

SOME CANADIAN NOMS-DE-PLUME IDENTIFIED:  
WITH SAMPLES OF THE WRITINGS TO WHICH THEY ARE  
APPENDED.

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I suppose all countries that have a literature at all, have a certain number of pseudonymous writings to shew, which have become classic, so to speak ; a certain number of productions under feigned names, that have acquired a repute or a notoriety beyond anything perhaps that their authors had ever anticipated for them. The oldest literatures of which we have any knowledge exhibits examples of such writings. To this day we have in circulation compositions assigned to Orpheus, Musæus, Homer, Hesiod, Pythagoras, which it is certain those personages never penned. In like manner, in the far east of Asia, the names of Confucius, Mencius, Manes, Sakyamouni, Mahomet, are abused. And all this not, in every instance, originally from a gross intention to deceive. It seems to have been an early practice, everywhere perhaps, and one held to be within certain limits legitimate, to give importance to compositions by attributing them to great men long previously deceased.

And then the sophists and rhetoricians, and, at later periods, the disputants in the schools at universities, have now and then unintentionally misled posterity by their declamations, in which illustrious characters were personated and their style imitated. These productions, intended simply as exercises of subtlety and skill, have been, in the lapse of time, occasionally assigned to the authors respectively mimicked, as their genuine offspring. Thus we now have a Plato and a pseudo-Plato ; an Aristotle and a pseudo-Aristotle ; a Lucian and a pseudo-Lucian ; a Cicero and a pseudo-Cicero. Thucydides and Livy have much to answer for in this regard, having led the example of putting into the mouths of their heroes formal speeches, which, however worthily and truthfully conceived, were never uttered.

In theology, sad to say, a like practice has prevailed, to such an extent that the modern divine has to be very wary in regard to the writings which he quotes as authority. For among the Fathers and