridge Conferences* (second series, p. 141)]. Scandals must come, and heresies must be, and against evil there is good, and one way lies open for us personally to overcome evil, the way of the holy cross. *Sunt lacrimae rerum*, but the vision of the Majesty of God will some day dry our tears. Till then, faith and hope in that majesty, and such contemplation of it as faith renders possible, shall be our comfort on the way.

xxxiii. 16. *I awaked up last of all, as one that gathereth after the grape-gatherers. By the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.*

Compare the reminiscence of this verse in Macaulay's essay on Milton :—

It is not our intention to attempt anything like a complete examination of the poetry of Milton. The public has long been agreed as to the merit of the most remarkable passages, the incomparable harmony of the numbers, and the excellence of the style, which no rival has been able to equal, and no parodist to degrade, which displays in their highest perfection the idiomatic powers of the English tongue, and to which every ancient and every modern language has contributed something of grace, of energy, or of music. In the vast field of criticism on which we are entering, innumerable reapers have already put their sickles. Yet the harvest is so abundant that the negligent search of a straggling gleaner may be rewarded with a sheaf.

xxxiii. 19-23. *To son and wife, to brother and friend, give not power over thee while thou livest ; and give not thy goods to another, lest thou repent and make supplication for them again. Whilst thou yet livest and breath is in thee, give not thyself over to anybody. For better it is that thy children should supplicate thee, than that thou shouldst look to the hand of thy sons. In all thy works keep the upper hand ; bring not a stain on thine honour. In the day that thou endest the days of thy life, and in the time of death, distribute thine inheritance.*

These words might be the motto for *King Lear* and *Père Goriot*. "Thou hadst little wit in thy bald crown," says the Fool to Lear, "when thou gavest thy golden one away."

xxxiii. 24. *Fodder, a stick, and a burden for an ass ; bread and discipline and work for a servant.*

Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The Egyptians of old, and many flourishing commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness ; *for as fodder, whip, and burthen belong to the asse, so meat, correction, and worke, unto the servant. . . .* But, amongst us, the badge of gentry is idleness.—BURTON : *Anatomy of Melancholy*.

xxxiv. 5-7. *Divinations, and soothsayings, and dreams*

are vain ; and the heart fancieth, as a woman's in travail. If they be not sent from the Most High in thy visitation, give not thy heart unto them. For dreams have led many astray : and they have failed by putting their hope in them.

Doubtless [says Izaak Walton, in his life of Sir Henry Wotton] the good Dean did well know that common Dreams are but a senseless paraphrase on our waking thoughts, or of the business of the day past, or are the result of our over-engaged affections, when we betake ourselves to rest ; and knew that the observation of them may turn to silly superstitions, as they too often do.

xxxiv. 9-10. *A man that hath travelled knoweth many things ; and he that hath much experience will declare wisdom. He that hath no experience knoweth little : but he that hath travelled is full of prudence.*

Home-keeping youth have ever homely wits . . .
 I rather would entreat thy company
 To see the wonders of the world abroad,
 Than, living dully sluggardized at home,
 Wear out thy youth with shapeless idleness.

—SHAKESPEARE : *Two Gentlemen of Verona* (act. i. sc. 1).

xxxv. 3. *To depart from wickedness is a thing pleasing to the Lord ; and to depart from unrighteousness is a pro-pitiation.*

The main doctrine of Judaism on the subject of the atonement is comprised in the single word Repentance ; and under repentance was included and understood amendment. It was not believed that there is ever any radical impossibility to repent and reform. It is never too late to mend. The simple adage of the sage sums up the developed teaching of the later Judaism, which, on this side, had nothing to add to it : " he who covers his sins shall not prosper, but whoso confesses and forsakes them shall have mercy." Or, as Sirach has phrased it : " To depart from wickedness is that which pleases God ; to give up unrighteousness is atonement."—MONTEFIORE : *Hibbert Lectures*, p. 524.

xxxv. 17. *The prayer of the humble pierceth the clouds.*

What does God's nearness practically mean ? It means, I suppose, firstly, that God knows and is cognizant of man's actions and thoughts. He is not merely omniscient because he cannot help knowing everything, but because he cares to know all about his

human children. It means, secondly, that God enters into ethical relations with man, that he helps those who seek goodness to find it. . . . God may be in heaven, but "the prayer of the humble pierces the clouds."—C. J. MONTEFIORE: *Hibbert Lectures*, p. 428.

xxxvii. 1, 4. *Every friend saith, I am his friend also : but there is a friend, which is only a friend in name. . . . There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.*

Compare Scott's description, in the second chapter of *The Bride of Lammermoor*, of the lip-loyal friends who returned with the Master from his father's funeral—

to the tower, there to carouse deep healths to the memory of the deceased, [while the Master of Ravenswood] listened with dark and sullen brow to ebullitions which he considered justly as equally evanescent with the crimson bubbles on the brink of the goblet, or at least with the vapours which its contents excited in the brains of the revellers around him. When the last flask was emptied, they took their leave, with deep protestations—to be forgotten on the morrow. if indeed those who made them should not think it necessary for their safety to make a more solemn retraction."

xxxvii. 14. *For a man's soul is sometimes wont to tell him more than seven watchmen that sit above in an high tower.*

The poet, says Sir Henry Taylor in his *Notes on Life* (pp. 140 f.),—

is not to forget that for the cultivation of the highest order of poetry, it is necessary that he should be conversant with life and nature at large, and that his poetry should spring out of his life, and that his life should abound in duties as well as in contemplations. For that poetic vision which is the vision of the introverted eye alone, has but a narrow scope: and observation comes of action, and most of that action which is the most responsible. And if it be true that "a man's mind is sometimes wont to tell him more than seven watchmen that sit alone in an high tower," it is also true that that man will hear most of all who hearkens to his own mind and to the seven watchmen besides.

JAMES MOFFATT.