area. It is next passed through roughened steel rollers that mark it off into ridges and depressions like a waffle.

These sheets, now tough and elastic, are hung in a closed chamber and smoked until they reach a proper shade of brown, when they are ready for shipment. The smoking process, which is to preserve the rubber, often takes many days, though at the time of our visit the manager of the Bukit Timar estate was experimenting with a method that would complete the smoking in a few hours.

The production of rubber in the Malay Peninsula is of rather recent date and it has increased by leaps and bounds. In the various "booms" that have taken place many fortunes have been made—as witnessed by the palatial residences about Singapore—but many have also been lost, though the witnesses to these are not so evident.

Whether the increased demands for rubber will justify the thousands of young trees that are still being planted, not only on the Malay Peninsula but on Borneo and other islands of the Far East, remains to be seen; but, judging from the opinions of several rubber experts of Singapore, this is quite doubtful.

HEBREW EDUCATION DURING THE PRE-EXILIC PERIOD.

BY FLETCHER H. SWIFT.

> "And Esau was a skillful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents."—Genesis xxv. 27.
>
> "Young men and maidens vied with one another in learning beautiful songs.....Shepherds and hunters at their evening rests....., sang songs to the accompaniment of the flute." —Herzog, *Encyclopädic,* 2d ed., V. Extracts, pp. 672 ff.

GENERAL CHARACTERISTICS, SOCIAL AND RELIGIOUS.

IT is impossible to estimate even approximately the duration of the Native or Pre-Exilic Period. From the Conquest to the Exile is something over five centuries, but back of the Conquest stretch unknown unrecorded centuries of nomadism. The Native Period is marked by all those changes, industrial, political, social, moral, religious, intellectual and educational, involved in passing from the life of wandering tribes to that of a people living in walled cities, ruled over by a king, and pursuing as occupations, agricul-

ture, trades and commerce. It was a period of remarkable religious, moral and intellectual progress. It begins with a bookless people who erect heaps of stones to record events. It closes with the public adoption of a written code,[1] destined henceforth to be a national textbook. The foundations of Judaism had been laid. Already the forces which were to make the Jews a "people of the book" were at work.

Throughout the Native Period the popular ideal of manhood was twofold, the man of craft and shrewdness and the man of strength and courage. The man of shrewdness is represented by the thrifty herdsman and farmer, the shrewd merchant, the discerning and just judge, the crafty warrior. The man of strength and courage is represented by the stalwart and daring hunter and soldier. Although patriarchal life as pictured in the Scriptures is undoubtedly much idealized, the character of Jacob may be accepted as a clear and forceful embodiment of one aspect of this popular ideal: a man of shrewdness and cunning, if need be tricky and dishonest, prizing highly his religious inheritance, winning by craft against all odds. Representatives of the physical ideal are to be met with on every hand in early narrative and legend: Jephtah and other tribal heroes or "judges"; Saul, who stood higher from the shoulders and upwards than any one else; David, who slew his ten thousand.

EDUCATIONAL CHARACTERISTICS.

Who was Taught.

The educational characteristics of the Native Period appear in paragraphs to follow which consider the subject matter and institutions of education. The present paragraph will be limited, therefore, to a brief statement of a few general characteristics.

The Native Period was a period without schools. At first the tribe, then the family, were the chief social organizations through which education was received. The rise of orders of priests (Heb. *kohanim*) and of communities of prophets (Heb. *nebiim*) undoubtedly led to some sort of provision for giving special training to the members of these orders, but for the masses of the people there were no schools. Education was chiefly a training according to sex in the practical duties of every-day life. This training was given, as among primitive people, chiefly through actual participation, instruction playing only a minor part. In certain respects

[1] The so-called "Book of Instruction," identified with Deuteronomy xii-xix and xxvi-xxviii.

education was broader than in later times owing to the fact that physical sports, dancing[2] and music were more universally cultivated. The camp, public assemblies, temples, religious and secular festivals supplemented the training given through the tribal and family customs and occupations.

In the earlier part of the Native Period all members of the tribe of the same sex received practically the same training. It may be that the eldest son as the prospective successor to the position of tribe chief received some special training in religious rites, tribal ceremonies, institutions and laws. This view is supported by Graetz who writes: "Collaterally (with the priesthood) there existed a custom, dating from remote patriarchal ages, which demanded that the first-born of every family should attend to the performance of sacrificial rites. This prerogative could not be abruptly abolished, and continued for some time longside of the Levitical priesthood."[3] As already noted the rise of the priesthood and the prophets as distinct classes brought into existence two orders demanding special training.

BOYS' EDUCATION IN TRIBE AND FAMILY.

In tribal days the education of the child was in the hands of the parents and adult members of the tribe. Upon settlement in Canaan the family became the fundamental social unit and the training and instruction of the children became almost entirely a matter of parental responsibility. In some cases, however, the parents delegated the rearing of their children to others. The Scriptures contain references to "nursing fathers,"[4] and "nursing mothers,"[5] male and female nurses. Ruth's child was nursed by Naomi.[6] Jonathan's four-year old son was in charge of a nurse,[7] and Ahab's seventy sons were reared by the great men of Samaria.[8]

Undoubtedly the Hebrews from earliest times in common with other primitive peoples, consciously or unconsciously, recognized distinct periods in child life and modified training and instruction accordingly. Definite recognition of such periods is found in the Post-Exilic Period, and will be described in the next chapter. In the present chapter no attempt will be made to present the activities, occupations, and training of the child upon the basis of stages owing to lack of data; a general treatment must suffice.

[2] Dancing, originally a religious and patriotic exercise, came in later times to be limited to the field of secular festive activities.

[3] Graetz, H., *History of the Jews*, I, 25.

[4] Numbers xi. 2.

[5] Isaiah xlix. 23.

[6] Ruth iv. 16.

[7] 2 Samuel iv. 4.

[8] 2 Kings x. 1-7.

WHAT WAS TAUGHT.

In early childhood, play, in later childhood and youth, work, industrial occupations and training in the use of weapons were the activities through which physical development and training were secured. During the period of nomadism and for a considerable time after settlement in Canaan every tribesman looked forward to the life of a herdsman, warrior and hunter. To these occupations were added upon settlement in Canaan agriculture, building, and other trades and crafts.

Following the establishment of the monarchy and the rise of cities, trades and crafts of a considerable variety developed. The most important crafts and industrial occupations came now to be (1) agriculture, (2) cattle raising and grazing, (3) fishing, (4) mining, (5) building, (6) carpentry and wood working, (7) metal work, (8) spinning, (9) weaving, (10) dyeing, (11) tanning, (12) tent-making, (13) pottery-making, (14) making of tools to be used in trades and crafts.

Implements and processes were simple; nevertheless, all occupations put a value upon strength and physical dexterity. In the camp, on the march, in pasture land, in shop or in market place, the boy under the direction of his father or elder kinsmen learned to perform the tasks of his generation.

Just as the social conditions made it necessary for every boy to be given industrial training, so the troublous political conditions made it necessary that every adult male be ready at a moment's notice to answer the call to arms. Consequently every boy would learn the use of weapons. Preparation for war consisted chiefly in training in the use of the sling, the bow and arrow, the sword, shield, spear. Later in some cases, riding and chariot driving would be taught. Many passages in the Scriptures chronicle a display of skill which could not have been gained except through long and persistent practice and training. David's skill in the use of the sling[9] is known to every one. An illuminating passage in Judges reads: "among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth and not miss."[10]

That athletics and physical sports such as ball games, jumping, running races and contests in archery had a place in the life of this period is indicated by a number of passages: "He will toss thee

[9] 1 Samuel xvii. 50. [10] Judges xx. 16.

like a ball;"[11] "I will shoot as though I shot at a mark;"[12] "He hath set me a mark for the arrow;"[13] "And rejoiceth as a strong man to run his course."[14]

"Young men and maidens vied with one another in learning beautiful songs, and cheered with them the festival gatherings of the villages, and the still higher assemblies at the sanctuaries of the tribes. The maiden at Shilo went yearly with songs and dances into the vineyards;[15] and those of Gilead repeated the sad story of Jephthah's daughter.[16] The boys learned David's lament over Jonathan;[17] shepherds and hunters at their evening rests by the springs of the wilderness sang songs to the accompaniment of the flute."[18]

From the fact that David "danced before Jahveh"[19] and from other instances, it is evident that dancing was originally a religious as well as a patriotic and festive exercise.[20] It was probably combined with song and dramatic gesture. Often the Hebrew youth accompanied his own song with the kinnor[21] or played the flute while others sang. In certain families and in preparation for certain public festivals there may have been some provision for systematic instruction in dancing, singing, playing the kinnor or the flute. But probably music and dancing ordinarily were learned without any formal instruction, i. e., children picked them up by watching, imitating, and now and then joining in the performance. It was for the most part in the same informal manner that the children of each generation learned from their elders ballads, lyrics, funeral dirges, patriotic songs, chants and prayers.

The history of literature during the Native Period falls into two minor periods: (1) the age of oral transmission or the age of song and story; (2) the age of written literature. Joshua iv seem to indicate that prior to a wide-spread knowledge of reading and writing it was customary to erect heaps of stones to indicate the site of important events, and then to transmit orally from generation to generation the narrative connected therewith. Laws,

[11] Isaiah xxii. 18.
[12] 1 Samuel xx. 20.
[13] Lamentations iii. 12.
[14] Psalms xix. 5.
[15] Judges, xxi. 21.
[16] *Ibid.*, xi. 40.
[17] 2 Samuel i. 18.

[18] Judges v. 11. Cf. Herzog, *Encyclopädie*, 2d ed., V, pp. 672 *et seq.* (Quotation and reference from Briggs, C. A., *Introduction to the Study of Holy Scripture*, p. 356.)

[19] 2 Samuel vi. 14.

[20] Later times came to look with disapproval upon dancing as a form of worship and relegated its use more and more to secular festive occasions.

[21] An eight-stringed lyre.

traditions, myths, songs, riddles, fables, proverbs, and prayers were handed down orally for many centuries before they were committed to writing.

"Many of Israel's traditions undoubtedly continued for centuries to be recorded simply in the minds of the people. As among the nomadic Arabs to-day they were recounted during the long evenings beside the campfires, or as the shepherds watched their slow moving flocks, or in the secret of the harem, or at the wells as the maidens went out to draw water, or at marriage feasts and religious festivals. Possibly, as throughout all the towns of modern Palestine, there were found professional story-tellers who, whenever men were gathered together for recreation, recited with gesture and action their bundle of tales. The stories appealed strongly to the imagination of the people, for they told of courtship, of marriage, of intrigue, and of the achievements of their ancestors, or else answered the quesions which were uppermost in their minds [i. e., questions regarding the origin of man and the world in which he lives, differences in races and language]. Other traditions embodying the experiences of the tribe, were transmitted as sacred from father to son. Another large group was treasured at the many local sanctuaries scattered throughout the land. Each time that the worshipers made a pilgrimage to the shrine, its especial cycle of traditions relating to its history and ceremonies would be recounted or recalled and thus kept fresh in the popular memory."[22] "In the picturesque, concrete form of popular traditions were transmitted the thoughts, the beliefs, the fancies, and the experiences of preceding generations. The variety of the motives and influences which gave rise to these is astonishing. Some were at first intended simply to entertain, other to enlighten, to kindle patriotism, to instruct in the ritual, and to inspire true faith and action. They touch almost every side of human experience, and meet in a remarkable manner man's varied needs."[23]

Gradually through the offices of priest, prophet and scribe a body of written literature began to appear. Each period produced its own group of written works or scrolls. Out of this mass of writings there gradually emerged a group accepted as canonical, i. e,, as bearing the stamp of divine authority. Every work so produced gave one more text to be studied by the rising generation. As finally established the canon included three chief divisions, (1) the Law; (2) the Prophets; (3) the Writings. "It is agreed among

[22] Kent, C. F., *Beginnings of Hebrew History,* p. 13.

[23] *Ibid.,* p. 12.

scholars that (the first division of the canon) the Law[24] was constituted and officially adopted through the influence of Ezra and Nehemiah"[25] in the fifth century B. C. The second division, the Prophets,[26] was probably not completed before the second century B. C.[27] The third division, the Writings,[28] was closed in the year 118 A. D. when the council of Rabbis meeting at Jamnia decided in favor of the canonicity of Ecclesiastes and the Song of Songs which up to that time had been in dispute.[29] From the above data it is evident (1) that the canon was not finally determined until the second century A. D.; (2) that there was in existence among the Hebrews, at least three hundred years before the Exile, a considerable body of written literature.

When did the three R's come to be of such general use as to be considered essentials in education? It is generally agreed that the Hebrews adopted, during their conquest and settlement of Palestine, the Canaanite systems of writing and of weights and measures.[30] However, this does not prove that a knowledge of reading, writing and reckoning became general at this time, nor does it preclude the existence and use of earlier systems.[31] "The Mesha stone of Dibon erected by a contemporary of....Elijah, exhibits so clearly and perfectly the characteristics of a cursive hand as to demonstrate the existence in Palestine of a long practiced art of writing."[32]

Probably the classes first to make an extensive use of writing were the priests, the prophets, scribes and court officials. The priests as the oldest of these four classes were undoubtedly the first to use it and may have employed it in certain tribes prior to the Conquest. The establishment of the monarchy resulted in the rise of the last three classes named above, each of which found a knowl-

[24] The Law includes Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

[25] Briggs, C. A., *Introduction to the Study of Holy Scripture,* p. 120.

[26] Included in the "Prophets" are: (1) former prophets: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; (2) the later prophets: Isaiah, Jeremiah, Ezekiel and the twelve "minor" prophets.

[27] Briggs, C. A., *Introduction to the Study of Holy Scripture,* p. 123.

[28] Included in the Writings are (*a*) Psalms, Proverbs, Job; (*b*) The Five Rolls: Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (*c*) Daniel, Ezra, Nehemiah, Chronicles.

[29] Briggs, C. A., *Introduction to the Study of Holy Scripture,* p. 130.

[30] Peritz, Ismar J., *Old Testament History,* p. 118.

[31] "The cuneiform script was perhaps still in use in Palestine in the tenth and eleventh centuries B. C., meanwhile the north-Semitic alphabet appears (about 850 B. C.)" Cook, S. A., "Palestine," *Encyclopædia Brit.,* 11th ed., XX, pp. 608-609a.

[32] Cornill, Carl H., *Culture of Ancient Israel,* p. 90.

edge of the three R's a most valuable asset. The later prophets wrote extensively. The establishment of the monarchy brought with it the demand for written records of court transactions. Alliances, treaties, royal proclamations, messages of the king to chieftains absent on the field of battle, chronicles of the king's exploits, all afforded abundant opportunity for the royal secretary or scribe. "From the days of David onward recorders and scribes figure among the court official classes."[33] That some members of the nobility were able to read and write is suggested by the statement that David wrote to his captain Joab, and that Jezebel wrote letters in Ahab's name.[34]

It is impossible to estimate how widespread was the knowledge of the three R's during the Native Period. The Scriptures contain many passages which suggest, though they do not prove conclusively, a wide-spread knowledge of reading and writing.[35] It is related that a young man of Succoth captured by Gideon described or wrote down a list of elders and princes of Succoth.[36] The instances of David and Jezebel just referred to are frequently cited as arguments of a considerable popular knowledge of reading and writing among the masses upon the basis that both David and Jezebel took it for granted that those to whom they were writing could read. The evidence of such passages is not conclusive. David and Jezebel both may have employed scribes; moreover Jezebel was a foreigner.

In 1880 was discovered chiseled into the rocky wall of one of the aqueducts leading into the Siloam reservoir in Jerusalem an inscription as old at least as the time of Isaiah, perhaps as old as the reign of Solomon.[37] However it is not safe to conclude from this inscription, as has sometimes been done, that the three R's were in common use among the laboring classes. The inscription is in a cursive hand which suggests that it may have been traced by a scribe and then cut by a workman. Moreover, even if the hand that traced and the hand that cut were the same, the work may have been that of a highly educated prisoner of war, taken captive and enslaved. Nevertheless such an inscription scarcely would have been made unless there had existed at the time a considerable reading public.

In conclusion it may be said that it seems safe to assume that

[33] Kent, C. F., *Israel's Historical and Biographical Narratives,* p. 3.

[34] 2 Samuel, xi. 14; 1 Kings xxi. 8.

[35] See Deuteronomy vi. 9; xxvii. 8; Joshua xviii. 9.

[36] Judges, viii. 4.

[37] Sayce, A. H., *Light from Ancient Monuments,* p. 5; p. 82 gives a cut of the inscription. Sayce relates in detail the story of the finding, pp. 82-86.

putting into writing laws designed to be known by all the people[38] would be the beginning of a widespread demand for instruction in reading and writing. As soon as commerce became an important element in general life[39] a demand would arise for a knowledge of the elements of reckoning, moneys, weights and measures. As there were no schools whatever for the masses, any instruction children received in the three R's must have been given in the home by the parents or by private teachers.

The impossibility of treating religious and moral education apart from training and instruction in other fields of activity is already evident from the preceding paragraphs. It has been pointed out that dancing was originally a religious as well as a festive exercise. Much of that large body of literature which for centuries existed only in oral form was religious and moral in character. Although religion did not dominate life in this early period to the extent that it did in the centuries following the Exile yet there was no phase of life and no field of activity into which it did not enter. Meetings of family or tribe, the shearing of the sheep, the gathering of the harvest, the birth of a child, departure for war, victory or defeat, changes in the seasons and in the moon were all occasions for religious observance. Through beholding such observances, through assisting in preparing for them, and through listening to such explanations as parents and elders saw fit to give, the child received his religious training and instruction.

The Hebrews were no exception to the general rule that the moral qualities emphasized by any people depend largely upon industrial, social and political conditions. Surrounded by powerful enemies and forced to live in a state of continuous military preparedness, the virtues they most esteemed were courage, loyalty to kindred and to the nation's god, absolute unquestioning obedience to those in authority and to the laws of the family, of the tribe and of the nation; kindness toward kinsmen, hospitality toward the defenseless wayfarer, mercilessness toward foes. Although the antiquity of many Hebrew proverbs suggests that from very early times precepts were used to inculcate virtues, most moral education was a matter of training rather than of instruction: boys and girls learned to be industrious by working within the dwelling or in the field; to be courageous and loyal by facing concrete situations demanding courage and loyalty; to be obedient by obeying. Such training was enforced further by tales, legends, and traditions

[38] Deuteronomy xxvii. 2-3.

[39] This occurred as early at least as the days of the monarchy.

setting forth the deeds and virtues of ancestors and of tribal and national heroes.

EDUCATION OUTSIDE OF THE FAMILY.

Institutions.

Very early in life the child began to be made conscious of, and later on began to come into contact with, many communal, tribal or national institutions, customs, festivals and activities which stimulated and guided his thought and conduct. Among the most important of these were public festivals, war, hunting, expeditions, courts or places of judgment, and temples.

Throughout the greater part of the Native Period the domain of the Israelites was dotted with a multitude of shrines and temples presided over by bodies of priests. Every such temple fulfilled a variety of functions. In addition to being a place of worship, it was a place of instruction in religious rites and law. Every symbol and rite was a stimulus to religious feeling and a potent teacher of some belief, law, tradition or conception. The erection of Solomon's temple (dedicated 963 B. C.) was an event of great educational as well as of great religious importance. Its services and its priesthood must have exerted a widespread educative influence. From the story of Baruch[40] we learn that in the time of Jeremiah the temple court was used as a place of public instruction. This custom, undoubtedly far older than the time of Jeremiah, was still followed in the time of Jesus.

Teaching Orders.

The rise in post-Exilic times of the order of scribes may be regarded as the beginning of a distinct teaching profession among the Hebrews. Nevertheless the Native Period was by no means destitute of orders certain aspects of whose work may well be described as educational. It would be misleading as well as confusing to designate either the priests or the prophets as teachers. The former were essentially ministers at and guardians of the shrines of Yahveh, and the latter were essentially preachers. Aside from the training and instruction they gave to novices or to members of their own orders they probably seldom if ever acted as teachers in the ordinary acceptation of the term. Certainly they organized neither schools nor classes for the masses. Yet in fulfilling the very work to which they had been consecrated, they were in a very real sense stimulating and guiding the religious and moral consciousness,

[40] Jeremiah xxxvi. 4.

furnishing it with content and with forms of expression and, in a word, were educating it. It is therefore impossible to exclude even from a brief account of ancient Hebrew education some consideration of the teaching or educational services of these two orders.

The Levites and the Priests.

The origin of the Hebrew priesthood is wrapt in obscurity. During the nomadic period and for some time after settlement in Canaan the head of every family acted as its priest.[41] Judges xvii seems to indicate clearly that as early as the time of the "Judges" the Levites were recognized as an order or tribe of priests whose ministrations were peculiarly efficacious in gaining the favor of Yahveh,[42] but how long before Micah's time a distinct priestly order existed cannot be stated. Early times knew no distinction between priests and Levites but called the ministers of all Yahveh sanctuaries Levites. It is probable that the reforms of Josiah (621 B.C.) were responsible to a large extent for the distinction which arose in later times. These reforms specifically provided that the Levites in charge of the many shrines outside Jerusalem should be brought to the capital city and attached to the national temple. It is easy to understand how the order of priests already in charge of the royal sanctuary would assign to the newcomers the more humble temple duties and a humbler rank in the now national order of priests, claiming for themselves a superior rank and the more important offices.

Among the most important functions of the early priesthood were divination, guarding and ministering at the shrines of Yahveh and teaching. Kent on the basis of Deuteronomy xxxiii. 10 ("They shall teach Jacob thy judgments") and certain other passages asserts not only that the early priests acted as judges but that it was through the exercise of this function that much of their most important educational influence was exerted.[43] There are however serious objections to ascribing this function of acting as judges to the priests except in cases where some matter of ritual was involved as where a tabu had been broken. But even if we deny that the priests acted as judges in any general sense and if we exclude from our conception of their work the forceful though indirect presentation through the channel of their judgments, of civic, political, moral and religious lessons, there nevertheless remain many activities in which they appear discharging a teaching function. Through their declaration

[41] Cf. above, p. 727. [42] Judges, xvii. 13.

[43] Kent, C. F., *The Great Teachers of Judaism and Christianity,* pp. 44 ff.

of the will of Yahveh, discovered by the use of the sacred lot or by some other means of divination, they created and disseminated conceptions of Yahveh. They organized and directed public festivals many of which were little less than dramatized lessons in religion and history. They taught to the individual resorting to them in private and to the multitude publicly assembled in the temple or in the open, forms of worship. They collected and transmitted (at first orally, later by writing) laws, rites, ceremonies, myths, legends and history. They compiled, edited and transmitted this literature. They put much of it into forms easy to grasp and remember and taught it to the people. Through their literary efforts they began the compilation of that great body of literature which still remains the world's unsurpassed text for religious and moral instruction. Their communities were the first organized groups in ancient Israel providing definite and special instruction for a class (the priesthood) definitely, though by no means solely, devoted to teaching.

The Prophets or Orator-Teachers of Ancient Israel.

Saul, unable to find his father's asses, resorted to Samuel, the seer, much as some to-day resort to fortune tellers or clairvoyants.[44] Undoubtedly long before Samuel's time many a seer (Heb. *roeh*) and diviner (Heb. *kosem*) was to be found living in the various tribes. Such individuals were believed to possess unusual means of ascertaining the divine will or of communicating with divine powers. The soothsaying priest and the *kosem*, and probably also the *roch*, based their declarations largely upon the observation of objective physical phenomena. It is probable that the prophet (Heb. sing. *nabi*^{a}, pl. *nebiim*) emerged by a process of continual development from the earlier *roch*.[45] It is possible also that "The signs or symbolic acts of the prophets originated in actions of sympathetic magic."[46] However that may be, "the prophet's function became in an increasing degree a function of mind and not merely of traditional routine or mechanical technique."[47] In other words the *nabi* himself became the subjective channel through which Yahveh spoke.

The Hebrew prophets were not primarily nor chiefly foretellers of the future. Their importance is due to the part they played in

[44] 1 Samuel ix. 1 ff.

[45] 1 Samuel ix. 9.

[46] Smith, Wm. Robertson and Whitehouse, Owen C., "The Prophets of the Old Testament," *Encycl. Brit.*, 11th ed. XXII, 442b.

[47] Whitehouse, O. C., "Hebrew Religion," *Encycl. Brit.*, 11th ed., XIII, 182a.

public affairs and to their service as public teachers. Their rise to the position of public leaders in Israel is contemporaneous with the rise of the monarchy. Among the causes which explain their entrance into the arena of public affairs three may be mentioned: (1) the need of seers at the royal court to declare the will of Yahveh when important undertakings were being contemplated and upon other occasions; (2) the need of religious reform; (3) the need of social reform.

Religious and social abuses (e. g., idolatry and the increasing oppression of the poor) combined with a constant fear of outside foes, resulted in bringing together devout men, endowed with a greater vision, yearning for reform and moved by religious and patriotic zeal mounting frequently to frenzy. Such bands went by the name of prophets or "sons of prophets." They appear to have lived in communities frequently in the vicinity of some famous sanctuary as Beth-El and Gilgal. Some prophets, such as Samuel and Elisha, were intimately associated with such communities; others, like Elijah, generally worked independently.

In contrast to the priestly order the prophets were a lay order. They were also an open order, i. e., the spirit of prophecy might come upon any one, whereupon he would begin to prophesy and would be numbered among the prophets.[48] Women as well as men were included in the ranks.[49] "The seer appears individually. . . With the prophets it is quite otherwise; they appear in bands; their prophesying is a united exercise accompanied by music, and seemingly dance music; it is marked by strong excitement which sometimes acts contagiously."[50]

Such prophets as Amos, Hosea and Isaiah were public poets and orators. Like Jeremiah they probably spoke their prophecies first and then later committed them to writing.[51] Their literary products included orations delivered in public, tracts intended for public distribution but not oral recitation, codes,[52] history[53] and summaries of their own actions. They cast their utterances into poetic form, choosing the meter best adapted to the message. These

[48] 1 Samuel x. 11-12; xix. 24.

[49] E. g., Deborah, Judges iv. 5; Huldah, 2 Kings xxii. 14.

[50] Smith, Wm. Robertson and Whitehouse, Owen C., "The Prophets of the Old Testament, *Encycl. Brit.*, 11th ed., XXII, 441c.

[51] Jeremiah xxxvi relates how Jeremiah dictated an epitome of his prophecy.

[52] E. g., The Book of Instruction.

[53] Kent, Charles F., *Beginnings of Hebrew History*, p. 36. The Judean prophets began writing a comprehensive history of Israel about 825 B. C.

works, oral or written, served as texts for their own disciples and for future generations.

It is futile to attempt to state how extensive was the provision made by prophet communities for training and instructing their members. It is impossible to accept the view presented by some writers that the prophets established colleges presided over by a senior member, in which music, oratory, poetry, law and other advanced studies were taught. However, in view of the general state of culture in the monarchical period and of the need the prophets would have of a knowledge of reading, writing, literature, oratory and composition, there is no valid reason against the assumption that some provision was made for instruction in some or all of these branches. Isaiah evidently had a group of disciples who wrote down his utterances and recorded his work.[54]

The prophets were wandering teachers. In their own eyes and in the eyes of the people, they were Yahveh's divinely commissioned messengers. Wherever there was an opportunity to make known his will, wherever there was need of protest against evils or of encouragement in righteousness, thither they betook themselves. "Sometimes he (the prophet) appeared in the court before the king, sometimes he appealed from the rulers to the people. Often the temple court. . . .was the scene of the prophet's teaching."[55]

Many examples might be given from the work of Hosea, Isaiah, Jeremiah, Ezekiel and other prophets, showing the extensive use the prophets made of symbolism, the object lesson and the dramatic method. Jeremiah, wishing to dissuade the Judeans from joining Egypt and the surrounding tribes in a revolt against Babylonia, made a number of wooden yokes. One he wore himself, the others he carried for the foreign ambassadors.[56] Isaiah, to give force to his message to king Hezekiah not to join with Egypt against Assyria, for three years dressed like a captive and went barefoot through the streets of Jerusalem to picture the captivity such rashness would bring.[57]

In early Hebrew thought Yahweh is represented as having human characteristics and performing human activities. Images are employed in worshiping him,[58] and he makes known his will through the sacred lot.[59] He seeks to kill Moses.[60] He is despotic, merciless

[54] Isaiah viii. 16.

[55] Kent, C. F., *The Great Teachers of Judaism and Christianity*, p. 25.

[56] Jeremiah xxvii and xxviii. "The account is not from Jeremiah himself but seems to rest upon good information.

[57] Isaiah xx. 3.

[58] Judges xvii and xviii.

[59] Judges xvii and xviii.

[60] Exodus iv. 24.

toward all who offend, beasts[61] as well as men. He is concerned with the minute details of ceremony and rite. His wrath is averted or his favor won and kept by elaborate ceremonies, lavish and costly offerings not excluding human sacrifices.[62] It is remarkable that nowhere amid the traces of this early stage is Yahweh associated with any of the gross immoralities which stain the biographies of the gods of Greece, Rome and other nations.[63] Out of this primitive non-ethical conception of Yahweh gradually developed the prophetic conception.

Yahweh of the prophets is a god of mercy and kindness, the protector of beasts[64] as well as of men. He is the loving, forgiving, never despairing father of all mankind. Through his universal fatherhood all men are brothers and as such are obligated to fulfil toward one another the duties of brotherhood. He is the only god: all other gods have no existence. He is the god of all nations, of Assyria as well as of Israel: to Him shall all nations ultimately come. He is the moral ruler of the universe. He is a god perfect and absolute in his own righteousness (Amos). His favor depends upon righteousness. He demands of his worshipers not rites and material gifts, but righteousness, lives pure and holy, consecrated to Yahweh and acceptable to him because reflecting his moral characteristics.

The forces which gave rise to this later conception were many. It arose partly as the reaction against the sensual worship of surrounding nations, partly through borrowing the better elements of religions with which the Hebrews came in contact, largely as the result of the deepening of their own spiritual life. National weakness and prolonged subjection to foreign masters played an important part. Between the relentless Yahweh of early times, whose anger is appeased by the hanging of Saul's seven sons,[65] and the Yahweh pictured by the Second Isaiah are centuries of subjection, persecution and suffering, and the ripening of the religious genius of the prophets.

It may be seriously doubted whether any nation has ever produced a group of religious and moral teachers comparable with the prophets of ancient Israel. Through their spoken public addresses and writings they became creators of national religious and social ideals, critics and inspirers of public policies, denunciators of social

[61] Ibid., xix. 12.

[62] Montefiore, C. G., "Origin and Growth of the Religion of the Ancient Hebrews, *Hibbert Lectures,* 1892, p. 40.

[63] *Ibid.,* pp. 37-40. [64] Jonah, iv. 11. [65] 2 Samuel xxi. 1-11.

wrongs, preachers of individual and social righteousness, and the source and channel of an ever loftier conception of Yahveh and of the mission of Israel. In fulfilling each of these capacities they were acting as public teachers. In every national crisis they were at hand to denounce, to encourage, to comfort and always to instruct. They were the public conscience of Israel, the soul of its religion, the creators of public opinion, its most conspicuous, its most revered, its most convincing teachers.

HUME'S SUPPRESSED ESSAYS.

EDITORIAL INTRODUCTION.

MY attention was called by a judicious collector of rare books to the fact that David Hume's essays on "The Immortality of the Soul" and on "Suicide" are unobtainable in the book market. They were suppressed at the time they were published and exist now only in one edition preserved in the British Museum, nor were they ever reprinted. For that reason alone they should be worthy of republication. Books or essays are never suppressed unless they are feared, and their effect is feared only if they are good or at least memorable.

Such is the argument of an old reader of *The Open Court,* and it appeals to me; decidedly he is right. A suppressed essay should be made accessible if the author is a thinker as keen and penetrating as David Hume. For this reason I at once took steps to procure a copy of this rare book containing Hume's two essays and decided, if possible, to make Hume's thoughts accessible, even if they should be disappointing and not come up to expectations.

In my attempt to procure the two essays, I addressed myself to Mr. William A. Speck, of the Yale University Library, and thanks to the courtesy of the Board of Trustees, I procured the little book containing Hume's autobiography, his two suppressed essays, also a refutation by the editor, and two letters quoted from Rousseau's *Héloise,* duly answered. These were printed originally in three separate volumes dated 1777 and 1783, and were bound together at an early date. The title of this portion reads: "Essays on Suicide, and The Immortality of the Soul, ascribed to the late David Hume, Esq. Never before published. With remarks, intended as an Antidote to the Poison contained in these performances, By the Editor. To which is added, Two letters on suicide from