

**ARIEL'S REPLY TO THE REV. JOHN A. SEISS,
D.D., OF PHILADELPHIA; ALSO, HIS REPLY TO
THE SCIENTIFIC GEOLOGIST AND
OTHER LEARNED MEN, IN THEIR ATTACKS ON
THE CREATABILITY
ACCOUNT OF THE MOSAIC ACCOUNT OF THE
CREATION AND OF THE FLOOD**

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EXPLANATORY.

ARIEL's last work on the status of the negro made its appearance in May, 1872. Like its predecessor it created a most profound sensation. Great was the anxiety to learn whether it was unanswerable, and if not, who would answer it (or what periodicals or newspapers would), or venture to review its startling positions. At the first, it seemed as if Ariel would be overwhelmed with opponents.

Many indications were given privately, as well as from the pulpit and press, that answers would be forthcoming which would entirely demolish Ariel in his strange, and apparently immovable Biblical statement of facts.

But no answer appeared; many denunciations of him and his views were put forth. These called forth many letters to Ariel, inquiring of him what competent Biblical scholar to whom application could be made personally, for a candid review and reply to his startling works. Although having no personal acquaintance with Dr. Seiss, yet having read some of his works, and being impressed by them that he was not only a scholar, but had exhibited traits of fairness in all his discussions of Biblical questions, he was recommended. But we cautioned them at the same time not to expect too much from him, as it was almost impossible for any man to rise above the prejudices of his early education, to be able to examine candidly any documents which assailed his faith in the truth of propositions which had not before been questioned. But on this point, Dr. Seiss had shown much freedom from educational prejudices. He was applied to, and agreed to examine and re-view Ariel's works. Ariel was informed that the review would make its appearance in the *Prophetic Times*, of which paper Dr. Seiss was one of the editors, in July or August, 1872. Ariel wrote for a copy or copies to be sent him three several times, but failed to get any response. We

do not think Dr. Seiss is in the slightest degree responsible for these failures. Irregularities somewhere occasioned a delay of about five months before we got a copy; and then we were indebted for it to a friend in Delaware. This accounts for the delay in writing.

But the cause of delay in its publication was the following: Considerable anxiety was manifested by many of Ariel's friends that the publication of his reply should be made in one of the large Northern cities. Correspondence to this end was then opened, and copies of Ariel's works forwarded for examination. There was no difficulty in getting publishers to undertake it, but all of them declined to put their name or their *imprint* upon the works, alleging as a reason therefor, that the works uprooted the received opinion of the world, *politically* and *religiously*, in regard to the negro; and that, although the works had been examined by some of the ablest scholars in Europe and America, and by them pronounced unanswerable by any believer in the truth of God's Word, yet they were afraid it would injure their business if the work appeared with their name on it as publishers. They did not doubt there would be a great demand for the works. Ariel at once decided that men whose moral cowardice was so great that they were *afraid* for their names to stand beside the truth, and that truth God's truth, that Ariel would not stand beside them to aid them in making money to fill their pockets. In reaching this decision Ariel may have been wrong, as this commercial age measures the value of everything by dollars and cents. But he does not think so. This explains why the publication has been delayed until this time.

ARIEL'S REPLY

TO REV. JOHN A. SEISS, D. D., OF PHILADELPHIA.

Ariel's first publication on the *status* of the negro as fixed by God, first made its appearance before the public in September, 1867. His second work, in continuation of the same subject, made its appearance in May, 1872. These works severally created a great sensation among all classes of readers. Their Biblical array of facts, showing that the negro was created by God a beast, as the slave-servant of *ha Adhom*, and so designated by God, when He installed *ha Adhom* in the Garden of Eden, as lord and master over this world and his dominion, extending over everything that lived and moved on earth; that this array of Biblical facts were so terribly destructive of the theory previously existing, that the negro was the product of Noah's curse on Ham, or that of his grandson Canaan, as to make the desire intense that they should be answered, if Biblically untrue, or indorsed by all competent scholars as true, and in accordance with the Word of God.

The answers called forth by the first publication did not fill the public expectation. Denunciations were plenty, and the arguments were few. A number of gentlemen, distinguished for pulpit oratory, and noted for Biblical learning, made the effort to crush Ariel and his positions. Their labors are also before the public, with Ariel's answers thereto, and can be found in his work of May, 1872. The eagerness of the public mind to have a more complete and perfect answer continued unabated, and which the publication of May, 1872, seemed rather to whet into keener anxiety and to awaken the hope that some good Hebrew scholar, well versed in the Bible, would take up Ariel's works on the negro, and review them with fairness and

candor. Immediately after the second publication made its appearance, a number of literary and religious journals made promises in response to this public anxiety that Ariel should be reviewed, his arguments answered, and his positions uprooted fairly, fully, and completely. Ariel's works were readily and gratuitously furnished to all such papers as proposed to review him.

In the meantime Ariel's works had been put by various gentlemen before some of the ablest scholars in the United States, and many copies sent to Europe for the purpose of eliciting the opinions and judgment of the ablest Hebrew scholars. The result of these investigations, so far as we are informed, substantially sustained Ariel throughout. Whether it was this, or the result of their own second sober thought, which prevented the promised replies being made, is left with the reader to decide for himself. So it was, however, that no reply was made to Ariel, unless strong denunciations can be called a reply. Many of the clergy, however, and leading men of the different denominations, cautioned their members against reading Ariel's works, as dangerous. This state of things brought about a correspondence with Ariel from many gentlemen North and South, asking of him the names of the best Hebrew scholars in the United States to whom they could apply for information touching the various Biblical points made in his works. In answer to these we furnished the names of some six or eight of the best scholars known to us, and among them was that of the Rev. John A. Seiss, D. D., of Philadelphia. In our replies to such inquiries, we expressed our anxiety to have some competent Hebrew scholar to criticise our translation from the Hebrew of certain portions of the Bible, which we had given in Ariel. If we were right, we wished to be sustained; and if wrong, we wished our errors pointed out that we might correct them, and do it as publicly as we had put them forth. We did not wish to be wrong, or lead others into error by our writings.

It seems from the letter published by Dr. Seiss in his review of Ariel, that he had been addressed on the subject of answering Ariel, and had agreed to review it through the columns of the *Prophetic Times*, of which periodical he was the editor; and in which he was assisted by the following named gentlemen as assistant editors: Rev.

Richard Newton, D. D., of Philadelphia, Episcopalian; Rev. John Forsyth, D. D., of Newburg, N. Y., Dutch Reformed; Rev. E. E. Reinke, Moravian; Rev. Robert Adair, of Philadelphia, New School Presbyterian; Rev. William Newton, Episcopalian; Rev. L. C. Baker, of Camden, N. J., Old School Presbyterian; Rev. B. B. Leacock, Episcopalian; Rev. Samuel Laird, of Pittsburgh, Pa., Lutheran. Besides the assistance of these learned divines, it may be well for us to add that Dr. Seiss is the author of several learned critical works on the Old and New Testament, showing great linguistic knowledge, which have placed him in the front rank of Biblical scholars. We felt highly gratified when we learned that so distinguished a scholar, aided by so many men of learning, was about to review Ariel.

It will be well for the reader to look at the fearful array that is on the one side in favor of the accepted opinion of the world for centuries past, that the negro is a descendant of *ha Adhom* and Eve, and therefore the full equal brother of all the white race; that the negro's color and the other personal peculiarities that now distinguish him, were the results of Noah's curse of Ham.

The letter which Dr. Seiss publishes as the one that induced him to reply to Ariel, and review his works, is as follows:

" July 17, 1872.

" We send you a copy of a work on the '*Status of the Negro*,' by 'Ariel.' It has produced a great sensation wherever read, in this country and Europe. His Biblical array of facts are startling, his reasoning and logical deductions upset all the previous views of Catholics and Protestants regarding the black man; placing him along with the beasts, endowed, however, with speech, and placed by God at the head of the beast creation to fill a certain station in reference to the white man by God. This work has never been *answered* by any one in the five years it has now been before the public. It has been *denounced* in the strongest and most unscrupulous language, which has only added to its strength, by a single practical admission that its array of Biblical facts, and the logical deductions therefrom, could not be successfully met, and therefore, denunciations and sarcasm alone could be used to ward off