

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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NEW YORK, April 14, 1897.

Vol. Twenty-Six.

Whole No. 655.

We recognize with much pleasure that **The CHRISTIAN NATION** New York, has formally accepted, and is faithfully upholding the true historic position of the Covenanter Church; and Synod, realizing the urgent need at this time of a live weekly church paper, heartily commends the CHRISTIAN NATION to the patronage and support of the members of the church.—
Act of the R. P. Synod in Pittsburgh, Pa., June 10, 1891.

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The CHRISTIAN NATION

appeared on the Covenanter's horizon in the year 1884, commending itself to the people both

by fidelity and merit,

under the guidance of Mr. John W. Pritchard, Editor, until it received the endorsement of Synod, and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—*Rev. J. C. McFeeters, in "Reformed Presbyterian Literature, American," read at the Glasgow Convention.*

CONTENTS.

EDITORIAL.

Facta Actaque	3
Current Events Reviewed	3
The Joint Revision of the Psalms	4
Closing Seminary Exercises	4

CONTRIBUTIONS.

Work for Jews in the United States	5
Sociological Notes	6

RELIGIOUS DEVOTIONAL

Sabbath School Lesson Sabbath, May 2,	7
Christian Endeavor Topic for Sabbath, May 2,	8
Prayermeeting Topic for Wednesday, April 21,	10

DEPT. OF MISSIONS.

Items of Missionary Intelligence	9
----------------------------------	---

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CONTENTS.

PRESSING TOWARD THE MARK.

A Digest of Happenings in the World of Reform 10

OLD ARM CHAIR.

Bobby's Rescue 11

AMONG THE CHURCHES.

Star Notes 12

Acknowledgments 12

Wedding 12

L. M. S. Seattle 12

Account of Anniversary 12

Y. P. S. C. E. of Third Philadelphia. 12

Treasurer Morton's Report 12

Items from Covenanter Record for April 13

Installation of Rev. T. H. Acheson 13

Acheson 13

IN MEMORIAM.

Mrs. Priscilla Flemming 13

Robert W. Gray 14

Robert George 14

Mrs. Anna Ewing Guthrie 14

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

NEW YORK, APRIL 14, 1897.

Current Events Reviewed.



Facta Actaque.

Japan has sent two warships to Hawaii.

It is estimated that fifty thousand will take part in the parade on Grant day.

More than ten thousand rebels are said to have surrendered in the Philippine Islands.

The Peruvian Government has ordered the suspension of the coining of silver and its importation after May 10.

On April 7th both Houses of Congress voted an appropriation of \$200,000 to the help of the Mississippi sufferers.

Theodore Roosevelt has been appointed Assistant Secretary of the Navy. He will take charge of his work April 19.

General Rivera who was captured by the Spaniards and is now in Havana will be treated like all other prisoners of war.

In the suspension of the Globe Savings Bank of Chicago, Illinois, it is said that Illinois State University has lost \$823,000.

The Sultan of Turkey has formally thanked the Czar of Russia for his energy in getting the Powers to adopt the principle of the integrity of Turkey.

The Greeks are aggressive in Macedonia and it is expected that at any moment the Sultan may declare war. Greece is arranging for a large internal loan.

Kansas women were largely represented at the polls in the late election but no difference is to be seen in the results as far as temperance goes, only a larger vote for Republicans.

Mrs. Leland Stanford has insured her life for \$1,000,000, in favor of Leland Stanford Jr. University. Should she live over ten years the University at her death will receive \$2,000,000.

Queen Mamai of Raiatea, who has defied the French for seven years, has surrendered and with one hundred and thirty-six of her subjects has been sent into life-long exile at New Caledonia, the French penal settlement.

On April 8th, a disastrous fire occurred in Knoxville, Tenn. Three persons are known to be dead, but seventeen are not accounted for. Several have been seriously hurt and one will probably die. Total loss about \$1,000,000.

A palace belonging to a Pharaoh of the sixth dynasty with numerous valuable inscriptions has been discovered in Upper Egypt. The wine jars were found in a large cellar hermetically sealed, but when one was opened its contents appeared to be petrified.

Mrs. Abner McKinley accompanied by her daughter Mabel, will sail for Paris in May, where Miss Mabel will take up the study of vocal music under Mme. Marchesi. Miss McKinley has a sweet voice and it is at the suggestion of her uncle, President McKinley, that she will develop it.

McCormick Seminary.

THE report of Dr. Lyman Abbott's lecture classed this Presbyterian institution with the seminaries that advocate the Destructive Criticism of the Bible. Prof. A. S. Carrier writes to *The Presbyterian* adverse to its methods and results, and says: "I wrote to Dr. Abbott correcting the statement when it first appeared, and received a very courteous note from him, in which he said that the quotation was probably a reporter's blunder, for he had quite another institution in mind."

A True Protestant.

Lord Plunket, the Episcopal Archbishop of Dublin, has lately died. He had succeeded Archbishop Trench, and was an Evangelical. In 1891, he "consecrated" a Protestant church in Madrid, and also Senor Cabrera as bishop. This action drew forth protest from the Papal Nuncio and the Spanish Bishops, and caused discussion. The High Churchmen and Ritualists joined together in his condemnation as a promoter of schism, because he ordained a Bishop in a land where the Bishops of the Roman Church already had jurisdiction. He thus did an act which Professor Briggs might question, in his growing regard for Leo XIII, and his zeal for church union.

The President and the Secret Orders.

It is a matter of regret with many persons who have witnessed with satisfaction the public career of the President, that he should entangle himself with the Secret Orders. His Masonic connection was known. The *American Tyler* of March 15 gives a description of the steps of his Masonic life. The report is given of another of these steps. Announcement was made in advance as follows:

"Acca Temple, Ancient and Arabic Order Nobles of the Mystic Shrine, at Richmond, Va., will join about twenty-five other Shriners in Alexandria, March 31, and go to Washington to help initiate President McKinley into the membership of the order. For this notable event Acca Temple is drilling nightly, so as to make a good impression. President McKinley was elected to membership in the order in Cleveland some time ago, but the initiation was postponed by reason of his many engagements incident to his election."

We have seen no report of any such ceremony, and would fain class the story among the events of the day following, that is, April first. The mem-

bership of this antique order, with the high-sounding mystic name, is confined to Knights Templar Freemasons of the York Rite, and to thirty-second degree of the Scotch Rite.

There is a sober side as well as a childish side to all this business. It is humiliating to think that a freeman worthy of the suffrages of a free people should enter the lodge room, and take on himself the obligations of the secret oaths of these orders. Their name is legion.

The Magazine or the Paper.

We noted last week the change to be made in the form of our valuable exchange, the *Christian Cynosure*. With May 1st, it is to become a monthly, and the editor and publisher are to go forth as witnesses for the truth, giving at least half time to field work.

There is no force like necessity, and when the field needs the laborers, and the desk holds them, and the resources will not avail for the employment of more laborers, the time must be divided between field and desk. There is no question as to the efficiency of these heralds of the truth. We view the step as to the publication as an experiment. The calculation is of increase of subscribers. The notice says:

"Some of the Directors have long thought that a monthly gotten up in attractive style and on better paper, packed with the very best of what is now printed in the *Cynosure*, and devoted exclusively to the defence of the kingdom of Christ from the assaults of the secret lodges, would, in this busy age, obtain a circulation much larger than at present, and consequently be far more effective in promoting the cause of anti secrecy than our paper in its present form can ever become."

We shall view the experiment with interest. Many of our subscribers take the *Christian Cynosure*. As a church, we stand out against the baleful secret orders. We should support the *Cynosure* under either form—weekly or monthly—and aid in its circulation. We trust no hopes will be disappointed as to the prosperity of the new form of publication.

"Breadth and Narrowness."

The Moderator of the Presbyterian General Assembly was entertained a few weeks ago in Philadelphia by the Presbyterian Social Union, and gave his address on the above topic, as he had already done when similarly entertained in Pittsburgh. He

principal topics and closed with a written examination.

II. CHURCH HISTORY (Fisher). We began at the opening of the Christian Era, and studied through five Periods, viz.: The Apostolic Age, the Period of Pagan Persecutions, the Supremacy of the Church in the Roman World, the Founding of the Church among the Germanic Nations, and the Growth of the Papacy, closing at Gregory VII., A. D. 1073. I supplemented the text book by a series of outline lectures on important topics, with readings and references to the Church Histories of Schaff, Kurtz and Smith; and Shedd's and Dornier's Histories of Doctrine. This study was assigned to Wednesday and Friday of each week, but a good part of the session it had to give way to the criticism of sermons on Friday. We conducted a review and written examination on the outline lectures.

III. PASTORAL THEOLOGY. In this branch I began with the twentieth lecture of the course, and gave twenty lectures. The general subject was, The Pastor in Relation to the Activities of the Congregation. The topics treated were: Organizing for Work, Setting the People at Work, The Prayer-meeting, How to Conduct a Prayer-meeting, Methods of Selecting Subjects, Hindrances to the Prayer-meeting, The Relation of the Sabbath School to the Church, The Relation of the Pastor to the Sabbath School, The Pastor and the Normal Class, The Pastor and the Teacher's Meeting, The Superintendent of the Sabbath School, The Management of the Sabbath School, The Graded System and the Home Class Department, The Pastor and Young People's Societies, The Pastor and the Missionary Societies, Attention to Strangers, Family Visitation, The Duty of the Pastor to the Sick, and The Pastor in the House of Mourning. My old lectures were all re-written, and several new ones were added to the course. I have aimed to make this study intensely practical. We made a general review of the course, and closed with a written examination.

IV. HOMILETICS. We used Shedd as the text book, beginning, completing and reviewing the book. We had the recitation once a week, and had practical exercises in skeletonizing in connection with it. The preparation, preaching and review of discourses by the students has borne an important relation to the work in this department, in connection with which Prof. Willson has been a co-laborer. The examination in this study will be oral.

The papers of the written examinations have been reviewed, and are herewith transmitted for the inspection of the Board. They furnish good evidence of the faithfulness of the students in their studies.

In closing my report I feel that it is a becoming thing to render thanks unto the Lord for his un-failing goodness during all the year.

Respectfully submitted,

R. J. GEORGE.

Professors' Joint Report.

To the Board of Superintendents: We respectfully report for the session, 1896-7, now ending: The Opening Lecture was given by Professor George, his subject being The Indwelling Christ. The following students have been in attendance:

Fourth Year.

Thomas Melville Slater.

Third Year.

Elsa Allen Crooks, William McLeod George, Moses Greenberg, David Owen Jack, James McCune, Louis Meyer, Calvin McLeod Smith, Albert Melville Thompson, William Thomas Knox Thompson.

Second Year.

Renwick Harper Martin, John Knox Robb, William John Sanderson, Findley McClurkin Wilson.

First Year.

Geo. Francis Wesley Benn, Cooper College.	Walter McCarroll, Geneva College.
William Elsey Carson, Monmouth College.	Robert J. G. McKnight, Geneva College.
Calvin Augustine Dodds, Geneva College.	McLeod Milligan Pearce, Geneva College.
John McLean Johnston, Geneva College.	John Henderson Pritchard, New York University.
Samuel James Johnston, Geneva College.	John Cargill Slater, Geneva College.
Philip Sidney Johnston, Geneva College.	Arthur Argyle Samson, Monmouth College.

The most of the students were prompt. Mr. Meyer came October 7, and Mr. Dodds the first of October. The particulars as to attendance we give in a separate paper. There have been several cases of sickness, and two of the students have mourned the loss of a parent, in the one case a father, in the second a mother.

The usual discourses have been given by the class on Thursday evenings in the churches. The brethren in these cities have given evidence by their attendance on these exercises, of continued interest in the work of the Seminary. The Weekly Prayer-meeting continues to be an interesting feature of our Seminary life. Topics were prepared in advance, and the leader for each week was named. The testimony of all is that these meetings have been very helpful.

The Students' Missionary Society took up a separate mission work this winter, in addition to the individual work of the students in the Mission and Sabbath Schools of the several congregations. Meetings have been held with the firemen in one of the engine houses on the Sabbath evening, and not only have the workers been welcomed, but the fruit has appeared—at least in one life.

The students have been favored even more than usual this year by kind donors. The list is as follows: From Rev. Dr. James Kerr, "The Covenants and Covenanters." The count was for the class of former years, so the books did not suffice for all. From Mrs. M. Gregg, our constant friend, to each of the first year students "Henry's Commentary," and the five books of her son, Dr. Gregg, and to all his book "The Makers of the American Republic," "The Sabbath Manual" by Messrs. Crowe and Lieper, four volumes from her late husband's library, and \$5 in cash. From J. W. Pritchard, "The Indwelling Christ," by James M. Campbell. From Rev. J. F. Crozier, "The Christian Amendment to the United States Constitution." From Rev. D. C. and Mrs. Martin, Dr. Symington's work "Prince Messiah." From Mrs. M. W. Sproull, the "Prelections on Theology," by the late Dr. Sproull.

Our thanks are due to all these kind friends.

All which is respectfully submitted.

D. B. WILLSON, } Professors.
R. J. GEORGE, }

Allegheny, Pa., April 6, 1897.

Work for Jews in the United States.

By Louis Meyer.

THE SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS. 1818-1853.

UP TO the year 1816 the claims of the Jews were altogether disregarded by the churches in the United States, and no agency existed for bringing the Gospel to the people of Israel; but in that year Divine Providence brought Joseph Samuel Frey to this country, that he might open the eyes of the Evangelical church to the claims of the Jews. Soon the claims of the chosen race were universally admitted, and exertions more or less vigorous have been put forth in their behalf during the last eighty years.

Joseph Samuel C. F. Frey was born in 1771 in Southern Germany, the son of godly Jewish parents. During his travels he came under Christian influence, and began to study the New Testament. He was soon convinced that Jesus is the Christ, and May 8th, 1798, was the day of his baptism. A year later he went to Berlin, where, as in other places, he earned his living as a shoemaker, and where he was led to enter the Missionary Seminary that he might preach the gospel to the heathen. In 1801, he and two other students of the Seminary were sent to London to be sent out as missionaries by the London Missionary Society. The other two students went, but Frey was retained in London to labor among his Jewish brethren.

After due preparation in the Missionary Seminary in Gosport, he began his labors among the Jews in London in May, 1805, "the only gospel preacher in the world to his brethren" at this time. In the beginning of 1809 Frey, along with others, formed the London Society for Promoting Christianity (unsectarian) amongst the Jews. He began a lecture in the French Protestant church which attracted large congregations, among whom were from two to three hundred Jews, a considerable number of whom publicly confessed Christ by baptism. (See *Jewish Herald*, January, 1893.) But the society became soon involved in debt, and had to be reconstructed on a Church of England basis. Frey stepped out. God had a great work for his servant to do in America, and compelled him therefore to separate from the society, which he had been the means of forming, and which he lovingly called his own child. He sailed for America, where he landed in the summer of the year 1805, and at once began to preach to the Jews. A Presbyterian church in New York called him as pastor, and for a time he was the able and faithful shepherd of this church, but soon he resigned again to give all his time to the preaching of the gospel to his own brethren. A "Society for the Evangelization of the Jews" was formed in 1816, but the legislature of the State of New York refused the charter for which the society applied, because "the proselytizing of citizens is prohibited by the constitution" (see *Israel Vindicated*, Anonymous, New York, 1820). The name was therefore changed, and the American Society for Ameliorating the Condition of the Jews received its charter in 1818, the first society on American soil to bring the blessings of the gospel to the neglected Jews.

It is very interesting to study the list of officers and members of this society, as they are preserved

in a remarkable book, written by some highly learned Jew against the efforts to preach Christ among his brethren in the flesh. The exact title, etc., of the book is: "Israel Vindicated: Being A Refutation of the Calumnies Propagated Respecting the Jewish Nation: in which the Objects and Views of the American Society for the Ameliorating the Condition of the Jews are Investigated. By an Israelite. New York. Published by Abraham Collins, 268 Greenwich street, 1820." The first President of the society was Hon. Elias Bondinot. Among the names of the Vice Presidents, we find Hon. John A. Adams, Rev. Dr. I. Day, Pres. Yale College; Rev. Dr. A. Green, Pres. Princeton College; Colonel John Troup, Gen. Stephen Van Rensselaer, and others. The Secretary for Domestic Correspondence was Rev. Dr. Alexander McLeod of the Reformed Presbyterian church. In 1820 we find the name of Rev. J. R. Willson on the membership list, who, seemingly, took a great interest in the work. Notices in the *Evangelical Witness* 1822-26, edited by him, have helped me greatly in tracing the history of the Society.

Frey was the chief missionary of the Society, traveling from city to city, preaching to the Jews wherever he found them. The work was slow, but not discouraging (see Hon. Elias Bondinot's address at annual meeting May 12th, 1820). Israel's *Advocate*, edited by the Rev. Dr. Rowan, pleaded the cause of the Society successfully with the churches, so that in 1826 the amount in the treasury was \$15,000. Some of the converts were employed as missionaries among their brethren: Messrs. Zadig, Harth and Jacobi.

May 21st, 1824, a female society, auxiliary to the Society for Ameliorating the Condition of the Jews, was organized in New York. The meeting was opened with prayer by Rev. J. R. Willson and several addresses were delivered, but, after Mrs. Bethune was called to the chair, and Mrs. Simon appointed Secretary, the gentlemen retired; and, beyond that notice, I was not enabled to find any thing about this auxiliary (see *Evangelical Witness* June, 1824, page 528).

In 1825 troublous times began for the Society. Hopkinsianism began to exert its influence. Several Jews, who were called converts and had been taken under the care of the Society, seceded from it, became its most violent enemies, and published tracts reviling the Society and its methods of work. (See *Israel's Advocate*, Vol. IV., May, 1826.) Efforts were made to destroy the Society, and Frey stepped out April 1st, 1826, to become the pastor of a Baptist church in Newark. But he continued his missionary work until 1837, when he definitely settled as pastor of the Baptist church in Sing Sing. He died in 1850. From his arrival in 1837 he had been privileged to travel upwards of 50,000 miles and preach 5147 times, with good grounds for the conviction, that hundreds of souls had been spiritually blessed (*Jewish Herald*, Jan., 1893, page 15). From 1841 to 1843 he undertook another missionary trip through the United States, visiting most of the seaports, and preaching in more than 800 different churches in the southern and western states (see Preface to *Messiahship of Jesus* by J. S. C. F. Frey, 1844). Thus closes the life of Joseph Frey, the father of Christian work among the Jews on both

sides of the Atlantic, a conscientious Christian.

But let us return to the Society for Ameliorating the Condition of the Jews. When Frey stepped out, some wanted to use the funds of the Society to preach the gospel to the Indians whom they thought the lost ten tribes; others wanted to help Judge Noah, an orthodox Jew, in his fantastic scheme. The authorities of the State of New York had ceded him an island in the Niagara River. There he wished to establish a colony, to be called Ararat, and to it, he invited all the Jews of the world. Some of the directors of the Society for Ameliorating the Condition of the Jews thought it a good plan to help Judge Noah, that, when all the Jews were gathered on the island, the gospel might be preached to them. Nothing definite was done, and a few Jewish converts were occasionally employed as laborers among their brethren. An effort to reorganize the Society was made in 1845, when Rev. John Neander was employed as missionary to the Jews of the city of New York. His labors were not crowned with great success, and after six years he gave up the work, thoroughly discouraged, for the time being, and became pastor of the First German Presbyterian church in Brooklyn, N. Y. That he was not permanently discouraged is proved by the fact that he labored occasionally among them the remainder of his days. When Rev. John Neander resigned, the Society engaged no other missionary, and it died slowly, after having existed nearly forty years. With the close of the existence of the "Society for Ameliorating the Condition of the Jews" closes the first chapter of Christian efforts in the Jewish field of the United State: a chapter scarcely known; not mentioned in Histories of Missions, except in the Encyclopaedia of Missions in eight lines; yet a chapter full of interest, proving, like all other efforts among the Jews, that the work is peculiarly hard and discouraging, and that it takes a great measure of faith to begin, and to continue, the work among the poor blinded Jews.

Sociological Notes.

Prof. J. M. Coleman.

GREEK COMMUNAL LIFE. The Greek cities have been often taken in recent centuries as examples of democratic communities. While the idea was not without foundation in the life of the community, it must be taken with large reservation. For the elect few who were allowed the coveted honor of citizenship, there was a practical equality of position, yet this was far from being characteristic of the population. The society was distinctly aristocratic, though. So far as suffrage was concerned the Greek community was not unlike that of New England in 1775. At that time Connecticut had a population of 200,000 with a little over 4,000 voters while the same population with manhood suffrage would nearly furnish 40,000 voters. There was this difference, which is a fundamental one, that the American could have a share in the government when he gained the required religious or financial qualification while the Greek had a great gulf fixed between himself and this privilege.

The culture and art of Greece rested on a substructure of slavery, and the Parthenon and the Academy had the slave mart for a companion piece where men the equals of their owners in everything

but position were bought and sold as other merchandise. In regard to the former institutions Greece was peculiar, but in the latter she represented the universal condition of the world. Slavery was common to all peoples. All the other classes existed for the sake of the highest class, the citizens. It was the teaching of the philosophers which doubtless had much in common with the popular belief, that the citizen should be free from the burdens of labor so that he might devote his energies to self-development. The citizen should be a philosopher and all others found their chief end in contributing to his development. Had this purpose been made to include all men there had been a democracy in fact as well as in name. It was something to have gained this ideal even for the few, but it stopped with that.

Nor was this conception called in question. Plato taught that the slave had something radically lacking in his soul. Aristotle said that slavery was founded in utility and justice. When this was the teaching of ideal systems it needs no argument to show that the slave received little consideration in practice. While the system was in some ways less inhuman than the African slavery of later times, its effect was not less injurious to the ruling class. The African was inferior to his master both in race, characteristics and in training so that inferiority was coupled with subordination, but there was no such distinction between the Grecian master and his slave. There the slave was often the superior of his master, so that slavery had not even the shadowy excuse that it was the necessary condition of an ignorant population. Diogenes, the critic, was once captured and sold as a slave. Plato, who had expounded the doctrine that the slave was such by nature, was said, by early authorities, to have been sold by Dionysius for some real or fancied offence. Whether this be true or false, the most learned men of the professions were bought and sold in the market as ordinary merchandise and the right of the owner scarcely differed whether his property was man or beast. The greatest of the Grecian philosophers captured by pirates could have pleaded no exemption on the ground of his genius from life-long servitude.

Nor was the number of the slave population lacking in significance. Five slaves were considered necessary to the family of each citizen in order that he might be given the leisure for study and attention to the public business. Dr. Storrs is authority for the statement that in Attica, about five-sevenths the size of Rhode Island, there were 84,000 citizens, 40,000 aliens, 400,000 slaves. The island of Aegina with an area of forty two square miles held 470,000 slaves while Corinth followed closely with 460,000. Piracy was considered honorable because it afforded a ready means of supplying the slave market. From such social conditions it is readily seen how little conception the Greek had of a true democracy which provides not only for the development of a favored class but of all classes. The reader of American history can come upon those who extolled the blessing of freedom and the rights of man and still were untroubled with any feeling of inconsistency as they looked on the slave cabins grouped at a safe distance from the family mansion. It has been a vicious instinct of humanity, and the Anglo-Saxon had his full share, to compel the weaker brother to serve for