

46  
Princeton, N. J.  
New City

# THEOGNIS:

A LAMP

IN THE

CAVERN OF EVIL.

BY

CATIUS JUNIOR.

In the stone that waits the turning  
Of some curious hand, from sight  
Fiery atoms may be burning,  
That would fill the world with light.

ALICE CARY.

BOSTON:  
WENTWORTH AND COMPANY,

86 WASHINGTON STREET.

1856.

Kn83  
1  
T63

K2

## THEOGNIS.

This work will create a sensation among thinking men and women every where. It is IN PRESS, and will be issued

MAY 1st, 1856.

For bold originality of thought and expression it is in many respects similar to (though by no means an imitation of) Carlyle's "Sartor Resartus." It is not our purpose to enter at this time upon any extraneous puffing; the book, when published, will speak for itself. It is of a character that will create for it, among its thousands of readers, many warm friends and perchance many bitter enemies. It will be assailed by some pulpits and defended by others. In short, it will make its mark. Catius's Remarks to the Reader, which we print on the following pages, will richly repay a perusal. If read, we are assured that it will create a thirst for the remainder which nothing but a copy of the book itself can satisfy.

One Volume, 12mo., printed on extra superfine paper, and handsomely bound in cloth. Price \$1.00.

Sold by Booksellers and Agents generally throughout the United States and Canadas. Copies will be sent by mail, post-paid, on receipt of the price.

We would call the particular attention of persons who may wish to engage in the pleasing and lucrative employment of selling books to our *long experience* and *extensive facilities* in supplying Agents and canvassers. Our list of books for those who sell by subscription, or for those who make direct sales, is unsurpassed. (See last page.) Clergymen, students, and others, who travel for health or pleasure, can make their expenses and experience a pecuniary benefit by taking with them samples or quantities of such standard books as we offer. Persons embarking for the West can more than pay their way, and also confer a great benefit on the section where they design to settle, by providing themselves with supplies of books from our establishment.

Young men who have always lived at home, but have a desire to see something of the world, who are gifted with ordinary abilities and command of language, can gratify that desire not only without expense, but with considerable benefit to their pockets, by obtaining our terms and engaging in the sale of our books. In short, every body will find it to their advantage to either call at our place of business, or address by letter

WENTWORTH AND COMPANY, PUBLISHERS,  
86 Washington St., Boston, Mass.

N. B. — We are now stereotyping *seven new works*, and we shall publish one in every thirty days; they are all books of decided merit and ability, and will be read and admired universally.

## CATIUS'S

### REMARKS TO THE READER.

FRIENDLY READER: Catius has some remarks to make to you before you take his lamp in hand to make your explorations in the cavern of evil. Every man who makes a book, ought to make for it some kind of a preface; and if he can make a good book, he can make a good preface to go before it; therefore do not be in haste to get hold of the lamp itself, but rather read the remarks of Catius, and learn what the lamp is, &c.

Now, Catius ventures to say, that if you will but listen to these remarks, though extended they may be, you will not regret it; for if they are not to the purpose Catius designs them to be, then you may be sure that the rest of the book will in all probability partake of the same infirmity; and hence you may be informed at the beginning, and thus escape a greater misfortune.

Now, for who Catius is, that is a question, at present, with many, and *perhaps* it may continue as a question for some of the presents that are yet to come. One ought not to be so dainty as to refuse to eat meat for the simple reason that he knows not who cooked it. If it be well cooked, and suits his palate, and is in reality wholesome and good, ought not that to be enough in its favor to warrant him in taking at least one meal of it, when

the fact is considered that no one can live well "by bread alone"?

Catius will now say to the reader that he is a man, and not a woman; and that of that there is no mistake. This one point of the matter is thus summarily settled; and hence when the critic takes up his pen and disposes the ink in a form that will tell to the world what he thinks of things relating to the scheme, don't let him, if he consider the work to be weak and effeminate, charge it to any poor and helpless female, for no female did it. Females have done a good many things lately, and, among the rest, have made many good books; but this good book (?) they did not make.

Let it be understood, then, that Catius is a real live man, and he anticipates that as long as he lives, he shall continue in his original state. How he came by this name, some may wish to know. Why men and things have the particular names they do, is a thing that often perplexes many, and in this particular case all Catius can do is to say, that you happen to be one of them.

If he knew himself the reasons which called into being the set of principles which, when in action, wrought out for him the name he now has the audacity to hope will be known and read of all men, he would surely inform you; but candidly, he does not know; and as it does not seem to be demanded to know just why he has this name, he will pass over the point with the simple suggestion that if it has ever been used before, that the original owner has in all probability been either shuffled off this mortal coil long ere this, or if he has not actually gone, he must go soon, and be now in his dotage. In either case, he can have no further use for it, and hence it amounts to no robbery.

However this may be, if any one dislikes the name, he can do either of two things: first, find fault with Horace for "taking a shine to it," and thereby countenancing an original wrong; or else leave it unnoticed, and either take another he may like better, or if he would be better pleased, do without any at all. So much for the name.

Catius presumes, by this time, that some would like to know why he calls the book *Theognis*. Well, that is a laudable wish, and without doubt is honestly made. He will reply by saying, that *Theognis* was an old philosopher, and was just the kind of an old fellow that Catius would have "scraped an acquaintance" with if both had lived at the same time. This would have perhaps been done, but for the reason that in the economy of Providence, it so happened that *Theognis* was born first, and a long time intervening before the advent of Catius Junior, *Theognis* finished up his books, and passed on; and thus Catius was deprived of the privilege of ever seeing him even. Considering the facts in the case, Catius thought it well to take some steps to perpetuate the old fellow's memory for a time longer; and to do this, he has put it as the title of his book.

There is no proof that *Theognis*, if he were living now, would object to it at all, or the doctrine it contains; and in the absence of any opposition of the kind, Catius ventures to take the name, and apply it as he desires, for the adage has it, "Silence gives consent;" and more, the law urges, that we should consider one innocent of a crime till he is proved guilty.

If any of the descendants of *Theognis* the venerated, are living at this time, and feel that the family is dishonored by the use Catius makes of the name of their worthy progenitor, by calling on him, he will endeavor to make ample amends. To defend himself, in a case

like that, Catius would claim the right to "send for persons and papers."

Let it be remembered, then, that Catius likes Theognis's way of doing business, to say the least of it; and because he does, he takes what of him he is able to find, to assist in the task undertaken. Some one has asked, "What's in a name?" Catius thinks considerable, and probably many others will think so in good time. So much for the venerable Theognis.

The next thing is, "Why call the thing a *lamp*?" This may appear strange to many, and the fact chances to be one of the things Catius cannot help, and, as one has said, "What can't be cured must be endured" — really, a happy disposal of enclosed space for one to crawl out through. Well, now, having fairly got through, even out on the other side of the dilemma, as Catius thinks, he is not disposed to take advantage of those less fortunate than himself, who, inasmuch as they have not discovered the hole to exist, are still on the dark side.

He will talk the matter over briefly, and tell those who will give ear what he knows of the matter. The book is called a *lamp*. Well, now, if Catius's memory serves him right, he called it so for the good reason that he conceived the idea that the word *lamp* conveyed just the idea he desired to convey. "Nothing wrong in that to be sure."

Catius thinks, and honestly enough, that *some* people — to say the least of it, and still be charitable in the matter — are in the dark as yet, and that they need light. Now, he happens to think that this darkness has to do with the mind, and not with the body; and hence the *lamp* must be of a kind that will give light to the mind, even as an oil lamp gives light to the body. It is said in story, that Aladdin had a wonderful lamp. So had

Theognis, and a more wonderful lamp it was than any a knight of Arabia ever had — at all events, more so than any one of the lamps "we read about."

The lamp Theognis had was a spiritual one; for whatever has to do with the mind is not of the letter, but of the spirit. So this lamp of Catius is of the same nature, and he anticipates it will prove itself to all who take it in hand — an efficient means to assist them in their explorations in the cavern of evil.

This last expression, without doubt, gives birth to another question, and that is, "Why call it the cavern of evil?" or if it be a cavern, why explore it at all? and — but there, lest we get overladed with interrogations, we will stop here, and as the sailors say, "overhaul things." "Why call evil a cavern?" Well, because the word *cavern* conveys just the idea the world, and Catius among the rest, has of it. Cavern signifies a dark place, or a big cave; a place many can pass into, &c. Now, the great system of evil, as the world considers it, is simply a big cave, in which the race are, and, save to those who chance to stand near the mouth, or under some crevice or fissure, no light comes in. Some few stand out near the mouth, and under the openings named; and these see the light. All the rest, as they are near, or distant from, a like-favored situation, are proportionately in the dark.

Catius, belonging as he does to the human family, has been in there all his life. Sometimes he has been near the mouth, and then has thought things to be pretty well ordered after all; then again under the fissures, and the light was so comparatively scanty he was uneasy, and struggled hard for the greater light, and in his efforts to regain it, he has full often mistaken his way, and at the end of the contest has, as it were, become bewil-

dered, fallen asleep for a time, and when he awoke has discovered himself to be so far from any opening as to be almost entirely in the dark. This variety of light and shadow induced him to attempt a study of the nature of the place he was in; and when once more out in the light, he was thankful for his deliverance, and set himself at work to invent a means to further inform himself in regard to the construction of the cavern, the materials of which it was composed, &c. He conceived the idea that if he could but invent a light to take with him to the dark parts of the cavern, he could then the better make up his report.

He has at last discovered what, in the absence of a better name, he calls a lamp. The instrument may, perchance, have been used by others. No one in the cavern, however, appearing to be well informed of the kind of element the lamp was, Catius thought it well to use it in public, and not monopolize it for his own good, but rather than apply for a patent, or even filing a caveat to secure to him the benefit of the discovery, he used it much before all men; and he will now say, that he has explored well most parts of the cavern, and finds it to be other than it seems to be by a casual glance at the parts of it that are nearest the mouth and fissures; and further, he will observe, that nearly all young children are at the mouth of the cavern, and that the dazzling light from the realm outside leads them to think they will always remain there, or in some better place. With them are a few matured men and women, who, those in the middle of the cavern urge, are "out there 'building castles in the air.'"

This charge is, peradventure, to this day, brought against Catius himself. As for the most part it is but young children that are about the mouth of the cavern,

it comes to pass that all persons in their turn are there, and for a time see the light; and then, after having had the experience of that, they pass in, and are continually moving about—at times in the rays of light which come in through the fissures, and at others in the dark. Some, by management, or it may be by a particular permission of a higher power, stay for the most part near the great openings, or about the fissures, and thus are seldom in great darkness; while others are less fortunate, and are almost entirely in the dark, and so continue till they die, and are at last removed from the scene of action.

Catius will now say to the reader, that he has in turn passed through all these spheres and conditions, and that he knows well the power of them all. He has been into the farthest quarters of the cavern with his lamp in hand, and he has the pleasure of stating, that instead of a cold, wet, and mossy cave, he finds it a realm of splendor and magnificence. The floor is hard pressed by the tread of the myriads that have in past time been there, or are now living in it, but that the sides and top are well hung with brilliant gems. Minerals of all hues are there, and the whole top, like one vast canopy, is bestudded with polished stones. At the parts where the light comes in, through the mouth and fissures, like similar openings in a natural cavern, the stones are comparatively dim in lustre, and are of but a poor water.

The great opening to the cave Catius discovers to be the part where it opens out into the great light, which is God, who encircles and entirely surrounds it in all its parts. The fissures are other openings, which have been made by a power evolved by the worship of the heathen, and widened by that evolved by the later advancing theology.

The great opening was one left by the Creator at the

time of creation, and the veil which hung before it was entirely removed at the advent of God's Son into the world; it was continued as removed by God through his Son till his ignominious death, and entirely destroyed on the morning of his triumphant resurrection from the tomb. At the time of his wonderful ascension, the light flowed in with unwonted splendor, and it has never ceased entirely, nor will it, till the cavern itself shall be no more; when the light shall cease to be divided, and instead of disconnected parts, all will be merged and united in one splendid whole.

The lamp that Catius has discovered he urges to be one invented by the Creator himself; and that it was put in the cavern so that men might, in good time, use it for the good of all who dwell therein.

Catius claims not that he is the first who has discovered the lamp, or that has used it, but that he doth the best he is able to put it into the hands of others, who, as he was, are still in the dark, and need it as much.

Thus much, then, for the reasons why the thing is called a *lamp*, and why the great condition is called the cavern of evil.

And now, as regards the other questions, as relates to the reason for exploring the cavern, Catius urges in addition, as an inducement to what of beauty may be discovered there, that as all persons are in the cave, and the larger portion of them in parts that are dark, it is of benefit to all, that explore it well, to know as best they may of its particular construction, and by the knowledge the examination brings to them, discover as they may whether the whole is constructed with an anticipation to continue as it is now, or whether there may not be great doors which are in good time to be opened, and not only the great light of God flow in, and illumine all,

but that rather the dwellers there may each one of them in their turn pass out through them, and dwell forever in the great realm and source of all light itself.

Catius has now, in brief, given his reasons, &c.; but as some are, doubtless, still unsatisfied, that they may be the better prepared to use the lamp, he will converse with them a short time longer, and speak of the lamp itself. It is but a lamp in allegory, and the whole is made up of the common ideas and elements of human life. Of the characters who figure in the allegory Catius will briefly speak. First among them appears MALEIA—a good old man of eighty years, full of intelligence, and possessing a turn and kind of mind well anticipating an ability to do the things for the performance of which the office in the allegory was created. If it be allegory, then, the reader will not, of course, demand the reason why *Maleia* was singled out as a particular name; and as we all are agreed, Catius will not delay to argue long on this point. *Maleia* has many good qualities to recommend him; he is, from first to last, as true as steel, and honest to the letter; he never for once is in doubt as to the truth of his theory, and is, as Catius thinks, judicious in his methods of communicating the information he has. He displays a good degree of discrimination and propriety as to when he should “discourse,” as he terms it, and when to hold his peace.

He adapts his themes to the time and circumstances of the particular case; and, better than all, he sets a worthy example for the imitation of every one who would lead an honest life.

What if he has said some things that have been said by others? he simply *quotes*, and does not cut short his “discourse” till he has named his authority; and for the most part, he pronounces it first.

It is nothing to his discredit that he thus quotes; for in these acts he but exhibits his willingness to trust to the opinions of others whom he considers and acknowledges to be greater than himself. If the things said by the ancient masters were worth saying to men of their time, they are worth repeating to those of ours.

The actors in the allegory are the lamp. The words they utter is the oil within it.

So much then for Maleia. Catius now leaves the good old philosopher to be dealt with by all with whom he may come in contact; and in closing he has but to say, that, if the reader's interviews with him shall prove as pleasant as have been those held by Catius, but little censure will come for having spoken favorably of him.

There are but few men living, nor has there ever lived but few men, like good old honest Maleia.

Then, next in order, comes EDWIN, Maleia's friend and pupil—an upright, intelligent young man, courteous, kind, and respectful to the letter; and, above all, devout, and an honest inquirer for truth; his whole character one rather remarkable, Catius confesses, to be sported by a High Holborn draper; but never mind—all rules have exceptions.

PHELIM the jester claims a passing notice—he *deserves* more. In spite of all, however, Catius would prefer to be excused from the task of dissecting his character, or meddling with it at all; for he confesses that at the earliest part of his criticism many things of an uninviting nature present themselves as elements of his being. His tendencies to evade the truth, and unflinchingly, and in a barefaced manner, attempt to outwit his entertainers, in any one but Phelim, would demand and deserve commiseration, and at times a severe censure.

His peculiar temper of mind displays a deplorable lack of what makes a man manly; but take him "all in all," his keen perception, strangely trammelled though at times it be, continually makes him of note somehow, and in some manner.

His wit and humor, if it does no more, relieves the sombre tints in the picture of the austere element of character and temper in the nature of Maleia. *He* is honest, and above suspicion. *Phelim* is the opposite; and of all the company, and by them all, himself not excepted, he is an object of a continual apprehension. *He* talks without thinking; *Maleia* thinks without "discoursing:" all the thoughts of Phelim are gairish; those conceived by Maleia are sedate and wise.

Maleia is the *positive*, Phelim is the *negative*; the former is the good and the latter is the evil. It is but the needed opposite; and such being the elements of nature in each, Catius could not, as he stood with his lamp in his hand, fail to discover that Phelim was just such a fellow, or composition of particular elements, as the scheme demanded to make itself complete. Phelim has his faults; who have not theirs?

"He had more than he ought to have had," say some. "How," asks Catius in reply, "do you know that?"

His peculiar element of character, in one direction, was no more intense in its nature and bearings than were those of Maleia in the opposite.

He was no farther off from Maleia than Maleia was from him; and who, but God alone, knows which of the two, in consideration of their original nature, was nearer the great divine centre of all truth and good? We let him pass now. Phelim figured well when he figured at all, and he performed his mission, peculiar as it was, quite as well as any fool ever does; and of all men who

live, fools represent and bring out some phases of human nature the best. "As natural as a fool" is no unfrequent saying.

Catius imagines that but few, comparatively, will prefer to imitate Phelim, and to give to his methods of action the preference of all the trio, and esteem his elements of character the most important and desirable for imitation. If such be the case with any, Catius has but to remark to such a one, that he submits to the result that may come of the mistake; for that to all such Nature has been liberal in the bestowment of a power that permits them to be a puppet in the side show of the great caravan of human life. If some *must* be showmen, there will be things to show. But as a sort of advice of Catius, (borrowing the method of thought from Maleia,) he would say, Let him who would be the showman, rather than the things showed, beware how he imitates any body or any thing, whose demeanor of operation provokes but a low range of human thought; and, more than all, let him that finds himself at any time unwittingly in possession of those elements so govern himself, that but few will discover the peculiar properties he chances to possess; for if he exhibits these qualities to a sufficient degree, he will in time surely be caged, and exhibited for the entertainment of others, who, though many of them, although they may be really lower in the scale of being than he is, still by the exercise of their ability to "keep shady," escape the snare of the tricksters who loiter about in the highway of human life.

There is one more personage (pardon the expression, kind reader; but how better could Catius express it?) that is entitled to a consideration, and that is Dido. He lived and acted just as much and as really as did any other body. "Dogs have their day," and Dido had his.

Of what breed he was, or just how he looked; whether his tail curled or was cut off; whether his ears were long or short, hung down or stuck up; whether his legs were long or short, slim or chubbed; whether, as a whole, he was gaunt and slim, or fat and "kinky;" whether his progenitors were relatives of the stock of mastiff or hound, pointer, setter, spaniel, terrier, or even a mixture of blood from some two, or of all; whether he was big or small, white, brown, yellow, or black, &c., &c., are questions Catius is aware will, in turn, be revolved in the brain of many who may chance to hear of him. But to answer all these interrogations would take a much longer time (and that's money) and patience (which is a thing of more value than money; for money will not buy it) than Catius deems it expedient to assume he is burdened with.

It will be left to the reader to decide, as best he may, just what kind of elements of nature, and in what proportionate quantities, and how relatively disposed, was required to produce the effort that was developed and engendered by Dido.

There will, in all *probability*, be some slight differences of opinion, Catius knows, but he does not care to let that disturb him; for at whatever conclusion different critics arrive, it will be but just such a conclusion, and that alone, as they shall think most favorably of; and hence the chances are, that, ten to one, each can do better for himself than Catius could do for him, considering it better to let each judge as seemeth to him best. Catius will leave the matter rather than pursue it further; and he will now take a respectful leave of the reader. He had the foregoing words to say to him, and now he has said them. He has not said all he might say by any means, but he has said all he thinks is demanded.



So now, kind reader, if you please, take the lamp in hand, and begin your investigations. Do not look for too much light at one time, nor for too much in any particular place you may fancy it would be pleasant to have it, at the same time you want it more in another place. The lamp will emit light enough to properly illumine all the space immediately about you; and, for the most part, will make all agreeably light. It promises, and therefore you may well anticipate nothing more; for 'tis but a simple *lamp*, and not a *sun*. The time has not yet arrived when the great doors will be opened, and the sun of omnipotent power pour in, and at one effort illumine all. When you have, by the light shed from the lamp, and that which comes by affinity to it, viewed well all that part of the cavern in which, for the time being, you may chance to stand, push along, and take a view of other parts, and so repeat the act till you have surveyed and looked upon all. Don't find fault because you cannot at times see more things than are immediately about you; for what matters it if you do not see all at once, if it so be that in turn you may examine and judge of all? The thing you attempt to measure is next to infinity, and the meter you measure by is but of a finite make and composition.

Theognis claims to be a lamp, and not a sun. The former will discover as many things as will the latter, if it be taken with us to places where the sun would shine and discover the once hidden good.

And now, reader, Catius takes a kind leave of you, and, in so doing, tells you plainly that he does not claim that his lamp is perfect; and hence, when you use it, you are at liberty to call it *imperfect*, and to the degree you think it is so; and although it be in reality Catius that still will continue to talk with you through the persons

in the allegory, yet he would now, as his last desire request you to lose his present particular character in that of those he shall speak through. He would have you so dispose your mind as to consider them, each respectively, in their turn speaking to and with each other, and you listening to their conversation rather than to any additional remarks of

CATIUS JUNIOR.

Boston, February, 1856.

A FEW OF  
**WENTWORTH & CO.'S**  
**PUBLICATIONS,**  
WHICH ARE NOW READY.

---

The following are designed for DIRECT SALES.

The prices range from 1.00 to 1.50.

**OASIS, or Golden Leaves of Friendship.**  
**HAPPY HOURS AT HAZEL NOOK.**  
**DAUGHTERS OF THE CROSS.**  
**LIFE AMONG THE FLOWERS.**  
**ANGEL WHISPERS.**  
**YOUNG MAN'S FRIEND.**

---

The following are designed for  
**SALES BY SUBSCRIPTION.**

The prices range from 2.50 to 5.00.

**FLEETWOOD'S LIFE OF CHRIST.**  
**THE MODERN ARCHITECT.**  
**PICTORIAL HISTORY OF THE U. STATES.**  
**HISTORICAL COLLECT'NS OF ALL NATIONS.**  
**AMERICAN GENERALS.**

The above list comprises but a few of our numerous publications, owing to the limited space. For full particulars in regard to terms and lengthy descriptions of all our works, send for our General Circular.

