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THE FOURTH COMMANDMENT

A Colunist reader asks for an article on the Fourth Commandment, and he wishes especially to have some suggestions why it is that this alone of the Commandments is varied by legislation. It has not us a task of some difficulty, and in the observations which follow we only hope to be able to touch the fringe of a very interesting subject. Yet perhaps it may be possible to say something that will stimulate investigation by some, who read this, and that is after all, what is primarily aimed at in this and similar articles. The Fourth Commandment, we may premise, is that which enjoins observance of the Sabbath.

The first matter to be taken into account is the nature of the Ten Commandments. What are they? They are the first promulgation of law by the government of the conduct of men in their relations to God and each other. It was just as wrong to steal and commit murder before the Ten Commandments were given to the Israelites as it was afterwards. Neither did they contain all the law requisite for the ordering of men's lives or the protection of society. Moses amplified the Decalogue in very many ways, and at all times and in all places, and towards the establishment of civilized communities, new laws have been promulgated. The Ten Commandments appear to be the fundamental rules for the Israelites, and there was nothing new in any one of them. The command to worship only one God only was the priests of Egypt. The command against taking the name of God in vain was also in consonance with the Egyptian cult of monotheism, which forbade the mention of the name of the Egyptian deity. The command of obedience to parents was in keeping with the teachings of great leaders of thought everywhere. The command to honor one's parents, as ancient as the race itself, apparently, the Fourth Commandment begins with the word "Remember," and this is not merely the use in a future tense of a word applied principally to past events, but in the institution of a "Remember the Sabbath day," which did not create a Sabbath; they referred to something already in existence. It would be easy to cite a great deal of proof upon this point.

Instance was made of the fact that the Israelites, when they came to the Sinai, where the Ten Commandments were given, in the third month of their journey; but on the fifteenth day of the second month their commissariat was exhausted, and manna and quails were provided for their sustenance. When Moses was giving his people directions for the use of these things, he said, among other things: "Tomorrow is the rest of the holy Sabbath unto the Lord." In view of this it is not necessary to inquire whether or not the Sabbath was an institution, which came down from their remote past, but we may add that there is good reason to believe it was.

We are unable to say with any certainty if the observance of the seventh day as one of "rest unto the Lord" was practiced by any other ancient people than the Israelites and their immediate ancestors, but among the cuneiform inscriptions found in the ruins of Babylon is one relating to the observance of Shabattum, which were days when precautions were to be taken to avoid the wrath of the gods. These prescriptions, which were given on the 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, and 24th, and these could not by any possibility all fall upon the seventh day of the week; yet the observance of these days and the similarity of the name Shabattum to Sabbath is very suggestive, and indicates either that the Israelites copied from the Babylonians, or that the custom in both countries had a common origin. Uncertainty as to dates prevents any satisfactory conclusion being reached upon this point.

According to the usually received chronology the Ten Commandments were given 1491 years before Christ. Babylonian history goes back at least 2500 years before Christ, or before the date usually accepted as that of the birth of Abraham. It will be seen, therefore, that there is reason to suppose that the Hebrew Sabbath was the recognition of a custom which had been observed in the country where Abraham lived in the days before "the call."

The reason for the observance of the Sabbath by the Israelites given in the Commandment is that on that day the Creator rested from His labors, but in other places in the Scriptures it is stated that they were to keep the day in commemoration of the fact that they had been led out of Egypt. It is not very clear how the Commandment was understood, and notwithstanding the explicit language used, it is certain that prior to the Babylonian captivity there was not anything like an entire cessation from labor on that day. This seems to support the view that the Babylonian influence was felt, not only in the customs of the people, but also in the version of the law as compiled by Ezra after the captivity. At different times in the history of the Hebrew people very divergent views have been held as to the degree to

which men ought on the Sabbath to abstain from work. At one time the rule was pushed to such an extreme that it was deemed unlawful to rest, and an enemy attacking a city, and it was only after severe losses had been sustained by reason of this, that it was decreed lawful to resist an open attack; but we are sorry for the people were forbidden to interfere with siege operations conducted by the enemy. At times it was ordained that the Sabbath should be devoted to religious exercises; at others the people were commanded to observe it as a day of joy. Thus when Ezra called the people together to expound the law, after he had read it he dismissed them, saying: "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto the Lord, neither be ye sorrowful, for the joy of the Sabbath is better than any other strength." After this the reading continued from day to day, until all the law had been read. Afterwards, when greater formality was introduced into the Jewish religion, Sabbath observance became exceedingly strict, until the correct observance of the day became almost a religion by itself, and was exalted to such importance, that Jesus felt compelled on more than one occasion to demonstrate that the Sabbath was made for man, not man for the Sabbath. Having in an article on the Lord's Day Act shown how it came about that the Jewish Sabbath was abandoned by the Christians and Sunday substituted as a day of religious rest and worship, it is not necessary to refer to that phase of the subject again, but for the information of the gentleman at whose request this article is written, we may point out that all legislation that has been enacted in Christendom in reference to the Sabbath referred to in the Ten Commandments.

UNKNOWN LANDS

Second Article

In the present article reference will be made to the great hinterland of Brazil and the adjoining parts of Venezuela, Colombia, Ecuador, Peru and Bolivia. The expression "unknown" hardly fits this great region, and perhaps is not exactly applicable to any of the lands described in this series. "Little known" would be a better definition. Brazil is one of the great countries in the world, its area being 2,218,139 square miles; that is, it is somewhat smaller than Canada, and somewhat larger than the United States exclusive of Alaska. The states, which bound it on the west are all of the Amazon basin, and the great river, which flows into the Atlantic, is the lifeblood of the country. South America may be said to consist of the Andean range of mountains, a more scattered and less lofty mountain group adjacent to the Atlantic Ocean, and a great plain lying between them. Excluding Argentina and Chile, the settled portion of the Continent consists of a ring of varying width in the centre of which is the Amazon basin and the eastern slopes of the Andes, comprising in the whole an area of approximately 2,000,000 square miles, of which 1,250,000 square miles are included in Brazil. This region is very sparsely settled, containing less than half a million people, of whom the greater number are Indians, very many of whom are "wild," not simply in the sense that they are not civilized, but because they do not recognize any other government than their own tribal organizations. The Orinoco drains the northern part of this area, its head waters are interlocking with, and in one or more places being actually connected with, those of the Amazon; but it is the river system, called by the name just mentioned, which is the characteristic feature of this great little known area, a very considerable part of which is absolutely unexplored. Something therefore may be properly said in connection about this mighty river.

The magnitude of the Amazon can hardly be expressed in words. The total length of the main river is 3,200 miles, of which nearly 3,000 miles are in Brazil. Where the river crosses the western boundary of that country it attains a breadth of fifty miles, when it rapidly expands until the distance from the headland to headland, where it enters the ocean, is 150 miles. This vast expanse of fresh water is, however, broken by islands. So enormous is the volume of water carried by the river, that at 200 miles out to sea it is distinctly observed, and nearer the coast the surface of the open sea is broken by the white foam of the advancing water breaks into a series of waves, from 10 to 15 feet in height. These are not salt water, but only the water of the river forced backwards by the great tidal waves, which sweep across the Atlantic. Steamboat navigation is possible up the main river for a distance of 2,200 miles, that is all the way across Brazil and into Peru. In its long course across Brazil the river only falls a distance of 300 feet. Its depth averages 150 feet, and some of the largest steamships can navigate it. The total area included in the basin of this vast river system, the aggregate mileage of which cannot be accurately computed, but is approximately 10,000 miles, is upwards of 6,000,000 square miles. The Amazon is

fed by the snow peaks of the Andes and by the heavy rains which fall in the northwestern part of its basin. A few observations may be made here as to the effect of the Andes upon the climatic conditions of the country. As every one knows, this mountain chain is very close to the coast of South America. It therefore interrupts the moisture-laden winds, which blow from the Pacific, and compels them to precipitate their burden in the form of rain or snow. The winds, heated by the equatorial sun, sweep across the mountains, and when they reach the Atlantic Coast, they ward leaving the country traversed by them in some places semi-arid, until they reach the mountains lying towards the Atlantic Coast, when they give up more of their moisture. Between November and July a northwest wind blows with little interruption from the North Atlantic and across the Caribbean sea, and heavily laden with moisture, impinges upon the eastern slope of the Andes in Equatorial regions. This atmospheric current cannot lift its burden of water over the mountains, and so deposits it in the form of rain on the lower levels, in which the Orinoco and some of the branches of the Amazon take their rise. The rainfall averages over 100 inches a year. In some places it is as great as 400 inches. Here then are all the natural conditions requisite to produce a great water system, and the great system of the Amazon is one of the results.

After they emerge from the Andean Range, the Amazon and all its tributaries flow through a remarkably level country, the elevation in no place exceeding 1,000 feet, as far as is known, and on the great tributaries there are no rapids. Hence this river system affords the most wonderful natural means of inland communication in the world. It is, of course, unknown, and not only is the Amazon connected on the north with the Orinoco, but on the south it is separated from the great distance from the Plata River, and connection, could readily be made between them. Hence when the country with its immense potentialities comes to be fully utilized, the transportation problem will be very simple. It is estimated that of the Amazon system within Brazil at least 15,000 miles are navigable.

Although the Amazon basin lies wholly within the tropics, the heat is not very great. The thermometer registers higher than 95 Fahr., and the range, during the dry season, is not more than 15 degrees above zero. The Orinoco, however, is a decidedly colder river, and there are great areas that are unproductive, and others where irrigation is necessary, if agriculture is to be prosecuted successfully. The mineral wealth of the country is incalculable. It contains many of the known economic metals. Though for the most part an uninhabited wilderness, the Amazon basin may one day become the home of millions of people.

Like all unexplored regions there is a great deal of mystery attached to the little known land, and especially to those parts which lie within the eastern foothills of the Andes. Every now and then extraordinary stories are brought out to civilization by persons, who allege that they have penetrated to valleys, never before reached by white men, where have been found races of aborigines, living in a state almost Arcadian simplicity and happiness. There are legends current among the white population of the Andean region, and even more generally among the half-breeds, that hidden away in the mountains are the remnants of the wonderful people who were driven out of Peru by Pizarro and other conquerors, and even of more ancient tribes, who are alleged to be descendants of the races, who peopled Peru before the days of the Incas. Of course all such tales must be taken with great allowance. Probably they are in many cases pure fiction, and in others simply exaggerations of true accounts of people, who have had little or no intercourse with Europeans. But be this as it may, a very great interest attaches to the unexplored regions lying along the head waters of the Amazon, and consisting for the most part of valleys, some of them very extensive, hemmed in on the west by the unscalable heights of the Andes and on their other sides by the widespread arms of the foothills of the mighty range.

NOT UP TO HIS NAME

(From the London Evening Standard.)
A good story of John Bright and P. B. Shaw, the latter of whom is now Justice of the Peace, is recalled by Mr. J. H. P. in the issue of the 17th. Bright, M.P., the judge pointed out to the judge, that the judge had been in Ireland to fish at Castleconnell, near Limerick, and that the judge had been in the act of going to fish in Ireland for the judge. On these occasions the great tribune was always accompanied by George P. Shaw. One day they went a couple of miles up the Shannon between Castleconnell and Ballisodare, and had the services of two boatmen, and Bright and Shaw were seen again they made a long day's journey, and the judge had been in the act of going to fish in Ireland for the judge. On these occasions the great tribune was always accompanied by George P. Shaw. 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