

Gaelic Sean Gaiscidh, the Old Warrior, but Geoffrey of Monmouth, being a Welshman, replaced the Gaelic Sean, old, by its Welsh equivalent Hen, and thus gave to the world no myth, but a distorted tradition, as regards time, place, and nationality, of a very real Hengist. The searching out in history of these ancient characters, whose corrupted story has floated down the ages in all sorts of lands and records, is hard work, and one for which the higher critic, who is only a philologist of one language, has no taste; it is easier for him to call the stories myths, and so cut the Gordian knot. But it is not science.

Mr. Griffith-Jones enlarges upon the Biblical doctrine of sin, and the natural history of sin, in dealing with which he touches on a multiplicity of subjects, the consideration of which would exhaust the Talk. That it was Adam who fell is of no moment to him, for there were many falls, such as those of Cain, Lamech, the sons of God, and the antediluvian world; and those who fell represent humanity in its childhood of knowledge and experience, yet free. He believes that the mingling of the sons of God with the daughters of men refers to the descent of the angels in corporeal form, although the majority of commentators, both ancient and modern, understand by the term "Sons of God" the posterity of Seth. By a strange inconsistency the author homologates the dogma of diabolism, and yet says: "It is thus clear that sin began with man, who is the first earthly creature capable of committing it." Here plainly Mr. Griffith-Jones is distinguishing between man and the brute, which, though noxious often in the highest degree, does not sin by its noxiousness. He should have elaborated the truth that sin was pre-Adamite, it may be, the result of a previous fall on the stage of the earth of pre-Adamite man, now existent but totally disembodied. Our Saviour does not speak of the everlasting fire as prepared primarily for man, but for the devil and his angels. Sin is a woeful thing wherever found, and not to be extenuated; but there is a vast difference between the fall of child-like man under the impulse of cleverly devised temptation, and the autonomous dereliction of his tempter, grown old and wise in