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ON THE RELATIONS
OF
THEISM TO PANTHEISM,
AND
ON THE GALLA RELIGION.

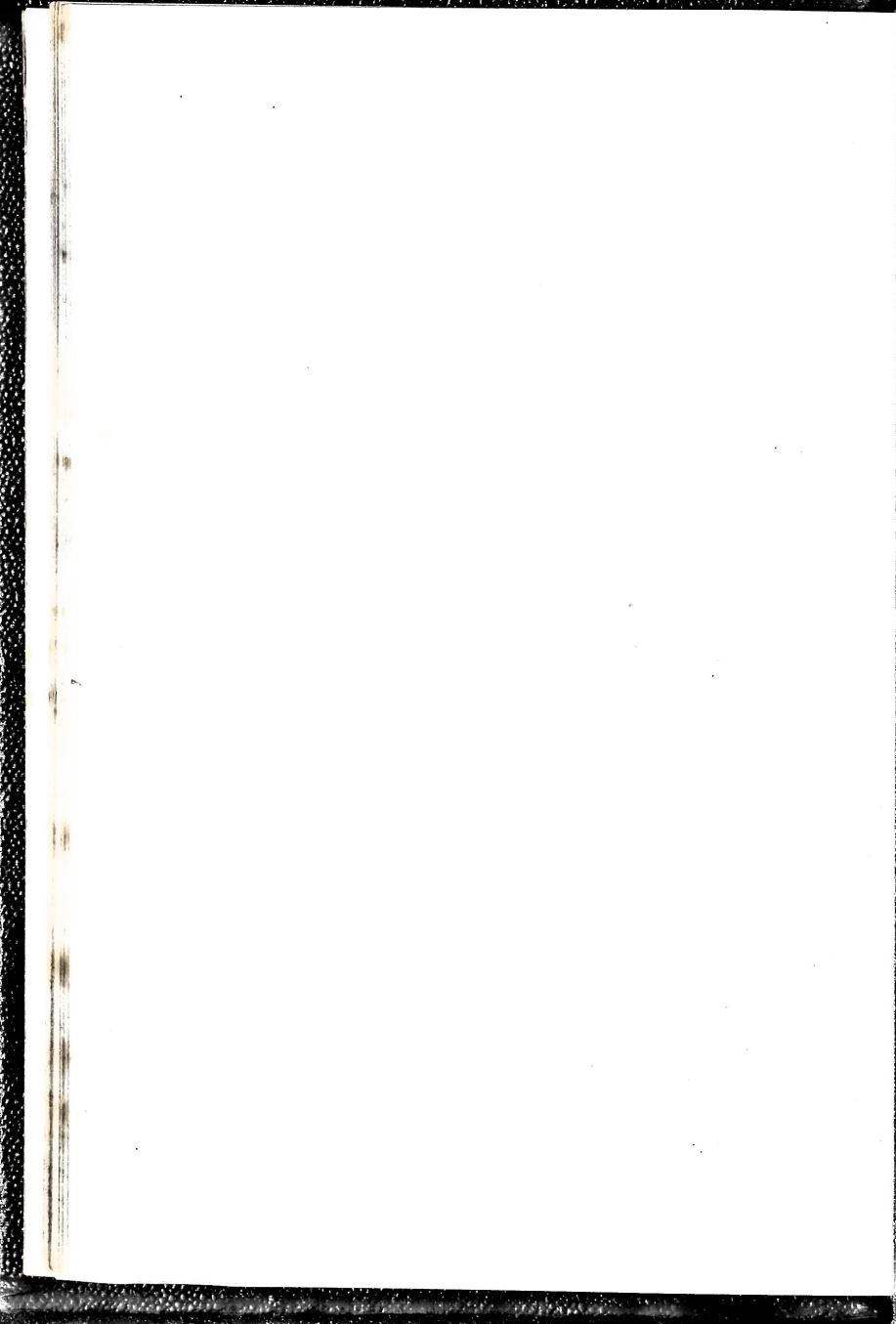
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ON THE RELATIONS
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THEISM TO PANTHEISM.

THANKS be to God, religious thought is not stagnant. His spirit is in men's hearts : under his constant pressure our intellects struggle forward into more knowledge, more wisdom. We are advancing. Of this the test is, that the more active and higher minds in opposite schools tend toward agreement, though they have not reached unity.

One condition of advancement is, that we should discern our own errors, and unlearn them. This, to a superficial eye, may suggest that our creed is melting away, and that believers in God are becoming unbelievers ; but it is not so. Our notions of God from age to age have undergone vast enlargement ; hence of necessity we drop from time to time many crude opinions concerning him, which opinions were of old fought for by Theists and opposed by Atheists or doubters. But simultaneously we attain greater richness and nobleness of conception, and towards our brethren who are in opposition a tenderer and wiser sentiment, in so far as their opposition is from diversity of intellect, not from perversity of morals.

Without attempting anything so arduous as a history of opinion on these great subjects, a few broad outlines shall be essayed which may have interest.

In antiquity the only school of thought known to us which understood the real magnitude of the universe was practically atheistic ; that of Democritus and Epicurus : and with Epicurus this magnitude, having nothing moral in it, could scarcely be called grandeur. A universal storm or curdling of atoms in tens of thousands of worlds, was all that he could see. With the poets of Greece and the vulgar, the gods were not the creators of worlds, but themselves first creations from the mighty power of blind nature ; a notion which to us may seem to differ little from atheism. The first gods thus brought into existence were Titans, beings of gigantic powers, but prevalently deficient in intellect. They were conquered and superseded by Jupiter, who, though in the earliest poets represented as a selfish despot, yet disapproved and chastised human wickedness. Hence with the progress of generations, the notion of Jupiter in the purest minds of Greece became little different from that of the chief god with the highest sages of Palestine or Persia.

Meanwhile, Grecian astronomy arose, and in about four centuries attained its fullest perfection in Alexandria. It stopped short in the solar system, of which the earth was made centre. To accommodate the forced geometry thus induced, numerous crystal orbs were imagined, and the stars were compared to brass-headed nails fastened into a far vaster solid vault. This agreed exceedingly well with the old Hebrew conception of a *firmament*, or, as the prophets call it, a sea of glass or crystal. By excluding the idea that the stars are suns, the view of God's universe which midnight opens to us was perverted into a mere show of fireworks ; moreover, men were confirmed in the puerile error, that this earth is the

divine centre, and sole or main object of divine interest. Learned men among the Hebrews, who received Alexandrian cultivation, enlarged their notion of Jehovah as the God of all nations, and easily harmonized with Greek Neo-Platonism.

Where to place Heaven, the special seat of God, was a difficulty with those who clung to the idea of some such sacred locality. The Greeks appear to have solved it in a most unsatisfactory way, by reverting to the old poetical idea which identified Heaven and God, and interpreting Heaven to be the outermost vault in which the stars are fixed. This, I believe, was prevalent with the Stoics, and it is put by Cicero into the mouth of Africanus, when he means to set forth the most advanced religious notions of his day. "By nine circles, or rather spheres, all things are knit together; of which one which comprises all others, is heavenly and outmost, *the Supreme God himself*, constraining and containing the rest; in whom are fixed those ever-revolving courses of stars; and in a lower region the seven [planets]." Nothing afforded more derision to the Epicureans than this notion of a visible, round, ever-rolling, and blazing God; which certainly lowered the Greek Theism of that age.

The point on which the West and the East were prevalently divided, was on the relation of God to Nature or Matter. The authorities esteemed sacred by the Hebrews were in no apparent collision with the philosophic Greeks; for Jehovah was represented as the ever active force in all nature, not only creating originally, but sustaining all action in the elements, in brutes, and in the human mind; in short, to use the modern epithet, he was *immanent* in his own creations. No antagonism was imagined between God and Matter. Miracles were not regarded as a suspension of the laws of Nature, because no sharp idea of Law had been attained; only in a miracle the

God who is always at work in matter displayed his ordinary action with more than usual distinctness, that is, in such a way as to manifest his moral judgment. An obvious and vulgar illustration is, when some elementary disturbance is interpreted as a divine interposition. A man is struck dead by lightning, or a high tower is smitten; it must have been because the man had offended God by impiety, or the tower by aspiring to too proud a height. An earthquake or an inundation must have been elicited by the peculiar wickedness of the nation whom it afflicted. A God, who thus dispensed elementary inflictions as moral punishments, was not suspending his own laws, but administering them, if he sent down fire from heaven at the prayer of a prophet, or otherwise wrought through some favoured servant what is called a religious miracle. There is harmony in such a view. But a breach of harmony began, when it was taught that the men on whom the tower of Siloam fell were not therefore to be judged guiltier than others; that we must not interpret external calamity as a mark of God's anger; that whom the Lord loveth, he chasteneth; that it is folly to run hither and thither, and look about with the natural eye for marks of God's moral judgments, or expect signs from heaven; but that the kingdom of God is within us. The results of this doctrine were really antagonistic to miracle; but that, for long ages, Hebrew and Christian, was not discerned. God was regarded as not only immanent in Nature, but as obeyed systematically by Nature; who displayed, alike in her broad laws and in her apparently exceptional operations, the moral judgments of her supreme animator. The religious Greek philosophers, however little apt to believe in miraculous interpositions, entirely agreed with the Hebrew prophets as to the harmony of Nature with God who was the cause of all movement, all production, all mental action.

But the Eastern speculators, in Persia and perhaps beyond, prevalently accounted for Evil in the world by the incurable stubbornness of Matter, which could not be brought into obedience to the divine will. Hence with them God and Nature were eternal antagonists; and Matter played the part which Christendom has assigned to Satan, the evil Spirit who is supposed, really and eternally, to defeat God's efforts for the benefit of his creatures. Some say that it was through Augustine, in his youth a Manichee, that these notions were established as the fixed creed of Christians. Be that as it may, we cannot overlook the similarity of the Mediæval creed concerning the cause of Evil to that of the East, which indeed was far less offensive to enlightened sentiment.

The higher Greek intellect seldom took a course in harmony with Hebrew piety;—perhaps scarcely beyond one very limited school, the Neo-Platonists. Those who had no sympathy with Epicurus or with Atheism, vacillated between two systems; that of Stoicism, which tried to interpret the popular mythology into consonance with sober reason, and the doctrine which we call Pantheism, to which indeed many Stoics strongly inclined. The earliest known origin of this was in India; where it was taught that the eternal infinite Being creates by self-evolution, whereby he becomes and is all Existence; that he alternately expands and as it were contracts himself, re-absorbing into himself the things created. Thus the Universe, Matter and its Laws, are all modes of divine existence. Each living thing is a part of God, each soul is a drop out of the divine ocean; and as Virgil has it, the soul of a bee is "*divinæ particula auræ.*" Some Greek speculators, developing this thought rather coarsely, treated the visible and palpable world as the material body, of which God was the invisible soul. I have read of one, who carried out the analogy so far between the world and a huge animal, as

to account for the saltness of the sea, by comparing it to human sweat! To the same class of thought belongs the conception of Æschylus and Virgil, who compare the fertilizing showers of spring to a marriage of Earth and Heaven. However pure and noble this theory may have been in the highest minds, it almost instantly, and as it were inevitably, with the vulgar drew after it a loss of moral character to God. To combine with this doctrine the cardinal Hebrew idea, that God is Holy, was eminently hard: for externally, what see we of holiness? Indeed such Pantheism with great ease lapsed into the old Polytheism. Why not call the ocean Nereus, the sea Neptune, the earth Ceres, the sun Apollo, if they are diverse manifestations of the deity? And if man be himself only God in disguise, how can man be sinful? God in man cannot resist himself. *Man* may be responsible to *man* for his conduct, but no room seemed left for that antagonism of man to God, which Hebrews and Christians call Sin, and regard as a cardinal fact in religion. Practically it has appeared to Christians, that Pantheism desecrates God and unnerves man; for it relaxes the sinews of the soul, just as does that belief in Necessity which denies the human Will, and represents us as bubbles carried on the wave with no power of self-guidance,—the sport of desire.

The collision of opinion between Pantheism and Christian thought seems to have attained its maximum, when Protestant Europe re-organized its creed concerning God and Creation, under the influences of the Newtonian astronomy. The prevalent belief, which from Christians passed to those soon after called Deists, was, that at a definite point of past time not very distant, God created Matter,—that is, caused it to exist; before which time (some will infer) he must have existed from all eternity in solitude without a world. Upon Matter he imposed certain laws and certain initial motions; and then

withdrew from further influencing it,—resting, as the Hebrews said, after six days' work. So he created trees, shrubs, and animals endued with definite powers, and having thus started them in life, left them to themselves and to the elements. Here a very sharp separation is made between God and Nature, though no antagonism is imagined. The Creator constructs a machine, winds up the spring, and then leaves the machine to act of itself. He is wholly external to his own world, not immanent and active in it. The grand material laws or forces which we call Gravitation, Affinity, Cohesion, Repulsion, Electricity, Heat, and so on, are regarded as *qualities of Matter*,—qualities, no doubt, with which God, at a distant moment of time, endowed Matter; but these are in no proper sense divine forces. In this view, a miracle became an exceptional interposition of God, an interference with the laws of matter, for the sake of a moral purpose. Such a theory seemed excellently to maintain, as well the moral character of the Creator, as the moral independence and responsibility of man. In England of the eighteenth century, it held almost entire dominion over those Christians who studied the new material sciences, and over Deists who rejected Christian authority.

A few speculators among us, of whom I believe Cudworth was the chief, struggled in favour of a more comprehensive view, which should embrace all that is noblest in Pantheism, and incorporate it with the Jewish and Christian conceptions of God's Holiness. To do this wisely seems to me the real problem still before us, towards which we have already made very important advances. If to any it seem astonishing that thoughtful men could imagine a God living in solitude for a past eternity, and then suddenly creating a world, a sufficient reply, and probably the true reply, is, that Past Eternity (make what we will

of the words) is an inextricable puzzle to the human mind. Those who said, that at a certain time God created Matter and of it formed a world, pretended no knowledge of what had preceded, and ought not to have anything at all charged on them concerning Past Eternity; a topic which speculators of every school ought to confess to be involved, not in darkness only, but in such perplexity that we may well suspect some fundamental error in our notions. The Schoolmen who said that God knew nothing of Time, but that with him Eternity was "a standing point," expressed in their own way their sense that this mystery is inscrutable.

But the progress of science has led men to inquire, What is Matter? and some, like Faraday, tell us, that it is nothing but force. Atoms, he said, were centres of force,—that is *all*. Few can be satisfied with this naked definition, which seems not only to explode Inertia altogether, but also to be open to Aristotle's objection against Plato's *Ideas*; which objection (in our phraseology) may run thus: that we are required to believe in the existence of an adjective which has no substantive,—in an attribute which inheres in nothing. Nevertheless, it is clear that the *Forces* at work in the Universe have become more and more prominent in our conception than mere inert Matter. Geology teaches to the men of the nineteenth century, that the formation of this globe was no mere spurt of primitive creation, but the gradual product of vast ages; and since it is apparent that in different stages of its development it was peopled by different species of animals, and *that too*, long before man stood on its surface,—it has become necessary to admit, either that Creation was continued through long ages, or even that creation is mere evolution. La Place's theory of the generation of the solar system has almost taken the place of established science, and strains the imagination as

to the ages requisite for such evolution. Finally in the stellar system various celebrated nebulae appear to show worlds in an initial state, which will be developed after countless ages in the future. Out of all this the modern conviction has arisen, that God creates now, and will always create; that his creative action is normal and incessant, and that the notion of a definite era at which he brought the world into being, is as puerile and gratuitous as that of a theatrical "day" of judgment, with God seated on a throne. Hence, whatever "Matter" may be, it seems to follow that it is co-eternal with God; and the thought inevitably presses itself in, that the great forces of the Universe,—Gravitation, Electricity, and such like,—are the means by which Creation and other divine action are carried on. In fact, they seem to be strictly inseparable from the Divine existence. And if what we call Nature is for ever inextricably interwoven with God, we have to make fundamental changes on the Deistical theory of the last century.

Thus, in the course of perhaps eighty years, the pendulum of Theistic thought has oscillated very decidedly towards Pantheism; and there is good reason why the Theists of to-day should be unwilling to accept the name Deist, which confounds their doctrine with that which prevailed in the eighteenth century. How then are we to avoid the characteristic dangers of Pantheism? As I apprehend, by holding fast to the very simple axiom, that *the truth nearest to us and first known must ever be our fixed standing place.* The knowledge of man begins from man, and must not be sacrificed for any after-developments of material science or any speculations about God, concerning whom we have only later and derivative knowledge. The very first certainty which we receive, is, that which the Germans call acquaintance with the Ego and the outer world. The two are

learned simultaneously. A sense of resistance to his efforts teaches the infant that there is an outer world, his consciousness of the effort which is resisted teaches him that he has a Will of his own. He finds that *he can originate action*; in this consists his Will, his personality. One who duly considers that this primitive contrast is the basis of all other knowledge whatsoever, ought to discern the absurdity of trying to obliterate this contrast by after-inference. With ingenious but stupid pertinacity Necessarians try to convince us, that, inasmuch as regions of the material universe in which Chance or Will was once supposed to be dominant, have been found to be subjected to Necessity, therefore the same ought to be inferred of the human Will. This reasoning is as vain, as an attempt to explode the Axioms of geometry by deduction from its remote theorems. The whole fabric then falls in a mass. As well tell us that all life is a dream, as that our primary convictions (the basis of all knowledge) are illusive. Every human language abounds with words of praise and blame, words of moral colour, all of which are illusive, if man moves like a planet in a wholly constrained orbit. Thus we have the testimony of collective Mankind to Free Will. It is not pretended by us that the will, any more than other force, is of infinite strength; its limit is soon reached: its originating power acts within bounds: but unless man have *some* originating power, all morality is annihilated; to speak of a wicked or virtuous man becomes as absurd as to call a planet wicked or virtuous. Thus when we have learned that the outward universe has its fixed laws, we must with Pope admit the sharp contrast,

(God) binding Nature fast in Fate,
Left free the human Will.

As the unshrinking maintenance of this is absolutely essential to the foundations of Morality, so too

in it lies the reconciliation of Theism and Pantheism. Unless we have a positive ineradicable belief in the human Will,—if we allow ourselves for a moment to admit that this may be illusive,—we lose all reasonable ground for ascribing Will to the Creator, who is presently confounded with blind Fate. A gentleman, my contemporary, who has written and preached in London as an avowed Pantheist, has printed that God creates, not with any design, but because it is his impulse! which will come to this,—“because he cannot help it, and hardly knows what he is doing.” Such is the proclivity of Pantheism. But if we start with a belief in the human Will as our first principle, and in Morality as essential to the nature of Man, in contrast to the collective brutes, we instantly find it inevitable to ascribe Will to the superhuman Power in whose actions we see Design, and to ascribe every mental perfection to him, from whom our minds and souls are only derivative. Conscious of the independence of the human will, we cannot believe that we are absorbed in God, or are mere machines moved by him; but we are, in the true and noble sense, *children of God*. Finally, while recognising him as not only a Creator of distant worlds, at a distant time, but as the present Spirit who every moment maintains our life and inspires our energies, we glory in sounding to him the utterance, “Thou only art Holy.”

Modern Theists have probably a much more abrupt aversion to the idea of miracle, than had our early Deists. This, as I believe, has arisen from the vast accumulation, in a century and a half, of experience as to the deceitfulness of the imagined evidence for miracles: but students of material science whose Theism is somewhat obscure, often appear to Christians to object to miracles from ground almost Atheistic. The Christian complaint was powerfully expressed by Lacordaire in the following words: “It is impossible, say the natural philosophers, for God

to manifest himself by the single act which publicly and instantaneously announces his presence,—by the act of sovereignty. Whilst the lowest in the scale of being has the right to appear in the bosom of nature by the exercise of its proper force; whilst the grain of sand, called into the crucible of the chemist, answers to his interrogations by characteristic signs which range it in the registers of Science; *to God alone it is denied to manifest his force in the personal measure that distinguishes him, and makes him a separate being.* . . . Not only, say they, must God not have manifested himself, but it must be forever impossible for him to manifest himself, in virtue even of the order of which he is the Creator. Banished to the profound depths of his silent and obscure eternity, if we question him, if we supplicate him, if we cry to him, he can only say to us (supposing, however, that he is able to answer us), ‘What would you have? I have made laws! Ask of the sun and the stars: ask of the sea and the sand upon its shores. As for me, my condition is fixed: *I am nothing but repose, and the contemplative servant of the works of my own hands.*’”

On this it may be remarked, first, that Lacordaire’s argument is addressed to the Deist of the eighteenth, not to the Theist of the nineteenth century. We do not maintain that God is *nothing but repose*. Few will dare to say (certainly not I) that God is *unable* to manifest himself in forms wholly unlike anything which we have seen. But if I admit to an old Greek or Egyptian that God is *able* to take the form of a bull or a swan, is that a reason for believing, as fact, somebody’s tale that he was actually incarnate in a bull? Again, without denying that he *might* be incarnate a thousand times in the form of man, as the Hindoos say, or once, as Christians say, surely this is far enough from admitting the fact. We must have PROOF; and when it is attempted to assign proof,

the idea itself vanishes as contemptible. We have to learn outward truths by experience, and among these is the question, By what means God is pleased to reveal his action and his mind? Experience replies, "Solely in the laws of the Universe, and in our inner consciousness." Our minds are a mirror for apprehending his mind, and an aid to interpret his action. What indeed would Lacordaire have? If his demands are just, we may claim a God who will talk with us and teach us, as a human preceptor.

While I strenuously maintain, that incredulity concerning miracles can be *based* logically only on experience of human credulity, and that the proper ground for rejecting the pretended miracles of the Gospels and Acts is the abundant proof of credulity in the writers; with the total absence of evidence that they saw what they presume to tell so confidently (nay, the certainty in most cases that they were repeating mere distant hearsay;) yet, in the present development of Theism, another grave reason against belief in miracles seems to me to become prominent; viz., that if the laws of Nature are inseparable from Deity, they must be esteemed as *a part of the Divine existence*, with which it is unimaginable that he should tamper. Where we see nothing but immutability, are we to be scolded as limiting God and denying power to him, because we glorify that immutability, as essential to his perfection? Without miracles he has given us all things needful to life and godliness. We will not dictate to him how he shall be pleased to reveal himself, but are contented to take what we find.

Finally, there is a thought which I wish to drop, as a *reverential conjecture* only, that others may ponder over it, and give it whatever weight it deserves. That forces which I recognise as Divine, should act by fixed laws which display nothing moral, seems to me at first very paradoxical. I inquire, whether the

analogy be merely fanciful, or is possibly true, which compares the divine being and the human in this further respect : namely, as Man has in him vegetative force which is wholly unmoral, besides his mind or soul which is moral but invisible; so God, whose moral part is wholly invisible, has, as another part of his being, the material and unmoral laws of the Universe, which are in some sense visible and palpable.

But all such analogies admit diversity as well as likeness in the things compared. Man is unconscious of his vegetative action, especially when it is most healthful: I suggest no such unconsciousness in the case of the Divine action. Indeed, so timidly do I write, that nothing but the urgent remonstrance has withheld me from striking out this paragraph.

But I have no timidity as to our duty of borrowing from hostile schools whatever we can honestly borrow. I firmly believe, that our only way to exterminate Pantheism and Atheism, is, by learning all of truth which Pantheists or Atheists hold, and incorporating it with our Theism.



ON
THE GALLA RELIGION.

THE Gallas are a people who live to the south of Abyssinia, in a very low state of civilization. The facts concerning their religion here adduced are drawn from the writings of Lorenz Tutschek,—“Dictionary and Grammar of the Galla Language, Munich, 1844-45.” Probably more has been learned concerning them in these twenty-five years past, either by new intercourse, or by studying the numerous MSS. of Karl Tutschek, who died prematurely. His brother, Lorenz, who has edited the Grammar and Dictionary, was drawn into African philology by nothing but the death of Karl; and professes (in 1844) his inability to use to advantage the large materials left in his hands. A sketch is here given of the very interesting account, in order to give the reader confidence that the documents here laid before him, however fragmentary, are authentic.

Duke Maximilian of Bavaria redeemed four young negroes at an African slave mart, and brought them to Germany for education, supposing them to be three Nubians and one Abyssinian. He secured for their tutor a young jurist, Karl Tutschek, who had been distinguished in linguistic study, and was acquainted with Sanskrit, Hebrew, and Arabic. After about

ten weeks, Tutschek at length discovered that they were neither Nubian nor Abyssinian; that three of them had only been a year away from home, and were of excellent capacity. The youngest had forgotten most of his language and of his people, and was depressed in mind by the circumstance. They belonged to the four nations, Galla, Umale, Darfur, and Denka, and communicated with one another, very imperfectly, in vulgar Arabic. After a while, he excited in them the desire to impart to him all that they could tell of their homes and countries, sometimes in reply to direct questions, sometimes in connected narrative suggested by him or originated by themselves. The Tutscheks do not hesitate to ascribe to some of these compositions, which were wholly oral, "great solidity and elegance, as to style, contexts, and arrangement," notwithstanding the youth of the narrators. Lorenz accounts for this by reminding us that the art of relating is cultivated by oriental people [by illiterate people?], and that those children of nature are from earliest childhood eminently observant of external things, and closely acquainted with the circumstances of their villages and tribes. Karl Tutschek directed his chief study first to the Galla language, spoken by Akafade, which appeared to be best vocalised and easiest; but Lorenz applies to the Yumale negro (Jalo Jordan Aré) the epithet *highly gifted*. Three volumes of his dictations were in Lorenz's hands when he wrote. He adds that they "deserve the praises that have been bestowed on their sterling worth as to form and contents, and bear the impression of mature judgment and critical truth." They are divided into such as are the reproduction of the excellent memory of Jalo, and such as are his own free compositions. Jalo declared himself to be nephew of Wofter Mat, hereditary king of the Yumales. But the Gallas alone here concern us.

On January 2nd, 1841, in a sitting of the philoso-

phical class at Munich, Karl Tutschek read a report of his investigations, and laid before it a tolerably complete dictionary of the Galla Language, a sketch of the Grammar, and many dictations, prayers, and songs. He had received from M. Jomard of Paris a treatise on the Galla language, extracted from the bulletin of the Geographical Society, August, 1839, which in many ways confirmed his own results. He even found in it prayers of the Gallas, nearly agreeing with those dictated by Akafede. What was better still, he gained two months' intercourse with a second Galla, named Otshu Aga, who had been delivered from slavery by Mr Pell. By him not only all that he had learned was confirmed, but materials were given for comparing two dialects of Galla, and the number of dictations, prayers, and songs was increased. Otshu and Akafede presently became warm friends, and at Tutschek's suggestion, entered into correspondence. Hereby he got fourteen letters, valuable alike for philology and for exhibiting the mind and soul of the correspondents. Further, through Otshu, an African girl by name Bililo was introduced to Tutschek. She had been supposed Abyssinian, but was really from the Galla country *Guma*, and had taught Otshu Aga many of her songs, which Tutschek noted down. A fourth native Galla, Aman Gonda, who had been brought to Europe by Duke Paul of Wirtemberg,, was visited by Tutschek. He had been a magistrate under the service of his prince, had been better educated, and appeared to speak his own language correctly. For these reasons, Tutschek set much value on his communications.

The chief occupations of the Gallas are agriculture and cattle-tending ; but subordinate to these, in their villages, are weavers, tanners, potters, leather cutters, and workers in metal, who furnish warlike implements. The form of government is royalty ; but, as separate tribes have different kings, the king seems

to be not much above the Arab chieftain. The royalty is generally hereditary, but is occasionally changed by election. Their religion is a monotheism, penetrating deep into all practical life, but obscured (says Lorenz Tutschek) by many superstitions. This is only to be expected; but no superstition appears in his specimens of their prayers, which with a few verbal changes of mere English dialect, are the following :

MORNING PRAYER.

O God, thou hast brought me through the night in peace; bring thou me through the day in peace! Wherever I may go, upon my way which thou madest peaceable for me, O God, lead thou my steps! When I have spoken, keep off calumny [falsehood?] from me. When I am hungry, keep me from murmuring. When I am full, keep me from pride. Calling upon thee I pass the day, O Lord who hast no Lord.

EVENING PRAYER.

O God, thou hast brought me through the day in peace; bring thou me through the night in peace! O Lord who hast no Lord, there is no strength but in thee. Thou only hast no obligation. Under thy hand I pass the day; under thy hand I pass the night. Thou art my Mother; thou my Father.

LITURGY

After the Sufferings of a Bloody Invasion.

Good God of the earth, my Lord! thou art above me, I am below thee.
When misfortune comes to us; then, as trees keep off the sun, so mayest thou keep off misfortune.
My Lord! be thou my screen.

Calling upon thee I pass the day, calling upon thee I
pass the night.

When this moon rises, forsake me not. When I rise,
I forsake not thee. Let the danger pass me by.

God my Lord! thou Sun with thirty rays! when the
enemy comes, let not thy worm be killed upon
the earth, but keep him off, as we, seeing a worm
upon the earth, crush him, if we like, or spare
him, if we like. As we tread upon and kill a
worm on the earth, so thou, if it please thee,
crushest us on the earth.

God, thou goest, holding the bad and the good in thy
hand. My Lord! let us not be killed. We, thy
worms, are praying to thee.

A man who knows not evil and good, may not anger
thee. But if once he knew it, and was not
willing to know it, this is wicked. Treat him as
it pleases thee.

If he formerly did not learn, do thou, God my Lord!
teach him. If he hear not the language of men,
yet will he learn thy language.

God! thou hast made all the animals and men that
live upon the earth. The corn also upon the
earth, on which we are to live, thou hast made.
We have not made it. Thou hast given us
strength. Thou hast given us cattle and corn.
We worked with them and the seed grew up
for us.

With the corn which thou hadst raised for us, men
were satisfied. But the corn in the house hath
been burnt up. Who hath burnt the corn in
the house? Thou knowest.

If I know one or two men, I know them by seeing
them with my eye: but thou, even if thou didst
not see them with the eye, knowest them by thy
heart.

A single bad man has chased away all our people
from their houses. The children and their

mother hath he scattered, like a flock of turkeys, hither and thither.

The murderous enemy took the curly-headed child out of his mother's hand and killed him. Thou hast permitted all this to be done. But why so? Thou knowest.

The corn which thou raisest, thou showest to our eyes. To it the hungry man looketh and is comforted. Yet when the corn bloometh, thou sendest into it butterflies and locusts and doves. All this comes from thy hand. Thou hast caused it. But why so? Thou knowest.

My Lord! spare those who pray to thee. As a thief stealing another's corn is bound by the owner of the corn, not so bind thou us, O Lord! But thou, binding the beloved one, settest him free by love.

If I am beloved by thee, so set me free, I entreat thee from my heart. If I do not pray to thee with my heart, thou hearest me not. But if I pray to thee with my heart, thou knowest it, and art gracious unto me.

The inquiry suggests itself, How old is this religion of the Gallas? It contains no trace of Mohammedan, nor yet of Christian influence. God is, in their belief, as Lorenz Tutschek observes, the One Supreme, almighty, all-knowing, all-wise, and all-good. No prophet, no angel appears. If the religion were an independent reform originated in modern times, Theism superseding Polytheism, one might expect some prophet's name to be connected with it. *Primâ facie*, the probability seems rather to be, that it is contemporaneous with Hebrew Theism and akin with the old Abyssinian religion; perhaps, also, with that of Sheba, which was the S.E. corner of Arabia.

In a paper read before the Philological Society of London in 1847, I tried to show the relation of the Galla Verb and Pronouns to those of other known

tongues ; and claimed for the language a place in the class which Prichard has styled Hebræo-African. This class, besides the group related closely to Arabic and Hebrew, comprises the Abyssinian language, those of Mount Atlas and the Great Western Desert (of which the Zouave is now the best known), and perhaps even the ancient Egyptian.

We know that the old Abyssinian language, called the Gheez, differed little from Hebrew, and that there was an ancient sympathy between the Hebrews and Sheba (where Jewish princes ruled, in the time of the Maccabees), also between Judæa and Abyssinia. It may be thrown out for further inquiry, whether possibly a common Theism was maintained, a thousand years before the Christian era, in these three countries, and also in that of the Gallas.



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