

The Ethics of Solomon.

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Probably at no period of human history, unless it be in our own time and case, do we read of such changes as came over the Hebrew nation in the course of the century covering the reigns of Saul, David and Solomon.

For three or four centuries preceding, the land of Palestine had been occupied by the twelve tribes who took possession of it under the leadership of Joshua, the successor in command of Moses the great lawgiver. Trained in Egyptian knowledge and civilization, we should naturally look for marks of the impress of Egyptian modes of thought and expression in their writings; and accordingly we do find much that is to be explained by their contact with, and departure from, this phase of human development as illustrated by the monuments and mummies which have been and are now so carefully studied. A pastoral and agricultural people, living in detached communities, associated more or less closely by consanguinity and common dangers, and with a worship which separated them from the idolatrous nations surrounding them, they seem to have enjoyed varying degrees of prosperity and freedom under the judges or rulers who arose among them from time to time. The ancient empire of the Hittites had crumbled and disappeared; the rival Assyrian and Egyptian empires had alternately prospered and waned, and were then, as they continued to be, in frequent contact and struggle for supremacy. Along the east coast of the Mediterranean were powerful cities of Philistines and the commerce-loving Tyrians and Sidonians. As in after ages, the rich and fertile plains, the valleys and mountain fastnesses of the land of Canaan, Gilead, Bashan and Moab produced food and cattle in enormous quantities for the supply of these neighboring nations, and caravan routes were well established along the coast and across the Arabian and Syrian deserts. By these communication was made and exchange effected between the products of the valleys of the Nile and the Euphrates; while by the commerce of Tyre, the Iberian peninsula and possibly the shores of Albion were brought into intercourse with far Cathay, as we may infer from the length attributed to the voyages of the navies of Hiram and Solomon and the cargoes with which they were freighted. But with the movements or interests of their neighbors the Hebrews hitherto had had little concern—they might hardly even have had more title to be considered as a nation than have to-day the wandering Bedouin bands that are the sole permanent inhabitants of Arabia. Their territory was raided by Moabite, Amalekite or Philistine: no advance in arts or sciences took place among them; and even their monotheistic faith seemed likely to die out, as it degenerated into a superstitious reverence for the Ark, or was overlaid with the idolatry of the surrounding peoples. After the capture of their great Palladium

by the Philistines, they became the slaves of the latter, until, under the guidance of Samuel, Saul raised the standard of revolt, blew the trumpet in Gibeah with the shout, "Let the Hebrews hear." Successful in driving off the oppressing bands of the Ammonites, he was soon surrounded by large numbers of his countrymen now roused to strike for their liberty ; he organized them and led them to victory. But the crowning achievement of the war with the Philistines which ensued was not his, but that of "a youth, ruddy and of fair countenance," who with sling and stone slew in mortal combat the challenging giant of the Philistine army, and thus became, in accordance with Saul's offer, his son-in-law. The kingdom of the Hebrews was then successfully established, and by the prowess of its warriors gained respectful consideration among its neighbors. The subsequent madness of Saul, his jealousy and banishment of David, and his death in his last great battle with the Philistines, we need not stop to consider, except to note the indignation which Nabal's sneer, "There be many *slaves* nowadays who have run away from their masters," aroused in David, as an index of how the movement of the Hebrews was regarded by the wealthy sheep-master of Carmel. The death of Saul was in a few years followed by David's public recognition as king of the united nation—by the capture of Jerusalem from the Jebusites and its establishment as his capital, whence he waged war after war against the surrounding Moabites, Edomites and Ammonites, extending his territories, carrying off immense booty, and levying heavy imposts on his subjugated enemies. Of all this we read only incidental and fragmentary allusions, yet sufficient to enable us to trace the rise of the nation to power and wealth ; so that we are not surprised at the alliance of Pharaoh's daughter with his son Solomon. If David's character as that not only of the sweet singer of Israel, but a large-hearted, earnest man and devoted servant of God, should interest us, not the less should that of his son and successor. Born and reared amid all these commotions and developments, and doubtless trained carefully by Nathan and the other counsellors of his father, and impressed with the duty laid upon him to consolidate and strengthen the new kingdom, he evinces a spirit of wisdom and discretion, an earnest study of the conditions of his life work that may well win our admiration. The building of the temple and the palace for which preparations had been made during his boyhood would naturally draw to Jerusalem the best skill and thought of the time ; for it was well known that neither means nor desire were wanting to make them what indeed they were, worthy of rank among the wonders of the world. Then also the overland commerce between Egypt and Assyria traversing such an extent of Solomon's dominions, and fostered by him by building fortresses and outposts to protect the caravans as they came from Damascus to the shores of the Mediterranean, would bring such an amount of business to Jerusalem that we can readily understand how he made silver and gold as common as iron and stone in his rapidly growing capital. Judicious alliances and treaties, his reputation for justice and fairness, and the prosperity of the

nation, naturally attracted men of science and thought around him, just as in later days they were to be found at the court of Haroun al Raschid. Then the public works, undertaken and carried out so magnificently with the aid of skilled men from Tyre, for instance, would have brought together the architects and mechanics, the sculptors and brassfounders, and many other artisans whose occupations and achievements must have seemed most marvelous to the nation of shepherds and herdsmen. We read in the sacred history of the brassfoundings and castings made by some of these men, and can readily comprehend after clouds of smoke from the furnaces had filled the valley and plain of the Jordan, and forms of beauty and grace came from the moulds prepared by these foreigners, how tales of genii and afreets spread among the people, and Solomon's ring became invested with the magical powers which it possessed in the imaginations of the East. We can see the genesis of stories like that of Aladdin. But amid all this concourse of men of thought and action the guiding spirit is that of Solomon. Of studious, reflective, observant and judicial turn of mind, we find recorded among his works not only proverbs and poems, but treatises on natural history. We are informed that he "spake of trees from the hyssop to the cedar of Lebanon," *i. e.*, from mosses to conifers, "and of beasts and fowl, creeping things and fishes." Though these treatises are lost, we may judge of his accuracy from such allusions as are made in Proverbs and Solomon's Song to the habits and actions of both animals and men.

We may then easily picture to ourselves this powerful king gathering around him a sort of Academy of Sciences, or Royal Philosophical Society, before which would come many and varied subjects of interested discussion among representative men of the differing civilizations of the period. Before such an "Assembly" or *εκκλησια*, or acting perhaps as its Secretary or Reporter or Clerk, *εκκλησιαστας*, we may imagine him reading a paper on the theme of man: his object and destiny in the universe, and how he can attain to his best development, his highest good. We may suppose Egyptian Materialism, Assyrian Fatalism, and Tyrian Commercialism or Opportunism well represented in the audience, either taking part in the discussion or having their respective views stated, to be criticised and shown to be partly erroneous or insufficient, and followed by the statement of his own solution, and the application of it to the whole problem. This is to be found in Ch. viii. 1: "Wisdom maketh a man's face to shine." If we look to Solomon's conception and impersonification of Wisdom as given in Proverbs viii and ix, and think of the contrast he draws between it and "the false woman" as Socrates ages after did between the true and false reason, and recall the devotion of the Alexandrian school to the Holy Wisdom which led to the opening words of John's Gospel in which the same wisdom is called The Word—*Λογος*—the Son of God, and afterwards to the erection of "Hagia Sophia" at Constantinople, we shall, it seems to me, gain the clue so much sought after to this Book of Ecclesiastes. It then all comes into logical form as a grand discussion on the theme of what

is profitable for man, and what should be the ruling aim of his life ; and the conclusion is given in the last verses.

The propositions which Solomon maintains are :

The omnipotence of God :

The future life of man : and

The judgment after death.

The whole is cast into the form of a poem, as may easily be seen by putting the verses of the Authorized Version in parallelism, or by following the Septuagint translation, in which I find this already done. I have also tried to analyze the differing arguments and sentiments, and to attribute them respectively to an Egyptian, an Assyrian, and a Tyrian speaker, and to Solomon in reply, concluding with the verdict of the Assembly as given by its "Shepherd" or presiding officer.

As to the success of such an effort and how far it explains the whole book, I leave to the candid reader and critic to determine. The "materialistic" views of esoteric Egyptian philosophy, the successive passage of earth, air, fire and water into each other, the perpetual round of the forces of Nature, are first given ; then the dark "fatalism" of the East, "to everything there is a season ;" then selfish "opportunism," are successively discussed, and dismissed as insufficient or unworthy explanations of this "sore travail of the sons of men." Then comes the solution, to walk in the fear of God, in the wisdom of God, in the hope of a life beyond, followed by the beautiful peroration, and summing up of the whole.

The composition of the book is easily explained by the circumstances given, and its argument is complete, without any necessity for supposing later Epicurean or Stoic or Platonic influences. The problems of human existence had been thought out far beyond these in the East long before, as we find from Pythagoras, and the monumental evidences we are discovering in the present era of investigation among the remains of antiquity.

Brugsch Bey, in 1876, drew for me a schema which represented what he considered the esoteric Egyptian philosophy : four altars in profile, dedicated to earth, fire, air and water respectively, while a circle above indicated the perpetual change of matter from one of these forms into another. Each is worshiped as divine, and each has both a male and a female name. From this I took my concept of the views of the Egyptian. Omar Kayam's celebrated "Rubayat" furnished me with that of the Assyrian, while the Chinese commissioner, Hon. Fung Kwang Yu, in his statement before the Parliament of Religions, at Chicago, of the doctrines and modes of worship of the followers of Confucius almost exactly echoes the sentiments of my Tyrian.

Since writing the above I have availed myself of the kind criticisms and suggestions as to several passages of my friends : Rt. Rev. O. W. Whitaker, Dean Bartlett, Dr. McVickar, Prof. Morris Jastrow, Jr., Dr. W. F. Brand and Dr. Benjamin Lee ; to whom, as well as to Rev. Mr. Elwyn and Rev. Dr. Cattell, I hereby return my thanks and acknowledgments. While

Jerome, Luther, Desvieux and Herder have each suggested some such colloquy as I have proposed, their exact views were unknown to me until this article was in print ; and I would submit that Herder's very similar division in many instances is an argument in favor of the hypothesis.

ECCLESIASTES.

- 1 The words of the Ecclesiast the son of David (the) king of Israel in Jerusalem.*

SOLOMON.

- 2 Perplexity of perplexities, said the Ecclesiast, all is perplexity.†
3 What profit to the man in all his labor
In which he labors under the sun ?

EGYPTIAN.

- 4 A generation goes, and a generation comes,
And the earth has stood for ever.
5 The sun rises and the sun sets :
And hastes to its place (again).
6 It rising there moves toward the South :
And circles (again) toward the North.
The wind goes in a circling of circles :
And returns upon its circles.
7 All the streams run into the sea,
And the sea is not filled :
To the place where the streams run,
Thither they return to flow.
8 All words are feeble :
A man shall not be able to speak it :
And the eye shall not be filled with seeing :
And the ear shall not be satisfied with hearing.
9 What has been ? that is what shall be :
And what has been done ? that shall be done.
And there is no new thing under the sun.
10 Who shall speak and say, Behold this is new
It hath already happened in the ages before us.
11 There is no remembrance of the first things,
And to the latest things there shall be no remembrance
Among those that shall be born at the last.

SOLOMON.

- 12 I the Ecclesiast became King
Over Israel in Jerusalem :

*Translated from the Septuagint.

† See Liddell & Scott for true rendering of *μαραωτης*.

- 13 And I gave my heart to seek out
And to observe in wisdom
Concerning all things happening under heaven :
For a difficult task God has given to the sons of men,
That they should be exercised in it.
- 14 I saw all the deeds done under the sun :
And behold all is perplexity and grasping of wind.
- 15 The scattered cannot be arranged in order,
And that which is lacking cannot be numbered.
- 16 I spoke in my heart to say :
Behold I am increased, and have added wisdom
Above all who were before me in Jerusalem.
And I gave my heart to know wisdom and knowledge:
- 17 And my heart considered many things,
Wisdom and knowledge, parables and understanding.
I knew that even this is a grasping of wind ;
- 18 For in abundance of *wisdom* is an abundance of knowledge .
And the one adding knowledge adds pain.
- 2 I said in my heart, Come, I will prove thee in pleasure,
And see into the good : and lo even this too is perplexity.
- 2 I said to laughter, It is excess ;
And to pleasure, Why doest thou this ?
- 3 And I observed whether my heart would heat my flesh as wine :
And my heart walked in wisdom
And to seize upon pleasure ;
That I might see what is good for the sons of men,
What they should do under the sun
All the days of their life.
- 4 I increased my working :
I builded me houses : I planted me vineyards :
- 5 I made for myself gardens and parks
And I planted in them every tree of fruit.
- 6 I made for me fountains of waters
To water thence the forest producing the trees.
- 7 I bought me men slaves and women slaves,
And house servants were born to me :
And even the possession of herd and flock was great,
Beyond all that had been before me in Jerusalem.
- 8 I gathered me even silver and gold,
And the treasures of Kings and of the countries.
I made for myself songsters and songstresses,
And luxuries of sons of men, cupbearer and female cupbearers.
- 9 And I was increased, and added
Beyond all who were before me in Jerusalem :
And indeed my wisdom remained with me.
- 10 And all which my eyes desired I withheld not from them :

- I refused not my heart any pleasure,
Because my heart rejoiced in all my labor :
And this was my portion from all my labor.
- 11 And I beheld all the works which my hands had wrought,
And on the labor I had labored to do,
And behold all was perplexity, and grasping of wind
And there is no profit under the sun.
- 12 And I looked to consider wisdom,
And excess and folly :
For what man shall follow (*i. e.*, excel) after this plan ?
Such he (the King) hath done (already).
- 13 And I saw that wisdom excels folly
As light excels darkness.
- 14 The eyes of the wise are in his head :
And the fool walks in darkness :
And I know, even I,
That one end shall meet them all.
- 15 And I said in my heart,
As the ending of the fool
Shall there be an ending even to me :
And wherefore was I wise ?
I spoke moreover in my heart
That even this is perplexity,
Because the fool speaks from excess,
- 16 That there is no memory of the wise
Any more than of the fool through Eternity,
Because in the coming days all shall be forgotten.
And how dies the wise man as the fool ?
- 17 And I hated life :
For it was evil to me,
The work done under the sun :
For all is perplexity, and grasping of wind.
- 18 And I hated all my labor
In which I labor under the sun.
- 19 For I shall leave it to the man who comes after me :
And who knows whether he shall be wise or a fool ?
And whether he shall have authority in all my labor
In which I have labored and been wise under the sun ?
This indeed is perplexity.
- 20 Then I turned to detach my heart
From all my labor which I had labored under the sun.
- 21 For there is a man, whose labor is in wisdom
And in knowledge and in manliness :
And the man shall give his portion to one who did not labor in it !
This is indeed perplexity and great injustice,
That it happens thus to the man
In all his labor and the grasping of his heart.

- 22 What shall be to the man in all his labor
And in the grasping of his heart
In which he labors under the sun?
- 23 For all his days are a struggling
Of pains and of his rage,
And even in the night his heart sleeps not—
This indeed is perplexity.

EGYPTIAN.

- 24 There is no good for man (except)
What he eats and what he drinks,
And what good he shows his soul in his labor.

SOLOMON.

- Even this I see is from the hand of God.
- 25 For who eats and drinks without Him?
- 26 For to the good man before His Presence
He gives wisdom, knowledge and happiness :
And to the wicked He has given a struggle to add and to gather,
That He may give to the good man before the presence of God :
So that even this also is perplexity and grasping of wind.

ASSYRIAN.

- 3 Time is for all things :
And a season to every deed under heaven.
- 2 A season to be born, and a season to die :
A season to plant, and a season to pluck up the planted :
- 3 A season to kill, and a season to heal :
A season to destroy, and a season to build :
- 4 A season to weep, and a season to laugh :
A season to mourn, and a season to dance :
- 5 A season to throw away stones, and a season to gather stones :
A season to embrace, and a season to be far from embracing :
- 6 A season to seek, and a season to lose :
A season to keep, and a season to throw away :
- 7 A season to rend, and a season to sew :
A season to be silent, and a season to speak :
- 8 A season to love, and a season to hate :
A season of war, and a season of peace.

SOLOMON.

- 9 What profit to the worker in the things which he works?
- 10 I beheld all the struggle
Which God has given to the sons of men,
That they should struggle in it.

ASSYRIAN.

- 11 Everything which He has made is beautiful in its season ;
He hath even set all the eternity in their heart,
That man should not find out the doing which God does
From the beginning even unto the end.
- 12 I know that there is no good thing among them,
But to rejoice and do good in his life.
- 13 And indeed every man who eats and drinks
And sees good in all his labor,
This is the gift of God.

SOLOMON.

- 14 I know that all things which God hath made
These things shall be forever.
To Him it is impossible to add,
And from Him impossible to take away.
And God has made it
That men should fear before His Presence.
- 15 What has been already, is,
What shall be has happened already,
And God shall seek the driven-away.
- 16 And yet I saw under the sun the place of judgment,
There was the impious :
And the place of the righteous,
There was the pious.
- 17 And I said in my heart,
God judges the righteous and the impious :
For there is a season for everything
And for every deed, there.
- 18 I said in my heart concerning the talk of the sons of men,
That God judges them,
And to show that they are (but) beasts.

ASSYRIAN.

- 19 And indeed the end of the sons of men, and the end of the beasts,
There is one end to them (both).
As the death of this, so the death of that :
And one breath is in all.
And how doth man excel the beast ?
Nothing : for all is perplexity.
- 20 All (go) to one place :
All came from the dust,
And all shall return to the dust.
- 21 And who has seen the spirit of the sons of man,

- Whether it ascends ?
 Or the spirit of the beast,
 Whether it descends below into the earth ?
 22 And I saw that there is no good for man
 But that he should rejoice in his works,
 Because this is his portion :
 For who shall bring him to see
 In what it shall consist after him ?

SOLOMON.

- 4 Then I turned, and beheld all the oppressions,
 That are done under the sun.
 And, behold, the tears of the oppressed,
 And there is no one comforting them :
 And in the hand of those oppressing there is power,
 But there is no one comforting them.
 2 And I praised the dead who are already dead
 More than the living who are yet alive.
 3 Yea good above these two
 Is he who has not yet been,
 Who hath not seen all that is done,
 The evil done under the sun.
 4 And I beheld all the labor,
 And all the manliness of the doing,
 That this is envy of a man from his fellow.
 This indeed is perplexity and grasping of wind.

TYRIAN.

- 5 The fool folded his hands
 And ate his own flesh.
 6 Better is a handful of rest
 Than two handfuls of labor and grasping of wind.

SOLOMON.

- 7 And I returned, and saw perplexity under the sun.
 8 There is one, and there is not a second :
 For there is neither son nor brother to him :
 And there is no end to all his labor :
 For his eye is not sated with wealth.
 And for whom do I labor :
 And deprive my life from goodness ?
 This at least is perplexity, and an evil struggle.

TYRIAN.

- 9 Two are better than one :
 To them is a good reward in their labor :

- 10 For if they fall, one shall raise his fellow :
But woe to the one when he shall fall,
And there is not the second to raise him :
11 And indeed if two sleep together they have warmth :
But the one, how shall he be warmed ?
12 And if one be overcome,
The two shall stand against him (their enemy),
And a threefold cord shall not be quickly broken.

SOLOMON.

- 13 Better is a poor and wise servant (or youth)
Than an old and foolish King
Who knows not to give heed any longer.
14 For out of the house of bondsmen (this one) shall come forth to reign,
While even in his own kingdom (the other) has become poor.
15 I saw all the living under the sun
Walking with the youth the second (or successor),
Who shall stand instead of him.
16 There is no end to all the people,
To all that were before them :
And indeed the last shall not rejoice in him :
So that even this is perplexity and grasping of wind.

TYRIAN.

- 17 Keep thy foot as thou walkest to the house of God ;
And let thy sacrifice be (to be) near to hear
Rather than the gift of fools;
For they know not that they do evil.
5 Haste not with thy mouth,
And let not thy heart make haste
To bring a word before the Face of God :
For God is in the heaven above,
And thou upon the earth :
Therefore let thy words be few.
2 For a dream comes in abundance of trial,
And a voice of a fool in abundance of words.
3 According as thou shalt vow a vow unto God,
Delay not to pay it.
For there is no pleasure in fools :
Pay therefore what thou shalt vow.
4 Better for thee not to vow,
Than to vow and not to pay.
5 Let not thy mouth make thy flesh to sin,
And say not before God's Face that it is a mistake :
Lest God should be angry at thy voice,
And destroy the works of thy hands.

- 6 For (it is) in abundance of dreams and perplexities, and of many words,
That thou fearest God.

SOLOMON.

- 7 If thou seest the oppression of the poor,
And the ravaging of judgment and justice in a land,
Admire not this thing :
For there is a Lofty One to watch over the lofty,
And there are loftier ones than these.
- 8 And the abundance of the land over all (others)
Is the king of a well-tilled field.
- 9 The lover of silver shall not be satisfied with silver :
And who has loved their begettings in (its) abundance ?
This indeed is perplexity.

TYRIAN.

- 10 In abundance of goods those eating them are multiplied :
And what manliness to him from it ?
That it is the government of seeing (it) with his eyes.
- 11 Sweet is the sleep of the slave,
Whether he eat little or much :
- 12 But to the one abounding in wealth
There is that prevents him from sleep.

SOLOMON.

- 13 There is a sore evil which I have seen under the sun :
Riches kept for one's own for evil to himself,
And that riches is destroyed in an evil struggle ;
And he hath begotten a son, and there is nothing in his hand.
- 14 As he came naked from the womb of his mother,
(Naked) he shall return to go as he came :
And nothing shall be left of his labor,
That he may go (with it) in his hand.
- 15 And this indeed is an evil sickness (sore evil),
That as he came so shall he go :
And what his advantage in what he labors for the wind ?
- 16 And all his days are in darkness
And in grief and much rage
And in sickness and vexation

TYRIAN.

- 17 Behold what I have seen good :
It is good to eat and drink,
And to see good in all one's labor,
Wherein one may labor under the sun
The number of the days of his life
Which God hath given him : for this is his portion.

- 18 And indeed every man to whom God gives wealth and possessions,
And has permitted him to eat of it,
And to take his portion, and to rejoice in his labor,
This is the gift of God.
- 19 For he shall not remember the days of his life :
For God shall scatter him in the joy of his heart.

SOLOMON.

- 6 There is an evil which I have seen under the sun,
And it is great among men.
- 2 A man to whom God shall give wealth, possessions and honor,
And there lacks nothing which his soul may desire :
And God permitteth him not to eat of it,
But a stranger eats it.
This is perplexity, and an evil disease.

EGYPTIAN.

- 3 If a man shall beget a hundred (children)
And shall live many years,
And the days of his years be abundant,
Yet his soul shall not be filled with good,
And even he had no burial—
The untimely-born is better than he.
- 4 For into perplexity it came,
And into darkness it goes :
And in darkness its name shall be hidden.
- 5 For indeed it saw not the sun :
And he knew not rest :
(The advantage is) to this over that,
- 6 Though he lived the courses of a thousand years
And knew not good—
Do not all go to one place ?

SOLOMON.

- 7 All the labor of man is for his mouth :
And yet his soul shall not be satisfied.
- 8 Because there is advantage to the wise man over the fool,
Therefore the poor man knows how to walk in presence of life.
- 9 Better is the sight of the eyes, than the longing in the soul.
This also is perplexity, and grasping of wind.

ASSYRIAN.

- 10 If anything has already been its name has been called :
And it is known what is man,
And he shall not be able to contend with the Stronger than he.
- 11 For there are many words which multiply perplexity.

- 7 What is the advantage to man ?
 For who knows what is good for man in life,
 The number of his days of his perplexity ?
 For He hath made them in a shadow :
 For who shall announce to a man
 What shall be after him under the sun ?

EGYPTIAN.

- 2 A good name is better than good ointment,
 And the day of death than the day of birth.
 3 It is better to go to the house of mourning than to the house of feast-
 ing ;
 For this is the end of every man,
 And the living shall give good to his heart.
 4 Anger is better than laughter :
 For in severity of the face the heart shall be made better.

SOLOMON.

- 5 The heart of the wise is in the house of mourning,
 But the heart of fools is in the house of joy.
 6 Better to hear the rebuke of the wise
 Than to listen to the song of fools.
 7 Like the crackling of thorns under the pot,
 So is the laughter of fools.

TYRIAN.

- This also indeed is perplexity,
 8 That oppression carries away a wise man
 And destroys the heart of his nobleness.
 9 Better is the end of strife than the beginning of it :
 Better the patient than the proud in spirit.
 10 Haste not in thy spirit to be angry :
 For rage dwells in the bosom of fools.
 11 Say not of what was, that former days were better than these :
 For not in wisdom hast thou inquired about this.

SOLOMON.

- 12 Wisdom is better than an inheritance,
 Yea, an advantage to those seeing the sun.
 13 For in its shelter wisdom is as the shelter of silver :
 And abundance of knowledge of wisdom shall make one alive through
 it.

ASSYRIAN.

- 14 Consider the works of God :
 Who can adorn him whom God has overturned ?

- 15 In the day of good live in the good :
And consider in the day of evil.
Consider indeed : God has made this harmoniously with that, concern-
ing talk,
That man should find nothing beyond him.

TYRIAN.

- 16 I have seen all these things in my perplexity.
There is a righteous man, destroyed in his righteousness :
And there is a wicked man, remaining in his wickedness.
17 Be not righteous over much,
Nor be excessively wise—
Lest thou perish :
18 Be not wicked over much,
And become not hardened—
Lest thou die before thy time.
19 It is good to restrain thyself in this,
And indeed not to soil thy hand with that—
All things shall come to those who fear God.

SOLOMON.

- 20 Wisdom shall help a wise man
More than ten powerful ones in a city.

TYRIAN.

- 21 For there is no just man in the earth,
Who shall do right and not sin.
22 And indeed lay not to heart all words spoken by the wicked,
That thou hear not thy slave curse thee :
For very often it would do thee harm,
And afflict in many ways thy heart :
23 Because so also thou hast cursed others.

SOLOMON.

- 24 All these things have I proved in wisdom :
I said, I will become wise :
25 But she (wisdom) was far from me,
Beyond where she had been—
A depth of depth—who shall find it ?
26 I turned about, I and my heart,
To know and to seek and to search out
Wisdom, and a sure calculation :
And to know the folly and hardness
And madness of the impious :
27 And I find it, and declare it more bitter than death.
Even as the woman who is a snare ;
Her heart is a net ;

- Bonds are in her hands.
 The good man before the Face of God
 Shall be snatched away from her :
 And the one sinning shall be taken with
 28 Behold this did I find, said the Ecclesiast,
 One by one to find a disputing ;
 29 Which my soul sought, and I found not—
 And I found one man among a thousand,*
 And a woman in all these I found not.
 30 But behold this I found—
 What God has done with man is right :
 But they have sought many disputings.

EGYPTIAN, ASSYRIAN, TYRIAN.

Who knows the wise
 And who knows the solution of the thing ?

SOLOMON.

- 8 Wisdom enlightens a man's countenance :
 And the shameless in his face shall be hated.
 2 Watch the mouth of the King,
 And haste not concerning the word of the oath of God.
 3 Go from His Presence,
 Stand not in wicked word :
 For He shall do whatever He pleaseth,
 4 As a King having authority :
 And who shall say, What doest thou ?
 5 He that keeps the commandment
 Shall not know an evil thing ;
 And the heart of the wise
 Knoweth the season of judgment.
 6 For to everything is a season, and a judgment :
 So that the knowledge of a man is great to him.
 7 For there is none who knoweth what shall be ;
 For how it shall be, who shall announce to him ?
 8 There is no one that hath power over the spirit,
 That he may retain the spirit :
 And there is no power in the day of death,
 And there is no discharge in the day of (that) war :
 And impiety shall not save that belonging to it.

TYRIAN.

- 9 This all have I seen :
 And I applied my heart to every work,
 Which is done under the sun :
 In how many things man has authority over man to afflict him.

* See Proverbs viii and ix.

- 10 Then I saw the impious borne to the graves,
And from the good they went away :
And they praised them in the city
Because they had done thus.

SOLOMON.

- This also is perplexity,
11 That sentence against doers of evil is not swift :
Therefore the heart of sons of men is abundantly filled to do evil.
12 Whoever has sinned has done evil :
From that time is also away from their greatness.
For this I know,
That it is good to those who fear God :
That they may fear before His Face.
13 And there shall be no good to the impious :
And he shall not prolong his days in shade,
Who feareth not before the Face of God.

ASSYRIAN.

- 14 There is a perplexity wrought upon the earth,
That there are righteous,
To whom it happens as to the deed of the impious :
And there are wicked,
To whom it happens as (to) the deed of the just.
I have said that this indeed is perplexity.
15 And I praised mirthfulness :
For there is nothing good for a man under the sun
But that he should eat and drink and rejoice :
And this shall be his advantage
In his labor all the days of his life,
Which God has given him under the sun.
16 In which I gave my heart to know wisdom,
And to behold the struggle made upon the earth :
For both day and night
There is no one seeing sleep with his eyes.
17 And I beheld all the work of God,
That a man shall not be able to find out thoroughly
All the work done under the sun.
Though a man should labor to seek,
Yet shall he not find out :
However a wise man may say he knows it,
He shall not be able to find it.
For to all this I gave my heart :
And my heart hath known all this.
9 As well the righteous and the wise,
As their works, are in the hand of God :
And so also love and hate.

There is no man hath known all things before their face :
Perplexity in them all.

- 2 There is one ending to the righteous and impious,
To the good and to the wicked :
To the clean and the unclean,
To the sacrificer, and to him that sacrificeth not :
As is the good, so is the sinner :
As the swearer, so the one fearing an oath.

SOLOMON.

- 3 This were an evil in all done under the sun
That there were one end to all.
And indeed the heart of the sons of men has been filled with evil :
And madness is in their hearts during their life,
And after them among the dead.
4 For who is He that gives to all the living ?

TYRIAN.

- There is hope for the living dog :
He is better than the dead lion.
5 For the living know that they shall die,
But the dead know not anything.
And there is no longer for them a hire,
For their memory has been blotted out.
6 And even their love and their hate,
And their desire has perished.
And there is no portion still forever
In all done under the sun.
7 Go : eat in mirth thy bread :
Drink in good heart thy wine :
God is well pleased with thy doings :
8 Be clothed at every season in white garments,
And stint not oil on thy head :
9 And see life with the wife whom thou lovest,
All the days of the life of thy perplexity,
Which has been given thee under the sun ;
For this is thy portion in thy life,
And in the labor thou laborest under the sun (!)
10 Whatsoever thy hand findeth to do
Do it with thy might
For there is no deed nor reasoning
Nor knowledge nor wisdom
In Hades, whither thou goest (!)

SOLOMON.

- 11 I returned : and saw under the sun
That not to the swift is the race,

Not to the mighty the battle,
 Not to the wise man bread,
 Not to the prudent wealth,
 Not to the knowing favor :
 For season and chance happen to them all

- 12 For indeed a man has not known his season :
 Like the fishes taken in an evil net
 And like birds captured in a snare,
 So are snared the sons of men in an evil season.
 When it falls upon them suddenly.

ASSYRIAN.

- 13 And indeed I saw this wisdom under the sun,
 And it is great to me.
 14 If a city be small and the men in it few,
 And a great king come against it
 And besiege it and build great bulwarks against it :
 15 And there be found in it a poor wise man,
 And he save the city by his wisdom,
 No man remembered the poverty of that man.
 16 And I said, Wisdom is greater than power :
 And yet the wisdom of the poor man is scouted,
 His words are not listened to.

SOLOMON.

- 17 The words of the wise are heard in refreshment
 More than the shoutings of rulers among fools.
 18 Wisdom is better than weapons of war ;
 And one sinner will destroy much good :
 10 (So) dead flies corrupt the preparation of oil of fragrance.
 Better a little honor for wisdom
 Than great glory for folly.

EGYPTIAN.

- 2 The heart of the wise is at his right
 But the heart of the fool at his left.
 3 Indeed, whenever the fool goeth in the way
 His heart faileth him :
 Whatever he thinks it is folly.
 4 If the spirit of the ruler rise against thee
 Leave not thy place :
 For forbearance heals great sins.

TYRIAN.

- 5 There is an evil which I have seen under the sun :
 As something not intended it proceeded from the face of the ruler
 6 A fool was presented with great exaltations :
 And the wealthy shall sit with the humble.

- 7 I saw slaves upon horses,
And rulers walking as slaves on the earth.

ASSYRIAN.

- 8 The digger of a ditch shall fall into it:
And a serpent shall bite the destroyer of a hedge.

EGYPTIAN.

- 9 The remover of stones shall be hurt by them :
The splitter of wood shall be endangered by it.

TYRIAN.

- 10 If the axe fail, he has disturbed its face,
And he must labor labors :
That man's wisdom is not excessive.
11 If a serpent bite through not having been charmed,
There is no advantage to the charmer.

SOLOMON.

- 12 The words of the mouth of the wise are grace :
But the lips of the fool shall drown him.
13 The beginning of the words of his mouth is folly,
And the last of his mouth is wicked madness :
14 And the fool multiplies words.

ASSYRIAN.

- Man knoweth not what hath been
Nor what shall be :
For (that which comes) after who shall tell him ?
15 The labor of fools afflicts them :
He knoweth not how to go to the city.

TYRIAN.

- 16 Woe to thee, city,
Whose king is young,
And whose rulers eat in the morning !
17 Happy thou, O land,
Whose king is son of the free,
Whose rulers eat in season,
For strength, and shall not be ashamed !
18 Through sloth the roof will be abased,
And in idleness of hands the house will leak.
19 For laughter do they prepare bread and wine,
And oil to make glad the living :
And to the expenditure of silver
Shall all things be obedient.

EGYPTIAN.

- 20 And indeed curse not the King in thy thought,
In thy bedchamber curse not the rich:
For a bird of the air shall carry thy voice,
And that which has wings shall tell thy speech.
- 11 Cast thy bread upon the face of the waters :
For in fullness of days thou shalt find it.
- 2 Give a portion to seven, aye to eight :
For thou knowest not what evil shall be on the earth.

ASSYRIAN.

- 3 If the clouds be full of rain
They empty themselves on the earth :
Whether the tree falls to the South
Or whether it falls to the North,
In the place where the tree falls
There it shall be :
- 4 The one watching the wind sows not,
The one gazing at the clouds shall not reap :
- 5 In which there is none who knows the way of the spirit.

SOLOMON.

- As the bones (grow) in the womb of a woman with child
So thou knowest not the works of God,
All the things that He doeth.
- 6 In the morning sow thy seed,
And in the evening hold not thy hand :
For thou knowest not which shall flourish,
Whether this or that :
Or whether both shall be alike good.
- 7 Sweet is the light,
And good to the eyes to behold the sun :
- 8 For if a man should live many years,
Let him rejoice in them all :
Yet let him remember the days of darkness,
For they shall be many :
All that cometh is perplexity.
- 9 Rejoice, oh young man, in thy youth :
And let thy heart cheer thee in the days of thy youth :
And walk blameless
In the ways of thy heart,
And not in the sight of thine eyes :
And know that in all these things
God will bring thee into judgment.
Therefore put away wrath from thy heart,
- 10 And remove wickedness from thy flesh :
For youth and thoughtlessness are perplexity.

- 12 And remember thy Creator
In the days of thy youth :
Before the evil days come
And the years touch, when thou shalt say
I have no pleasure in them.
- 2 Before the sun and the light be darkened,
And the moon and the stars ;
And the clouds return after the rain.
- 3 In the day when the keepers of the house tremble,
And the men of might are turned aside,
And the grinders cease because they are few,
And those looking out of the windows shall be darkened,
- 4 And they shall close the doors in the street,
In weakness of voice of the grinder ;
And he shall rise at the voice of the ostrich,
And all the daughters of song shall be abased.
- 5 And they shall look to the height,
And terrors be in the way :
And the almond shall blossom,
And the grasshopper be heavy,
And the caper-berry be scattered :
Because a man has gone to the house of his eternity,
And the mourners have gone about the streets.
- 6 Or ever the silver cord be untwisted :
Or the golden bowl broken :
Or the pitcher be broken at the spring :
Or the wheel overturned at the cistern :
- 7 Or the dust returned to the earth as it was,
And the spirit returned to God who gave it.

SUMMING UP BY THE PRESIDING OFFICER.

- 8 Perplexity of perplexities, as said the Ecclesiast,
All is perplexity.
- 9 And moreover because the Ecclesiast was wise,
Because he thoroughly taught man knowledge,
And the ear shall trace out the adornment of parables,
- 10 The Ecclesiast sought many things
To find acceptable words,
And the writing of correctness,
Words of truth.
- 11 The words of the wise are as goads,
And as spikes well planted :
They of the assemblies
Gave them from one shepherd.

- 12 And moreover by them my son, be warned:
Of making many books there is no end :
And much anxious thought
Is a weariness of the flesh.

The end of the discourse, the whole, listen to :

- 13 Fear God :
And keep His commandments :
For that is the whole (of) man.
14 For God will bring every deed into judgment :
With every hidden thing,
Whether it be good
Or whether it be evil.

The Atomic Mass of Tungsten.

By Mary E. Pennington and Edgar F. Smith.

(Read before the American Philosophical Society, November 2, 1894)

A study of the literature relating to this subject discloses the fact that while, in most instances, every effort was made to eliminate foreign matter from the material employed in the numerous investigations which have been conducted at various times, several doubtful points continue. The object of this communication is to direct attention to one of these possible sources of error, viz., the presence of traces of molybdenum, and to present results obtained after its evident removal.

The earlier investigations relating to the atomic mass of tungsten are rather numerous ; but of these that of Schneider is without doubt deserving of the most confidence, chiefly for the pains taken in preparing pure material for the later experiments. The author offers satisfactory evidence of the absence of possible contaminating substances, and in writing of the presence of molybdenum employs these words : " Molybdän endlich nicht, weil die Molybdänsäure in heftiger Glühhitze flüchtig ist " (*Journ. prakt. Chemie*, 50, p. 158). The experience of chemists generally is that a complete separation of tungsten trioxide from molybdenum trioxide cannot be attained in this way. Indeed, an examination of the experiments recorded by Schneider discloses the fact that he, while engaged in reducing strongly ignited tungsten trioxide, several times discovered on the anterior portion of the reduction or combustion tube " ein weissliches Sublimat." This sublimate Schneider attributes to tungsten chloride, but the question may well be asked, Was it not molybdic acid?

Waddell has made the most recent contribution to our knowledge upon the atomic mass of tungsten (*Amer. Chem. Journ.*, 8, 280). He experi-



Morris, J Cheston. 1894. "The Ethics of Solomon." *Proceedings of the American Philosophical Society held at Philadelphia for promoting useful knowledge* 33(146), 310–332.

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