

benefit? If a man should give thee money and fill thy coffer, for that seemeth a great thing in thy sight, thou wouldst term it benefit, and thinkest thou no favour that God hath hidden so many metals in the earth, spread so many rivers on the sands, which flowing discover ingots of massy gold, silver, brass, iron, which he hath hidden everywhere; that he hath given thee means and knowledge to find it out by setting marks of his covert riches upon the surface of the earth?" This laudable recognition of the providential intentions of God in regard to man which is ever observable in Seneca was so acceptable to the early writers of the Christian church that several of them circulated the idea that Seneca was at heart a Christian,\* and after the fashion of the day the notion came at last to be embodied in a series of apocryphal letters which were supposed to have passed between the philosopher and the Apostle Paul; but although it cannot be made to appear that any communications ever took place between Seneca and St. Paul;—and it would seem that the philosopher was quite unaware of the "Dayspring from on High" which in his time had visited the sons of men, inviting them to the study of Divine Truth and empowering them to live in accordance therewith,—nevertheless so great was the light vouchsafed to Seneca as a moral thinker and reasoner, that his writings acquired everywhere a peculiar authority. They were carefully translated into various languages, and the name of Seneca became far and wide a household word. And occasionally it happened that a father even caused his son to be baptized by the name of Seneca.† I have before me now Thomas Morrell's translation of the "Epistles of Seneca," in two volumes, quarto, printed in London by W. Woodfall, in the year 1786; Sir Roger L'Estrange's "Morals of Seneca," translated by him during the days of Charles II.; also Lodge's translation of the "Works of Seneca," a folio volume printed by Wm. Stansby, London, 1614, with engraved title page, showing below, the figures of Zeno, Chrysippus, Socrates and Cato; and above, Seneca taking poison in the Bath, as recorded by Tacitus.

#### COROLLARY.

I desire to subjoin by way of corollary, as it were, to this discourse on Lucius Anneus Seneca and his famous prophecy, a theory to explain the curious fact that the word, Seneca, came to be extensively used as a designation for an important sub-division of our native Indians here in America. We have all heard of the Seneca Indians, and the name continues to be a familiar expression amongst us. It may have happened in this wise. We all know

\* Here are two extracts from Seneca with a Pauline ring about them, quoted by Dean Farrar, along with many others, in his "Seekers after God" (p. 174). "God is near you, is with you, is within you," says Seneca in a letter to his friend Lucilius. "A sacred spirit dwells within us, the observer and guardian of all our evil and our good, there is no good man without God" (p. 73), and again, "Do you wonder that man goes to the Gods? God comes to men. Nay, what is yet nearer, He comes into men. No good mind is wholly without God."

† In the early days of Toronto, when still styled York, Mr. Seneca Ketchum was a well-known citizen, remarkable for support given to all philanthropic objects. He was brother of a more distinguished character, Mr. Jesse Ketchum, some of whose benefactions survive, and are still acceptable boons in the Public schools of the city.