

**LYDIA: A TALE OF  
THE  
SECOND CENTURY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649213719

Lydia: a tale of the second century by Herrman Geiger

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**HERRMAN GEIGER**

**LYDIA: A TALE OF  
THE  
SECOND CENTURY**





LYDIA.



# LYPJA:

A

TALE OF THE SECOND CENTURY,

TRANSLATED FROM THE GERMAN

OF

HERRMAN GEIGER OF MUNICH.



PHILADELPHIA:  
EUGENE CUMISKEY, PUBLISHER,  
1037 CHESTNUT STREET,  
1867.



## INTRODUCTION.

---

How beautiful to behold the silent dawn of morning, lighting up the solitary summits of the Glæchers! Height after height begins to wear the first beams of the rising sun. While the bases of these mighty mountains are hidden from the view by a thick veil of blue mist, naught appears but their lofty heads peeping, as it were, from amongst the clouds. A similar spectacle discloses itself to the eye of faith, when it casts a glance into the golden morning of Christianity, and discovers those gigantic heads surrounded by the brilliancy of the sun of Justice. An invigorating air wafts across from them to us, upon our remote point of view; we are astonished at the characters, firm as a rock, which raised them above their contemporaries, and imagine we hear the blood gushing from their hearts, and falling into the stream of the general martyrdom. This stream flowed on for three hundred years, and formed the boundaries between the heathen and the Christian world. Such a look as this did the writer of these pages cast into that golden age.

But as the succession of these great men stretches out like a lengthened chain of precious gems, he drew for his purpose a more confined perspective, and chose that period in which the Emperor Marcus Aurelius wielded the sceptre. This period embraces about twenty years,—from A. D. 161 to 180: the most renowned heroes of the Faith, which occur in this time, are St. Polycarp of Smyrna, the Philosopher Justin of Rome, and the Apostle of the south of Gaul, Bishop Pothinus.

The martyrologies that mention these men, are, above all others that have come under our notice, the most to be relied on. The untiring Irenæus is a connecting link between the Eastern and Western Churches. Pope Soter in Rome, Dionysius of Corinth, and the learned Athenagoras, who, from a follower of the Grecian philosophy, became a disciple of Christ, lived also in the time of Marcus Aurelius. But in order to bring these professors of the Faith, who with respect to place are so widely separated from each other, into the same compass, it requires the personality of one whose trials were contemporary with the above-mentioned men, like the veil of mist that obscures the depths of the valley, and scatters itself round the foot of the mountain. This person is Lydia, an Eastern slave. Some difficulty occurred at the question, in which of the numerous cities of the then kingdom of the world the connecting points of the tale should lie.



Rome, the chief city of the immeasurable empire, would have been, above all others, the one most suited, and it dares not be forgotten. But the seat of refinement and the asylum of worldly wisdom were to be found, at that time, neither in Rome nor in Italy, but in that once great city of Greece, Athens.

In the time of the Anthonys, the imperial court at Rome so highly appreciated the Hellenish refinement, that the best teachers were called from Greece to instruct the heirs to the throne, and the higher schools. Everything that laid claim to refinement was from Greece, just as with us the French language has become the mother-tongue of high life. Marcus Aurelius was himself a disciple of the Grecian school of philosophy, and wrote his "Maxims" in Greek. Herodes, Atticus, Demonax, Athenagoras, Aristides, Lucien, Pausanias, and other illustrious writers, we find in Athens at this time. For the propagation of Christianity, Greece was looked upon with as much importance as Italy: in the latter, politics had their seat, in the former, spiritual power; and for this reason, the princes of the apostles chose both these countries for their missionary labors. The courageous Peter ventured to remain in the imperial city, but the learned Paul journeyed to Greece. Therefore is Athens chosen as the scene of the incidents.

The Hellenish worship may excite some interest, as it

explains itself in a heathen sense. There is a great chasm between Roman and Grecian paganism, and incomparably nobler were the religious views of the new Platonic schools than the coarse faith of the Romans. The researches of the Greek sages were not fruitless; various as were their systems, they were at least all united in the same opinion, that the perception which the people of the earth then had of the Divinity, was unworthy of it. In addition to this, the Grecian Mysteries, which could be traced as far back as to the primitive history of the people, preserved their ancient faith; and perhaps after this, it was the Eleusian mysteries that saved those remnants of past knowledge which may be looked upon with justice as a divine revelation. But apart from those most important mysteries, into which almost all those who had any pretensions to refinement were initiated, there flowed in the principal Greek towns another source, which assisted in altering the ideas of inferior paganism, and in showing in purity the image of the Divinity. There were not only communities of Jews at that time in Delos, Kos, Milet, and other islands, but their religion was practised in the great Corinth also; and St. Paul found a synagogue even in Athens.\* Who would therefore doubt, that just the most renowned Grecian thinkers and teachers of the people have not drawn from this source?

\* Acts of the Apostles, xvii. 17.

All this philosophy then, this Judaism, and those mysteries, had worked together, in cutting off, piece by piece, this Anaconda of paganism, which bound up the Roman world, until that "Sun-clad Woman" stepped forth from the house of David, and for ever crushed the serpent's head.

The most remarkable events of Marcus Aurelius' time have not been passed over, particularly the war against the people of the Danube, which for each descendant of the ancient Germans is of no small importance, and is circumstantially described; whereby much of their ancient manners and customs, according to Tacitus, have been made known to us.

It is now some years since Lydia began to tread the insecure path of publicity. In her wanderings she has been nowhere received with coldness; in many places greeted most warmly, and in all, treated with that consideration due to her sex.

Unhappy, persecuted Poland gladly availed herself of her consoling presence, and looked upon her as a suffering sister in the Faith. The maid, the wife, the mother, and the widow, have been alike instructed by her good example. The desolate and afflicted have found in her all they could desire; for while her generous hand dispensed a temporal blessing, it was ever accompanied by a word of consolation and advice.