

**HEBREW THEISM: THE COMMON
BASIS OF JUDAISM, CHRISTIANITY,
AND MOHAMMEDISM WITH
REVISIONS AND ADDITIONS TO THE
QUARTO EDITION OF 1858**

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Revisions and Additions to the Quarto Edition of 1858 by Francis W. Newman

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FRANCIS W. NEWMAN

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"God is love"—*Epistle of John.*

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."—*Peter, in the Acts.*

"In that day the Lord of Hosts shall say: Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—*Isaiah.*

"Now abideth Faith, Hope, Love, these three; but the greatest of these is Love."—*Paul to the Corinthians.*



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MDCCLXXIV.

PREFACE.

A SECOND Edition of this Work makes me anxious to improve it as I best can; for it is hardly probable that I can live to a Third Edition. The improvement which I most seek, is the avoiding to build upon anything unsolid, or to overstate the certainty of any probable doctrine. I have added the seven sections, entitled, The Doubter, Historical Warnings, Freedom from Error, Happiness, Utilitarianism, Murder, Food and Drink. I have re-written and transposed the section on Free Will, and have now entitled it Praise and Blame. In the Third Book I have omitted one section, because the topic was too wide and difficult, and I had treated it partially. Throughout I have made small corrections, with occasional slight omission or addition.

The form and the style of this Book has not been adopted through affectation, or any love of novelty, but from the pressure of my problem itself. No one who has not essayed it, can know its difficulty. To expound the basis of religion much consecutive argument is wanted, and some metaphysics and logic; which is to be made intelligible and acceptable to a wholly unscientific public. A periodical style, with pronouns of reference (which, it) often recurring, and complex grammar, is notoriously ill-suited to the elements of Geometry. To make consecutive reasoning clear, the sentences must be very simple, the pronouns must be economized, and nouns re-iterated; and we know that all pleasure of style vanishes in Euclid. Like the Roman Lucretius in commending his philosophy to an unphilosophic public, I found no way of avoiding flatness and dryness, when I had made the sentences simple enough, but by a tinge of poetry; and to make poetical diction natural, something of poetical rhythm is essential. I do not expect

to please the taste of scientific readers, but neither do I write for them. I am seeking to commend accurate logic to less austere minds; and after sixteen years' trial, I am confirmed in the belief that I have not misjudged.

In this Edition I have prefixed the epithet Hebrew to the title "Theism." I was too late in observing that *Greek Theism* is a more appropriate name for the doctrine which teaches, that God is moral but is in no moral relation to *individuals*; which doctrine, in the section entitled "Alternatives," I have reckoned as a form of Pantheism. In contrast to it the doctrine of this whole Volume is undoubtedly the *Hebrew Theism*.

December, 1878.



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THEISM,

DOCTRINAL AND PRACTICAL.



PROLOGUS.

Virtus is Man's highest good,
Justice the chief virtue between man and man.
Truth makes sure the instincts of Virtue;
Free Thought is needed for the search of Truth.

Man has a mind for Virtue and Truth,
As truly as limbs for useful Labour,
And Labour and Virtue are close akin.
Labour of head or Labour of hand
Are needful to health of mind and body.
Either Labour is noble and right;
No rightful Labour ought to be debasing.

Freedom to be virtuous is for ever man's right;
And whatever or whoever forbids it, is vicious.
Never can Society be propped by Vice,
For all Vice is weakness and rottenness.
Civilization must breed noble citizens:
Degraded classes never build it up,
But always undermine and ruin it.
Degradation is unnatural, and therefore unnecessary.

Man's higher Instinct leads to lofty aspiration,
To generous sentiment and boundless desire,
Till he seeks and finds the Author of his Soul.
In seeking for him he promotes his virtue,