

**THE BIBLE: ITS INFLUENCE, ITS
RELATIONS TO REPUBLICAN
GOVERNMENT, AND ITS
NECESSITY AS A TEXT-BOOK OF
ETHICS IN THE PUBLIC SCHOOLS**

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The Bible: Its Influence, Its Relations to Republican Government, and Its Necessity as a Text-Book of Ethics in the Public Schools by Marie Herbert

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MARIE HERBERT

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"England made Shakspeare, and the Bible made England."—*Victor Hugo*.

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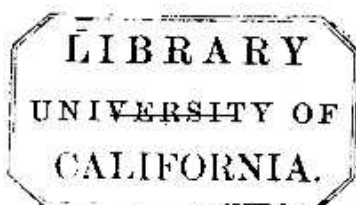
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ERRATA.

Page 10, third line, the "purely spiritual and purely divine" should read "purely spiritual, the purely divine." Same page, eleventh line, "Lessing" should read "Lessing." In the fourteenth line, "could" should read "would."

On page 12, last line, "present hour of civilization have struck centuries ago" should read "present hour of civilization may have struck centuries ago."

On page 32, eighth line, "Do their fires never die out with" should read, "Do their fires never die only with."

On page 39, second line, "conflict of all certainty of ideas" should read, "conflict of all ages, certainty of ideas."

On page 42, thirtieth line, "provided for by their sect" should read, "provided for by his sect."

On page 43, thirtieth line, "demagogues, the 'honest, capable,'" etc., should read "demagogues, of the 'honest, capable,'" etc."

On page 47, thirteenth line, "Heracitus" should read "Heracitus."

On page 49, twenty-fifth line, "the eternal flow" should read "the eternal flux."

On page 52, twelfth line, "Lessing" should read "Lessing." Twenty-seventh line, "christened by its affections" should read "nourished by its affections."

On page 57, sixteenth line, "would not have been" should read "would have been."

On page 59, thirtieth line, "work as simple, and yet as sublime" should read, "work so simple, and yet so sublime."

On page 61, tenth line, "the tendencies of the teachings" should read, "the tendency of her teachings."

On page 65, twelfth line, "the Jewish" should read, "the Jewit." Sixteenth line, "o their iconoclasts" should read, "of these iconoclasts."



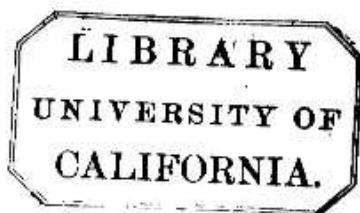
PREFACE.

BELIEVING that the Bible is a revelation from God, given both for spiritual enlightenment and as a great popular textbook, from which may be drawn a clear knowledge of those ethical principles upon which human society can alone successfully build individual and public character, I have in my spare moments prepared this little volume, which, it is hoped, will be found to contain at least a few grains of truth, and be instrumental in awaking with some a more correct comprehension of the essentiality of the Sacred Scriptures in the developing of a healthy social and civil life.

Political and social reformers are constantly and ostentatiously laboring to correct public abuses, and to impel the race forward toward the ideal; but it is only where the Bible becomes the source of popular inspiration that we find an active reformatory spirit and a permanent progressive movement. And it is this great fact, which I wish to indelibly impress upon the minds of my countrymen, that they may be enabled to discharge with fidelity and with honor those sacred trusts of conscience and of liberty which a beneficent Providence has committed to their care.

The writer is not unconscious of the penalties as well as rewards of authorship. Silence may bring disappointment, and criticism may bring agony of spirit. But having supreme faith in the indestructibility and omnipotence of truth, we scatter the golden kernels in the manner most in consonance with the inspirations of our soul, trusting in the fructifying influences of the gentle dews and wooing sunshine, which ever, in the fullness of the season, bring forth the sheaf, and then the bread.

SAN FRANCISCO, Sept. 11, 1875.



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"Tell me where the Bible is, and where it is not, and I will write a moral geography of the world."

Was significantly remarked by a certain tourist whose observations were not alone confined to art-galleries, museums, old architecture, classic ruin, and historic reminiscence—material expression of buried generations—but were more especially directed to the spiritual manifestations of the present—the character, homes and institutions of the living. The proposition, though embodying an idea popularly recognized as a relic of Puritanism—too antique and dogmatic for this self-sufficient, speculative, and commercial age, is nevertheless fundamental in character, vital in relationship, and broad in its reachings as are the necessities of the common weal; involving as it does, political and social, as well as moral conditions.

Unworthy of consideration though it may be deemed by the sensuous masses, it possesses, notwithstanding, for the statesman equally with the ethologist, a

peculiar significance, suggesting the most reliable criterion by which a correct estimate may be formed of the comparative resources, strength, and stability of nations. All the forces and capabilities of national entity may be correctly measured by this unerring index of progress and of power. And still, prominent as is the Inspired Word in the great drama of modern civilization—vital as it is in the estimating of the world's material and spiritual dynamics, it nevertheless fails to receive that popular recognition which its essentiality demands.

Paradoxical as it may appear, not a few even of the ordained advocates of the Bible, with a seeming forgetfulness of its origin, and a singular incomprehension of the verities of its philosophy, turn, with questionable faith, in moods of speculation upon the phenomena of life and its unfoldings, toward other revelations in search of satisfactory solutions. Notwithstanding, however, this want of appreciation of the revealed Word, not alone as a key to spiritual mysteries, but as a primary cause of progress in moral, social, and political refinement, it nevertheless exists as such, and can now no more be eliminated from the grand scheme of the world's culture and ordained development, without a final relapse into rude conditions, than can the foundations of the temple be removed without a universal fall and chaos. For the reason that, in the materializing of the archetypal world, the Written Word was the last cardinal Expression of the Creative Mind—the Key-stone of the mighty arch upon which was at last to rise a perfected social fabric—an ethico-spiritual revelation, necessary to the harmony of the grand creative act; inasmuch as, without it, there would have been no



adequate provision for the innate and infinite needs and yearnings of the soul—no foundation for the inborn and infinite hopes of the race. Man, as constituted without this spiritual complement—this divine answering to the instinctive cry of the soul, would be a living contradiction of Infinite mercy—an incontrovertible evidence of infirmity in the Godhead. As man is a necessity to the completeness of the animate world, so is the verbal Revelation of God a necessity to the completeness of the spiritual and ethical world. It is but an essential feature in the unfolding of the harmonies of the universe—but an inevitable link in the mighty chain of evolution that has unrolled with the ages from the great First Cause. Its divine essentiality is unmistakably manifest in the perpetual unrest and spiritual longings of the old Pagan world. From an instinctive impulse, the revealed Word was blindly anticipated by the heathen philosopher, ages in advance of its gift to the Gentile—was unconsciously recognized by him, through the forces of correlative and native affinities. As truly as Leverrier saw through the laws of gravitation the evidences of another planet did even the pre-Socratic philosopher see or feel the evidences of a coming revelation from the "All"—the "One"—the "Becoming." The "Water" of Thales, the "Air" of Anaximenes, the "Fiery Unite" of Heraclitus, and the "Infinite Monad" of Pythagoras, are but unconscious anticipations of the Jehovah of Moses.

The souls of Socrates, Plato, and of Aristotle, by nearer approach and stronger affinity, sublimely thrilled with, not alone the Theistic conceptions of the Hebrew, but even with the Messianic faith of the Christian,