

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
 { MARY CARUS.

VOL. XXI. (No. 8.) AUGUST, 1907. NO. 615.

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
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"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.

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THE MYSTICAL MARRIAGE.
By Correggio, 1494-1534. (Louvre.)

Frontispiece to The Open Court.

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THE BRIDE OF CHRIST.

BY THE EDITOR.

IF a distinction is made between Jesus and Christ, we mean by Jesus the man, while Christ denotes the office and dignity claimed for Jesus. Jesus lived about nineteen hundred years ago in Pales-



THE MARRIAGE OF ST. CATHERINE.

By Previtali (15th cent.). In the Church of San Giobbe at Venice.

tine, and he was a Galilean of Jewish descent, while Christ is the God-man, the realization of human perfection, the highest ideal of religion.

The basis of our Christ-conception is, first, the Gospel tradition of the character of Jesus, and for certain reasons (into which we need not enter here) we deem the nucleus of it, mainly represented by Mark, historical. There have been incorporated into the Gospel stories, however, certain traits of Christ-conceptions which are older than Jesus. They are ancient reminiscences of saviours, of divine heroes, of God-men, of mediators between God and mankind, of God-incarnations, etc., and from the beginning these notions crystallized with great exuberance around the figure of the Crucified.



By David (Gheeraert), d. 1523. In the National Gallery at London. On the right are St. Barbara with a book and Mary Magdalene with ointment, and on the left the donor, Richard van der Capelle.

Now it is a characteristic feature of some pagan saviours that when they have conquered the enemy they enter in triumphal procession and celebrate their marriage feast. This is especially the case of Bel Marduk,¹ the main mediator god of ancient Babylon, who in the faith of his worshipers bears, in many respects, a close resemblance to the Christ of Christianity.

Since Christianity was tinged with ascetic sentiments especially in the beginning, the marriage idea of Christ has been considerably dimmed, but it was not entirely lost sight of. Not only have we

¹ See Radau, "Bel, the Christ of Ancient Times" in *The Monist*, Vol. XIV, pp. 67-119.

references in the parables of Jesus which state that the kingdom of heaven is like unto a marriage (Matt. xxii. 1-14) and men's expectancy of salvation is compared to the wisdom or folly of virgins who wait for the bridegroom (Matt. xxv. 1-13),² but St. Paul calls the Church definitely the "Bride of Christ" (2 Cor. xi. 2; Eph. v. 24-32), and St. John the Divine repeatedly speaks of the bride and the marriage of the Lamb. The bride is Jerusalem representing the Church and the Lamb is Christ.



THE MARRIAGE OF THE LAMB.

By Schnorr von Karolsfeld.

St. John the Baptist, when announcing Jesus, calls himself the friend of the bridegroom, but he is not the Christ. John declares "he that hath the bride is the bridegroom" (John iii. 29), implying therewith that Jesus and not he himself is the Messiah, and Christ does not request his disciples to fast, as stated by Mark³ (ii. 19):

"And Jesus said unto them, Can the children of the bride-cham-

² See also Luke xii. 35, 36.

³ The parallel passages are Matt. ix. 15, and Luke v. 34.

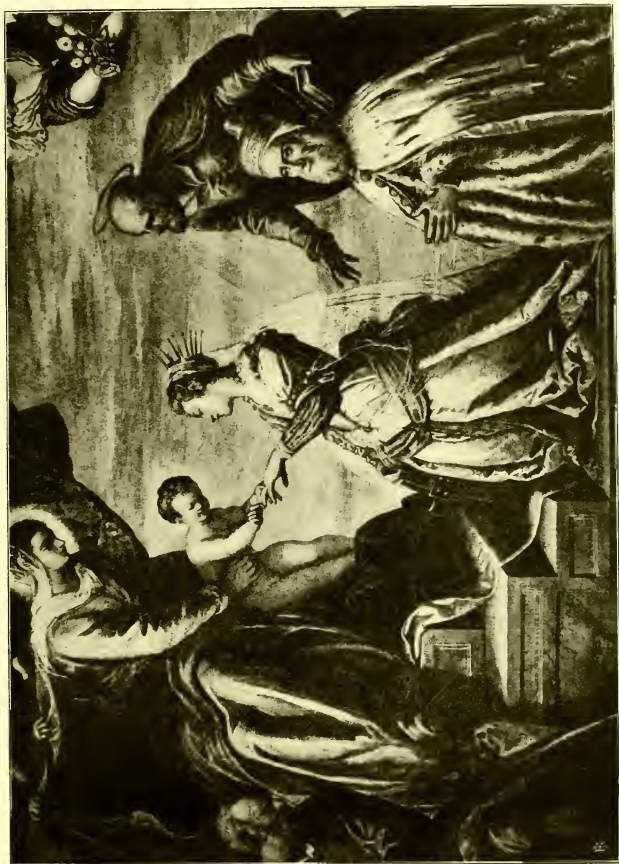


THE MARRIAGE OF ST. CATHARINE.

By Paul Veronese, 1528-1588. In the Church of St. Catharine at Venice.

ber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast."

These several scattered references to the Saviour as a bride-



By Tintoretto, 1518-1594. In the Ducal Palace at Venice.

groom appear in a new light when compared to the bridal festivities of pagan saviours which were celebrated in the ancient Orient and were also not unknown in Egypt and in Greece. We can not doubt

that here, as in many other customs, Babylonian traditions must have exercised a very powerful influence upon the formation of religious ideas in Judea.



By Murillo, 1618-1682. (Cadiz.) This was the artist's last production.

Marduk is in more than one respect comparable to Christ. He is the beloved Son of Ea, the God of Heaven, by whom he is addressed in these words: "My son, what is it that thou dost not

know! What then could I still teach thee! What I know thou knowest also!"⁴

Marduk, the conquerer of Tiamât, the monster of the deep, is Ea's vicegerent on earth; he is king of gods and men, and he is the



By Giuliano Bugiardini, 1475-1554. In the Pinapothek at Bologna.

incarnation of divine wisdom. He is the saviour god, and the saviour king with whose arrival the Golden Age begins on earth. But the most remarkable parallelism obtains between Marduk and Christ in that both rise from the dead and the festival of resurrec-

⁴ *Die Keilinschriften und das Alte Testament*, pp. 374.

tion is celebrated for each in the beginning of the natural year in the spring.

Little is known of Marduk's death, but that he died and descended into the nether world appears from the fact that he bears the name *Bel nubatti*, "Lord of lamentation" (or as Schrader translates it, "*Herr der [Toten-]Klage*"), suggesting the assumption that his death was lamented in a similar way as the death of Adonis or other vegetation and solar deities. We further know from Greek sources⁵ (Ctesias XXIX, 21 f.; Ælianus, *Var. Hist.*) that Xerxes opened and plundered the tomb of Bel, which can only mean the transference of the god's statue from Babylon to some other place, and proves that the temple of Bel contained the tomb of the god, thus implying that there was an annual day of lamentation for his death.

The Easter festival of Bel coincides with the New Year's day of Babylon, the first of Nisan, and was celebrated under the name



WEDDING PROCESSION OF DIONYSUS AND ARIADNE.
A Sarcophagus in the Glyptothek at Munich.

tabû, which Jensen translates by "resurrection" in the sense of the Christian Epiphany. It was the main religious festival of Babylon and in a description of it we read of Marduk: *ihis ana hadassutu*, "he hastens to wedlock." (Schrader translates, "*er eilte zur Brautschaft.*") His bride is called Tsarpanitu, which is commonly assumed to be a cognomen of Istar.

Similar festivals have been celebrated in other cults, e. g., the wedding of Zeus with Hera, of Dionysus with Ariadne, of Eros with Psyche, etc.

Bel Marduk was replaced among the Persians by Mithras who succeeded to all the honors of the Babylonian god, and in the days of Christianity Christ replaced both.

In Revelations which preserves a more primitive conception of Christ than the Gospels, and contains more reminiscences of ancient

⁵ Schrader, *ibid.*

Babylon (as Gunkel has proved) than any other book of the New Testament, we read of the marriage feast of the Lamb (xix. 7-9):

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

We must remember that the lamb is the New Testament emblem for Christ corresponding to Bel Marduk whose symbol is the ram or male sheep, corresponding also to the ram of Amen Ra. Alexander the Great had a coin struck which pictured him with the horns of a wether announcing himself as the son of the god Ammon in order to indicate that he was the expected king with whose arrival the Golden Age would begin. The word “lamb” in Revelations translates the Greek *ἀρνίον* which means a little ram conveying the idea of a child, born to be the leader of his people. Our modern idea of a lamb as the symbol of innocence and submission to the butcher is absolutely missing in the original conception of the young ram, and we dare say that the intention of the word is almost the reverse.

Further down the bride of the lamb is interpreted to be the new city of Jerusalem, which in Christianity again symbolizes the Church. We read⁶:

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

That the interpretation is later than the original idea of a bride is quite obvious in the Fourth Book of Esdras, where the prophet encounters a woman and listens to the tale of her tribulation. The woman disappears and in her place he beholds a city whereupon the angel Uriel explains the vision saying (4 Esdras x. 44): “The woman which thou hast seen is Sion, which thou now seest before thee as a builded city.”

A similar idea is found in the Wisdom of Solomon where wisdom is personified as Sophia and is spoken of as having existed before the world, taking the place of the Holy Ghost in Christianity. We read for instance in chapters vii and viii:

“For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. . . . And

⁶ Compare also verses 9 and 17.

being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom. . . . Wisdom reacheth from one end to another mightily: and sweetly doth she order all things. . . . In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of his works."

Sophia retains this place which she holds in the Old Testament Apocrypha with the Gnostics, and as we know from a fragment of the Gospel According to the Hebrews, the Holy Ghost is regarded as the wife of God the Father, for there Jesus uses the expression "My Mother the Holy Ghost," as quoted by Epiphanius (*Haeres*, LXII, 2).

The idea of a trinity as God,—father, mother and son—faded away quickly during the early development of the Christian dogma, and it seems that the replacement of the word *logos* for *sophia* helped to obliterate the idea that the second person of the deity was female. The change was also favored by the fact that while *ruah*, the Hebrew term for spirit, is feminine, the Greek term *pneuma* is neuter.

The craving for a religious reverence of womanhood remained even in the age of asceticism, and found its satisfaction in the worship of the *Theotokos*, the mother of God, which is a literal translation of ancient pagan terms, especially the Egyptian *ucter mut*, but in addition the idea of the Saviour's bride though considerably neglected was never entirely forgotten. In the imagination of the people, though rarely ever of the clergy, it remained in a hazy atmosphere of mysticism and finally took a definite shape toward the tenth century by imputing to Jesus a mystical bride who was called Catharine, the "pure one," to indicate that she was an ideal of virginity. The notion of any true wedlock relation was necessarily excluded according to the prevalent asceticism of Church doctrines, and so in this fairytale atmosphere the legend of a spiritual marriage of Christ assumed a more and more definite shape.

The idea of the mystic marriage of Catharine has never found friends among Protestants, and after the rise of the Reformation it became almost disregarded even in the Roman Catholic Church, but it has given us a number of charming and most beautiful pictures which are and will remain cherished by all lovers of art, not excepting Protestants. In the Renaissance it was a favorite subject of the greatest artists such as Murillo, Correggio, Veronese and

many others. One old picture by Memling is preserved in St. John's Hospital at Bruges, and a similar one (reproduced on the next page), painted from the same models but in a different setting, may be seen at the Louvre.



THE MARRIAGE OF ST. CATHARINE.

By Fra Bartolommeo, 1475-1517. (Louvre.) Because of the nun's habit this can only be Catharine of Siena.

The more liberal we grow, the less shall we scorn such art productions from the religious standpoint, for we have acquired breadth enough to find in them the expression of a tender and



By Hans Memling, d. 1494. (Louvre.) St. Barbara is represented with a book, and in the background are Cecilia, Agnes and other saints.

poetical sentiment that is frequently absent in the cold and unimaginative rationalism of the Reformation.

Unquestionably St. Catharine has been selected as the bride of Christ on account of her name, for the idea of the bridal relation between the Saviour and the saved soul is not so unusual as it might appear to a later born generation, whose interest in fantastic



ST. CATHARINE OF SIENA.

By Lorenzo da San Severino (latter half of the 15th cent.) On the nimbus around the head of the kneeling St. Catharine are the words "Santa Katrina de Sene." Other saints in the picture are Dominic, Augustine, and Demetrius of Spoleto.

imagery has considerably waned. Not only is the Church regarded as the bride of Christ, but every nun as well, and in the history of Israel the relation of God to his people is conceived under the same allegory.

The analogy between the nun's vow and the marriage of a

bride is obvious in many details of the ritual, and the same interpretation was not absent in pagan antiquity where, for instance, the vestal virgins were regarded as matrons and wore six braids, the characteristic hair dress of brides and married women.



MARRIAGE OF THE CATHARINES.

By Borgognone, d. c. 1524. (National Gallery, London.) The infant Christ holds a ring in each hand and while placing one on the finger of Catharine of Alexandria while the other Catharine of Siena extends the other ring towards the nun, Catharine of Siena.

In the "Common Office for a Virgin and Martyr," the First Responary reads as follows in the English version of the Roman Catholic Breviary:

"Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love

of Him hast shed thy blood, and art entered with angels into His Garden.

"Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.



THE MARRIAGE OF ST. CATHARINE.

From the illumined text of Mielot's *Vie de Ste. Catherine*, as revised and modernized by M. Sepet.

"And thou art entered with Angels into His garden."
There are quite a number of saints that bear the name Catha-

rine, but the bride of Christ was originally St. Catharine of Alexandria. Among other saints of the same name the best known is St. Catharine of Siena, and since the people of Siena did not want to stay behind the Alexandrians, they too claimed for their saint the honor of a mystic marriage with Christ which has been duly represented in the pictures of the saint's life.

The popularity of St. Catharine is proved by the frequent occurrence of the name and also by the belief that she belongs to the most powerful intercessors with God. It will be remembered that Jeanne d'Arc believed that she was especially supported by the Virgin Mary, the Archangel Michael and the two saints Margaret and Catharine. Jeanne d'Arc is reported as having obtained the miraculous sword which she used in battle from St. Catharine's chapel at Fierbois, after receiving a divine revelation that it was hidden there.

LUTHER ON TRANSLATION.

TRANSLATED BY W. H. CARRUTH.

[This little leaflet appeared in the form of a letter, *Ein Sendbrief vom Dolmetschen*, published by Luther's friend Link in Nuremberg. It undertakes to reply to two questions, the first regarding his translation of Romans iii. 28, the second touching the intercession of the saints. It is only the first of these which will interest modern readers, giving, as it does, not only some account of the pains taken by Luther and his fellow-workers to render the Bible into idiomatic German, but also certain keen observations on the spirit of the language and on the true function of a translator.—W. H. C.]

GRACE and peace in Christ! Honorable, prudent and dear sir and friend: I have received your letter with the two interrogations or questions on which you desire my reply: first, why, in the third chapter of the Epistle to the Romans, I translated the words of St. Paul, *Arbitramur, hominem justificari ex fide absque operibus*, thus: "We hold that man is justified by faith alone, apart from the works of the law." And you inform me therewith how the Papists are wasting much vain talk over the fact that the word *sola*, "alone," is not found in the text of St. Paul, and that such an addition to the word of God is not to be tolerated from me, etc. And second, whether the departed saints pray for us, since we read that the angels in heaven pray for us, etc.

To the first question you may answer to your Papists on my behalf, if you please, as follows: First, that if I, Dr. Luther, could have foreseen that the Papists taken all together were able to translate well and correctly one chapter of the Scripture, I should have shown due humility and should have asked them for aid and help to translate the New Testament. But since I knew and have clear proof that not one of them knows rightly how to translate or to speak German, I relieved them and myself of that trouble. But this is to be noted, that from my translation and my German they are learning to talk and write German and are thus stealing my language, of which they knew little before, though they do not thank me, but they rather use it against me. But I do not begrudge it to

them, for it flatters me that I have taught these my ungrateful disciples and enemies how to talk.

Secondly, you may say that I have translated the New Testament to the best of my ability and upon my conscience. But I have not thereby forced anyone to read it, but left that free, and have done it merely as a service to those who can do no better. No one is prevented from making a better one. Whoever will not read it may let it alone. I beg and urge no one to read it. It is *my* Testament and *my* translation and shall be and remain mine. If I have made mistakes in it (whereof I am not conscious, and would not deliberately have translated incorrectly a single letter of it) I will not suffer the Papists to be the judges in the matter. For they have as yet too long ears for this office and their bray is too weak to judge of my translation.

I know well—but they know less than the miller's beast—what knowledge, industry, reason and understanding are necessary for a good translator, for they have never tried it. It is an old saying: The roadbuilder shall have many masters. So it fares with me also. Those who have never been able to talk rightly, not to mention translating, are all my masters and I must be their disciple. And if I had asked them how to translate the first two words of Matthew i, 1, *Liber generationis*, not one of them could have said 'Cudahcut' in response, and yet they now criticize my whole work, the courteous fellows! St. Jerome had the same experience when he translated the Bible: the whole world was his master then and he was the only one who knew nothing, and the good man was condemned by those who were not fit to black his shoes. Hence it takes great patience to undertake to do any public good. For the world must remain Master Smart and must always bridle the horse under the tail, play the master to everybody and yet know nothing itself. That is the world's way which it cannot give up. . . .

And to come back to the point, if your Papist has too much to say about the word *sola*, "alone," tell him promptly this: Dr. Martin Luther wishes it thus and says that Papist and donkey are the same to him. *Sic volo, sic jubeo, sit pro ratione voluntas*. For we do not claim to be pupils and disciples of the Papists, but their masters and judges; we also will strut for once and brag among the donkeys; and as Paul boasts among his crazy saints, so will I boast to my donkeys. They are doctors? So am I. They are learned? So am I. They are preachers? So am I. They are theologians? So am I. They are debaters? So am I. They are philosophers? So

am I. They are dialecticians? So am I. They are commentators? So am I. They write books? So do I. . . .

But for you and our friends I will say why I meant to use the word *sola*, although in Romans iii. 28 I have used not *sola* but *solum* or *tantum*. So cunningly do the donkeys examine my text; and yet I have used it elsewhere, *sola fide*, and insist upon both *sola* and *solum*. I have labored in translating to give a pure and clear German. And it befell us often that we sought and asked after a single word for a fortnight, yea for three and four weeks and even then we did not find it sometimes.

On Job we labored so, Magister Philippus (Melanchthon), Aurogallus and I, that in four days we sometimes scarcely disposed of three lines. But now that it is translated and done, my dear fellow, every one can read and master it, and one will run over three or four pages without stumbling once, and is not aware of the lumps and stumps that once lay where now he goes as smoothly as over a planed board, and where we had to sweat and worry to get these lumps and stumps out of the way in order that people might walk there so smoothly. It is easy to plow when the field is cleared, but no one is eager to root out the wood and the stumps and prepare the field. One must not expect to win thanks of the world. Even God himself can win no thanks with sun, earth and sky, nay, not even with the death of his own son. Then let it be and remain the world in the Devil's name, since it will not otherwise.

I knew very well that here in Romans, iii. 28 the word *solum* is not in either the Greek or the Latin text, and I needed no Papists to tell me. It is true, these four letters *sola* are not there, and the donkeys look at the letters as a cow does at a new gate. But they do not see that the meaning of the text calls for it, and if one is to give the clear and vigorous German of it, that it must be there. For I was after talking German, and not Latin or Greek, since I had determined to talk German in my translation. Now this is the manner of our German speech, that when one is talking of two things, one of which is affirmed and the other denied, we use the word *allein*, "alone" or "only" along with the word "not" or "no." As when we say: The peasant brings corn alone and no money. Or, No, I have indeed no money now, but only corn. Or, I have eaten only and not yet drunken. Or, Hast thou written only and not yet read it over. And endless other such phrases in daily use.

In all these phrases, although the Latin or the Greek language does not, nevertheless the German language does, and it is its nature, put in the word *allein*, in order that the word "not" or "no" may

be thus fuller and clearer. For although I may say also, "The peasant brings corn and no money," yet the phrase "no money" does not sound as full and clear as when I say, "The peasant brings corn alone and no money," and in this case the word "alone" helps the word "no" so that it becomes a full and Germanly clear phrase.

For one must not ask the letters in the Latin language how one should talk German, as these donkeys do; but one should ask the mother in the house, the children on the street, the common man in the market, must watch their mouths to see how they talk, and translate accordingly. Then they will understand it and realize that we are talking German with them.

For instance, when Christ says, Matt. xiii. 34: *Ex abundantia cordis os loquitur*. If I were to follow these donkeys they would set the letters before me and translate thus: "Out of the superfluity of the heart speaketh the mouth." [*Aus dem Ueberfluss des Herzens redet der Mund.*] Tell me, is that Germanly spoken? What German will understand such speech? What sort of thing is "superfluity of the heart"? No German can say that unless he meant to say that some one had too large a heart or too much heart. And even then it is not quite right. For "superfluity of the heart" is no German, as little as these phrases are German: "Superfluity of house," "superfluity of stove," "superfluity of bench." But thus speaketh the mother in the house and the common man in the street: "Of what the heart is full, thereof the mouth runs over." [*Wes das Herz voll ist, des gehet der Mund über.*] That is spoken in good German. And this I have striven for, and, alas! not always hit and attained. For the Latin letters are an extraordinary hindrance to speaking good German.

Or again, when the traitor Judas says, Matt. xxvi. 8: *Ut quid perditio hacc?* and in Mark xiv. 4: *Ut quid perditio ista unguenti facta est?* if I follow the donkeys and literalists I must translate it thus: "Why has this losing of the ointment occurred?" But what sort of German is that? What German speaks thus, "Losing of the ointment occurred"? And even if he understands it, he thinks the ointment has been lost and he must hunt for it, although even that sounds vague and uncertain still. Now if this is good German why do they not come forward and make us a fine, pretty, new German Testament and let Luther's Testament alone? Forsooth, I think they would bring their knowledge to light. But the German man speaks thus: *Ut quid* etc., "Why this unthrif [Unrath—a now obsolete word]," or "Why such waste?" or "It's a pity for the ointment!" That is good German, from which one understands that Magdalena

had been unthrifty with the ointment she had poured out and had caused a waste; that was the opinion of Judas, for he intended to handle it with more thrift.

Again, when the angel greets Mary and says, "Greeted be thou, Mary, full of grace, the Lord be with thee!" Well, thus has it been translated hitherto simply according to the Latin letters. But tell me, whether this is also good German. Where does a German speak thus: "Thou art full of grace"? And what German understands what is meant by "full of grace" [*voll Gnaden*]? He must think of a cask full of beer or a purse full of money. Therefore I translated it, "Thou gracious one" [*Holdselige*, sweet one]; so that a German can add so much more in thought of what the angel means by his greeting. But here the Papists are wild against me because I have spoiled the angelic greeting, though I have not even yet hit upon the best German. And if I had taken here the best German and translated the greeting: "God greet thee, thou dear Mary" (for this is what the angel means, and thus he would have spoken if he had had to greet her in German) I think they would have gone and hanged themselves for sheer devotion to dear Mary because I had so misused the greeting.

But they do not need to give answer or account for my translation. Thou hearest well I choose to say, "Thou gracious Mary," "Thou dear Mary," and let them say, "Thou full of grace Mary." Whoever knows German, knows what a heartfelt fine word that is: "The dear Mary," "the dear God," "the dear emperor," "the dear prince," "the dear man," "the dear child." And I do not know whether the word "dear" [*lieb*] can be given in such a heartfelt and satisfying way in Latin or any other language, so that it wells and thrills into the heart through all the senses as it does in our language.

For I judge that St. Luke, being a master in Hebrew and Greek, intended to hit and clearly reproduce the Hebrew word that the angel used with the Greek *κεχαριτωμένη*. And I imagine that the angel Gabriel talked with Mary as he talked with Daniel, calling him *דָּאֵי־בְרִיָּה* and *אִישׁ־בְּרִיָּה*, *vir desideriorum*, that is, "thou dear Daniel." For this is Gabriel's style of address, as we read in the Book of Daniel. If now I were to give this according to the letter in German, according to the donkeys' art, I must needs say: "Daniel, thou man of desires," or "Thou man of longings." Ah, but that would be fine German! A German hears indeed that longings and desires (*Lüste*, *Begierungen*) are German words, though they are not absolutely pure German words, and *Lust* and *Begier* would be better. But when

they are thus put together, "Thou man of longings," no German knows what is meant, and thinks perhaps that Daniel is full of base desires. And that would be a fine translation!

Therefore I must let the letters go in this case and ask how the German says what the Hebrew expresses by אֵלֶיךָ יְיָ אֱלֹהֵינוּ, and I find that the German says, "Thou dear Daniel," "thou dear Mary," or "thou gracious maid," or "thou maidlike virgin," "thou tender woman," and the like. For he who undertakes to translate must have a great store of words so that he can have his choice if one does not sound right in every place.

And why should I say much or at length of translation? If I were to indicate the source and idea of all my words I should have to write at it for a year. What skill and labor are required in translating, I have surely experienced; therefore I do not propose to take for judge or critic in the matter any Papal donkey or mule who has never tried it. Whoever does not like my translation may let it alone; the Devil thank him who does not like it or who criticizes it without my wit and will. If it is to be criticized, I wish to do it myself; and if I do not do it myself, will others please leave my translation in peace and let every one do what he pleases on his own account, and have a good year.

This I can testify with good conscience, that I have applied my highest truth and zeal to the matter and have never cherished false intentions. For I have never taken nor sought nor profited a farthing from my work, nor did I seek my own glory in it, as God, my Lord, knows, but I did it as a service for my dear Christians and in honor of one who sits above, who does so much good for me every hour, that if I had translated a thousand times as much and as industriously, yet I should not have earned the right to live an hour nor to have a sound eye. . . .

Yet, on the other hand, I have not always allowed the letters to slip away too freely, but gave heed to them most carefully, both I and my assistants, so that if much depended on a passage I kept it according to the letter and did not pass over it so freely. For instance, John vi. 27, where Christ says: "Him God the Father hath sealed." Here it would probably have been better in German: "Him God the Father hath marked," or: "Him God the Father hath intended." But here I thought better to slight the German language than to depart from the word. Ah, translating is not everybody's art,—as the foolish saints think; the work demands a right pious, faithful, reverent, Christian, experienced, disciplined heart. Therefore I hold that no false Christian nor factionist can translate faith-

fully. As is clearly illustrated in the version of the Prophets issued at Worms, on which indeed great industry was expended, and which is far behind my German version. But there were Jews engaged on it who did not show great regard for Christ, though but for this there were skill and industry enough employed. And let this much be said of translating and of the nature of language.

But furthermore, I have not only trusted to the nature of language and followed it, in adding to Romans iii. 28 *solum*, "alone," but the text and the intention of St. Paul absolutely demand and compel it. [Then follows some exposition of Scripture to this effect.]

Now since the nature of the subject itself demands that we say, "Faith alone justifieth," and also the nature of our German tongue, which also teaches us to express it in this way, and since I have besides the examples of the holy fathers and am constrained by the danger that people may cling altogether to works and fail of the faith and lose Christ, especially at this time when they have been so long accustomed to the doctrine of works and are to be weaned from it only with great effort, therefore it is not only right but also highly necessary, that we speak out most distinctly and completely: Faith alone without works maketh righteous. And I regret that I did not add to it, "any" and "of any," that is, "without any works of any laws," that it might be uttered fully and squarely. Therefore it shall stay in my New Testament and not even if all the Papal donkeys should go foolish and crazy shall they get me to change it.

[The pamphlet then proceeds to discuss briefly the second question, whether the departed saints intercede for us.]

GOETHE'S CONFESSION OF FAITH.

BY THE EDITOR.

WE meet frequently with the statement that Goethe's confession of faith is contained in Faust's reply to Margaret.¹ The passage is most beautiful and the words are so much like music as to deserve to be called a sonata of thought. Rhymes prevail in the beginning but are soon discarded while the verses proceed more and more in a dithyrambic style simply in obedience to the general principle of euphony.

In contrast to the common view I wish here to protest against the traditional interpretation. Faust's reply to Margaret is not intended to be a confession of faith, neither of Faust nor of Goethe himself. We must understand the scene according to the situation. Margaret in her anxiety about the soul of her dearly beloved examines her friend as to his belief in God, and he dodges the question, because he is unwilling to shock her with his unbelief. A philosophical explanation would be out of place with this sweet, but simple-minded girl, and so he resorts to the stratagem of answering her question in phrases. His words are carefully selected so as to make the same impression upon her that she receives from the sermons at church, while in fact his meaning is the very opposite to the doctrines preached by the priest. His tone, his fervor, and his style are about the same as a devout pulpiteer might use, but the sense is different.

If we read the scene with this interpretation in mind, we will readily understand that Faust's reply to Margaret can not, and should not, be regarded as Goethe's confession of faith. Here is the scene in Bayard Taylor's excellent translation:

MARGARET.

"Believest thou in God?"

i

FAUST.

"My darling, who shall dare

'I believe in God!' to say?"

¹ In the sixteenth scene of the first part of "Faust."

Ask priest or sage the answer to declare,
 And it will seem a mocking play,
 A sarcasm on the asker.

MARGARET.

"Then thou believest not!

FAUST.

"Hear me not falsely, sweetest countenance!
 Who dare express Him?
 And who profess Him?
 Saying: I believe in Him!
 Who, feeling, seeing,
 Deny His being,
 Saying: I believe Him not!
 The All-enfolding,
 The All-upholding,
 Folds and upholds He not
 Thee, me, Himself?
 Arches there not the sky above us?
 Lies not beneath us firm the earth?
 And rise not, on us shining,
 Friendly, the everlasting stars?
 Look I not, eye to eye, on thee,
 And feel'st not, thronging
 To head and heart, the force,
 Still weaving its eternal secret,
 Invisible, visible, round thy life?
 Vast as it is, fill with that force thy heart,
 And when thou in the feeling wholly blessed art,
 Call it, then, what thou wilt,—
 Call it Bliss! Heart! Love! God!
 I have no name to give it!
 Feeling is all in all:
 The Name is sound and smoke,
 Obscuring Heaven's clear glow.

MARGARET.

"All that is fine and good, to hear it so:
 Much the same way the preacher spoke,
 Only with slightly different phrases.

FAUST.

"The same thing, in all places,
 All hearts that beat beneath the heavenly day—
 Each in its language—say;
 Then why not I, in mine, as well?"

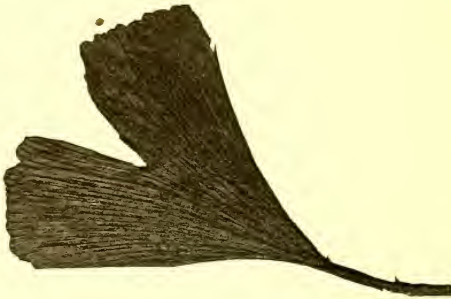
Faust's declaration as to his belief in God consists of phrases and of phrases only. It does not contain thoughts but displays a

wonderful iridescence of sentiment, calculated to intoxicate the heart and capture the hearer's assent.

But where can we find Goethe's true confession of faith?

We have several poems that characterize his world-conception, but none of them is complete in itself.

Goethe loved to represent his own views in contrasts, taking up first one standpoint and meeting it by its contrary so as to avoid a one-sided partisan conception. The poet might truly have applied Faust's words to himself, "Two souls, alas! dwell in my breast." How clearly Goethe was conscious of this contrast within his own nature appears from a later poem addressed to the two-lobed leaf



LEAF FROM GOETHE'S GINGO TREE.

Reproduced from a pressed leaf sent to the author as a souvenir from Weimar by Professor Hatfield.

of an Oriental tree called *Gingo Biloba*, which he had planted in his Garden at Weimar. Goethe says:

"Leaf of Eastern tree transplanted
Here into my garden's field,
Hast me secret meaning granted,
Which adepts delight will yield.

"Dieses Baums Blatt, der von Osten
Meinem Garten anvertraut,
Gibt geheimen Sinn zu kosten,
Wie's den Wissenden erbaut.

"Art thou one—one living being
Now divided into two?
Art thou two, who joined agreeing
And in one united grew?

"Ist es Ein lebendig Wesen,
Das sich in sich selbst getrennt?
Sind es zwei, die sich erlesen,
Dass man sie als Eines kennt?

"To this question, pondered duly,
Have I found the right reply:
In my poems you see truly
Twofold and yet one am I."

"Solche Frage zu erwidern,
Fand ich wohl den rechten Sinn;
Fühlst du nicht an meinen Liedern,
Dass ich eins und doppelt bin?"

—Tr. by P. C.

If Goethe ever wrote a confession of his faith it should be sought in the poem entitled "Prometheus," but even this slogan of the rebel, written in a mood of storm and stress, expresses only the religion of one of Goethe's souls. It is one-sided and incomplete unless it be contrasted with some other poem such as "Ganymede," "The Limitations of Mankind," or "The Divine."

The young Goethe passed through the period of revolution, called *Sturm und Drang*.² He was thrilled with the revolutionary spirit of titanic genius. He longed for independence and dared to assert himself in the face of any authority. But the old Goethe had calmed down, and was perfectly aware of the necessity of order, of law, of steady and peaceful conditions in life. This contrast between the young and the older Goethe does not characterize successive periods but is simultaneous. The titanic nature predominates in his youth and a conservative spirit in his maturer years, but they are both integral parts of his being throughout the whole of his life. Both are reflected in his poetry and both permeate his religion and philosophy.

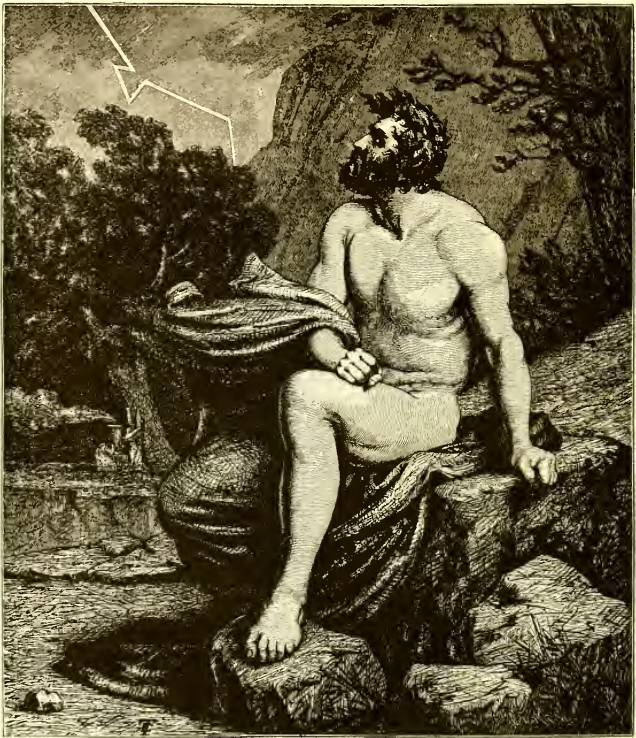
Goethe wrote "Prometheus" at the end of the year 1774, in a period of his life when he isolated himself from others and so felt sympathy with the Titan who in separation from the gods constructed in his lonely workshop a world of his own. He communicated the poem to his friend Jacobi, and Jacobi without revealing its authorship, showed it to Lessing in 1780, who was so much pleased with it that he declared the standpoint taken in Prometheus to be his own.

The poet gives the following account of his own intentions:

"The fable of Prometheus began to stir within me. I cut the garment of the old Titan to suit my stature, and without further delay began to write a drama of the strained relations in which Prometheus had become estranged from Zeus and the other gods. He now molded men with his own hand, had them endowed with life by the favor of Minerva, and founded a third dynasty. And indeed the governing gods had good reason to complain since they might be looked upon as occupying an illegitimate place between Titans and men. Part of this work is the monologue, which as a sep-

² The traditional translation of this phrase, which is "the period of storm and stress," is not quite correct. The meaning of the German words *Sturm-und Drang-Periode* does not denote an external condition, but a subjective and active attitude of a certain class of German poets. They were trying to take the heavens by storm and applied themselves with bold vigor. *Sturm* in this connection does not mean "a storm" but "a storming," and *Drang* "a pressing forward; violent endeavor; a wild aspiration."

arate poem has made some stir in German literature, because by it Lessing was prompted to explain several important points in thought and sentiment in contrast to Jacobi. It became a fuse for an explosion which revealed the most intimate thoughts of worthy men and



PROMETHEUS.

drove them to the fore, revealing conditions which unconsciously were slumbering in the hearts of those members of our society who were otherwise most enlightened.”

The poem reads as follows :

“Zeus, cover thou thy heaven
 With cloudy mist,
 And like a boy
 That chops off thistles,
 Exercise thy strength
 On oaks and mountain peaks.
 Yet must thou leave me
 The earth where standeth
 My hut, which was not built by thee;
 In it my hearth,
 Whose cheerful flame
 Evokes thy envy.

“Naught do I know more wretched
 In all the world, than you, ye gods,
 So miserably
 With all your majesty,
 Ye eke out your existence
 By sacrifice
 And mumbled prayer.
 In sooth, ye'd starve
 Were not children and beggars
 Your hope-deluded dupes.

“When still a child I was
 And knew not where to turn,
 Heavenward strayed mine eye
 To the sun, as if above there were
 An ear listening to my complaint,
 A heart like mine
 Feeling the dint of pity
 For a troubled soul.

“Who helped me
 Against the Titans' insolence?
 Who rescued me from death,
 From slavery?
 Didst not thyself accomplish all,
 O holy, glowing heart,
 Deluded in thy youthful goodness,
 Still glowing gratitude
 Unto the slumbering god above?

“Shall I yet honor thee? For what?
 Didst thou ever assuage the pangs
 Of the sorrow-laden?
 Has not my manhood been wrought
 in the forge
 Of omnipotent Time
 And of Fate,
 My masters and thine?

“Thinkest thou
 That I should hate life
 And fly into deserts,
 Because not all
 My blossoming dreams
 Riped into fruit?

“Here am I, moulding men
 After my image,
 A race like mine
 To suffer, to weep,
 And to enjoy life;—
 And to disdain thee
 As I do.”

—*Tr. by P. C.*

The poem “Ganymede” represents Goethe's devotion which, being expressed in the religious sentiment of ancient Greece, finds expression in a prayer of the cup-bearer of Zeus. It reads as follows:

“In glitter of morning
 Thou glowest around me,
 Spring, thou beloved!
 With thousand-fold of passionate
 raptures
 All my heart thrills
 To the touch divine
 Of thine ardor undying.
 Ambrosial Beauty!

“Oh! that I might enfold
 Thee in this arm!

“Alas! on thy bosom
 Rest I, and languish,
 And thy flowers and thy grass
 Are pressed to my heart.
 Thou coolest the burning
 Thirst of my bosom,

Morning-wind exquisite!
Softly the nightingale
Calls to me out of the misty vale.
I come! I am coming!

"Whither? Ah! whither?
Up! up the effort!
The clouds they are floating

Downwards, the white clouds
Bow down to the longing of love.
To me! Me!
In your lap float me
Aloft
Embraced and embracing!
Aloft to thy bosom,
All'loving Father!"

—*Tr. by William Gibson.*

It was Goethe's intention to offset "Prometheus" by "Ganymede," but it seems to us that he succeeded better in describing religious devotion in two others of his dithyrambic poems, entitled "The Limitations of Mankind," and "The Divine."

In all these poems, as well as in "Prometheus," Goethe speaks as a believer in the Greek world-conception, and so the divine order is conceived as a polytheistic monotheism, the divine beings represented by the celestials,—“the higher beings whom we revere,” and among whom Zeus is the omnipotent, all-embracing father. The poem "The Divine" reads as follows:

"Man must be noble
Helpful and good!
For this alone
Distinguisheth him
From all things
Within our ken.

"Hail to the unknown
Higher presences
Whom we divine:
May man be like them,
And his conduct teach us
To meet them in faith.

"Nature around us
Is without feeling:
The sun sheds his light
O'er the good and the evil;
The moon and the stars shine
Upon the guilty
As well as the upright.

"Storms and torrents,
Hail and thunder,
Roar their course
Seizing and taking
All things before them,
One after another.

"Thus also Fortune
Gropes 'mid the crowd,
Now seizing the schoolboy's
Curly innocence,
Now, too, the gray crown
Of aged guilt.

"Eternal and iron-clad
Are nature's great laws
By which all things
Must run and complete
The course of existence.

"But man can accomplish,—
Man alone,—the impossible;
He discriminates,
Chooses and judges;
To the fleeting moment
He giveth duration.

"His alone it is,
To reward the good,
To punish the wicked,
To save and to rescue,
To dispose with foresight
The erring, the straying.

"And we revere
The great immortals
As if they were men,
Doing in great things
What in the lesser
The best one of mortals
Does or would fain do.

"Let the noble man
Be helpful and good,
Untiringly do
What is useful and just!
Be an example
Of those presences
Whom we divine."

—*Tr. by P. C.*

Goethe was by nature pious. He declared that "only religious men can be creative,"³ and so it was natural that he gave repeated expression to his faith. The same sentiment of pious submission to the Divine, to God, to Father Zeus, or whatever we may call the Divinity that sways the fate of the world, is also set forth in "The Limitations of Mankind," written in 1781, which reads as follows.

"When the primeval
Heavenly Father
With hand indifferent
Out of dark-rolling clouds
Scatters hot lightnings
Over the earth,
Kiss I the lowest
Hem of His garment,
Kneeling before Him
In childlike trust.

"For with the gods
No mortal may ever
Himself compare.
Should he be lifted
Up, till he touches
The stars with his forehead,
No resting-place findeth
He for his feet,
Becoming a plaything
Of clouds and winds.

"Stands he with strong-knit
Marrowy bone

On the firmly founded
Enduring Earth,
Not high enough
Does he reach,
Merely to measure,
With oaks or vines.

"What distinguisheth
Celestials from mortals?
There are many billows
Before them rolling,
A stream unending:
We rise with a billow,
Collapse with a billow,
And we are gone.

"A little ring
Encircles our life,
And on it are linked
Generations to come,
In the infinite chain
Of their existence."

—*Tr. by P. C.*

The contrast between these two kinds of poems, on the one hand "Prometheus" and on the other hand "Ganymede," "The Divine" and "The Limitations of Mankind," is almost a contradiction. Prometheus is the rebel who defies Zeus, while the other poems exhibit piety, reverence, devotion for and love of the divine, whether gods, angels or saints, having Zeus or God as the loving All-Father.

³ In a letter addressed to Riemer, of March 26, 1840.

Goethe is convinced that both standpoints are justifiable and that both are needed in the development of mankind. Man is sometimes obliged to rebel against the conditions that would dwarf him and hinder the growth of his individuality; he must be a fighter even against the gods, and in his struggle he must prove strong and unyielding, hard and unmovable, and yet such a disposition should not be a permanent trait of his character. The humanity of man teaches him to be tender and pliable, to be full of concession and compromise. It may be difficult to combine these two opposite qualities, but it is certain that in order to be human and humane man stands in need of both. Man must be courageous and warlike and at the same time kind-hearted and a peace-maker. He must be animated with the spirit of independence, and yet be possessed of reverence and regard for order. He must be a doubter and yet have faith. He must be a Titan, and rebel, an iconoclast, may be an atheist, and yet he must be devout and filled with a love of God.

There was something of the nature of both Ganymede and Prometheus in Goethe.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE CREATION NARRATIVE OF GENESIS I, 1—II, 4, a.

IS there any serious doubt that by "day" in this narrative the writer meant a common day? "There was evening and there was morning, one day. . . . and there was evening, and there was morning, a second day, etc." This seems to be clear and definite, and to correspond with the ancient, and also the modern Hebrew reckoning of the common day. If extended periods had been intended nothing could have been easier than to say so. Limitations of language certainly cannot be pleaded here. And what did the words convey to the ancient world, to the mediæval world, and also to the modern world down to very recent times? They conveyed their plain meaning of six common days. If there were exceptions they certainly were so few as to attract little or no attention. Moreover, belief in the six (common) days of Creation, when seriously questioned, was defended with nothing less than fierce tenacity.

What these days meant to Moses seems to be shown us very plainly by Exodus xx. 9-11, "Remember the Sabbath day to keep it holy, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." The people were to work six days and rest the seventh because the Lord himself did the same.

The exact correspondence of the language in Genesis to the prevailing reckoning seems to give a definiteness of meaning to the words in question that cannot possibly be evaded. Here, as elsewhere, whatever a passage was especially or quite exclusively adapted to produce in the minds of those to whom it was originally addressed, *that* it must have been *intended* to produce, and *that* was the original meaning of the passage. How can this conclusion be

avoided? Or, if any one should claim a remote meaning, more important perhaps than the plain one, and to be discovered by mankind not until several thousand years later, the plain meaning would still be a real meaning, and the only meaning communicated at the time, and it would have to be reckoned with.

For two reasons the use of the word "day" in the latter part of Gen. ii. 4. . . "in the day that the Lord God made earth and heaven," can hardly be admitted as bearing upon the meaning of the word in the preceding chapter. First, though the word was very likely used in a general as well as in a particular sense then as it is now; the connection in any case would show, or should show, which of the meanings is intended. If one refers to the customs of the country in George Washington's day, the meaning is clear. This however in no wise obscures his meaning whenever he should speak of a succession of days during which a work was done, each containing a morning and an evening, with enumeration of the parts of the general work done during each of the days. Accordingly if the "day" of Gen. ii. 4 is to be taken in a general sense, the fact can hardly obliterate the definiteness of the "days" of the preceding chapter.

All this holds if we understand that the last part of ii. 4 belongs to the same original narrative as the preceding verses. If, however, in the second place, the word "day" in verse 4 belongs to another original narrative, then the case is still stronger, if need be, against denying to the word in the preceding narrative its simple plain meaning. Now there are at least two cogent reasons for believing the narratives to be distinct. The record from ii. 4 on, is certainly very different from the preceding narrative; it is even difficult or impossible to reconcile the two. Besides in the second narrative the designation of the Deity is Lord God, while in the previous one it is God only. This is itself a marked difference; and its co-existing with the different character of the narrative makes the case much more than doubly strong. Hence "day" in ii. 4 appears to be entirely out of any close connection with the word as used previously.

But the days have been interpreted to mean immensely long periods of time. We understand that this interpretation, however, was resorted to only under great pressure of necessity, when the results of prolonged investigations were supposed to be disproving or in danger of disproving the truthfulness of the narrative. But, whatever its origin, how does this interpretation fit the facts?

The narrative has "grass," and "herb" and "fruit tree" in full

perfection during the third day. The "moving creature that hath life" was brought forth, by the waters, not until the fifth day. Now it seems to be very clearly established that the beginnings of life on this planet were in the water, and that aquatic life, both animal and vegetable, flourished long ages, millions of years doubtless, before there were any "fruit trees."

Again, the flourishing of grass, herbs and fruit trees before the creation of the sun and moon seems to be a phenomenon utterly foreign to what we know of such vegetation. Sun light is essential to its existence. Also æons before the existence of fruit trees the waters teemed with animals having well developed eyes. This is proof positive of light, and it would seem, proof sufficient of sun light, at this remote period.

Still again, the distinctions of evening and morning before the creation of the sun are suggestive of an opinion, to us strange, held by St. Ambrose, and, as we understand, by others of the early Church Fathers. According to this opinion the light of early morning was quite independent of the sun. St. Ambrose is quoted as saying, "We must remember that the light of the day is one thing and the light of the sun, moon, and stars another. . . .the sun by his rays appearing to add lustre to the daylight. For before sunrise the day dawns, but is not in full refulgence, for the sun adds still further to its splendor."

Is not this same view of the independence of the dawn apparent in the Genesis narrative? With the light of dawn independent of the sun there could of course be morning and evening before the sun existed. May not St. Ambrose have obtained or verified the quoted opinion from this narrative?

Of interest in this connection is Job xxxviii. 19, 20:

"Where is the way to the dwelling of light, and as for darkness, where is the place thereof; that thou shouldst take it to the bound thereof, and that thou shouldst discern the paths to the house thereof?"

These questions are a part of the answer of the Lord to Job out of the whirlwind. The chapter evidently contains some of the profoundest reflections of antiquity upon common, but most impressive physical phenomena. Where was Job when the Lord laid the foundations of the earth? Who measured the earth? and upon what do its foundations rest? Who confined the sea within its impassable barriers? Has Job during his lifetime commanded the coming of the morning? Has he entered into the recesses of the deep? Does he understand aught of the mystery of death? Does he know

the way to the dwelling place of light, and to the confines within which darkness is at home? That is, does he know where the light goes to when it goes away at nightfall? And does he know whence it comes when it re-appears? Where has it been meanwhile? And so of the darkness. These comings and goings of light and darkness must have been very impressive and mysterious to early man, when once he began to think about them. How could he account for the changes? Indeed, the view of the matter here given seems a very natural one under the circumstances. May we not add that it would be especially so to those who were familiar with the narrative in the first chapter of Genesis?

THE BOSTON OF FEUDAL JAPAN.

BY ERNEST W. CLEMENT.

“THE Boston of Japan” is the title applied by Arthur May Knapp¹ to Mito, one of the most famous places of Feudal Japan. This appellation is especially appropriate because Mito was a prominent center of intellectual activity in the days of the Tokugawa feudalism, and was, in a large degree, the literary “hub” of Japan. It may be comparable again with Boston in reference to political affairs; for it was the seat of the great movement which finally culminated in the revolution of 1868 and the overthrow of the military despotism of the Tokugawa dynasty of the Shoguns. And, although the American Revolution, in which Boston was the cradle of liberty, led to the overthrow of royal tyranny and the establishment of a great republic: yet Mito may still be called the Boston of Old Japan, although it was the cradle of Imperialism rather than Republicanism; for the Japanese Revolution has led to constitutional imperialism, representative institutions, local self-government, freedom of assembly and of the press, religious liberty and many other privileges unknown in the time of the absolute despotism and military domination of Old Japan.

Mito is situated about seventy-five miles northeast of Tokyo, on the Naka River and only a few miles from the Pacific Ocean. It was the principal town of the province², or geographical division, known as Hitachi; and it is now the capital of the prefecture,³ or political division, known as Ibaraki. But Mito must not be considered merely a geographical term. As a local habitation, it was the castled home of a *daimyo* (feudal lord) and the chief town of a very powerful clan. But under the feudal system, perfected by Iyeyasu, the first of the Tokugawa Shoguns, each of his retainers must have at least one *yashiki* (mansion) in Yedo and reside there

¹ In *Feudal and Modern Japan*.

² *Kuni*.

³ *Ken*.

six months in the year. And this had the effect of transferring to the broader arena of Yedo the literary and political activity of the clan and thus of widening the influence of Mito. It should, therefore, be borne in mind that what is reported as said and done in Mito may not have taken place within the narrow limits of the castled town, but may have occurred in the great city of Yedo or even in the imperial capital, Kyoto. Mito was the name of a town, a family, a clan and the lord of the clan; and it was also the name of a school of philosophy and political science, to whose profound influence may be traced the downfall of the last dynasty of the Shoguns. And, by one of the strange ironies of fate, it was a Mito man, son of a great Mito prince, but adopted into another clan, who was the last of his dynasty. And yet to his credit it should be reckoned, and to his honor it should be acknowledged, that he had the vision to see, and the wisdom to recognize, that he was "the last of the Shoguns," and by his resignation he united the empire in one administration under the lawful hereditary emperor.

The feudal lords of Mito belonged to the Tokugawa family; the first of them was a son of Iyeyasu. Mito was one of the *go-sanke*, or "honorable three houses," including Kii, Owari and Mito, from which alone the Shogun might be chosen in case of the failure of the direct line. The first Tokugawa Prince of Mito, now well known by his posthumous name, or title, of Iko, was the one who began to lay out the famous garden, Koraku-yen, in the Koishikawa District of Tokyo. The mansion thereon has been superseded by the Imperial Arsenal, which daily turns out its supply of arms and ammunition for New Japan; while the garden still remains and is a delight to all visitors, because it is a type of the artistic and refined tastes of Old Japan.

The second Prince of Mito was its greatest and best, and contributed the most to the literary culture, scholarly habits and political philosophy which make its warrant to be called "the Boston of [Old] Japan." He lived from 1628 to 1700; assumed the government of his clan in 1661 and in 1690 retired from active public life. His given name was Mitsukuni; a common title of his was Mito Komon; and his posthumous name is Giko, which means "righteous prince." And this appellation was appropriately conferred, as we might ascertain if we should look into the details of his career.

But we are especially concerned at this time with only one phase of his character; for he is best known as a scholar and a patron of scholars and has been well called "that Japanese Mæcenas." The schools of Mito were among the best in the Empire.

The province of Mito was especially noted for the number, ability and activity of its scholars. Mitsukuni began collecting books and started a library, which, augmented from time to time, grew to more than 200,000 volumes, most of which are Japanese and Chinese works, although a few Dutch works on natural history and zoology are included. He also collected men, scholarly men, Japanese and even Chinese, to assist in the great literary labors which he undertook. His works were varied⁴ and included, for example, 20 volumes of essays, 5 volumes of poems, 510 chapters on various Japanese rites and ceremonies, and, last but not least, the *Dai-Nihon-Shi* (History of Great Japan) in 100 volumes.

It is this work, still considered a standard history of Japan, that has made Mito most famous and combines in one the intellectual, literary and political claims to the title "Hub." It was written in classical Japanese, the scholarly language of the day; and it probably received the correction, and assistance in composition, of one or more of the Chinese savants who had fled for refuge to Japan when their own native dynasty was overthrown in the seventeenth century by the present Manchu dynasty. This history, from the literary point of view, is one of the classics of Japanese literature.

History repeats itself again in this connection. Just as the Turks in the fifteenth century, by the capture of Constantinople, scattered the learned men of the East and their learning over the West; so Tartar hordes again, two hundred years later, drove Chinese scholars out of their native land into the neighboring country of Japan. And, as the Greek scholars stirred up throughout Western Europe a Renaissance, so the Chinese savants aroused in Japan a revival of learning.⁵

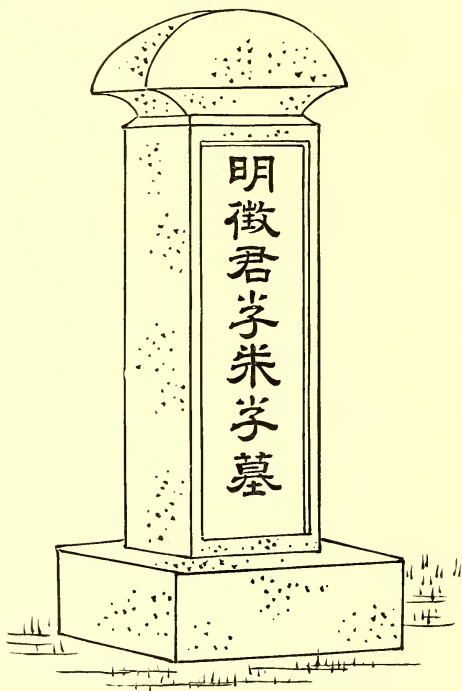
The best known of these Chinese refugees is named Shu Shunsui, who was invited in 1665 to make his home with Prince Mitsukuni, and lived in the Mito clan till his death in 1682. He was buried in the family cemetery of the Mito princes; and his tombstone, here reproduced, bears the following inscription: "The tomb of Shu, an invited gentleman of the Ming [dynasty]." Another Chinese, named Shinyetsu, lived in Mito as priest of the Gion temple and is buried in its sacred precincts. His tombstone, also reproduced here, is inscribed as follows: "The tomb of the great priest, Shin [posthumously called] Jusho, opener of the mountain [temple]."

Besides the direct and indirect literary work of the Chinese refugees in Japan, there was also the deeper interest which, by their

⁴ See also *Transactions Asiatic Society of Japan*, Vol. XXVI, pp. 115-153.

⁵ See also *Transactions Asiatic Society of Japan*, Vol. XXIV, pp. 12-40.

very presence, was naturally aroused in the study of Chinese literature and philosophy. Dr. Griffis says:⁶ "These men from the West brought not only ethics but philosophy. . . . Confucian schools were established in most of the chief provincial cities. For over two hundred years this discipline in the Chinese ethics, literature and



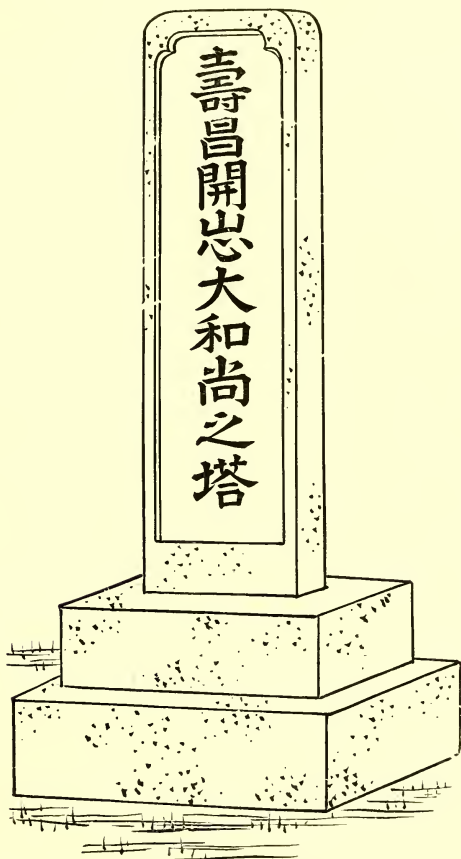
THE TOMBSTONE OF SHU SHUNSUI.

history constituted the education of boys and men of Japan. Almost every member of the Samurai class was thoroughly drilled in this curriculum. All Japanese social, official, intellectual and literary life was permeated with the new spirit."

But this renaissance had a still wider influence, which extended even to political affairs. There were, in fact, three lines along which

⁶ *The Religions of Japan*, pp. 134, 135.

the Japanese were led back to imperialism. One line was Confucianism, which taught loyalty; another was historical research, which exhibited the Shogun as a usurper; and a third was pure Shinto.



THE TOMBSTONE OF SHINYETSU.

which accompanied or followed the second. "The Shinto and Chinese teachings became amalgamated in a common cause, and thus the philosophy of Chu Hi, mingling with the nationalism and pa-

triotism inculcated by Shinto, brought about a remarkable result."
 "The union of Chinese philosophy with Shinto teaching was still



NARIAKI, PRINCE OF MITO.

more successfully carried out by the scholars of the Mito clan."⁷
 To change slightly the figure used above, the Japanese were led

⁷The first of these quotations is from Dr. Griffis; the second is from Mr. Haga, a Japanese authority.

over three roads from feudalism back to imperialism. There was the broad and straight highway of historical research: on the right side, generally parallel with the main road, and often running into it, was the path of Shinto; on the opposite side, making frequently a wide detour to the left, was the road of Confucianism; but all these roads led eventually to the Emperor. This view is corroborated by one more native scholar, Dr. Nitobe, who writes as follows:⁸ "The revival of Chinese classics, consequent upon the migration of the Chinese savants in the seventeenth and eighteenth centuries, reminded anew the scholars of Japan that they owed allegiance solely and simply to the Emperor. The simultaneous revival of pure Shintoism, which inculcated the divine right and descent of the Emperor, also conveyed *the same political* evangel." It would seem, therefore, as if Mito, with the aid of Chinese scholars, set on foot a renaissance in literature, learning and politics and has most appropriately been called by Sir Ernest Satow "the real author of the movement which culminated in the revolution of 1868."

In one point, however, Mito apparently exhibited a narrow-mindedness unworthy of the Japanese Boston. In the days when the question was agitated whether Japan should retain its policy of seclusion or enter into relations with Western nations, it was the Mito Prince Nariaki, known after death as Reikko, who was the leader of the anti-foreign party. But there is good reason to doubt whether he was really so unprogressive and ultra-conservative; it looks as if he merely used that policy in the conflict against the usurpation of the Tokugawa Shogunate.⁹

Mito, weakened and decimated by a civil war which rent the clan in the years preceding the revolution, took no active part in that movement, and since then has occupied a comparatively unimportant position in New Japan. It is the capital city of a prefecture, and is growing in importance, but it can scarcely hope to regain its old prestige, when its scholarly atmosphere, literary tastes, intellectual pursuits and political activity against despotism and tyranny entitled it to the honorable appellation of the Boston of Feudal Japan.

⁸ *Intercourse Between the United States and Japan*, p. 30.

⁹ See *Transactions Asiatic Society of Japan*, Vol. XIX, pp. 393-418.

A FREETHINKER ON THE RELIGION OF SCIENCE.

BY L. L.

THE TROUBLE with all reformers seems to be that they try to fit old ideas and systems to entirely new conditions, instead of looking the problem squarely in the face, setting aside all pre-conceived notions, and starting with a free field and an open horizon.

You try to unearth forgotten and worn-out theories, mostly based on the densest ignorance, and with these to patch up the many systems of religion in use, which systems, however, you recognize are slowly going to pieces.

Now, I am a machinist and it often happens that I want a screw to use in some contrivance that I am making. I have any amount of old and new screws, but somehow none of them are what I want,—some are too short, some too thick or too thin, others have the wrong thread, while in the rest the head will not do. After searching a good deal I generally find out that I am losing my time, and then I go to work to get a proper sized piece of the right metal and make a good screw of the kind and form that I require, and the job is a good one. Many machinists will use any screw in their jobs just because they are too lazy to make a proper one, and others will pass their time hunting for one to fit, cutting it off, forcing the threads and filing the head with the ordinary result that in time they get a loose screw.

It is just the same with religion. A man's religion must fit his ideas and his intelligence in order to be of any use to him. Every man has the religion he deserves, you can no more imagine a religion that will fit every one, than you could make a shoe that would fit every foot. As it is, in spite of the many sizes and kinds of shoes made, many people have corns from wearing footgear that doesn't fit. It is just the same with religions, except that the religious corns are harder to get rid of.

Another point is that you are always trying to find the beginning and the end of everything, and it seems that it can not enter your heads that there are things that have no beginning nor end. You remind me of old Golay, the foreman in our shop when I was an apprentice in the Old Country. He was a very careful old fellow and as methodical as they make them. Well he had a roll of fine brass wire of a special kind used in our trade and used to get mad if we cut a piece off from the middle of it; he wanted us to cut pieces from the end only. One day he received a new hank of wire and while he was busy elsewhere we apprentices got hold of it, soldered the two ends together and finished it so nicely that he could not see the joint. Presently he came back and wanted a piece of wire, and then the fun began. He hunted for the end of that hank for the better part of an hour till the boss came in and asked him what he was doing. Golay explained. Our boss who was a practical man grabbed a pair of nippers, cut the wire and told Golay that there he had all the ends he required.

There are plenty of Golays in religion and philosophy. All the ends you want are right here. The end of time is now; look at your watch—that is it, the present moment. You can work along backwards as far as you can remember or find out, and you can look along forwards as far as you can foresee or prophesy, but there is not any end in either direction, and it is no use looking for it. 'Tis the same for space and size, the end of size for you is yourself and the ordinary scale of your surroundings. There are bigger things, and others larger than those, and so everlastingly, there is not any end to bigness. On the other side there are smaller things and others smaller still, far past the power of the microscope. There is no end in that direction either, so it is not any use in searching for it.

When I say there is no use in searching for the end I do not mean that you should not try to find out what there is, quite the contrary; but begin where you are and work backwards or forwards from your base, then you will have some point of comparison to begin with.

Some time ago I was not contented with my religion and started to investigate. The trouble was that there were a whole lot of things in it that did not hang together, so that if some were true, the others were lies and *vice versa*. I asked some of the official explainers to expound these points to me, and was told that they were mysteries past human comprehension, which I suppose means that

they did not know; and also that it was a sin to try and find out, which I did not believe.

I investigated as well as I could and found the subject pretty extensive. I found out that there were many religions besides the one I started from, and that except for little differences of detail and local flavor they were all alike, but used different names for everything. I found that each religion went back to some founder which its partisans declared to be the only original inventor of morality. They also say their founder had all the virtues and no vices and that he could not be wrong. On investigating further, I found that each founder of a religion had taken his morality ready-made from somebody else, most likely from his mother; that morality was public property of mankind and that no one held a valid patent of invention for it, and further that the only real originality that each founder had, was some system that he had imagined would explain the beginning and end of things. As there is no such beginning or end the explanation was not of much account. I also found out that these founders were remarkably bright, intelligent, and good men acting in good faith; but also that as a rule none of their followers acted up to their teaching and generally did just what their masters told them not to do.

I found that each religion had an immense library of books to explain what stuff the soul of man was made of, where it came from and where it went to, the sex, form, color, shape, size, dress, and walking sticks of its gods, and how men ought to act in every conceivable circumstance; but I also found out that except for the teaching of morality all the rest was pure moonshine; the followers of each religion had never seen their gods except in nightmares, nobody had ever come back after death to recount his thrilling experiences, and no one remembered much of what had happened to him before he was born.

Some of this literature is pretty, some interesting, some even poetical; but in general there is a certain sameness and lack of originality all through. The books may be in Sanskrit, in Greek, in Chinese, in Latin, in Pali or in Katakana; but one finds in all the same old characters doing the same old wonders for the same unaccountable reasons, and descriptions of the same old heaven and of the same old hell which no one ever saw, the only difference being in the local trimmings.

As a rule the morality of each religion is good for the people it belongs to, and in that line there is not much difference between them, although some are a little stricter than others. Anyhow the

standard of morality is not of much importance,—the amount of practice is the point.

Each religion seems practically to admit a number of gods, while declaring that they have only one; but there is one god that the followers of all religions worship with the greatest unity and unanimity, at whose respected name every ear is opened, and whom they all love and desire, whose name is the Almighty Dollar.

Now in saying all this, I do not want to mention any religion in particular, to hurt any one's susceptibilities, nor to destroy any one's illusions. From what I see the people who follow the religion of Science have lost their illusions and are looking for a new stock. I notice that in every nation and under every religion, the better educated class does not believe in that which the vulgar accepts unconditionally, that they follow outwardly the practices of their sect, but are either too lazy or afraid to break with tradition, to investigate and to start anew; but at most pass their time digging up the dust and refuse of ancient and foreign religions in the vain hope of finding something adapted to the conditions of modern civilization and knowledge.

I do not know much, and all books on religion contain a good deal that I cannot understand, not so much because it is beyond my very ordinary intelligence, as because it is written in a style which seems especially intended to be obscure, mysterious, and equivocal. Also many hard words are used, and languages are ransacked to find words with misty meanings, and one is told that years of profound meditation are necessary in order to comprehend the inner secrets of a religion.

Now this is not so, but all is really very simple if we look at things in the right way. The problems of God, the soul, eternity, etc., are much easier to understand than people generally think. One has only to put aside preconceived illusions, and look at things in a practical way for one's eyes to open directly. I will try to explain myself.

We all say that God is unique, eternal both in past and future, absolutely just, all pervading, and grander than anything we can conceive, also allwise and full of love,—in fact the superlative of everything we consider good. Now among all the things, beings, and ideas with which we are acquainted there is only one that can possibly fill the bill, and that is the All, the Whole, the conjunction of everything that exists, the Universe in its very broadest sense. Nothing can be greater than that, and the human mind cannot possibly imagine anything outside of it. That is God. Nobody, no

atheist, no priest, can deny its existence. I say "It" not He or She because "It" is far beyond the idea of sex. "It" is we ourselves, we are all parts of God, good or bad, rich or poor, wise or foolish, each man is a part of the Whole, a part of the eternal and boundless Being.

You may object that there are bad things, ideas and acts in this world, and that as God is infinitely good and pure nothing bad can form part of "It." To that I say good and bad are human ideas local to man and have no effect on the Whole. They are part of the wonderful system that exists in the universe by which all is kept in constant life and progress. When one examines he finds that what is bad for one being is good for another; good and bad are one-sided views of the case; from the point of view of the whole, of absolute justice they do not exist, although for us they are necessary for our government through life.

Some say God is the Spirit of the universe but not the universe itself. To that I would answer by asking what is meant by spirit? The word does not really mean anything at all, although men have disputed over it for thousands of years. Now I say, there is no body without soul, and no soul without body, and the combined Body and Soul of the Universe is what I call God. If any one has a better one let him pull him out of his hiding place and show him up.

Some say God created the universe, therefore before the universe there was God, who knows? Was any one round about at the time looking on? No, that will not hold water. There never was any Creator, nor creation, if by that one understands making something out of nothing.

But notice that if I deny the creation in that sense, at the same time I recognize a transformer. The very existence of the All is continuous change and transformation and if by creation is meant the making of something out of what was before, I agree that that kind of creation is going on now, a ceaseless and everlasting change of form, which we call life. Death is only one of the links of the chain where we lose sight of one of the parts of the being and in our ignorance believe that the process has stopped.

We are all Sons of God, but "It" is not in Heaven. "It" is everywhere. The old idea that God is a kind of king who lives in a golden palace where he receives the good people while under the palace there are dungeons and bottomless pits for the wicked, will no longer do. We are part of God and God is composed of us and all the rest of infinity. The whole is, so to speak, a vast republic in

which every being has his place and duty, and if he knows his place and performs his duty it goes well with him,—if not he gets Hell.

EDITORIAL COMMENT.

We give publicity to the above criticisms of our work because the same objection is frequently repeated. As an instance we quote as follows from a letter which was received some months ago:

“But while writing, I wish to add that ‘freethinkers’ and cultivated people, mainly among the scientists and literati, do not believe in continuing the use of occult and mystic phraseology of the dark and unscientific ages of the past. Science has no use for such words as ‘God,’ ‘religion,’ ‘church,’ etc. They are words that should be used according to the dictionaries, and not in some modern, transcendental sense difficult to describe. The terminology of superstition handicaps clear thought. Nearly all the high-sounding words and phrases of the old religions are but euphemisms for superstition. In the unconscious evolution of the present age we are substituting scientific, literary and art associations for the church.”

If we take a radically new stand in matters of religion and reject the traditions of the Church, it might seem advisable to cut loose from them and make an absolutely new start, but we deem it unwise to do so, and our reasons are given in the editorial of the January number of the current year. We repeat here the main argument for our conservative position.

“We are too much convinced of the truth of evolution as a general principle of all life, not to apply it also to the spiritual domains of civilization, morality and religion.”

It is very strange that freethinkers who in other respects are thoroughgoing evolutionists do not apply the principle of evolution to religion, but for sheer hostility to tradition would here upset their own favorite theory. They mostly are opponents to all established religious institutions and instead of developing them higher, instead of purifying them from imperfections, they would destroy them altogether. It is as if physicians would abolish the whole bodily system on account of its insufficiencies and reject humanity as a whole because it is not yet in several respects perfectly adapted to the civilized conditions of the higher man.

For further details see “A Retrospect and a Prospect” in the January number of *The Open Court*.

HOW JOSEPH SMITH SUCCEEDED.

BY BENSON M. LEWIS.

JUDGING by the extent of his contribution to history and taking into account his lack of education, Joseph Smith, Jr., was one of the most remarkable men in that group of Americans who were born in the first decade of the nineteenth century. That group included Emerson, Longfellow, Lincoln and Whittier.

Uncle Sam has not yet found the exact quantity that will eliminate Mormonism as a factor from the national equation. Smith did not organize a sect; he founded a new religion. Renan says: "Islamism is the last religious creation of humanity." But Mormonism is a distinct religion as well as Islamism. Many sects have sprung up within historic times; but a sect is only a division from some established belief. It is easy to form a sect. Let a dispute over some doctrine or ceremony arise and stubbornness will do the rest. Mohammed and Smith each brought out a new Bible and professed a divine commission.

There is a similarity in the announcements of the prophets of new revelations. Moses, we are told, received two tablets of stone written upon by the finger of God. Zoroaster claimed to have received the Zendavesta direct from heaven. Mohammed, while dozing in a cave on Mt. Hira, was visited by Gabriel and told to go and teach. Joseph Smith said he had visions and was directed to the place where he found a box containing plates engraved with a sacred record of the early inhabitants of America. This was the Book of Mormon. The publication of this book was opportune. At that time the theory that the aborigines of America were descendants of the lost tribes of Israel was widely discussed and seemed plausible. It was a stroke of genius to fit the story of Mormon into this niche in history, for none could contradict the narrative however much they might suspect the man who brought it out. What else could have been selected as the basis of a new sacred

history that did not cross the path of some known records. The promoters of Mormonism should be given full credit for the originality of their scheme in bringing out a new Bible with America as its holy land.

The Book of Mormon has no standing in literature, yet it would be impossible to convince a quarter of a million of Latter Day Saints that it is fiction and a crude imitation of the Old Testament. It is their sacred book.

In regard to Smith's claims there are three opinions: That they are true; that they are entirely false; that there is some truth in them.

The latter view seems reasonable. Knowing from the family history that Joseph's ancestors on both sides were believers in dreams, saw visions and heard voices which they regarded as supernatural, and that they were superstitious to an extraordinary degree, it may be granted that he did dream, or imagine that he had dreamed, the things that he claimed and that he believed they were divine revelations. There is no boundary to dreamland, and the dreamer's word is the sole evidence. That Joseph dreamed about religion is probable, for he says the religious excitement of the time set him to thinking. That buried plates should have appeared in his visions was in keeping with his occupation as a money-digger or searcher for hidden treasure.

The secrecy with which he guarded the plates and their early and final disappearance is presumptive evidence that if he ever had any plates they were either manufactured for the purpose or were a few fragments he found somewhere, and that they would not bear inspection by competent investigators.

Joseph's school days were brief and the facilities such as obtained in country districts in those days. He was not an apt scholar. The family did not stand well in the community, and they owned nothing. Such was this new prophet's equipment, and now, three-quarters of a century after he organized the first society, the number of Latter-Day Saints is given at 300,000, and they hold the balance of political power over a large section of the Far West.

Smith succeeded beyond his wildest dream, no doubt. How did he do it? Lack of education did not hinder him. Among the founders of religions how many were educated to any considerable degree? Renan says: "Religions are not founded on reason, nor can they be overthrown by reasoning."

Several things were required to launch the Mormon craft. Spaulding's unpublished novel supplied the hull, a mortgage on the

farm of Martin Harris served for ballast, while Sidney Rigdon's eloquence filled the sails. Smith stood at the helm and boldly plowed out upon the sea of popular credulity. His claim to divine inspiration met such a storm of criticism from all sides that the attention of the people was drawn to this persecuted prophet.

An altar fire once kindled is hard to extinguish. Persecution only fans the flame and scatters the fire-brands.

Public baptism by immersion brought many converts. People who would not enter a church building will help to swell the crowd to witness an outdoor religious-exercise. It was so in the days of John the Baptist. "John did baptize in the wilderness, and there went out unto him all the land of Judea and they of Jerusalem and were baptized in the river of Jordan."

The effect of a fervent exhortation delivered at the creek side, the minister standing in the water, and the evident sincerity of the first candidates who submitted to be immersed without change of clothing, moved many others to take the step at the psychological moment.

While it is true that the popular interest in religion which existed in those days contributed to the success of the new belief, the claim that it would not have been possible to establish such a church at any other time since is refuted by history. Spiritualism took form twenty years later, Christian Science began in the last quarter of the century and Dowieism came later.

No injustice need be done to the Sage of Concord, if we compare his public life with that of the Prophet of Palmyra. Ralph Waldo Emerson was two years older than Joseph Smith, Jr. Emerson was graduated from Harvard in his nineteenth year and became pastor of a Boston church in his twenty-sixth year. In the following year (1830) the Book of Mormon was published and the church of the Latter-Day Saints founded by Smith who was then in the first half of his twenty-fourth year. His education was such as an indolent boy could acquire in a few months' attendance at a backwoods district school. The grammatical blunders which appeared on nearly every page of the Book of Mormon testify to his illiteracy. Smith was killed by a mob in 1844, while in his thirty-ninth year, so that his active period as a prophet was about fourteen years. Several years before his death Mormonism had assumed the position of a political problem of large proportions, and its membership was increasing rapidly. Mr. Emerson died at seventy-nine after fifty years of public life. There is no easy method of comparing the results of their work; for while Emerson made a wide and

deep impression on the intellectual world, he left no organized following. Smith left a completely organized hierarchy and a large body of zealous followers, and has made a large and indelible mark upon the history of our country.

While many things contributed to the success of Mormonism, it is clear that Smith's audacity was an essential element. A man with more education or less nerve would not have attempted to establish such claims as his. Psychologically he was the man to do such a thing.

The success of these new beliefs proves that among the masses a large number are always ready to accept any novelty in religion that comes out, and the bolder the claims of the prophet, the greater will be the following.

GEOMETRIC PUZZLES.

BY E. B. ESCOTT.

IN the April number of *The Open Court*, in the article with the above title, there is a well-known puzzle in which a square containing 64 squares is apparently equal to a rectangle containing 65 squares. There are a few points about this puzzle which are not mentioned in the article referred to, which are interesting.

In Fig. 1, it is shown how we can arrange the same pieces so as to form the three figures, A, B, and C. If we take $x = 5$, $y = 3$, we shall have $A = 63$, $B = 64$, $C = 65$.

Let us investigate the three figures by algebra.

$$A = 2xy + 2xy + y(2y - x) = 3xy + 2y^2$$

$$B = (x + y)^2 = x^2 + 2xy + y^2$$

$$C = x(2x + y) = 2x^2 + xy$$

$$C - B = x^2 - xy - y^2$$

$$B - A = x^2 - xy - y^2.$$

These three figures would be equal if $x^2 - xy - y^2 = 0$, i. e., if

$$\frac{x}{y} = \frac{1 + \sqrt{5}}{2}$$

so the three figures cannot be made equal if x and y are expressed in rational numbers.

We will try to find rational values of x and y which will make the difference between A and B or between B and C unity.

Solving the equation

$$x^2 - xy - y^2 = \pm 1$$

we find by the Theory of Numbers that the y and x may be taken as any two consecutive numbers in the series

$$1, 2, 3, 5, 8, 13, 21, 34, 55, \dots$$

where each number is the sum of the two preceding numbers.

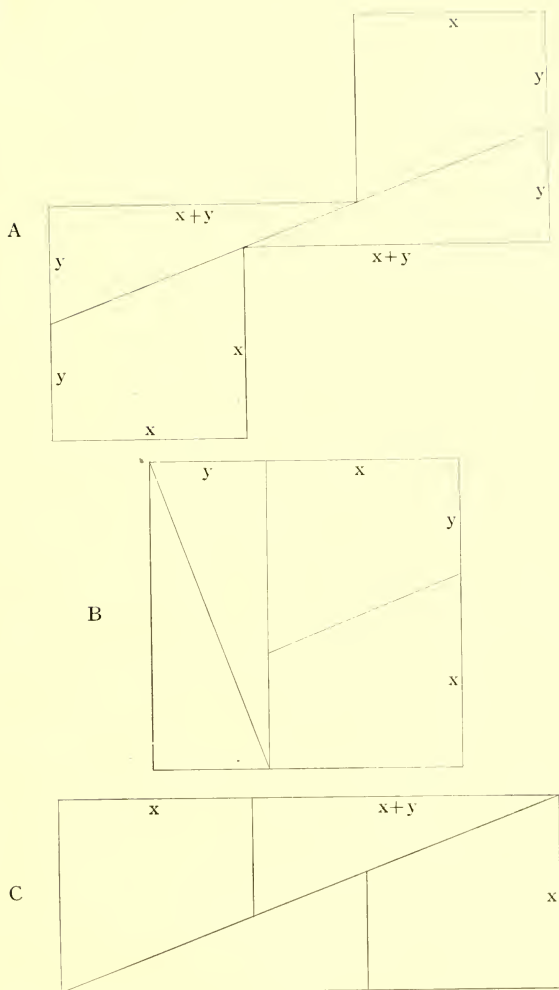


Fig. 1.

The values $y = 3$ and $x = 5$ are the ones commonly given. For these we have, as stated above, $A < B < C$.

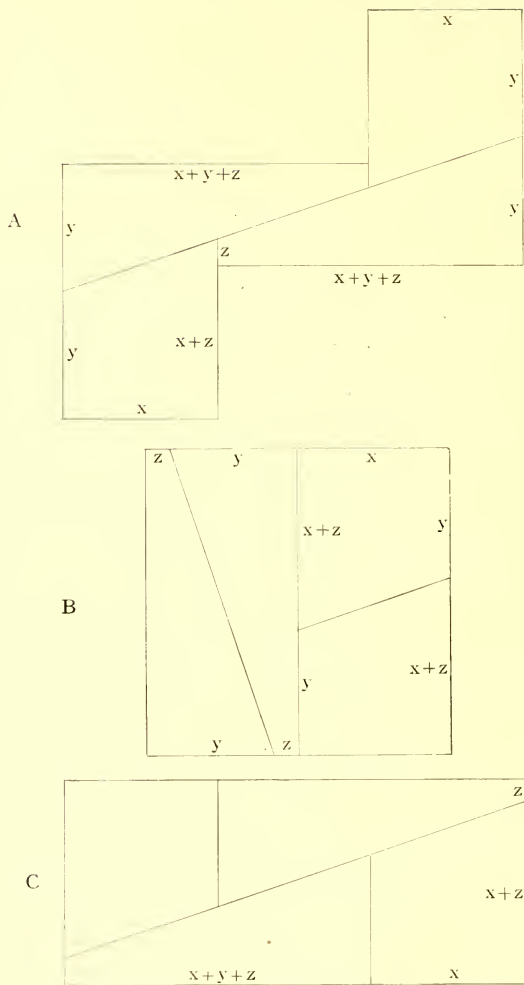


Fig. 2.

The next pair, $x=8$, $y=5$ give $A > B > C$, i. e., $A=170$,
 $B=169$, $C=168$.

This geometrical paradox is probably considerably older than is stated by Professor White. It seems to have been well known in 1868, as it was published that year in Schlömilch's *Zeitschrift für Mathematik und Physik*, Vol. 13, p. 162.

Fig. 2 shows an interesting modification of the puzzle.

$$A = 4xy + (y + z)(2y - x) = 2y^2 + 2yz + 3xy - xs$$

$$B = (x + y + z)^2 = x^2 + y^2 + z^2 + 2yz + 2zx + 2xy$$

$$C = (x + 2z)(2x + y + z) = 2x^2 + 2z^2 + 2yz + 5zx + xy$$

When $x = 6$, $y = 5$, $z = 1$ we have $A = B = C = 144$.

When $x = 10$, $y = 10$, $z = 3$ we have $A > B > C$, viz.,

$$A = 530, B = 529, C = 528.$$

MR. SEWALL ON THE PERSONALITY OF GOD.

IN COMMENT ON HIS BOOK "REASON IN BELIEF."¹

BY THE EDITOR.

THE Rev. Frank Sewall is the minister of the New Church at Washington, and is a leader of that branch of Christianity which is characterized by its reverence for Swedenborg as the prophet of the new dispensation. He has written the present book as an exposition of his Christianity, and the burden of his message is given in the sub-title which reads "Faith for an Age of Science." On the one hand he makes an examination into the rational and philosophical content of the Christian faith, and on the other points out the insufficiency of science unaided by revelation. We recognize the spirit of growing intellectuality which is characterized in the motto selected from the Jowett lectures, and reads as follows: "It would save infinite pain and loss if religion could grasp and satisfy men in their hours of intellectual activity, instead of merely finding an entrance through emotion, and being retained because it merely meets the cravings of human nature."

It is not our intention to enter into an exposition of Swedenborgian philosophy as here represented by one of its faithful followers. We will merely limit ourselves to reproducing Mr. Sewall's arguments in favor of the old doctrine of the personality of God. We will not even attempt to justify our own position which he criticizes in chapter V, page 66 ff., but will only limit our reply to a few comments explanatory of our own position. Mr. Sewall's argument is summed up in these words on page 70: "Except God be a Person there can be no science founded on universal laws, because there can be no universal relation, because relation exists in mind alone, and mind exists in person alone. The essence of the idea of person is that of self-conscious, self-active mind."

¹ London: Elliot Stock, 1906.

Mr. Sewall's argument rests on Kant's idea that all formal knowledge is *a priori*, and exists in the mind only and can not exist by itself. This is Kant's theory which the philosopher of Königsberg calls critical idealism. It is a problem which we have discussed at length in our edition of a translation of Kant's Prolegomena. The significance of it is fully recognized, but while we believe that Kant pointed out the way to the philosophical problem, we believe that he did not give us a correct solution, and we will say here that it would not be safe to refer to Kant as a reliable authority, and especially for a Swedenborgian, for Kant's wholesale rejection of Swedenborg and his remarkable visions is sufficiently known.² We reproduce Mr. Sewall's reference to our discussion of the God problem with Père Hyacinthe:³

"I noticed some time ago in a metaphysical journal a discussion between the editor and the celebrated French preacher, the Rev. M. Loyson, known before he left the Roman Church as Father Hyacinthe, on the subject of the Personality of God. The tone of the discussion was most courteous and friendly on both sides, and the views presented were broad and deep, and, therefore, they naturally coincided in many important points; but the one subject on which there seemed to be a very essential disagreement was as to—not the existence of God, for this was emphatically asserted by both—but as to how far personality is a necessary attribute of God. To the claim put forward by the brilliant Frenchman, that to take away the attribute of personality—i. e., of intelligence and will from God is to destroy the idea of God altogether, the editor replied that God may be non-personal without being impersonal: in other words, that God's non-personality may be of a kind to be called super-personal rather than impersonal: admitting that God may have personality of some kind, but if so, that it is a kind entirely above our apprehension or any of the attributes that we attach to personality. His argument to prove this was that there are things anterior to personality—older, therefore, than personality, and that personality is therefore not a proper attribute of the eternal. Of these things which he claimed are older than personality he instanced the law of number or the axioms of mathematics. That two and two are four, he said, is an eternal truth, older than any personal intelligence or knowledge of it.

² See Kant's book on *The Visions of Metaphysics and the Metaphysics of a Visionary*.

³ For further information of the controversy referred to by Mr. Sewall, we will state that it appeared in *The Open Court*, for October, 1897. Compare also the editor's article on "God" in *The Monist*, for October, 1898.

"But Kant has shown that the axioms of mathematics have all their validity in the *a priori* intuitions of succession and extension—or of time and space, which belong exclusively to mind. There is, therefore, no mathematical truth, nor mathematical law, which does not imply the co-existence of mind, or of personality, to comprehend it. I say comprehend it, rather than apprehend it, for the word apprehension applies to things without self, while comprehension means the holding or embracing things within self; and this must that Infinite do, which to borrow Swedenborg's expression 'is called infinite because it has infinite things in itself'—*Vocatus infinitus quia infinita in se habet* (D. L. W., nos. 17-22).

"The Divine Personality, the Mind in which alone the universal relations are possible, in which the certain, that is, the mathematical truth rests, is, therefore, the source and cradle of even the axioms of mathematics, and not some outbirth or evolution from them. There would, in other words, be no axioms without the Infinite Mind, the universal synthesis, to first give them birth. There is no relation of any two things in the things themselves. The things are there in their eternal isolation. If anything is between them, such as what we call relation, it is either, therefore, what we call the mind itself, or what the mind puts there. The same is true of the impressions of these things. These are equally, as Hume says, in themselves eternally isolated. It is the mind only that constructs a relation between them.

"When we say, 'two and two make four,' we are bringing sets of things wholly without relation in themselves, into a relation which we, in our purely mental, that is personal, capacity, put around them. Even parts are not parts of a whole, except so far as mind sees them in that relation, nor is the whole made up of its parts. There is but one mind that can comprehend the whole, made up of all the parts of universal being. To 'comprehend' these parts, to bring them into the relation of a whole, there must be a mind; to bring them 'all' into such a relation that mind must be infinite.

"In the light of these deductions from Kant's doctrine of the *a priori* nature of the mind's categories of number and relation, it appears how contradictory is the aforementioned editor's idea of a relation of numbers prior to the mind in which alone such relation can exist, and that there can be any absolute source of things above, or anterior to, that mind in which all things first obtain their distinct existence as forms in relation. Is not this the Logos which 'in the beginning was with God, and was God,' and by whom 'all things were made that were made?'

"Here is that Divine Personality which is something more than an arbitrary creation of man's moral nature, produced in order to satisfy his own aspirations after the good. It is not a projection from the reason, and so anthropomorphic in the intellectual sense. It is rather theomorphic as projecting the reason from itself, or making the human reason possible.

"This then is the infinite knowledge of which Revelation declares: 'Great is the Lord; His understanding is infinite.' This is that Divine Personality which is the source of the axiomatic knowledge of universal relation—i. e., the relation of all the parts which make up the great whole. Hence we see the assent which reason and philosophy must bring, in all humility and reverence, to the challenge of the Scriptures: 'He that teacheth man knowledge? Shall He not know?'

We see that a knowledge of universal relation must lie at the basis of, as giving security for, the finite mind's knowledge of any relation: and the Divine Personality of the Infinite must pre-exist as the final and real basis of human knowledge. For 'Thine eye did see my substance yet being unperfect: and in Thy book all my members were written, which in continuance were fashioned when as yet there were none of them.' (Ps. cxxxix. 16.)"

As stated above we do not intend to recapitulate the arguments in favor of our conception of a super-personal God. We will only point out that apparently we use some terms in a different sense from Mr. Sewall and that our conception of mind apparently differs from his. We understand by mind an organism which is characterized by a definite order systematically arranged according to rules of logic, and which has originated under the influence of sense-impressions which are methodically grouped and so arranged as to work like a logical thinking machine, all serving the purpose of adaptation to the surrounding world. According to our understanding, mind is the product of a development, and mind such as we know it exists in an infinite variety graded according to its capabilities from the animal world to the domain of rational thought, as it appears in man, rising even to the height of genius in specimens of extraordinary perfection. It is obvious that according to our definition God is not a mind, but rather the prototype of mind. An animal mind is incapable of thinking in clear abstract terms. It depends mainly on its immediate sense-impressions, and the thought of past and future is only vaguely outlined.

The relations which exist between things are recognized as relations only by mind, but they are of an objective character. They

exist whether or not they are perceived and their existence constitutes the bond of humanity in the objective world. The forms, the laws of form and the whole constitution of their interconnections are not, as Kant claims, "ideal" or subjective but objective. As Kant himself says, they are universal and necessary. Such relations are the omnipresent factors which shape the world and with it all sentient beings, because consciousness of them appears as mind in the animal world, and develops into personality as soon as it rises to the summit of clear abstract thought.

The original world-order from which mind rises is, as it were, the objective norm of all logical thought, and it is this feature of the objective world which the neo-Platonists call the eternal ideas or the Logoi. As soon as the unity of all ideas is recognized this system of the logical world-order is called the Logos, a term which was accepted by the early Christians and has rightly been identified with Christ in the aspect of his eternal character; religiously speaking, as the son of God begotten since eternity. This Logos, however, the aboriginal world order, is not a mind but the prototype of mind. It is the eternal norm from which mind originates.

We are far from denying the usefulness and even the need of mysticism in religion, and we believe we have a sympathetic recognition of the conception of God as held by Rev. Frank Sewall. We do not believe in the advisability of entering farther into a discussion of the differences and will therefore be satisfied with the general comments here given. We will further say that Father Hyacinthe's conception of God will in many respects be found similar to that of Mr. Sewall; but Father Hyacinthe, a man originally trained in Catholic philosophy, would presumably grant more to our conception of God than Mr. Sewall. At any rate we found in a personal discussion of the God problem that we had much more in common than we had originally anticipated. Father Hyacinthe was fully appreciative of broad philosophical thought which would avoid the emotional and almost mythological tendency of the current theology, and he noted in our own position the respect for the right of the theologian to conceive his ideas of God and other spiritual factors, in the allegories of mysticism.

MISCELLANEOUS.

SPINOZA.

BY J. H. BERKOWITZ

[Written in commemoration of the 250th anniversary of the excommunication of Spinoza by the Elders of Amsterdam, July 27, 1656; and inspired by E. E. Powell's *Spinoza and Religion*.]

Scorned by kin; from brother's portal
Hounded; shunning temple-side,
No curse so weighty, no plight so great
To shake his conscientious pride,
Or his lofty soul to humiliate.
"Right is might" in his life's a verity
For, despite oblivious Elders, banning him in rage,
From age to age into posterity
His self looms bigger. On History's page
Is writ of him, the excommunicated
Infidel, the "God-intoxicated"
Sage: He loved, he suffered, he's immortal.

BOOK REVIEWS AND NOTES.

THE PROGRESS OF THE GERMAN WORKING CLASSES in the Last Quarter of a Century. By *W. J. Ashley*. London: Longmans, Green & Co., 1904. Pp. xvi, 164. Price, 1s. 6d. net.

Mr. Ashley is professor of commerce in the University of Birmingham and formerly of Harvard. He has collected the evidence which is the basis of this book partly with the purpose "to clear the air in the fiscal controversy" in England. To those advocates of tariff inaction who argue that the condition of the German people is such as to deter Great Britain from the adoption of a protective tariff, he would show that Germany has actually witnessed a great advance in the well-being of the masses of her people within the last twenty-five years during which time she has also been pursuing a policy of protection. The author explains in his preface that he does not contend that this progress has been due to protection but simply that the tariff policy has not prevented the advance. He thinks too that Germany's example proves that the Social Reform which has been the active cause of much of the improved condition is not "unattainable side by side with a positive policy in the matter of tariffs." He paints the ameliorated conditions of the German working classes in such glowing colors that he thinks it possible that

Germans may think he has overdone the matter, but he shows also the difficulties that have had to be overcome.

MAGNÉTISME VITAL. Contributions expérimentales à l'étude par le galvanomètre de l'électro-magnétisme vital. Par *Ed. Gasc-Dcsfossés*. Paris: Rudeval, 1907. Pp. 501. Price, 5 fr.

The preface is written by the author's friend E. Boirac, vice-president of the Society of Hypnology and Psychology, and member of the General Psychological Institute. He speaks of the courage it takes to confess to a hostile public "that one sees in the mesmeric hypothesis of animal magnetism a truth, a great unknown truth, and to labor to procure for it the place in science which has been persistently refused to it for more than a century and which it has a right to occupy." In his introduction the author accounts for the systematic hostility of scientific men to his theory from the fact that it is not easy for scientific value to be appreciated when the same phenomena are made use of by charlatans for spectacular exhibitions; and also that an incomplete knowledge tends to produce in certain minds a false and dangerous mysticism. He also quotes the opinions of Cuvier and Laplace that there is a scientific possibility of the hypothesis of vital magnetism. The work as a whole is divided under the general headings Facts, Analogies and Scientific Inferences.

THE ARGUMENT OF ARISTOTLE'S METAPHYSICS. By *Edith Henry Johnson*, Ph. D. New York: Lemcke and Buechner, 1906. Pp. 186.

Mrs. Alvin S. Johnson has performed a real service to students of philosophy in thus sifting out the main currents of Aristotle's thought as given in his *Metaphysics*, and presenting them in logical form without criticism or comment and without entering into details of historical origin or textual criticism. After an Introductory chapter the book treats of Preliminary Inquiries; The Scope of Philosophy; The Problem of Philosophy; Primal Existence; The Unity of Matter and Form—Potentiality; The Ideas and Mathematical Entities; and Divine Existence.

THE CHILDREN'S BOOK OF MORAL LESSONS. By *F. J. Gould*. London: Watts, 1905. Pp. 117. Price, 1s.

This is the first of a series and is on the general subjects of self-control and truthfulness. The qualities to be inculcated in the child's mind are illustrated by many incidents, anecdotes and fables to represent various phases and lead up to the desired lesson. These stories are admirably told and are often drawn from classical sources centering about prominent figures of myth, history and legend.

The editor of *The Open Court*, Dr. Paul Carus, returning from a six months' absence abroad, arrived at New York Tuesday, July ninth, on the Kronprinz Wilhelm. After a short stay in the East, he is momentarily expected home as this issue goes to press.

The Story of Samson And Its Place in the Religious Development of Mankind.

By Paul Carus. 80 illustrations. Pp. 183. Comprehensive index. Boards, \$1.00 net. (4s. 6d. net.)

Dr. Carus contends that Samson's prototype is to be found in those traditions of all primitive historical peoples which relate to a solar deity. He believes that genuine tradition, no matter how mythological, is more conservative than is at first apparent. Though the biblical account of Samson's deeds, like the twelve labors of Heracles, is the echo of an ancient solar epic which glorifies the deeds of Shamash in his migration through the twelve signs of the zodiac, there may have been a Hebrew hero whose deeds reminded the Israelites of Shamash, and so his adventures were told with modifications which naturally made the solar legends cluster about his personality.

References are fully given, authorities quoted and comparisons are carefully drawn between Samson on the one hand, and Heracles, Shamash, Melkarth and Siegfried on the other. The appendix contains a controversy between Mr. Geo. W. Shaw and the author in which is discussed at some length the relation between myth and history.

Chinese Thought An Exposition of the Main Characteristic Features of the Chinese World-

Conception. By Paul Carus. Being a continuation of the author's essay, Chinese Philosophy. Illustrated. Index. Pp. 195. \$1.00 net. (4s. 6d.)

This book contains much that is of very great interest in the development of Chinese culture. Beginning in the first chapter with a study of the earliest modes of thought-communication among primitive people of different parts of the world, and tracing the growth of the present system of Chinese calligraphy. In "Chinese Occultism" some interesting Oriental mystical ideas are explained as well as the popular methods of divination by means of trigrams and the geomancer's compass. In a special chapter the zodiacs of different nations are compared with reference to the Chinese zodiac and also to a possible common Babylonian origin. This chapter contains many rare and valuable illustrations representing almost all known zodiacs from those of Egypt to the natives of the Western hemisphere. The influence of Confucius is discussed, and a hurried recapitulation of the most important points in Chinese history is given together with a review of the long novel which stands in the place of a national epic. Chinese characteristics and social conditions have their place in this volume as well as the part played in China by Christian missions, and the introduction of Western commercialism. The author's object is to furnish the necessary material for a psychological appreciation of the Chinese by sketching the main characteristic features of the ideas which dominate Chinese thought and inspire Chinese morality, hoping thereby to contribute a little toward the realization of peace and good will upon earth.

Chinese Life and Customs By Paul Carus. With illustrations

by Chinese artists. Pp. 114. 75c. net. (3s. 6d. net.)

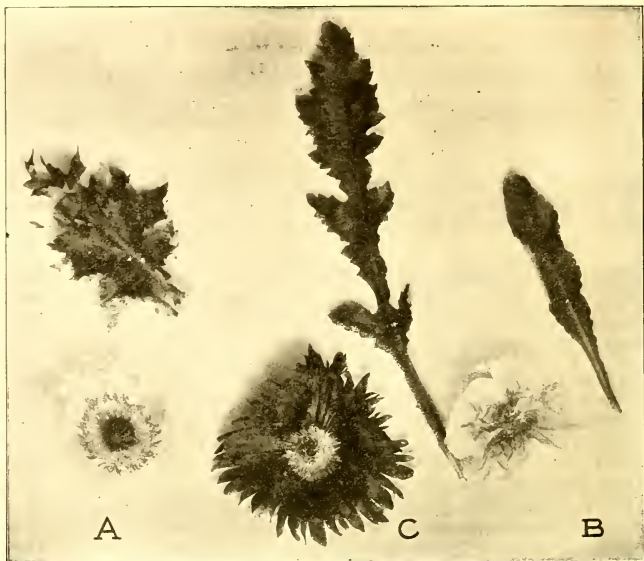
This book is little more than a compilation of Chinese illustrations accompanied with only as much text as will suffice to explain them, and what further material has been added is merely in the way of quotations from Chinese literature. The intention is to make the Chinese people characterize themselves by word and picture. Child rhymes, love lyrics and songs of revelry are introduced in translation from Chinese poetry which is recognized as classical. The illustrations which form the great body of the book are from the most authentic Chinese source of information concerning modern life in China unaffected by the aggressive Occidental foreigners. The book is divided into chapters on "Annual Festivals," "Industries and Foreign Relations," "Confucianism and Ancestor Worship," "Taoism and Buddhism," "Childhood and Education," "Betrothal and Marriage," "Social Customs and Travels," "Sickness and Death."

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Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

Hybridization is the scientific and arbitrary combination of definite characters. It does not produce new unit-characters; it is only the combination of such that are new. From this point of view the results of Burbank and others wholly agree with the theory of mutation, which is founded on the principle of the unit-characters.

This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (II. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentenary of the birth of their founder, Benjamin Franklin, April, 1906.

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
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Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. \$1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology

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Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of meta-geometry.

The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precursor of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the *Vocation of Man*, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man. A Sketch of the Origin of the Human Race.

By Paul Carus. Illustrated. 1906. Pp. 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of *The Rise of Man*, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid ape, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. \$1.00 net. (4s. 6d. net.)

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Essay on the Creative Imagination.

By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. \$1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled *An Essay on the Creative Imagination*.

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Yin Chih Wen, The Tract of the Quiet Way.

With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the *Kan-Ying P'ien* in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the *T'ai-Shang Kan-Ying P'ien*, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the *Kan-Ying P'ien*, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents *Wen Ch'ang*, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."



Aristotle on His Predecessors.

Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his *Metaphysics*; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle.

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Zarathushtra, Philo, the Achaemenids and Israel.

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. \$4.00 net.

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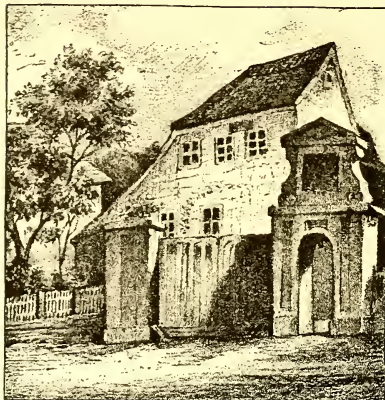
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