

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. XXII. (No. 2.) FEBRUARY, 1908.

NO. 621.

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CHICAGO

The Open Court Publishing Company

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THE MONIST

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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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MORE LIGHT!

From a painting by F. Fleischer in the National Goethe Museum at Weimar.
Frontispiece to The Open Court.

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WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

I. THE PROBLEM.

THERE is one person who doubtless occupies the most commanding position in human history. From the supposed date of his birth the most progressive and civilized nations measure time. Hundreds of millions of people bow at his name. Vast systems of religion trace back to him as their founder. Grand temples in every quarter of the earth hold him in memory and keep festivals for his sake. Libraries of books have been poured out and are still poured out from the scholarly and literary workshops of the world, making this one man's words the central point of their discussion. Along with men's traffic in wheat or in wine, the Bibles go also, telling to new readers the story of Jesus. All this is very wonderful.

What sort of man was Jesus? We mean the actual, historic person. Leave aside, at least for the time, the answer of the creeds to the question, "Who Jesus was." The creeds all confess that he made an impression as a man. We wish to get some idea what this human impression was. Is it possible, for example, to compose a biography of Jesus, or at least a sketch of his life?

From any point of view our problem must be extremely difficult. It is no slight task indeed to obtain a really clear and lifelike, not to say accurate, description of a man of our own stock and language, and as near our own time as Channing or Washington, only a hundred years ago or less. But in Jesus's case we have to make our way back nearly twenty centuries. We peer dimly through hundreds of years where books, or rather manuscripts, were extremely rare, and careful scholarship as we know the term was rarer still; we reach back to an age of superstition and credulity; we come at last upon a few bits of writing which constitute almost the sole

authority of our knowledge for the beginnings of Christianity: I mean the New Testament books, the Gospels, the Acts, and the Epistles. Outside of these writings we know nothing authentic about Jesus. Moreover most of the New Testament does not profess to give us any information about him. Paul obviously had only the slightest acquaintance with his teachings, which he hardly more than quotes once, or of his historic life which he seems to slight in favor of a somewhat mystical theory of his personality. We are shut up to the four Gospels, three of them in large part merely paralleled with one another, and the fourth, a psychological problem at the best to every one who studies it carefully.

As to the Fourth Gospel, candor compels the admission that all its material, whether of story or teaching, has passed through the alembic of a mind so subtle, so mystic, so individualistic, that you can never distinguish the substance of his own contribution of thought and sentiment from the original matter with which he deals. His literary style, his somewhat philosophical interests, his allusions, as for example, to the Jews, as though they were a foreign people, his extraordinary discrepancies from the synoptic Gospels, make it wellnigh incredible that the work comes from an actual disciple of Jesus, least of all, a Galilean fisherman. The best that any one can claim is, what Matthew Arnold suggested, that the author had some relation to John, or had certain traditions from him. At the best, we are not shown in this Gospel a real and tangible man. It is not veritable flesh and blood; it is an ideal character, about no single incident of whose career, and no distinct paragraph of whose doctrine can you be certain that you rest upon the bed-rock of fact. It is precisely like certain early paintings of Jesus in which the artist has obviously put his own ideal on the canvas. The picture is interesting, but it is not the actual Jesus whom we seek. At any rate no one can ever be in the least confident that the treatise makes us better acquainted with the actual Jesus, while all the presumption is against such confidence.

Setting the Fourth Gospel aside, as we must if we ask for reality, we confessedly have no narrative from the pen of an eye witness or acquaintance of Jesus. All the four Gospels indeed are anonymous. The most conservative student cannot throw one of them, in its present shape, back to within a generation of the time of Jesus's death. There is nothing to show that, growing slowly out of traditions and reminiscences more or less accurate, and possible early bits of memoirs of Jesus's sayings, the Gospels were not a hundred years in shaping themselves as we now have them. It is

most unlikely that they took the form of the Greek language in Palestine, but rather that they developed far away from where Jesus lived, in order to meet the demands of foreign communities. This was an age when the most extraordinary happenings were looked for and eagerly believed. Moreover, the earliest Christian books had their growth beyond the range of any hostile criticism. We have only to mention the name of Christian Science, not to say Persian Babism, to remind ourselves how all sorts of wonderful stories, once easily started and springing out of the soil, tend to move on and get accretions in an atmosphere that craves material on which to nourish its faith.

Bearing these considerations in mind, what matter of solid knowledge about Jesus do we find in our Synoptic Gospels? A few pages at the most—the amount of a little pamphlet—out of which all the ponderous biographies have been elaborated, without the addition of practically a single incident or important new teaching. A considerable part of the material consists in wonder-stories or miracles. The story of the final days of Jesus's life, concluding with his trial and death, makes a generous percentage of the whole narrative. The connection of events is slight: we can never know how long Jesus spent in public life,—barely more than a year if we only consult the Synoptic Gospels. Except for the bit of story from Luke about his visit to Jerusalem at the age of twelve, we know nothing except his parentage from Joseph and Mary, till he suddenly appears, a mature man, from a possible period of sojourn in the desert, waiting among the crowd who come to the baptism of John at the Jordan. Only a very few personal incidents, here and there a glimpse as of one passing us in the street, serve to reveal the real man. How we strain our eyes as it were to see what he looks like, to catch the tone of his voice, to get for one long moment the clear impress of his personality. Who can honestly say that he ever feels acquainted with Jesus? What modern admirer of his would really leave his business and accompany Jesus in his wanderings?

Bear⁶in mind that there are 2800 verses in the three Gospels. Practically the whole substance of Mark with its 678 verses is incorporated bodily in one or both of the other evangelists. Except for the birth stories and the expansion of the resurrection story, there is little new material touching Jesus's life in Matthew or Luke that is not already contained in Mark. We gain in the two larger Gospels, however, a considerable expansion of his teachings, especially in the matter of "the Sermon on the Mount," and the parables.

More than a fourth of Mark, or about 180 verses, consists of the miracles or wonder stories. More than another fourth, or about 200 verses, consists of Jesus's teachings. Only about 160 verses, or less than a fourth, give us the story of Jesus, aside from the teachings and wonder stories. Of this portion one-half is the story of his trial and death. A certain remainder of the Gospel, such as the narrative of John the Baptist, refers to other subjects besides the story or teachings of Jesus. The amount of strictly biographical material in the other Gospels is not much greater than in Mark,—perhaps 200 verses in Matthew, more than half of which is the story of the trial and death, and 180 verses in Luke with 80 verses about the last days. Outside of the last days of Jesus's life, we cannot claim to have altogether in all the evangelists the amount of more than about two chapters or fifty verses each of strictly biographical material, besides perhaps even similar chapters of wonder-stories, and eight or nine chapters of teachings.

Moreover, thanks to an army of scholars and critics, dissecting every verse in the New Testament, we have arrived at such a point of uncertainty as to the relative value of different elements in the Synoptic Gospels, that every one practically may take what he likes, both of the narrative and teaching, and reject as unauthentic or improbable whatever seems to him incongruous or unworthy. Does a modern man shy at the birth stories in Matthew and Luke? There is every reason to believe that they never formed a part of the earlier tradition about Jesus; in fact they confuse and defeat one another. Does any one doubt the story of the resurrection of Jesus's body? All the best scholars are with him in the doubt; the different stories discredit each other. Does one dislike to believe that Jesus cursed the figtree, or sent a horde of demons to destroy the Gadarene peasants' swine?¹ No one needs to believe anything that he may deem an accretion upon the Gospels. Does any one question whether Jesus prophesied the speedy end of the world in the famous and numerous verses concerning the Second Coming of the Son of Man?² Then, this whole group of teachings may be modified to any extent or quite swept away! Does any one, on the other hand, find the beatitudes scattered about in the Old Testament, and the Golden Rule already enunciated there? Very well! There are two quite different versions of the beatitudes in any case, with much unlikelihood that Jesus himself performed the feat of genius in grouping them together, as we now find them, in Mark.³

¹ Mark v. 1, etc.

² E. g. Matt. xxiv.

³ Compare Matt. v-viii with Luke vi.

How many clearly authentic utterances have we from Jesus? What can we rest upon? What exactly did he do? What did he say of himself and his mission? What commandments did he lay down, or what ordinances did he establish? What new ideas if any did he contribute? The answers to all these questions must be found if at all, in the study of a few pages of the Synoptic Gospels. No one is sure, or can possibly be sure, of these answers. The light is too dim in that remote corner of the Roman Empire of the First Century where we are at work deciphering, as it were, a series of palimpsests.

It might be said, changing our figure, that we find a very remarkable torso or at least the fragments of a statue. Amiel has said something of this sort about the remains from which we have to construct the life of Jesus. This is surely all that any one can say. But a torso is definite and complete as far as it goes; fragments and pieces are firm in your hands; you can match them together; you can reconstruct the torso. The fragments in our case crumble; they are mixed with other fragments; if they combine, they never form one and the same combination. You have not one Jesus, but two or more, each with different elements, more or less, and no one into which it is possible to harmonize all the material even of our bit of a pamphlet made up from the three short Synoptic Gospels.

I am merely stating facts to illustrate the enormous difficulty of the proposition, so often glibly quoted,—“Back to Jesus.” There is no evidence that those who repeat this phrase ever have tried to find the actual Jesus. What they say of him, their descriptions and paintings and panegyrics, almost never appear like the genuine work of even tolerable copyists. There are second-hand artists who have at least seen original work. But the conventional descriptions of Jesus not only vary; they never seem to have been near an original. The more complete and entertaining they are, the nearer they come to being pure creations of the author’s mind. They are German, or Italian, or English, or American pictures, and generally somewhat modern. They are not Hebrew, but Jesus was a Jew of the first century.

We are bound to say these things frankly, if we say anything. It is not my part, even if I were able, to add another fancy picture to the gallery of the Lives of Jesus. I can only report what I find. I find and present a problem. I do not think it can ever be solved. But it suggests certain important and practical considerations.

II. THE REAL MAN IN TWO ASPECTS.

The fault with the conventional method of approach to the study of Jesus consists in the effort, by a sheer *tour de force*, to make the portrait of a harmonious, consistent and ideal character, and to establish a well-rounded and absolute system of doctrine. This is what men have expected and insisted upon discovering. The bondage of the old-world thought of Jesus, as a supernatural being, has prevailed even over the minds of most modern scholars. If here and there a student has ventured to tell the straight story of what he really found in the Gospels, people have lifted up their hands in protest. But granting to Jesus real humanity, and not a mere docetic appearance of a man, why should we not expect to find in him,—a true child of his age, a veritable “son of man,”—at least the usual characteristics of humanity?

I am constrained to believe that we have, first in the narrative, and then next in the teachings ascribed to Jesus, not one perfected person, but dissimilar aspects or sides of a person himself in the process of natural development; not one consistent and perfect scheme of doctrine, as if revealed from heaven, but diverse forms of thought.

Let us gather the bits of the story, such as make the basis for the idea of the perfect and sinless Christ. You will be surprised how few these passages are and how far short they fall of making such a picture. I mean the kind of passages that give you a life-like touch of the man. For example, the picture of Jesus sitting weary at the well, with his free and democratic willingness to talk with the woman of Samaria (John iv. 6, etc.) is the kind of material that we should like to feel certain about. So is the little story about the woman taken in adultery, inserted as an addition to the Fourth Gospel (John viii. 1 etc.). We hope that this is a valid piece of tradition. It gives us the great and lovable Jesus. The story of the home in Bethany and Jesus's friends there suggests a glimpse of reality. The verse “Jesus wept” in the story of Lazarus might be adduced, if it were not hopelessly complicated with the difficulties of a wonder story. Why should Jesus weep if he knew that he carried the victorious power to release his friend from death? Why on the other hand should he have purposely stayed away, as no friendly physician does, needless hours after he was summoned to his friend's house? (John xi). One might also like to add from the same Gospel the relation of Jesus to the beloved disciple who lay on his breast at the supper. This may present an actual scene.

If so, it is what we are looking for. Shall we add the story of Jesus washing the disciples' feet? (John xiii. 4). I confess this seems to me artificial and, if true, symbolic. We rather shrink from acts done for the sake of example. In real life there is no need of doing such acts. This story indeed falls in with the mystical theory of the unknown author. Again, we should like to be sure of the incident where Jesus on the cross commends his mother to his favorite disciple (John xv. 28-31), all the more that we cannot from any point of view enjoy the manner of Jesus to his mother, as related in Matt. xii. 47, and the other synoptists.⁴ Aside from these few and scattered passages, we can hardly find any biographical material in the Fourth Gospel, even granting its historicity, which acquaints us with the great, noble, lovable Jesus.

On the other hand, the general portraiture of Jesus in the Fourth Gospel hardly impresses us as winning or lovable. We are constantly disturbed by the language of egotism and self-assertion continuously put into Jesus's mouth in accordance with the author's evident conception of a mystical and Messianic personage, not a veritable man. The constant use of the word "I" almost spoils the Gospel for profitable Scripture reading to a modern congregation. Moreover, John's Jesus repeatedly assails, provokes and castigates the leaders of his people.⁵ All this portraiture, judged by our highest standards of conduct, is unworthy of the best type of man, not to say a good God. We willingly put the Fourth Gospel aside, content to believe that its writer never knew Jesus and accordingly misrepresents him. It should be added that our ethical difficulty would be still greater if it could be demonstrated that Jesus's disciple John was the actual author. For we should then be obliged to take seriously all the harsh and even inhumane elements in the Gospel.⁶

Turn now to the Synoptic Gospels and mass together what we

⁴ See also John ii. 4.

⁵ See for example the passage John viii. 33-59.

⁶ The Fourth Gospel gives over 200 verses of narrative concerning Jesus, besides 150 verses which relate a few selected miracles. How little of this material goes to exhibit a living man has been shown already. Even the miracles are performed for the purpose of demonstration (See John xi. 4, 15). Of the considerable amount of teachings, about 300 verses or six long chapters in all, we may gather perhaps fifty verses as containing precious or universal value. The best of this is exceedingly similar to the best material, namely, the doctrine of love, in the First Epistle of John. Of the remaining sayings, fifty verses or more, are, from an ethical point of view, unsuitable for general use, or even repugnant to the moral sense. Thus, "Have not I chosen you twelve and one of you is a devil" is full of difficulty to the modern mind (John vi. 70, see also ix. 39;) and in xvii. 9, the words: "I pray not for the world." Why not, from one who loved all men?

may find. We note first Jesus's sturdy democracy. He eats and drinks at publicans' houses. What radical freedom of convention this was! It was as if we had a story of Channing or Theodore Parker, as seen arm in arm with a liquor dealer. Jesus's associates for the most part are humble persons of the social class from which he himself sprang. We read of his constant compassion and spirit of mercy, especially as shown to the poor in works of healing.

These wonders of healing make up so large a portion of the whole narrative, as to tend to obscure the portrait of the real Jesus. To the student of psychology they fall into line with similar wonder-stories which appear through human history from the tales about Elijah and Elisha to the miracles at Lourdes, or the experiences related in a Christian Science Temple. You will hardly be able to doubt that in Jesus's case these numerous stories must have grown out of a reputed power, analogous to what we believe exists in certain men and women to-day, to soothe or quiet, or again to rouse nervous and sick people and to help them to stand upon their feet. However we may handle the wonder stories, they seem to represent one striking characteristic in Jesus, namely, his humanity and his sympathy. Here is a warm heart towards those who suffer. I hardly know, however, why we need to be surprised in finding this character in Jesus. We all know people in whom benevolence likewise is a passion. There are physicians who are daily giving their lives, without thought of praise, for the healing of people. They love, as Jesus did, to "go about doing good." This is a quite natural form of human activity.

The story about Jesus and the little children (Mark x. 13) is one of the conspicuous bits of personal narrative. All the world loves that picture. We love it because we all love children, just as Jesus did. It is a natural story. We like also the little human touch in Mark x. 21, where Jesus falls in love with the rich young man who comes to him with questions.

Furthermore, we get bare glimpses of Jesus in the scene with the woman who brings ointment at Simon's house (Luke vii. 44); in his visits to Mary and Martha (Luke x. 38); in the story of Zacchæus (Luke xix); of the widow's mite (Luke xxi. 1 etc.), and of his lamentation over Jerusalem (Matthew xxiii. 37 etc.). Such passages give an idea of a quite independent and original character, direct and outspoken in his judgments, intense in his feelings, thoroughly human, who readily commanded attention and regard.

We observe in passing that at the time when the Gospels received their present form, the dogmatic conception of Jesus as a

supernatural personage has evidently made its impress on the story. It is already the story, not so much of a real man as of a wonder-worker and a Messiah. This trend of thought dominates the Gospels and makes it very difficult to find the real man whom we are seeking to discover.

I have purposely put aside the story of the temptation. For it reads like a series of dreams; it belongs to an unreal world; it certainly suggests no such actual temptation as come to flesh and blood men outside of monasteries. It is also complicated with the doctrine of devils. So far as it presents the fact of resistance to real and human temptation, there is nothing specially striking about it. The wonder is that any of the three items related could have constituted temptation to a sane intelligence.⁷

There remain the longer stories of Jesus's trial and death. There is an atmosphere of traditional mystery about this series of events. The famous saying is that "Socrates died like a philosopher but Jesus like a God." There is here no such valid distinction. If Jesus had some mystic consciousness of the outcome of his death, he might well have been buoyed up as if angels were about him. If the shadows, however, gathered over him as over others in the last hour, then we can only say, what we also say of countless deaths of heroes and martyrs, that he met his death sturdily as they did too. The glory of our common humanity indeed is that it is nothing uncommon for men to be willing to die for truth, or duty, or love. These are always men who would leap at the chance of any mode of death that would lift the whole world to a new level of welfare. This is no depreciation of Jesus, but rather the just recognition of infinite values in human life to which a whole host of noble people have risen.

There are different versions of Jesus's last words upon the cross. Matthew and Mark, following apparently the earlier tradition, dwell upon the sad cry: "My God, my God, why hast thou forsaken me?" This would seem to stand for the last abandonment of hope in Jesus's mind that the arm of God would come to his rescue. Luke, on the contrary, following a later tradition, omits this cry of despair and gives instead the beautiful words: "Father, forgive them for they know not what they do;" and, "Father, into thy hands I commend my spirit." We are left in doubt as to which mood of mind, the despairing or hopeful, Jesus at last took. We

⁷ Grant, however, that by the orthodox theory Jesus was a man completely possessed at all times with the Logos, or the "Eternal Christ," he was thereby lifted above the level of temptation, and equally (it would seem) above the possibility of growth. But this assumption produces an unreal man.

should be glad to believe the latter, for the like of which we could cite other brave instances.

Let us turn now from the too meager material, which serves to furnish our imagination for the portrait of the great and lovable Jesus, to consider another and somewhat perplexing variety of material.

As with other human lives, so with Jesus's life, there is, even in the scanty glimpses of him given in the Gospels, more or less matter of difficulty, misunderstanding or outright inconsistency. We have to mention first Jesus's habitual attitude toward the class known as Pharisees. He never seems to show them any sympathy. He upbraids and denounces them and calls them by harsh names, as hypocrites, as a generation of vipers (Matthew xii. 14) and, if one could believe the Fourth Gospel, as "children of the wicked one:" "Ye are of your father the devil" (John viii. 44, cf. Matt. xxiii 15). Few realize how many such passages there are. It is easy to go with these denunciations against people whom we do not like. But Jesus's doctrine of forgiveness "until seventy times seven," as well as the general law of love, would seem to raise a great moral interrogation mark against the considerable mass of such passages which mark his public utterances. Why should not all kinds of spiritual disease, and not only the vices of the poor require patience and sympathy? Certain it is that the world has gone on for hundreds of years citing Jesus's example for all kinds of denunciation of the poor against the rich and of the virtuous against the profligate, especially against the sins of those who are not in our own social group.

This consideration is brought out all the more strongly in the tremendous incident of Jesus driving the money changers out of the temple.⁸ Note that the last Gospel sets this story at the beginning of Jesus's public life. This story matches indeed, with the theory of a supernatural and terrible Messiah. But as the story of an actual man, it is nothing less than an act of anarchy, like lynch law. However noble Jesus's purpose (supposing the story a true one), he did as in the case of John Brown at Harpers Ferry, what he had no right to do. Why did he not condemn the conventional bloody sacrifices that went on in the temple? For, if the sacrifices were necessary, the worshipers must somehow be provided with the necessary animals to offer at the altars. Why was this not as legitimate a business as that of the priests? At any rate, as a man,

⁸ Matt. xxi. 12; Mark xi. 15; Luke xix. 45; John ii. 15.

Jesus had no warrant to lift the whip over men and to destroy their property.

The stories of the Gadarenes' swine and the cursing of the fig tree are both incredible and unworthy of the Jesus whom we love to admire (Mark v. 12 and xi. 12). We will throw them aside. What shall we say of his treatment of the poor Syro-Phenician woman? (Mark vii. 26). Do you say that Jesus's harsh words to her, likening her to a dog, were only used to bring her faith into relief? But this answer does not commend Jesus's method to our sense of delicate fitness. Moreover, the words fall into line with the instructions to the apostles, not to go into the way of the Gentiles or into any city of the Samaritans, but only to the lost sheep of the house of Israel (Matt. x. 6). This type of narrowness certainly makes discord with the keynote of the Parable of the Good Samaritan. Grant that we are free to discard these sayings, as an alien growth upon the pure words of Jesus. Yet it is hard to see how they can have been put into Jesus's mouth in the face of a clear and consistent doctrine to the contrary. Is it not easier to believe that Jesus was like many another good but quite human teacher in the utterance of varying moods and strata of thought? We shall have occasion to return to this same problem later, when we take up the two aspects of Jesus's teachings.

If we care now to turn once more to the Fourth Gospel, there is a well-known passage, mistranslated in the common version, where Jesus tells the people that he is not going up to the Feast in Jerusalem, whereas the context makes it quite plain that he really is on his way there (John vii. 8). I do not attribute this apparent prevarication to Jesus. I only mention it to illustrate the fact that neither the author of the Gospel, nor probably any one else at that time, would have thought it wrong to prevaricate.

Neither do I attribute to Jesus the harsh word to his mother at the wedding at Cana: "Woman what have I to do with thee?" But that it could have been related so naively shows how far from nice the ideal standard of the time was in Jesus's age.

We have still to meet the harsh, though somewhat mystical, conduct of Jesus toward his mother and brethren as told in Matthew xii. 46 etc. We should prefer to drop this passage from the narrative.

Emphasizing again how few passages there are in all the Gospels which throw any light on Jesus's real personality, I hasten on now to the comparatively full description of his trial and death. I cannot here avoid a perplexity, that grows upon me the more I

consider it. From the older and orthodox point of view it was necessary that Jesus should be put to death for the salvation of mankind. It was so necessary that it may have seemed justifiable to provoke men's anger against their innocent victim so as to secure the fated doom (Matt. xvi. 21; Luke xix. 31 etc.). All this theological prearrangement seems to us modern men artificial and incredible. It will not fit into a reasonable philosophy. The assumed character does not fit our ethical ideal. The question then recurs, why Jesus should have incurred death? The story, shorn of its supernatural features, does not hold together. It fails at least to give us a clear understanding of the *animus* of Jesus's enemies, or of Jesus's conduct.

We have yet to consider the problem of his alleged claim to some kind of Messiahship. It is enough to say now that if, as Prof. N. Schmidt⁹ and others think, he never claimed to be a Messiah at all, the reason for putting him to death grows even more obscure. Did he court death, as afterwards the martyrs did in his name? We should hope not. Why then did he not make some simple and dignified answer in the palace of the High Priest to relieve him, as well as his enemies, of the mistaken ideas of his message and purpose? Why did he not put up a word to save their souls from the oncoming crime of murder? For his silence in such a situation must have been almost a fresh provocation to anger. Is it even possible that he uttered the stinging words in Mark xiv.62 about the coming day of judgment when his enemies should see him riding in the clouds?

If you say, as we probably must, that we have no accurate account of the trial, the question still presses:—Why did the man of good-will, the man of the beatitudes and the Golden Rule, make such bitter and stubborn enemies as to suffer a judicial murder at their hands? Was their hatred related to the story of his conduct toward the money-changers in the temple, and to an habitual denunciation of the leaders and teachers of his people? We cannot help being troubled by this question. We do not ask a high-minded man to be eager to save his own life. We do ask consideration not to let men blindly commit a cruel crime. Something known as "the spirit of Jesus" has taught us a certain sympathy with the stupid, misguided, excited humanity, which by some fatal misapprehension had been stirred to enmity against a friendly man.

The point that I want to bring out is that the story is told in all the Gospels upon the distinct presupposition, that it was neces-

⁹ *The Prophet of Nazareth.*

sary, and that Jesus knew it was necessary, to meet a violent death. His will apparently was to die. This leaves us with a grave problem of conduct, or else in a state of bewilderment as to the accuracy of our knowledge of the facts of his end.

It is evident by this time that no one can make anything but a vague and merely conjectural narrative of the life of Jesus. The points of our information are not near enough together to light up a continuous pathway. Asking simply what the facts are, we may summarize what we know with fair probability as follows: Jesus was born a little before the assumed date of 1 A. D. in the little town of Nazareth in Galilee. His father was Joseph, a carpenter, and his mother was Mary. He was the eldest of a family of several children and he was brought up to his father's trade. He seems to have had some teaching in the Jewish Scriptures such as may have been provided in the synagogue. He knew at least something of the Psalms and the prophecy of Isaiah. The period was one of unusual susceptibility to religious interest throughout the Roman Empire. In Judea a notable man of the prophetic type, John the Baptist, proclaimed a popular revival of simple and ethical religion. Jesus's mind was stirred by this movement. How he prepared himself for his characteristic work, whether he spent a period in the life of the desert, whether he had been touched at all by the ideas of the puritan and ascetic sect of the Essenes, whether he had personal acquaintance with John, we may not say. He had certainly got at the heart of the religion of his remarkable race. It was his habit to retire to the wilderness for rest and refreshment and mystical communion.

He was a grown man of thirty years old, it is said, when he began his public life. He appeared first as a teacher in his own region of Galilee, with the town of Capernaum upon the Lake as the center of his journeyings. He made friends and disciples among the fishermen and others of similar social position. He taught wherever he found people, sometimes using the democratic freedom of the synagogue, sometimes gathering hearers by the shore of the Lake, or in the open country. We follow him in one journey as far as the coast of the Mediterranean in the region of Tyre. How often he had been to Jerusalem before the last fatal visit we do not know, nor how far he had ever made friends in the capital. Wherever he went disciples seem to have attended him. He taught with authority; that is, with the sense of the reality of his message. Jesus was not merely a prophet of the righteous life or a teacher of a simple religion. He was reported to be a wonderful healer.

People followed him with their sick. It was believed that by laying his hands upon them or even by a word, he could effect a cure. He began his mission, however, with a singular unwillingness to be known publicly, least of all as a worker of miracles.¹⁰ As the short period of his public life drew to a close, he put aside the earlier habit of diffidence and assumed the position of a leader.

Jesus's unconventional habits of life, his free intercourse with the poor and despised classes, and his open sympathy with them, his frank moral judgments, and in all probability a certain aggressive-ness of tone, a growing use of the weapons of denunciation and a claim to a certain official superiority as a unique messenger of God, antagonized men and specially the ruling class, who resented his treatment of them and their manner of life. He appears to have expected a collision with the authorities. Something of popular demonstration in his favor in his last visit to Jerusalem, together with a disturbance in the temple area when Jesus assailed the business of the venders there, seems to have brought the opposition against him to a head. In some sense, easily misunderstood, he was believed to have claimed to be the expected deliverer or Messiah of his people. The charge finally written over the cross, "The king of the Jews," represents this idea. With jealousy on the part of the priests and others whom he had angered, and no great reluctance on the part of the Roman Governor to get rid of a possible exciter of the people, he was speedily condemned to the death of a mal-factor. His friends all deserted him.

In the whole narrative about Jesus, there is nothing, aside from the implication of the wonder-stories (which are no more wonderful than those related in Exodus and the Books of the Kings) that would lift him into a lonely uniqueness above the class of other illustrious prophets or teachers of religion. The claim for any absolute perfectness of character, other than the ever admirable greatness of a high and single purpose, is a quite gratuitous assumption. It does not proceed from the record, but from dogmatic prepos-sessions that grew up afterwards. The fact remains that we can know extremely little of the details of Jesus's life.

(TO BE CONTINUED.)

¹⁰ The impression from the Synoptic Gospels is in marked contrast to the account in the Fourth Gospel in which Jesus works miracles, not so much out of compassion as in order to command men's belief in him.

OLYMPIAN BRIDES.

BY THE EDITOR.

FOR us who have been educated in Christian countries and are strongly under the influence of Protestantism with its antipathy to symbolism, legend, ritual, and other allegorical methods of representing religious ideas, it is very difficult indeed to understand the spirit of pagan devotion. As a rule our opinions concerning paganism are full of unwarranted prejudices. We not only impute to heathens the superstitions that they actually had, but in our imagination we picture their religion as of the grossest kind. We regard them as idolaters who worship images of brass and stone, and think of them as possessing a faith in demons. The reason is not only that the ancient paganism is mostly poetical and mystical, while our own religion is anti-poetical, discarding imagination of any kind, but also that our judgment of the classical gods is influenced by the comments which the Church fathers made upon them, and we are further disturbed in our appreciation of the good features of paganism, not so much by our insufficient knowledge of the facts, as by taking into consideration later conceptions which ought to be ruled out. If we knew less of the later period of Greek civilization we would be more just in our appreciation of the religious spirit of its prime.

The Church fathers have picked out the worst features of pagan worship, have exaggerated them, and have put a malignant interpretation upon many things which if properly understood do not deserve any blame. Moreover, even if the opinion of the Church fathers did not influence us, we know paganism only from sources of comparatively late date when a decay of religious life had set in through a fusion of the various religions and had produced a state of religious anarchy and decadence which finally proved ruinous to the ancient conception, thus necessitating the formation of a new religion which appeared in Christianity. Our

historians and students of the Greek and Roman cults are familiar with Lucian, and kindred writers, who are the Ingersolls of antiquity, ridiculing the ancient gods and legends, and having themselves lost the spirit of devotion which animated their ancestors at the time when paganism was suited to the needs of the people. Other authors, who like Plutarch show much reverence for religion, are too philosophical to represent the naive belief of ancient paganism.



MARRIAGE OF ZEUS AND HERA.*
A Pompeian Fresco.

We must consider that most of the Greek and other legends received their final shape in special localities. As a rule they are closely affiliated to the public worship, to mystery plays which were

* Formerly this picture was interpreted to represent Kronos and Rhea, but Helbig (*Wandgemälde* No. 114) succeeded in convincing students of classical art that it can only refer to the marriage of Zeus. The bride is attended by Iris. Zeus sits in his grove lightly covered by his veil of clouds. Archaeologists find difficulty in explaining the three youths with wreaths on their heads. The easiest explanation seems to be that they represent mankind rejoicing on this festive occasion.

performed at the temple, and to ceremonies and customs which formed part of the public life of the commonwealth. In one part of Asia Minor where Semitic influences prevail, the god-man is worshiped under the name of Adonis, which means Lord.* In the spring Adonis celebrates his marriage with the goddess Astarte, or Istar, or Aphrodite, or as we now commonly say, Venus, but when the year draws to a close and vegetation withers, he is wounded in a chase for the wild boar (an animal sacred to him), and the beautiful god dies to indicate the deadened condition of nature during the winter. In the spring he re-awakes to new life and again runs the course of his divine career.



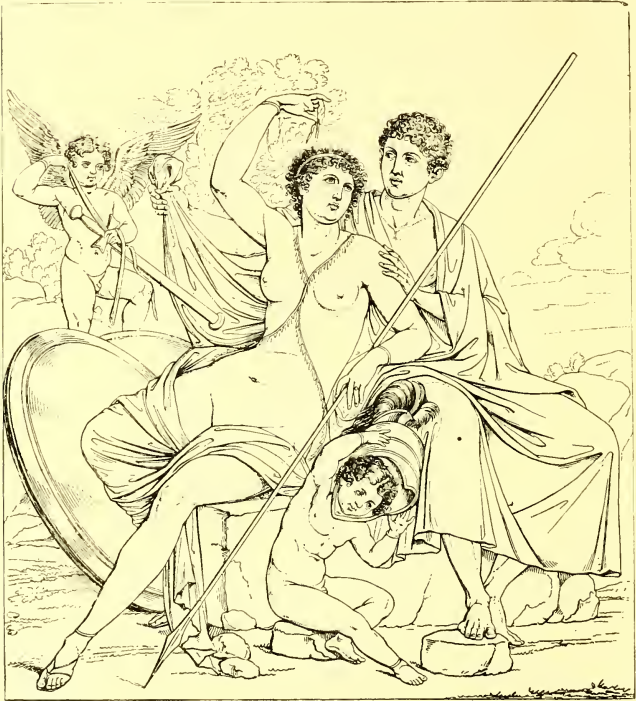
HERA AS A BRIDE.

Detail from the Pompeian Fresco shown on the preceding page.

In some places and at certain seasons of the year the goddess of nature was a virgin, and virginity formed her typical character. Then again in other legends or on other occasions she was celebrated as the bride or the wife of some god. The same divinity could be the protectress at the same time of the arts and sciences, of warfare, of life and death and resurrection. These differentiations led to personal distinctions, and we have in Greek mythology the virgin Diana, and the virgin Pallas Athene by the side of

* The Hebrew 278.

Aphrodite, the goddess of love, etc., the goddess Hera, Queen of Heaven, and wife of Zeus, and many others. All these figures were once united in one divinity, and we find that in some myths the ancient Babylonian Istar still shows features of all of them, but the more the legends of the gods assumed a literary shape, the more definite became the figures of the gods and goddesses, and when the inhabitants of one country became acquainted with

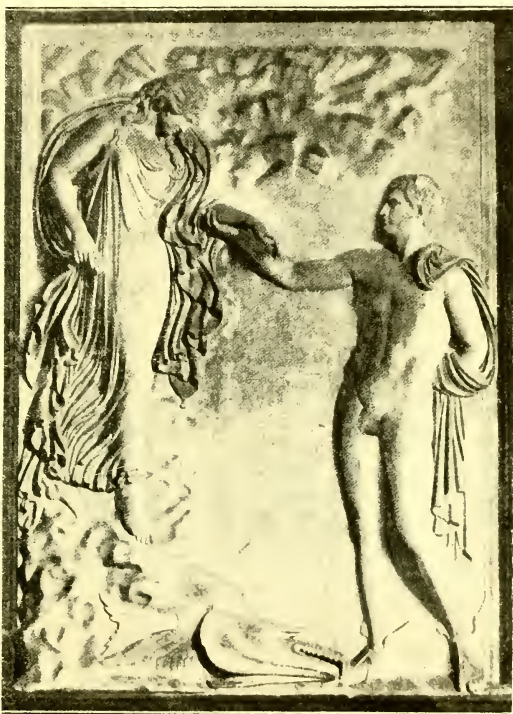


ARES AND APHRODITE.

the legends of another where there were different versions of the same god or goddess, a state of confusion began which was the cause of no little irritation.

In Greece the marriage of Aphrodite was celebrated in some districts with Hephestos, the Indian Agni and the Roman Vulcan,

the god of fire, industry and civilization, while in other districts Ares, the Roman Mars, is looked upon as her spouse, and it can scarcely be doubted that their union was celebrated with public festivals. The underlying ideas were everywhere the same, but the forms which the myth assumed were different, and everything went well so long as the different cities and provinces remained isolated



PERSEUS RESCUING ANDROMEDA.

and the various cults and myths were not mixed up. But when this happened the union of Ares with Aphrodite was considered an adultery, and Hephæstos (Vulcan) was represented as the irate husband. Such is the shape of the legend as we find it in Homer, and similar collisions of different myths have become ap-

parent elsewhere. This confusion of different versions of the myths finally produced what may be called infidelity, which spread rapidly in Greece at the period with which we are most familiar. We can not doubt that even at the time of Socrates there was a strong orthodox party at Athens who may have been guided to some extent by genuine piety, but we shall not go far astray if we consider that political as well as financial interests were also at stake. The festivals must have been the source of a rich income, and the hereditary priestly families were very zealous to preserve both their wealth and their influence. No wonder that even a conservative progress such as was inaugurated by Socrates was hateful to these men, and that they did not hesitate to have him condemned as an infidel and atheist because his philosophy tended to undermine the authority of the established gods.

Considering these changes which have come over the religion of ancient Greece, we must be careful to look upon every myth as a tradition by itself, and we shall in this way appreciate its real religious spirit much better than if we see it in its connection with other myths. We shall find that the main feature of the ancient pagan religion consists in the glorification of the god-man. He wins a triumph or gains a victory of some kind, then celebrates his marriage, but succumbs to death to reappear in a rejuvenated form. The different legends differ in details, sometimes the hero is a god-man, sometimes the main figure is a god, and his son is the divine hero, a man in whom the deity has become incarnated.

As soon as the people of one district became acquainted with the mythology of their neighbors, the process of a religious disintegration began slowly to set in and continued with the spread of an acquaintance with other countries. From time to time priests and poets attempted to reconcile contradictions, to combine different versions and to reconstruct their old traditions in adaptation to a widened horizon, but the final doom of this mythological phase of religion was inevitable. Paganism broke down and made room for a monotheism which, however, preserved the most important feature common to all myths—the idea of the God-man, as a mediator between God and man and as a saviour. Apollo, Dionysus, Asclepius, Theseus, Heracles, etc., are sons of Zeus, all of them divine personalities, who have come to help, to liberate, to heal, to rescue, to ransom mankind from all evil, from death, disease and oppression. When the polytheism of the gods had become worn out, the underlying idea was purged of its primitive naturalism in the

alembic of a dualistic philosophy, finally resulting in an ascetic religion.

Almost all god-men who appear as saviours in India, Asia, and in Greece are supposed to have been the object of persecution at the time of their birth. One of the oldest myths representing this typical feature is the story of the birth of Zeus. His father Kronos, a prehistoric deity, later on identified with Chronos, which means "time," was supposed to have been in the habit of swallowing his own children. He was married to the goddess Rhea,* also called Cybele, an ancient goddess who must have been a form of the



RHEA WELCOMING KRONOS.

Asiatic Istarā, for even in her later forms she is still endowed with many Oriental features, and is a goddess not less of life and resurrection than of death and the darker powers of the nether world. This Rhea was chosen by Kronos as his wife, and when she took

*The ancient goddess Rhea or Cybele must not be confounded with Rea Silvia. The very words are different as appears from the fact that in the former the *e* is short, and in the latter, long. By an unjustified license the name Rea Silvia is frequently also spelled in the Greek fashion with an *h* after the *R*. Even Harper's *Latin Dictionary* and *Dictionary of Classical Antiquity* are guilty of this mistake which has crept in at an early date. Banmeister in *Denkmäler des klassischen Altertums* follows Preller in spelling the Roman goddess in the Roman way, *Rea*.

pity on her offspring she gave her divine husband a stone instead of the infant that she had born him. In the meantime the little child-god, who was Zeus, himself destined to become the head of the new dynasty of the Greek gods, was brought up in a hiding place. He was suckled by the goat Amalthea on the Island of Crete, and his cries were drowned by the noise of the Corybantes, a feature which continued to be repeated in mystery plays performed on the island of Crete and representing the birth of Zeus.

The story of the infancy of Zeus is typical. A similar fate is recorded of the Indian Krishna and the Krishna myth is transferred both upon Buddha and Christ. A slaughter of innocent



RHEA'S DECEPTION.

babes is incorporated into the history of all three. We meet with kindered traditions everywhere, especially of those who appear on earth in human form, are born in lowly circumstances, among the peasants in a rustic district, sometimes in a stable and usually in a cave. Dionysus was cradled in a *gannus*, a food measure from which the cattle are fed, and the Christ-child lay in a manger.

The underlying idea of all the ancient religions seems to be that the gods are human and that noble men are divine. Nothing that is human is deemed unworthy of a god. So all the gods have their consorts, and the gods must pass through the ordeal of death

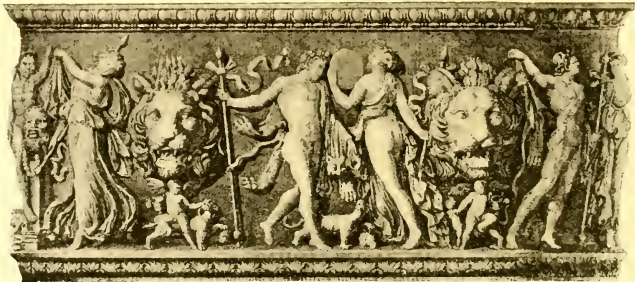
as well as men. We are not sufficiently informed about what might be called the dogmas of Greek paganism, but we know that there were many places famous for having a tomb of Zeus, which can only have been funerary shrines attached to Zeus temples, where the annual death of the god was bemoaned with a subsequent celebration of his victorious resurrection.



HERMES SAVING THE CHILD DIONYSUS.

One of the favorite gods whose name is identified with the idea of joy and exuberance of life is Dionysus, the god of wine, and a representative of the resurrection. He is the son of Zeus and Semele, the latter being presumably a goddess of the moon. Like all saviour gods he was the object of perfidious persecution even

before he was born, for Hera in her jealousy suggested to Semele the wish of seeing her lover in his full divinity. Zeus being obliged by his oath to fulfil her wish, granted her request and so Semele died through her own fault, for no one could see Zeus and live,



MARRIAGE OF DIONYSUS AND ARIADNE.

a feature which is also attributed to Yahveh, the national God of Israel. Since the infant was not quite ready for birth, Zeus took him to himself concealing him in his side, and when the babe was

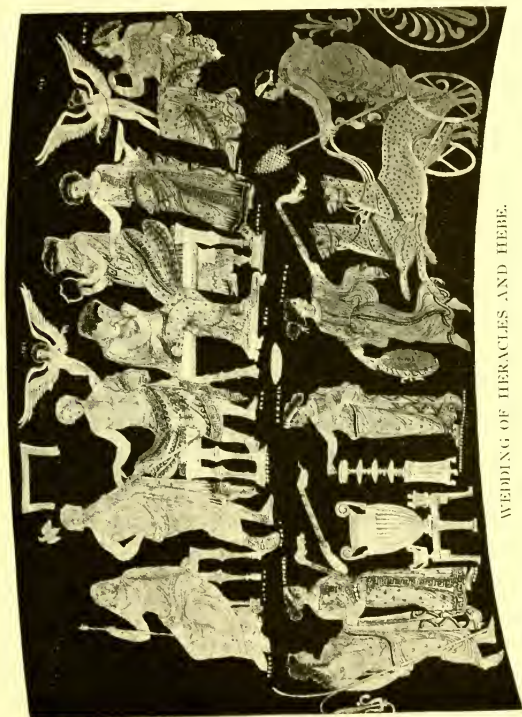


MARRIAGE OF DIONYSUS AND ARIADNE.

fully matured had him cut out from his thigh. It was on this account that Dionysus was called "the twice born." Like Zeus the Dionysus child had to be brought up in secrecy, and the satyrs and

mænads made so much noise that no one could hear the cries of the infant. We know that this incident of a boisterous noise-making crowd remained a characteristic feature of the Bacchus festivals and other kindred performances.

Among the art monuments which have come down to us, we have representations of the union between two divine personalities.



WEDDING OF HERACLES AND HEBE.

a god and a goddess such as Ares and Aphrodite, or Zeus with Hera. Poseïdon with Amphitrite, Dionysus with Ariadne, Perseus and Andromeda, etc. both parties being purely divine and superhuman. There are other legends, however, which gradually acquire a greater interest because they are a mixture of human and divine. The human element of the story endears a hero to the people.

In most cases it will be difficult to make a rigid distinction

between gods and heroes, because most heroes are humanized gods; for instance in the original myth—now lost—Heracles must have been the sun-god himself whose wanderings and deeds of valor were related in the story of his twelve labors. But he was more and more humanized until he became a hero whose unusual virtue, strength, and courage had to be explained, and who therefore was deemed to be the offspring of a god. In Greece as elsewhere most of the royal families derived their origin from some god or another.

The story makes Heracles the son of Zeus and Alkmene, and the kings of Argos who derived their descent from him are called Heraclids. When Heracles after his death ascended to Olympus he was married to Hebe, the goddess of eternal youth.

A most beautiful legend is the story of Eros and Psyche, which is of special interest to all as it represents the god of love in his union with the human soul, an idea which occurs in the Christian Church where, too, the soul is represented as the bride of Christ.

We ought to bear in mind that the story of Eros and Psyche is a fairy tale, and it is the only fairy tale which has been saved from the universal deluge that swept away most of the literary traces of antiquity. There is no doubt but that Greece had fairy tales as much as Germany and other modern countries, but there happened to be no Grimm brothers to collect them and put them in book form. We must bear in mind that even in Germany the interest in popular stories or *Märchen* is of a very recent date, and it was actually by an accident that the attention of one of the Grimm brothers was called to an old Hessian woman who knew many old traditions by heart, and she was the last one left, who being illiterate, repeated the stories as she had heard them from her grandmother. If the scholarly philologist had never heard of her, the German *Märchen* would have been lost forever. In Greece the legend of Eros and Psyche is preserved by Apuleius, who really did not reproduce the real spirit of it for his style is somewhat frivolous, and he does not do justice to the religious spirit that underlies this pretty and tender tale.

We must bear in mind that fairy tales are the last echo of an ancient religion. There was a time when they were myths, and the events related were of the deepest meaning to the listener. Thus the story of Eros and Psyche was really a poetical explanation of the fate of the soul, and involves a promise of immortality of some kind, and we find similar notions pervading almost all other genuine folklore tales. The deities of the ancient myth have been reduced to good and bad fairies, and events which take place in the world

beyond are localized in this because primitive man did not discriminate between the two worlds: to him both were closely interwoven.

Sometimes it is easy to trace the original myth in a fairy tale. We learn for instance that the good girl who falls into the well and drowns is kindly treated by the fairy Dame Holle or Hulda, who is no one else than the Queen of Heaven and the ruler of the world, while the bad girl is punished by her own evil deeds. In other stories, such as "Little Red Riding Hood," we have greater difficulty in recognizing how the bad wolf swallows her and has to give her up again when she is rescued by the kind hunter. Fairy tales never stop to take into consideration such impossibilities as that the wolf devours little Red Riding Hood, and the hunter cuts her out of the wolf's stomach, whence she comes forth as young and



EROS AND PSYCHE TOGETHER WITH THE GOOD SHEPHERD.
(Ancient Sarcophagus.)

pretty as she was before. The reason is that here we do not deal with events of this life, but are confronted with facts that represent the wonderful stories of the fate of gods and men in the world to come.

The charming story of Eros and Psyche must have exercised some influence in the formation of early Christianity, for we find the typical group of this loving couple represented side by side with the good shepherd on an ancient sarcophagus.

The same idea that underlies the story of Eros and Psyche is the theme of the myth of Orpheus and Euridice. But while it extends to man the hope of immortality it explains why Orpheus must leave his beloved wife in the realm of Hades. She still lives; he found her and would have brought her back had he not forgotten

in his eagerness to see her the divine behest not to turn back, and so they remain forever separated.

An interesting myth originated in Nauplia, where a public



ORPHEUS AND EURIDICE.

festival celebrated the marriage of Poseidon, the god of the sea, with Anymone, a nymph who is always represented as a lovely maiden. The local legend (as preserved by Apollonius, II, I, 8)

informs us that the founder of Nauplia was deemed to be the son of Poseidon and the nymph Amymone. Amymone went into the country with a pitcher to look for drinking water, and not being able to find a spring lost her way in the woods near the shore, where she came upon a satyr who attacked her. She called for help and Poseidon, the god of the sea, came to her rescue, and having driven away the satyr, fell in love with the beautiful girl and married her. The son of Amymone, Nauplius, was honored in that locality as



MARRIAGE OF POSEIDON AND AMYMONNE.

the tutelary hero of the city, and it is not impossible that this legend is of purely physical origin. It has been found that the best spring in the neighborhood comes from a mountain in the immediate vicinity of the shore, and its fresh clear waters gush in great plenty directly into the sea. Even in the remote days of antiquity it had become necessary to dam the spring, partly in order to procure the water, and partly to protect the fertile shore in its vicinity against

sudden inundations. If this was indeed the origin of the myth it would explain why Amymone, the nymph of a fresh water spring is always represented as a lovely maiden in the flower of her youth.

Perhaps the favorite representation of a marriage feast between a goddess and a mortal is the story of Thetis, a daughter of Nereus, who like Poseidon was a god of the sea. The ancient myth became so extremely popular because Homer inserted it into the national epic of Greece, and derived from it the cause of the Greek expedition against Troy.

Thetis was the loveliest of the Nereids, and Zeus himself was in love with her, but he was prevented from marrying her because an oracle had foretold that her son would be greater than his father. Accordingly Zeus was frightened because he feared that as he had deposed his father Kronos, so the son of Thetis would in



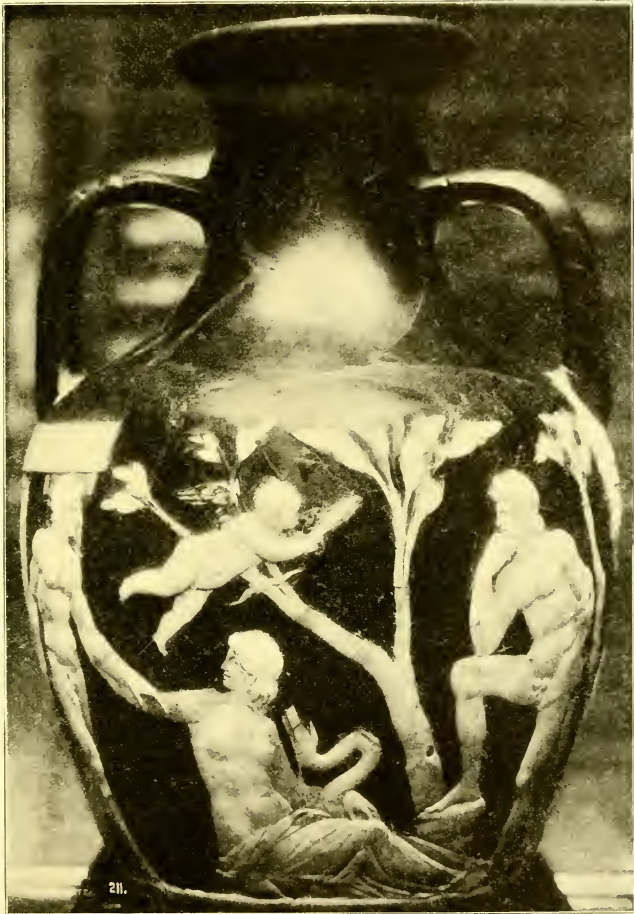
PELEUS WRESTLES WITH THETIS.*

turn deprive him of the government of the world, and he decided that Thetis should not marry any god, but be united with a mortal, and for this honor he selected Peleus of Aegina, king of Thessaly who was himself the son of Aiacus and the nymph Endeis, the daughter of Chiron.

The version of Homer appears to be of a comparatively recent date, for we have instances according to which Peleus has to gain his divine wife by conquest. Thetis resents being married to a

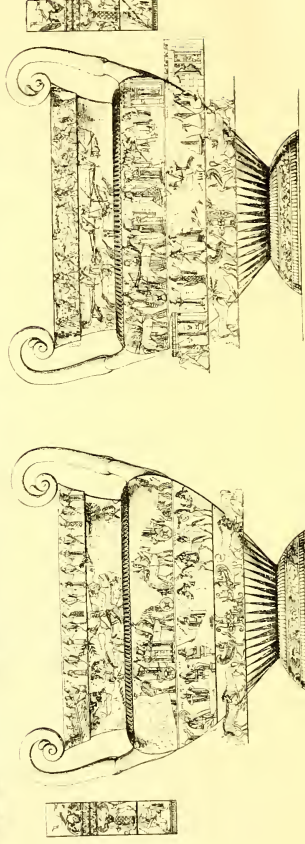
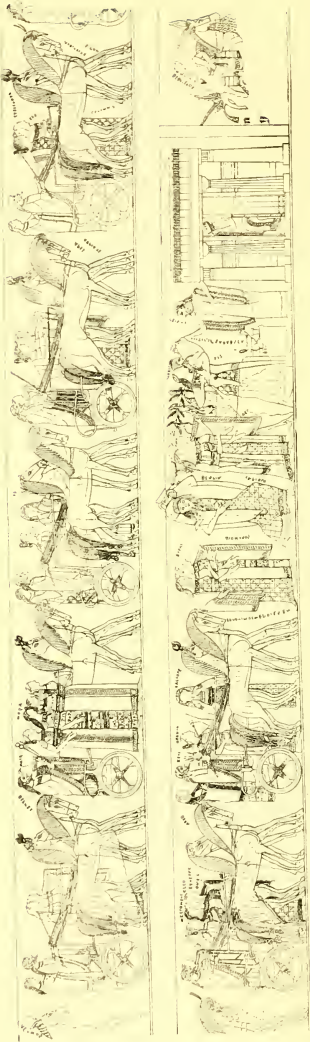
* Thetis as a goddess of the sea possesses the power in common with Proteus of changing her shape. Flames come out from her shoulders and two lions (in the illustration exceedingly small) try to bite Peleus, and Chiron comes to his rescue. While other centaurs are represented as savage he was supposed to be endowed with wisdom, and this attribute is indicated in pictures by representing him with human feet. The branch of a tree and two little satyrs have reference to his forest life. The defeat of Thetis is shown by the flight of a Nereid here called Dontmeda, and Thetis herself has her feet turned backward.

mortal and yields only on the condition that he would conquer her. This combat is repeatedly represented in some ancient vase pic-



THE PORTLAND VASE. REPRESENTING THE MARRIAGE OF THETIS.

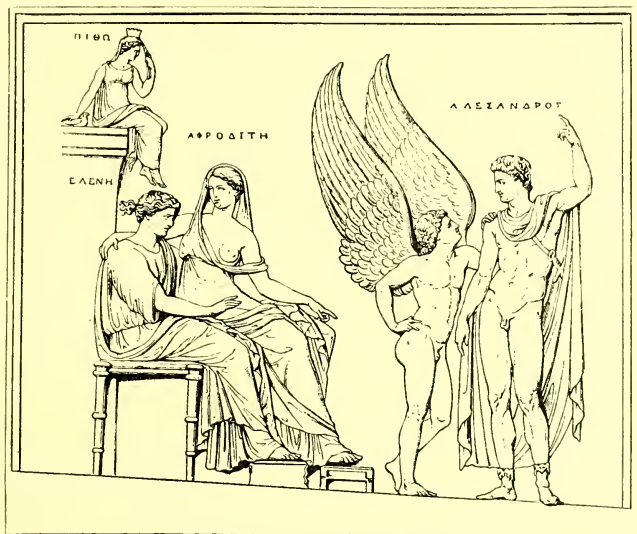
tures. Later illustrations, however, show that she accepts the engagement with Peleus willingly, and the artist even represents



THE FRANÇOIS VASE. REPRESENTING THE MARRIAGE OF THETIS.

her love of Peleus in her attitude, showing how she courts his arrival as a welcome husband. The scene is represented in the so-called Portland vase, one of the most beautiful pieces of art which has come down to us and is now preserved in the British Museum. A little cupid flutters above Thetis, and Nereus, her father, watches the arrival of Peleus.

Another vase, commonly called the François vase, also represents the marriage of Thetis, and in two stately rows we see the several gods invited to take part at the festival approaching the



APHRODITE PERSUADING HELEN.

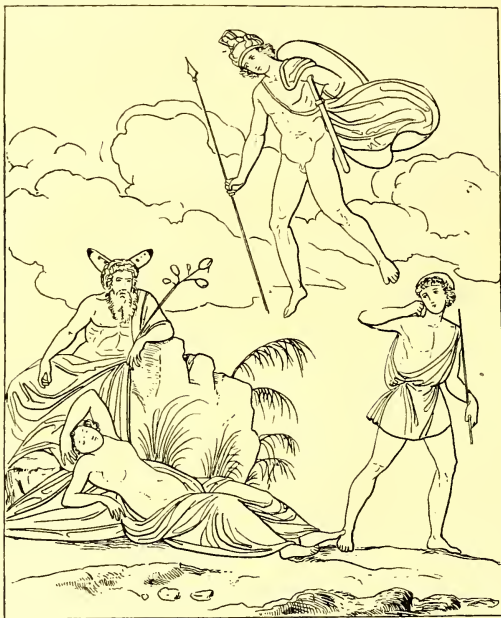
Pytho, i. e., Persuasion, is seated above Helen while Eros stands by Paris who is also called Alexandros.

temple where they are welcomed by Peleus while the bride waits in the interior of the building.

We need scarcely mention the well-known incidents which the legend connects with the story. In order to avoid trouble the gods do not invite Eris the goddess of strife, but she revenges herself for this slight by rolling a golden apple among the goddesses with the inscription "For the most beautiful." This starts a quarrel which Zeus decides through Paris who gives the apple to Aphrodite, and thus offends both Athene and Hera. As a reward Aphrodite

promises Paris that for his bride he may have Helen, the wife of Agamemnon, known as the most beautiful woman on earth, and when Paris succeeds by the aid of Aphrodite in eloping with Helen, the Greeks unite in an expedition of revenge to bring her back to Greece.

Helen is a humanized deity as much as Heracles, for Homer speaks of Menelaos to whom she was married as the husband of a



MARS AND REA SILVIA.

goddess, and her name is apparently an archaic form of the word "Selene" which means "the moon."

In the ancient history of Rome Mars is reported to have been the father of Romulus and Remus by a vestal virgin called Rea Silvia, also known as Ilia. According to the popular Roman tradition recorded in the first book of Livy, Rea Silvia (or Ilia) was the daughter of Numitor, the exiled or deposed king of Alba Longa. His younger brother had usurped the throne, and in order to assure himself against the rights of his elder brother caused the latter's

daughter to be made a vestal virgin, and transferred to the temple of Vesta. But here a divine destiny interfered. Mars selected her as his spouse, and the virgin Rea Silvia bore him the twins Romulus and Remus. The rest of the legend is sufficiently known; the irate uncle had the infants exposed in the woods, but a she-wolf nursed them, and this incident has become the emblem of Rome.

The legend of Aphrodite's marriage with Anchises would probably have been forgotten had not Æneas, their son, been adopted as the ancestor of the *Genus Julia*, the imperial family of Rome.

The time when these several legends of the marriage of the gods were really part of the religious life of the people, lies in an



THE SHE WOLF OF THE ROMAN CAPITOL.

The two children have been restored but the wolf is ancient and, in spite of its archaic crudeness, a remarkable piece of art. Archaeologists assume that it is the same statue that was set up at Rome in the year 295 B. C.

almost prehistoric time and we have no real and direct information concerning their significance, but when we try to reconstruct the significance which these myths had we come to the conclusion that there was a period in which they were dear to the hearts of the people, and that the marriage festivals of these gods and goddesses were celebrated in their special localities with genuine devotion and with a natural unsophisticated piety.

When Christianity superseded paganism, it incorporated into

its own doctrinal structure several of the most fundamental pagan ideas, among them the doctrines of the god-man as a saviour, of the dying god who rises from death to new life, and also of the immortality of the soul. No trace of these theories can be found in the religion of ancient Israel as recorded in the Old Testament, while the Gentiles clung to them with great tenacity. In Christianity they appear completely transformed not only through the rigid



VENUS AND ANCHISES.

monotheism of its Jewish traditions but also by means of the ascetic tendencies so prominent in the second and third centuries of Church history; and yet the idea of the saviour's marriage, though absolutely obliterated in the dogmatic formation of the Christian belief, was also preserved at least in certain allusions to Christ as the bridegroom, in the report of the marriage of the Lamb in the Revelations of St. John, and in the legend of St. Catherine, the bride of Christ.

A JUSTIFICATION OF MODERN THEOLOGY.

FROM THE STANDPOINT OF A UNITARIAN.

BY HENRY WILDER FOOTE.

THE *Open Court* for November prints "A Criticism of Modern Theology" by Mr. H. F. Bell, with "An Explanation and Justification" by the Editor. I am much interested in the subject and would like to add a word to the discussion.

The writer of the "Criticism" is right so far as his remarks apply to that phase of modern theology with which he is acquainted. He is, however, evidently unaware that what he presents under that name is by no means the most fully developed form of the theology of the modern man. There are schools,—such as the Harvard Divinity School,—and many preachers, whose teachings have long since passed the negative stage of development at which his criticisms are aimed, and who are doing constructive and affirmative work. Those who have entered upon this phase of modern theology no longer hold the "illogical position" with regard "to the Bible and to Christ" which characterized the liberal thought of a generation ago. The answer of such men as to why the Bible is taken as the great book of religion is not "by reason of its witness to Christ"; they do not "continue to hold it apart from other books"; they recognize clearly and gladly that the "real Word of God" does "comprise all the great truths which courageous souls have seized upon down through the entire stream of human life." The pre-eminence of the Bible in the Christian churches which hold the more advanced theology is due to three things:

1. The recognition that the Bible is the product of a race exceptionally gifted in the expression of religious ideals, and that it offers a wonderfully complete view, in moderate compass, of the evolution of those ideals from the primitive worship of a tribal deity to a sublime and pure theism. No other body of literature of

like proportions so perfectly illustrates this development, nor contains so much still of value.

2. The Bible has more profoundly influenced our civilization than any other book, or group of books. Especially for us is this true of the English Bible, which is interwoven into the whole texture of English thought and literature, so that it is difficult to find other writings which go so deep or make so broad an appeal.

3. "The Universal Bible" which Mr. Bell demands is indeed a desideratum, but so far we have not acquired it. Some of us from time to time use extra-Biblical writings in the pulpit, but as yet no collection in the nature of a "universal Bible" has been made, at least in such form that it can be conveniently used. As a matter of fact I suspect that there is less of such material which would be really useful in the pulpit than Mr. Bell seems to think. For reading out of the pulpit the modern theologian of the progressive type knows very well and says quite frankly, that God "has not confined the revelation of Himself to any one age or to one man."

Nor does this school of thought fail to recognize that "in the church of the living God we must include all who in all ages have been led by the Spirit of God." The men of this school do not hold that "Jesus—reveals all of God that we know," but rather that our knowledge of God has come from countless sources, ancient and modern; from "Greek, Barbarian, Roman, Jew"; and of late far more from the scientist than from the theologian. They think of Jesus indeed, as the greatest of prophets, whose insight into the world of the spirit is unsurpassed, but whose authority is due to the truth of his teachings, and not to supernatural attributes; nor do they claim for Jesus those attributes, nor the worship which their possession alone would justify. But while they recognize the pure humanity of Jesus they know also that our civilization has been affected by his personality more forcibly than by any other, and they believe that his teaching is still of highest value in moulding the religious and moral thought of the world. The ideal at which the modern theologian aims is to upbuild the "faith of Jesus,"—that is the fundamental and universal element in the religious ideals which he held,—in place of the "faith in Jesus,"—that is in the supernatural Christ,—which they see inevitably passing away from the modern world. They do not make him "the sole authority in religion and morals" but they do believe that to men brought up in the Christian inheritance Gautama or Mohammed or Confucius can never make so strong an appeal nor be so vital an inspiration.

Mr. Bell's criticism of modern theology applies therefore to its

backward stages, rather than to its more developed phase which has escaped from the defensive, negative, illogical position at which he aims. This advanced phase is also, of course, subject to criticism, for it has not by any means perfected a well-rounded system of thought, but its weak points are no longer those of Mr. Bell's attack.

In your "Explanation and Justification" you defend the reticence of clergymen who do not openly acknowledge the extent of their acceptance of modern thought. While it is doubtless true that some congregations can be best led forward by this method,—which does not *necessarily* involve cowardice or hypocrisy,—it is also true that this same policy is driving hundreds of men from the churches because they feel that the preachers are not straightforward or honest. I seriously doubt whether more churches are not injured than helped by this failure on the part of ministers to speak the whole truth, and I feel sure that it is largely responsible for the disrepute of the ministry in our day.

Your preference for the "ideal Christ" rather than for "the historic Jesus" is a purely personal matter which need not be discussed, but while the ideal Christ,—a very different conception from the Jewish Messiah,—has been the center of Christian theology, it is also true that Christianity started with the historic Jesus. Furthermore the theological Christ is inextricably involved with conceptions of the universe very foreign to the modern man, so that the philosophic idea of Christ as the God-man becomes increasingly difficult to maintain, whereas the historic Jesus fits into our world of thought.

Finally, though it is quite true that Jesus held the conceptions of his age and race regarding the universe, and in particular in regard to such matters as demoniac possession, it by no means follows "that his horizon was limited by the superstitions of Galilee." As a matter of fact his teaching dealt in large measure with the relations between God and man, and between man and man, that is with matters concerning humanity in all lands and times, rather than with purely local concerns or beliefs, which he used simply to illustrate the deeper spiritual life. One might as fairly say that Socrates's horizon was limited by the superstitions of Greece. Nor do I know your authority for the statement that Jesus "made his living by exorcising devils." That many of the cures which he accomplished by the influence of a powerful personality acting upon weakened minds and wills were attributed to the casting out of devils is of course explicitly stated, but the

exercise of such healing powers was incidental to his teaching, part and parcel of that age and land, not the main object of his ministry, which was the preaching of religion, and nowhere do I know of evidence that Jesus asked or received payment for his cures. That he was received as a guest in the homes of his followers is quite beside the mark, it was the obvious thing under the conditions of life in Palestine, and to say that he made his living by his cures appears to me a curious inversion of the real situation.

Christian theology is in process of reconstruction from the foundation up, to adapt it to the modern scientific conception of the universe. The theology of the coming age will be vastly different from that of traditional Christianity, but it promises in the first place to be distinctively Christian, in that it will be based upon the teaching of Jesus,—a different thing from being Christocentric,—and in the second place to be thoroughly rationalistic, accepting truth as its only authority, and the theory of evolution as applicable to religious life as well as to the world of nature.

A PLEA FOR PROGRESS IN THEOLOGY.

BY THE REV. A. KAMPMEIER.

IN the editorial article on "Modern Theology" Dr. Carus considers the development of modern theology as too rapid and thinks that it would be better if retarded, etc.; also that modern theologians are justified in not giving forth their views fully.

I understand the difficulties of modern theology very well; but in spite of all these difficulties I do not think that there should in the least be a retardation of the sure results and facts of modern scientific theological research nor keeping them back from the people. Liberal theology has all along been too much retarded and hampered by the Church and its results kept from the people; and therefore now, when progressive theology gets more opportunity to unbosom itself, I do not blame it for doing so as much as possible. There are a number of facts of scientific theology, known long ago, though perhaps not so fully substantiated as they are now, but enough so even then to have been accepted by any impartial thinker, and now, when these facts are beyond any doubt whatever, why keep them back? I only mention here a few: Deuteronomy was proven by De Wette one hundred years ago to have been written in the times of Josiah, and the critical dissection of the whole Pentateuch has been going on for over a century. The Book of Daniel was also long ago accepted as unauthentic. The enormous influence of the Persian religion on Judaism in regard to eschatology, Satan, Angels etc., now so brilliantly proven by Mills and others, was also accepted by many long ago. The mythical element in the history of Jesus had also been shown by Strauss and others. Why then retard theology and keep back the results from the people? Let liberal theology now open its floods and let the church take the consequences. If there is harm done, the Church is to blame for it. Liberal theologians in the past have not been too rash in demanding that their results should be given out, but even the most reasonable

demands were refused. Thus De Wette's translation of the Bible, made in order to give to the people a Bible more in accordance with modern linguistic knowledge and exegesis, was branded as "dangerous," and even D. Strauss was not the first one who brought the question of the mythical elements in the history of Jesus before the people, for his first edition of the *Life of Jesus* was purposely written in Latin for the clergy, but his opponents were the ones who immediately made the whole German nation the battlefield and gradually forced Strauss on to the attitude he took later. Advanced thinkers are generally naturally cautious, but even progressive thought uttered with great caution and reserve is pounced upon by the traditional party as something extremely dangerous. Advanced theologians everywhere in the Church have given it long enough time to adapt itself gradually to new thought. But the Church has all along obstinately refused to do so. Now let them take the consequences. Besides there is no danger that progressive thought will spread too fast and too much. The Church and the conservative human mind, especially so in religion, will see to it. It has always been the policy of the Church to suppress the knowledge of advanced thought and to calumniate it. A recent proof again is the interdiction in the Roman Church to read the criticism of the papal syllabus by Father Tyrell, and the Protestant churches do not act much more tolerantly. I know of large Protestant denominations in this country, where not only among the laity but among an overwhelming majority of the clergy there is Cimmerian night in regard to the thought of modern theology. I believe that it is because Dr. Carus has perhaps been more in contact with the liberal Anglo- and German-American circles, that he thinks the clergy as a rule is confronted with the various problems of modern theology. I believe this is a mistaken view. Speaking of our country, and especially of my personal experience as a minister, I know that the large Protestant German denominational bodies here are frightfully ignorant of the results of the liberal German theology of the Fatherland, and their young men, educated for the ministry in their seminaries are systematically kept in ignorance of the facts of modern theology and of modern science bearing upon theological questions. Yes, they are even kept in darkness about exegetical facts long since known, for instance the myth of the marriages of angels (the Bne Elohim) with the daughters of men in Genesis vi. I could tell amusing stories about the ignorance of *young*, not of old, men in the ministry, as for instance this one of a young minister

who teaches children of his parish that the Dead Sea had been brought about by the destruction of Sodom and Gomorrah, and the like.

The Anglo-American Protestant denominations, to be sure, are more open to accepting the results of modern theological research. But as far as I know, we can not even say of them, "that as a rule they have been confronted with the various problems of theology." As long as professors in theological seminaries publish books, as Prof. James Orr in favor of the virgin birth of Jesus, or Prof. Toftsen of Western Theological Seminary, Chicago, in favor of the Biblical chronology down to the flood, etc., and as long as there are chairs for the harmony of theology and science, as in Oberlin College, we can not expect the ministry to be so very enlightened yet in regard to the facts of modern theology. Besides this I could mention the frequent attacks of leading Protestant denominational papers on liberalism in theology.

I believe that the positive light of modern theology should not be placed under the bushel, but should be given to the people fully and without restriction. If the Church will not do this, others will, and in a way perhaps which very often is not a fair, impartial and historical way.

In regard to the statement that the minds of the most active members of the congregations ought not to be changed too quickly, and the value of these for the Church, there is also another side to the question. I know of instances where just because of their stubborn opposition to even the faintest progress in religion these people have been a great harm instead of a value to the Church. I know of a minister open to liberal views, but extremely cautious, who in order to broaden and liberalize his church, proposed that immersion should not be held obligatory for people coming over to his church from other churches not holding this tenet. This little matter, and because the preacher did not swear to the infallible literal inspiration of the Bible, was enough for the "pillars" of the congregation to make life so disagreeable for the pastor, that he resigned. I can't see much value for religion in the attitude of such men. The sooner the churches get rid of such people the better for them.

In regard to what Dr. Carus says about Jesus and the Christ-ideal I will say this: Although I also believe that Unitarians have too much shown a kind of "Jesus sentimentality," and may have put forward his moral leadership too much to the exclusion of other great religious and moral leaders in humanity, there is no denomina-

tion, nevertheless, which so far as I know, has so strongly pointed out the fact that there are also other religious and moral prophets who have a message for mankind. In their services readings are very common from other sources besides the Bible. And even although Unitarians may look at the evolution of Christianity as it appeared in the doctrine of Paul and later as a kind of perversion of the religion of Jesus, that denomination is at least more open to admit that Christianity is an evolution from Pre-Christian sources, and to bring such facts before the people. They would not question at all, that the Christ-ideal has always been the foundation, but they are not afraid to say that there is a difference between actual fact in the history of Jesus and the metaphysical speculation connected with his person. They would call things by their right names.—I do not think it honest for a preacher who is at heart fully convinced of the facts of modern scientific theology, to stand in the pulpit and use all the old terms of orthodoxy, so that no layman could suspect what he in his heart believes, although this standpoint is defended by many, and the pulpits of Germany can show a great number of such examples. With David Strauss I would prefer the *Ganzen* to the *Halben*. The new wine of modern theology should not be put into the old bottles. For new wine we must have new bottles. Let us be honest and with historical understanding reverence and fully admit the natural evolution of Christianity, but at the same time, if we wish to bring about a universal religion, openly say what Jesus really was and intended, not to found a new religion etc.; what were his limitations and defects beside his greatness, and that there are also other religious and moral prophets who with equal justice should be placed beside Jesus in the universal religion of the future. After all perhaps a human being who with all his defects was great and grand like Socrates and bore no grudge towards his judges when at the point of death, or a Jesus, Buddha, Laotze, grand and noble in spite of their defects, would appeal to mankind generally more than a perfect sinless ideal, an incarnate God.

A historical Jesus, Socrates, etc., we can understand and love, and their example is inspiring to us, showing us to what nobility limited human nature can ascend, but a Jesus of the Fourth Gospel, (the acme of Christ-idealization literature) the incarnate Logos, continually speaking in ambiguous, stilted and unnatural terms, not even deeming the word "mother" proper to use toward her who bore him, etc., we cannot understand and love. He is too far beyond us, he moves in an ideal atmosphere so cold that it freezes us.

Give us a fully human Socrates, who after being found guilty and having the chance to save his life by proposing a lesser punishment, i. e., banishment, for himself, manfully scorns to confess himself guilty by so doing, and ironically demands for his great services to the state a place in the prytaneum, thus embittering his enemies the more so that they now vote his death, but who nevertheless does not bear any grudge against them and dies a death as noble as that of Jesus. Give us likewise not a "gentle" Jesus, but one with passionate hatred against all sham in religion and like a true Oriental zealot and prophet using very hard words such as "vipers" etc., but nevertheless, even if he was a Galilean exorcist, brought up under the superstitions of his time, undeniably full of deep sympathy with the morally and socially unfortunate; and if he did not die with a prayer for forgiveness for his enemies, taught such forgiveness during his life. The teaching of loving one's enemies is surely not necessarily a superaddition to the Jesus picture as too great an idealization. If a Socrates, a Buddha, a Laotze, have likewise taught the same, why not Jesus?

Although I do not deny at all that the most important idea in traditional Christianity is the doctrine of an ideal man, a divine example, a God-man, a type of perfection, the universal religion of the future, I think, will rather with more justice and historical sense prefer in its religious pantheon beside Socrates, Buddha, etc., a Jesus with all his limitations to the ideal Christ of traditional Christianity.

And I think, so far as I am acquainted with the work of *The Open Court*, it too is striving for realization of this view.

CHRIST AND CHRISTIANS.

AN INQUIRY INTO THE ORIGINAL MEANING OF THE TERMS.

BY THE EDITOR.

ALMOST every Christian believes that he knows the origin and original meaning of the words "Christ" and "Christians," and yet scholars who have investigated the history of early Christianity will have to confess that the etymology as well as the first use of these two names is shrouded in darkness. All we know with the evidence at hand is, to put it mildly, that the current opinion is based on insufficient evidence, or if we state the case bluntly, that it is highly improbable, not to say untenable and erroneous.

Christ and Messiah.

According to the current connotation the term "Christ" is a translation of the Hebrew "Messiah," and Christians are those who believe that Jesus is the Christ. That would be a simple statement of fact as to the present usage of these words, but there are difficulties not commonly known and problems still unsolved.

The Hebrew word *Messiah* was translated into Greek by the term *Christos* some time before the Christian era. The word appears for the first time in the so-called Solomonic Psalms which are preserved in Greek. The problem is, how can the word *Messiah*, which means "the Anointed One," be translated by *Christos*?

Among the Hebrews it was the custom to have the king anointed with consecrated oil, but this ceremony was not practiced in Greece. It is difficult to say what word a native Greek might have used for this act, if he wanted to describe it in his own language, but Greek scholars will have to grant that the verb *chriein*¹ from which the word *Christos* is derived does not mean "anoint" but "to rub" and "to besmear." The root XPI is connected with the

¹ *χρίειν*.

Sanskrit *GRI* and the Latin *FRI*; the latter appears in *frico*, "to rub," and is still preserved in the original meaning of the root in its English derivative "friction." The Greeks had a habit of oiling their bodies after a bath, and this process was called *chriscin*, which accordingly may be translated "to rub with unguents or oil," but we must bear in mind that it is the idea of rubbing or smearing that is fundamental, and not the unguent or the oil. This is apparent when we consider that the same word means also "to coat arrow-heads with poison," "to put on paint," and even "to scratch," "to puncture," "to prick," "to wound."²

The meaning "anoint" with its peculiar significance as an act of sanctification is postclassical and came into use only through the Jews after the term "Christ" as a translation of *Messiah* in the sense of "the Anointed One" had become accepted among the Jews in Alexandria. It is used in the Septuagint in the sense "to anoint," but never by any pre-Christian Greek author.

We may grant that the translation of *Messiah* by *Christos* was a Hebraism, although it seems very improbable that any one conversant with Greek should have selected so undignified an expression, and the Jews of Alexandria knew Greek as well as Hebrew, perhaps even better. But if we grant that the term *Christos* was originally an awkward Hebrew solecism, we find ourselves beset with new difficulties which render the traditional interpretation unacceptable.

The form of the word *Christos* is a passive participle of the future which means "one who is to be, or one who must be, or one who shall be anointed (besmeared)." It can by no stretch of licence be construed to mean "one who has been besmeared." The latter form would be *chriomenos*,³ i. e., "the anointed or besmeared one," or *kechrimenos*,⁴ "he who has been besmeared."

Whichever way we turn, we must confess that a Greek translator of Hebrew would never think of translating the term *Messiah* by *Christos*, and we feel compelled to grant that the term *Christos* originated independently from the term *Messiah*, however probable it may be that both terms were sufficiently analogous to be identified.

² For further information and the entire philological apparatus of passages, see any good Greek dictionary (e. g., Liddell and Scott, p. 172-3). Æschylus uses the word even to denote the sting of the gadfly.

³ χριόμενος.

⁴ κεχριμένος.

Christos and Chrestos.

The difficulties are by no means lessened by the fact that the pronunciation of the Greek term *Christos* was quite unsettled even as late as in the second century of the Christian era, for by the side of the spelling *Christos* we find the form *Chrestos* which in Greek means "useful." At any rate Justin Martyr still makes a pun by referring to this meaning of the word when he alludes to the Christians as being "useful," thus proving that he makes little difference between *Christos* and *Chrestos*. At his time in Greece the pronunciation of the *e* was beginning to gradually change into *i*, in the same way as the Saxon *e* (pronounced *ay* as it still is in Germany) was transformed into the modern English *e*. A Jew by the name of Chrestos* is mentioned as having caused disturbance in Nero's time, and some scholars think that the name should read *Christos*, and the disturbances thus produced should be referred to some Christian missionary who preached the Gospel of Christ before St. Paul had reached Rome.

Among the Jews exiled by Claudius was a certain man named Aquila, who together with his wife Priscilla became closely associated with the apostle St. Paul. They are frequently mentioned in both the Acts and the Epistles,† and judging from their zeal it is likely that they would have taken quite an active part in any controversy concerning Christ; at the same time they were probably well prepared for the message of Paul's Gospel by their antecedent education and experience, especially by their expectation of the advent of Christ.

One thing is sure: when the Jews translated their scriptures into Greek they used the word *Christos* to translate their term *Messiah*. The word appears to have existed and must have meant a divine personality, a God-man, a saviour, a representative of God on earth, but there is no positive evidence where the word originated or what its etymology may have been. The Greek grew gradually accustomed to the solcism and Christian Greek authors use the word *chricin* in the sense "to anoint" and the name *Christos* as "the Anointed One."

Christ and Krishna.

In those days the influence of India upon Greece began to be felt, and so the term *Christos* may be of Indian origin. The idea

* This must have been in 49 A. D.

† Acts xviii. 2, 18, 26. I Cor. xvi. 19. 2 Tim. iv. 19. Rom. xvi. 3.

of a God-man and of an incarnation of God on earth (called *avatar* in Sauskrit) is so typically Indian that we would naturally look for the origin of the term to that country, and it seems not quite impossible that the word *Christos* is a corruption of *Krishna*, for Krishna is indeed a divinity who in more than one respect anticipates the Christian idea of a God-man, of a divine incarnation in the shape of a man. Some Krishna legends have been incorporated into the Bible, especially the birth among shepherds and the massacre of children of his age by a king who feared to be deposed by the new born king. But when we ask for positive evidences for the etymology of *Christos* from *Krishna* we must confess that they are not forthcoming.

The name *Christos* in the sense of a Messiah as a divine incarnation appears suddenly in the Hebrew-Greek literature among the Jews of the dispersion, and quickly becomes a current term which was accepted in this sense even before Paul began to proclaim that Jesus was the Christ.

The idea that a saviour, a Christ, a divine teacher, was expected was current in the days of Paul, and he was called the Christ or the Lord, and the burden of Paul's message (the new thing which he added thereto) consisted mainly in showing that Jesus was this Messiah. That such was the state of affairs appears from Acts xviii. 24 ff., where we learn that Apollos, an Alexandrian Jew, was a traveling preacher like Paul, and he is highly praised for his ability and fervor. It is stated that "this man was instructed in the way of the Lord." However, he knew nothing as yet of Jesus, but "spake and taught diligently the things of the Lord knowing only the baptism of John." Apollos was converted by Aquila and Priscilla and became a devout adherent of Paul's doctrine, and now we are told that "he mightily convinced the Jews and that publicly, showing by the Scriptures that Jesus was Christ."

We ought to point out further that from the start the ideas associated with the term "Christ" are different from those connected with "Messiah." In the dispersion the Jews absorbed pagan ideas which insidiously influenced their traditional notions, and the idea of an expected Messiah was much modified even in the interpretation of the most orthodox rabbis. The Messiah, the anointed Jewish king, who was expected to restore the Davidian kingdom and redeem the Jews from the yoke of the Gentiles, gradually changed into a saviour like those among the Gentiles.

The Saviour Idea of Pagan Origin.

The idea of a saviour who would rescue mankind, conquer evil, overcome death, heal all ills and all disease, reconcile man with God, and be a representative of God on earth, an incarnation of God himself, was purely pagan. This conception of the Messiah occurs nowhere in the Old Testament and creeps into the Talmud only at a late date under the influence of Gentile surroundings. The Persians proclaimed that a saviour, a *saoshyant*, would come, and his name would be Mithras. He would be born of a virgin and bear the title "righteousness incarnate"; the dead would rise and the living would be transfigured so as to receive ethereal bodies that would throw no shadow.

Kindred ideas existed in distant India where the saviour was called the Buddha or the Enlightened One. Among the Brahmans he was regarded as an avatar, or a divine reincarnation, a god-man. Even the Greeks had their saviours and our word "saviour" is nothing but a translation of the Greek *Soter*.⁵ The Greek saviours were either heroes like Heracles, Theseus, Jason, etc., or they were gods as in the case of Æsculapius. They were either mythological figures humanized, or they were legendary men deified, or both at once. At any rate the idea of Christ was more associated with the pagan notions of a saviour than with the Jewish idea of a Messiah, and if we analyze our own sentiment when using these two terms there would hardly be any one among us to whom they would be so identical that we could say that *Christ* is the correct translation of *Messiah*. The Christian belief appears to reverse the historical relation of the two terms and if a Christian would scrutinize his faith he would confess that he believes Jesus to be the saviour called "Christ." In fact many Christians like to forget that Jesus was a Jew, or more correctly, an Israelite of Galilee. He certainly was not a Messiah to the Jews as the term is understood by the prophets, in the Scriptures and in Jewish history. When Christians speak of Christ as the Messiah they mean that the Jews ought to abandon their Messianic hopes of a restoration of Israel, and that they ought to believe in Jesus Christ as the international Saviour, who by a fulfilment of the law has abolished it.

No Exact Hebrew Equivalent for the Word Saviour.

The Hebrew language does not possess the word "saviour." All its synonyms have a somewhat different significance. The name

⁵ σωτήρ.

Joshua (by the Gentiles corrupted into "Jesus") comes perhaps nearest to the meaning of a saviour. In its original form it reads *Yehoshua*⁶ and means "whose help or deliverance is Yahveh." The root of the second part of the word is *Yasha*,⁷ used only in the hiphel- and niphel-forms, the former meaning "to set free" and the latter, "to be set free." The meaning of the root is "to be wide or broad," and the original meaning of the verb is "to set abroad, to let escape, to deliver from bondage," and finally in general, "to deliver from evil, to rescue, to send help."

The word *Yehoshua* was in later times abbreviated into *Yeshua*,⁸ and the Septuagint translates it by "Jesus."⁹

The words *Yehoshua* and *Jeshua* are names, but are nowhere used as nouns in the sense of "Saviour."

The word *goel*,¹⁰ which in the passage Job xix. 25, is rendered "redeemer" in our authorized version, has an entirely different significance and would better have been translated by "avenger." It is derived from *gaal*,¹¹ which means "to demand back, to reclaim, to redeem" in the sense of property that has been pawned, or a vow that has been made. The noun *Goel* is a technical term in Hebrew jurisprudence denoting the nearest in kin of a man who has been slain, and upon whom the duty devolves to take revenge by slaying the slayer or demanding a ransom. Gradually the word has acquired the more general meaning of "nearest of kin upon whom such a duty would devolve." According to the marriage laws this *goel* would be obliged to take to himself the widow of his deceased kinsman, as is instanced in the stories of Ruth and Tobit. The idea of seeing in *goel* a saviour and thus making the mooted passage a prophecy of Christ is due solely to wrong translations and is a late Gentile interpretation.

The word *rophe*,¹² which occurs in Job xiii. 4, and is translated in the authorized version by "physician," might be rendered "healer" in the same sense as saviour is called in German *Heiland*. In the context it means that Job's friends are vain comforters, but the word *rophe* has never become a theological or religious term and can not be regarded as an equivalent for Messiah or Christ.

The Nazarene.

In addition to these Hebrew equivalents of the term "Christ" we ought to mention the word "Nazarene." According to a theory

⁶ יְהוֹשׁוּעַ or יְהוֹשׁוּעַ

⁷ יָשָׁא

⁸ יֵשׁוּעַ

⁹ Ἰησοῦς.

¹⁰ גּוֹעַל

¹¹ גָּאָל

¹² רופֵּא

recently brought forward by William Benjamin Smith,¹³ the home of Jesus was Capernaum which is called "his city," and Nazarene does not mean the man of Nazareth, since we know that the sect of the Nazarenes existed before Jesus. According to Smith the name is to be derived from *natsar*, "to preserve," and "Nazarene" means saviour or healer. The sect must have been similar to the Therapeuts and Essenes, perhaps it was another name for the latter, perhaps also for the Ebionites, but the sect was not recognized by the orthodox Pharisees, and we may assume that it had originated under pagan influences in Galilee. This would account for the fact that the epithet "the Nazarene" was so little understood as to be explained by early Gospel writers in the sense of one born at Nazareth, a village of whose existence nothing was known in the first and second century and which later on about the fourth was identified with the Galilean village Natzara.

The idea of a preserver, a Nazarene, is obviously un-Jewish and has not become assimilated to orthodox Judaism. It seems that the Nazarenes as a sect did not identify their saviour with the Jewish Messiah. This was not done except by St. Paul who could only indirectly and after his conversion be called a Nazarene by his association with the disciples, especially with Peter.

The Nazarenes must have existed before Jesus. If we accept the statements made in the New Testament, they continued a Jewish sect, but henceforth looked upon their martyred leader as the Messiah, whose second coming they expected to be imminent. We must bear in mind, however, that our New Testament information comes from Gentile Christians who would naturally interpret the faith of the Nazarenes in the light of their own conception of Christianity.

Whatever the belief of the Jewish Nazarene sect may have been, we are sure that it constituted the body of a small community which is known in history as the Jewish Christian Church, fragments of which existed still about the regions of Pella in the time of Epiphanius, who considered the Nazarenes as heretics because their Christianity differed widely from that of the Gentile Christian Church.

The Name Christian.

While the etymology of the name "Christ" is doubtful we can positively say that after this word had been accepted the original meaning of "Christian" is assured, for it can only be a derivative

¹³ See *The Monist*, Vol. XV, p. 25 ff.

from "Christ" and must from the beginning have meant a believer in Christ. That seems sufficient for our purpose, and yet even here we are beset with new difficulties.

According to the Acts of the Apostles (xi. 26)¹⁴ Antioch was the place where the disciples were first called Christians.¹⁵ The name is a solecism, and proves that its originators did not belong to the educated classes of society. At the same time we know that the improper formation of words with the suffix *ianus* started first in Latin and crept gradually into Greek.

The forms *Pompeianus*, *Appianus*, *Lucianus*, etc., being derived from words in *ius* are correct, but *Cæsarianus*, *Catonianus*, etc., are wrong. Cicero still uses the form *Cæsarinus*. Christianus from Christus is ungrammatical and could not have originated in the age of Augustus, nor before the degeneration of the Latin tongue began, and even then it stands to reason that it was first used among the uncultured. That the Greeks should have coined the word in the days of St. Paul is extremely improbable; and we ought to expect such forms as *Χριστικοί*, *Χριστίοι*, and *Χρίστειοι*. One thing is certain: The Apostle Paul himself designates the adherents of the new faith as "those of Christ,"¹⁶ but never Christians. With the exception of the isolated appearance of the word in the Acts, the form Christian remains unused and unknown among Greek authors in the first century of the Christian era. The first author who is familiar with the word is Justin Martyr, and the context in which he uses the word "Christians" proves that the name was used by the pagan accusers, and not by the adherents of the new faith. Accordingly, it may *not* have been the name by which the Christians called themselves, but the epithet of opprobrium by which their pagan enemies designated them. In his apology (I, 4) Justin Martyr says plainly: "You accuse us of being Christians, but that the useful¹⁷ becomes heinous is not fair."

The Jews called the Jewish Christians *Minæans* or *Natzerim* (i. e., Nazarenes), never Christians. The meaning of the former¹⁸ is unknown, but it seems probable that it is the Biblical *min*¹⁹ which means "species." We would only have to assume that in Talmudic times it acquired the meaning "sect." The adoption of the name "Christian" by Gentile authors appears well established simultaneously with Justin Martyr in the second century. Tacitus speaks in his Annals (XV, 44, written about 116 or 117) of Nero's perse-

¹⁴ See also xxvi., 28. ¹⁵ *Χριστιανοί* ¹⁶ *οἰτοῦ Χριστοῦ*. ¹⁷ *τὸ χρηστόν*.

¹⁸ מִנְיָיִ in Latin *Minæi*.

¹⁹ מִין

cution of the Christians, but since under the rule of Nero (56-68) the term "Christian" was not yet used and known, because at that time as we have seen the word-formation was not yet possible in Rome, he must have employed the name in anticipation of its later usage, and it is not even sure that the persecuted sect were Christians at all. They may have been Jews or adherents of other Oriental religions between whom in those days even otherwise well informed Romans made very little distinction.

Well informed on the subject is the younger Pliny who was governor of Bithynia in 111-112 or 112-113. He uses the name "Christians" in his letters to the emperor, but so little is the Christian faith known in those days that he deems it necessary to characterize the new sect and ask for special instructions as to how to deal with them. But his correspondence indicates that in Asia Minor the name was already in common use.

It is true that Rome conquered the countries around the Mediterranean Sea, but the final result was that the victors adopted the customs of the conquered race. Under Augustus Rome was still Roman and preserved at least the semblance of a republic. But the West became more and more amalgamated with the East with the result that the more powerful West was leavened by the more civilized East. Eastern idioms, Eastern religions and Eastern institutions gradually supplanted Roman ones, and so Rome changed into an Oriental monarchy with Oriental forms of thought and dominated by an Oriental religion. The Latin tongue itself degenerated, but when the Empire failed in the time of distress under the vigorous attacks from the North, the new religion maintained itself triumphantly and gave Rome a new lease of life with the renewed glory of an ecclesiastical predominance built upon the débris of its former civilization.

"23" AND OTHER NUMERICAL EXPRESSIONS.

BY ENNO LITTMANN.

WHEN I returned to America in June 1906 after a two years' absence, the first new expression I heard of those that had grown up in the meantime was "23" with its alternate "skiddoo." The alternative power of the two expressions has become so great that sometimes, in counting, the one is used for the other, thus: "twenty-one, twenty-two, skiddoo, twenty-four," etc. The New York Telephone Co. even published in 1906 a pamphlet with the mysterious title "23." And Mr. Dooley fancies that foreign aspirations will find a "23" painted on the door of America.

My philological mind asked at once for an explanation of this very strange linguistic phenomenon. It seems most probable that "skiddoo" is an abbreviation of "skedaddle," and the latter is said to be college slang made up from the Greek *σκεδάσσειν*. So this word did not trouble me very long. But how to take hold of the slippery "23"? I heard over half a dozen explanations for this expression, out of which I think only five to be worth mentioning.

1. I was told on the race-grounds only twenty-two horses were admitted, and that, when the race-horses were counted, the twenty-third, of course, was "skiddoo."

2. A man who had lived in the West for a number of years said that in California the "23" had had its ominous meaning for several years, and that the term had only migrated eastward in 1905, like other products of western civilization. In California, he said, there used to be vigilance committees composed of 23 members, and whenever in one of the border-towns, a man had made himself unpleasant and was to be invited to leave the place, a "23" was painted on his door; then he knew that the "23" were after him and that it was advisable for him to skip quietly.

3. The number "23" was said to be a signal of the base-ball players meaning "get off the grounds." However, I do not see why

a plain statement like this should be veiled in mystery, since the object of the proper base-ball signals concerns other matters.

4. It was called a signal of the telegraph operators, meaning "cut off the wire."

5. Again it was given to me as a police signal with a corresponding meaning.

It appears at once that in three out of the five explanations the number is taken to be a signal, and it seems to indicate that the origin of the term is indeed to be looked for among the numerical signals: Nos. 4 and 5 seem to be more likely because among telegraph operators and policemen the meaning concerned may need a signal rather than on the base-ball field.

The interesting fact connected with this expression is that a simple number without any complementary word stands for an idea usually expressed by an entirely different category of words. If all similar expressions were collected from as many languages as possible one would certainly gain a great many interesting facts not only concerning the development of human speech but also concerning the history of civilization, of manners and customs, and of the religion of mankind. Everybody has heard of the "sacred numbers," and several learned treatises have been written about them. Of these may be mentioned here: J. Helm, *Siebenzahl und Sabbat bei den Babyloniern und im Alten Testament*, Leipsic, 1907. W. H. Roscher, "Enneadische Studien. Versuch einer Geschichte der Neunzahl bei den Griechen" (*Abhandlungen der Kgl. Sächs. Gesellschaft der Wissenschaften. Phil. hist. Klasse*, 26, 1).

It is not my aim in this paper to write a scientific treatise on numerical expressions: in order to do this a vast literature would have to be consulted, and the leisure at my disposal is too limited to finish even a tenth of it. But I wish to gather here a few terms out of languages with which I have come into contact—sometimes only for a few moments—, and to show in how many different ways numbers and words derived from numbers are used in human speech. I repeat that this collection is only an accidental one, not aiming at completeness nor at systematic treatment. A great deal of it will be known to the reader. The most natural order is that of the numbers themselves.

1.—*To be one*, German "*eins sein*," is too natural to need any comments.

2.—The opposite of the preceding expression we meet in the English adverb *in two* (*in twain*), the German adverb *entzwei* and the verb (*sich*) *entzweien*.—The origin of the term *two to one* for

"pawnbroker" is also easily understood; I know it, however, only from the dictionary.—In modern Arabic we find *'ala wahade mâ-hi 'ala thintên*, "under one, not under two," scil. "conditions"; see my *Arabische Beduinenerzählungen*, I, p. 21, l. 14.

3.—"Three" as a sacred number is well known from the days of the primitive Semites, who had the trinity of heaven, earth, and sea, up to the Christian Trinity. Professor Helm has devoted a special chapter to this number on pp. 63-75 of his book mentioned above.—Among the Gallas in southern Abyssinia *sadatshâ*, "three-ness, trinity," has become the proper name of a federation of *three* tribes; see my remarks in the *Zeitschrift für Assyriologie*, XI, p. 392.

4.—Among the Babylonians and the Hebrews the number "four" implies the idea of the universe, originating from the four directions of the compass; compare for instance, "the four winds" and "the four quarters" of heaven in Jerem. lix. 36, also Ezek. xxxvii. 9, Dan. xi. 4. See Professor Helm's book, p. 76.—In the same way as *sadatshâ* is a combination of three, the word *afrê*, "fourness, quaternity," has become the proper name of four federated Galla tribes; see the reference given above.—𐤄𐤍𐤍𐤏 "Four" is an Egyptian proper name for a person, occurring in an Aramaic papyrus: the name seems to be taken, as Professor Spiegelberg has suggested, from the four "elementary gods"; see his remarks in *Orientalische Studien* (Festschrift for Professor Nöldeke), p. 1108.

5. 6.—In the modern Arabic dialect of Syria there is a saying *däbb ikhmâsô fi stâtô*, "he threw his fives into his sixes," meaning "he became utterly confused"; see my "Chant de la belle-mère en arabe moderne" in the *Journal Asiatique*, 1903, No. 9, p. 122. Professor Goldziher called my attention to the Hungarian phrase *ötölt-hotolt*, "he has fived and sixed," which signifies "he has spoken timidly, he has faltered."—A curiously similar expression is the English *at sixes and sevens*.—The Swedish word *en femma*, "a five," means "a bill of five crowns"; *se.ra*, "six," means at the same time "supper."

7.—It is impossible to treat in detail of all the superstitious uses of this number, which in all likelihood owes its sacredness to the seven planets.* I wish to mention only a few cases in which the word "seven" is used in a special meaning generally derived from a substantive or adjective which is to be supplied.

In German *die böse Sieben*, "the wicked seven," is used, as is

* Many of the ideas connected with this number are treated in an article entitled "Seven," written by Dr. Paul Carus and published in *The Open Court*, Vol. XV, pp. 335, 412. In the second instalment some ideas associated with other numbers are also touched upon. Ed.

well known, for a quarrelsome woman. The derivation is not altogether certain. It is said that in a game of cards which was in vogue some three hundred years ago and which was called "Karnöffelspiel," the seven was the card of the devil and that the *böse Sieben* took its origin from this card. The fact that seven was chosen as the number of the devil reminds us very strongly of the rôle which the seven evil spirits play in Babylonian magic.—In Tigrē, the northernmost of the modern Semitic languages of Abyssinia, *Sab'at*, "seven," is the name of the Great Bear, of course on account of its seven stars; the people speak of "the true Seven," meaning this constellation, and of "the false Seven"; the latter probably being the name of the Lesser Bear. It is known that in European nomenclature the seven stars (*Siebengestirn*) is another name for the Pleiades. Furthermore, the Tigrē people speak of "the seven short ones" and "the seven long ones" in their astrology: the former are the days during which the moon circulates from Gemini to Virgo, the latter those during which she circulates from Scorpio to Amphora. Both these periods are considered to be lucky.—In ancient Arabic *ihda min sab'*, "one of seven," means "a great, momentous or difficult thing"; there are various explanations for this expression.

8.—In Tigrē *sāmen*, "the eighth," means "week." The week consists of seven days, but since it is counted from one Sunday to another, the second Sunday is the eighth day, although properly speaking it belongs to the following week.—It may be mentioned that in some Semitic languages the days of the week are numbered, generally only the days from Sunday until Thursday—Friday and Saturday have their special names—, and that the word "day" is often omitted; then, "the one, the two, the three, the four, the five" stand for Sunday etc.

9.—This number, being three times three, is a sacred one also; about its use in Greece Professor Roscher's book mentioned above may be consulted. In Egyptian a word derived from the numeral "nine" and generally translated by "ennead" signifies a circle of nine deities.—In Northern Abyssinia the people who till the ground measure their fields according to the number of furrows, taking nine furrows as a basis. Thus they say: *kel'öt (salas) oc' haraskō*, "I have ploughed two (or three, etc.) nines." There may be some religious reason for this custom.—Among the same people the word *tassa'a (tēsa'a)*, "has nined," is used of a month which has only twenty-nine days instead of thirty.—The German expression *alle*

neune, meaning "all and everything," is, of course, taken from the bowling-alley.

10.—In Swedish *en tia*, "a ten," means "a bill of ten crowns."—The English word *teens* should be mentioned here also.

12.—"The Twelve" is said in the New Testament of the Apostles.—The Swedish *tolfva* is the name of a game of cards.

13.—This number is mentioned here on account of the superstitions connected with it; they originate most probably from the Lord's Supper.

17. 18.—In Swedish the words *sjutton* (17) and *atton* (standing for *aderton*, 18), are used as curse words. The original expression may be something like "seventeen (eighteen) curses shall come over me (you)"; but I do not know why this number has been chosen.

23.—See above.

40.—In Northern Abyssinia *arbo'āhū*, "his forties," and *arba'āhā*, "her forties," refer to the following: A man must after his wedding remain for forty days without working, stay at home, carry a sword and the like; this time is called "his forties." A woman remains unclean for forty days after she has given birth to a boy, and these are "her forties"; compare Leviticus xii.—The Italian *quaresima*, "fasting," is of course derived from the forty fast days.—In London "the Forties" used to be the name of a famous gang of thieves.

60.—In modern Arabic there is a phrase *sittin sāne 'alēh*, "sixty years upon it," or *sittin sāne usab'ūn (arba'ūn) yōm*, "sixty years and seventy (forty) days!" which denotes contempt or expresses that the speaker does not want to be bothered with the thing at all. The number "sixty" in this phrase may be a remnant of the old sexagesimal system.—In Dutch we find a very strange slang term: *je bent wel zestig*, "you seem to be sixty," i. e., "you are crazy." Its origin is altogether unknown to me.

70.—The Latin word *Septuaginta*, "seventy," is almost used as a German word, and the same may be said of *Septuagint* in English. Generally it is used now of the first Greek translation of the Old Testament, which according to tradition was made by 70 or 72 men.—In the New Testament "the Seventy" are of course the disciples.

100.—Lately the "Black Hundred" have become notorious in Russia; compare "the Forties."

1000.—In German *Potztausend* and *Ei der Tausend* are exclamations of astonishment. *Potztausend* stands for *Gott's tausend*,

i. e., "God's thousand curses upon me (you)!" The change of *G* into *P* is caused by the wish to conceal the real word; compare *diacre*, *gad*, *gosh*, etc.—In Swedish *tusen*, "thousand," and *sjuttunnertusen*, i. e., probably "seven hundred thousand," are used in swearing; the words to be supplied are probably similar to those that originally followed after *Potztausend*.

MISCELLANEOUS.

CLEAN MONEY.

We are in receipt of a pamphlet written by A. Cressy Morrison, and sent out from Franklin, Mass., Post Office Box 390, by C. L. Daniels, secretary of a Clean Money Club. The subject is important enough to deserve public attention. Mr. Morrison deals with the fact that diseases are contracted by the touch of money. Our children put coins in their mouth, our ladies handle filthy bills with their hands and then touch their lips. How often is an inexplicable case of diphtheria, or other terrible sickness, due to the handling of money!

Mr. Morrison makes the following statistical report concerning the number of bacteria found on money:

"We have had a most painstaking report from the director of the Research Laboratory of New York, whose conclusions, after continued and repeated tests and experiments on pennies, nickels, ten-cent pieces and bills taken from a cheap grocery store, are as follows:

Dirty pennies averaged	26 living bacteria each
Dimes averaged	40 living bacteria each
Moderately clean bills averaged	2250 living bacteria each
Dirty bills averaged	73,000 living bacteria each.

And mind you, your grocer and butcher handle this bacteria-laden money and then hand you your food or throw your meat upon the scales."

Further on he says:

"No wonder one of the most prominent bank cashiers of New England said to the writer: 'Poisonous! Dangerous! Why, we feel it is a miracle that our assistants who so constantly count money do not catch every disease that is going! Here is a stack of tightly bound bills six feet long, four feet high and two feet wide. Do you see much clean money in there?' 'What do you do with it?' 'Put it right back into circulation.' 'Why?' 'Because we cannot afford to let it go out of the bank long enough to be redeemed.' 'The requirements of business are too great?' 'The government does not print enough small bills. If they did we should not have that mess there. We should get it redeemed and receive new money for it every day.' 'That is true,' we answered, 'and the government recognizes the difficulty. The report of the Treasurer says that "the acuteness of the Treasury conditions has been so urgent for lack of an adequate supply of bills of small denominations, that banks and others, rather than utilize subtreasuries, have remitted direct to the Treasury for redemption, preferring to pay transportation charges both ways in order to save time and secure the small denominations

required. This shortage in the supply of small denominations has had the tendency to retain the currency much longer in circulation." And it is for this reason that they are contemplating a much larger issuance of small bills and the relief of forwarding by registered mail free of charge.' 'Well,' said he, 'when business men and depositors generally throughout the country emphasize the situation by insisting upon clean money, clean money will come and come to stay.'

Mr. Morrison concludes his pamphlet with the following remarks:

"And the remedy? There have been many suggested, as: Central stations established by the government in all states to which coins may be sent to be cleaned and polished by all banks. That large corporations and establishments of all kinds shall set up such a plant for themselves; that small banks and the general run of stores shall cause coins to be put into a bath containing any good germicide. That 'Clean Money' clubs and associations should be formed in every town and city in which each member shall agree to wash in soap and water and some germicide the coins they have in possession before spending them. (A weak solution of carbolic acid or peroxide of hydrogen would do. Even borax or soda will quickly clean a coin.) That these 'Clean Money' associations shall advocate clean money in their local newspapers, request it of their tradesmen and dealers, demand new bills at banks, and cause the children in school to be taught never under any circumstances to place a coin in the mouth, informing them why.

"We as a nation are a cleanly people. Our ideas of sanitation are being carried out in a thousand ways. Our public buildings, conveyances, streets and general surroundings are kept fairly clean. We recognize the dangers in sputum and legislate against 'The White Man's Plague.' We do not legislate against a coin or bill that has been carried on the person of a tuberculosis patient even when it is overrun with the microbes of the disease. We have Health Boards and Health Journals galore. We read, we talk, we act for sanitary measures and meanwhile we carry half a million little devils called bacteria in our purses who would just delight in laughing all our precautions to scorn. Do not think you cannot further this good cause. You can."

THE GOETHE MUSEUM IN WEIMAR.

The house in Weimar in which Goethe lived from June 1782 to his death (March 22, 1832,) was practically shut up for fully fifty years after him. His two grandsons were satisfied to live in the plain and narrow garret-rooms of the big house. When the younger of them, the last descendant of the great poet and of a poetical turn himself, died in 1883, he appointed the house, with its garden, with all its furniture and valuable collections (of art and of natural history—chiefly minerals) to become state property. It was opened to the public and has since been known as the National Goethe Museum, in which the numerous visitors are enabled to gain a vivid impression of the surroundings in which Goethe passed the days of his long and ever-active life. There is hardly any object in this museum which did not belong to the place in the owner's lifetime. Prominent among the few recent additions are a fine sculpture by Professor Eberlein, of Berlin, which represents Goethe examining the skull of his friend Schiller, and the grand painting by Prof. F. Fleischer, of Goethe at the moment of departing from this life, with his

daughter-in-law, Otilie, kneeling by his side. The 150th anniversary of Goethe's birthday (1899) gave occasion to this accomplished work of art which was presented by Professor Fleischer to the late Grand Duke of Saxe-



GOETHE CONTEMPLATING THE SKULL OF SCHILLER TO WHICH HE
ADDRESSED A POEM. Sculpture by Eberlein.

Weimar, Carl Alexander, who made it over to the Goethe House. It is a reproduction of this painting which furnishes the frontispiece to this number of *The Open Court*. The painter is a citizen of Weimar, and a pupil of

Professor Thedy, both of them renowned portraitists. Of his brothers the one is also a painter, best known for his picture of the "Opening of the Gotthard Tunnel"; the other is the editor of the *Deutsche Revue*, an ably conducted magazine published in Stuttgart.

WILHELM BUSCH.

Wilhelm Busch, the famous German humorist, died on January 11 at the advanced age of seventy-five. He is famous for his illustrated comic poetry in which he created types of droll figures which have become classical in their way. There is the Pious Helen, Max and Moritz the two bad boys, Pater Filucio the haggard priest, and many others.

We will add, however, that the satire of Wilhelm Bush was not on the surface but was founded upon a deep knowledge of the human heart as is proved by his serious poetry, published in the two collections, *Kritik des Herzens* and *Zu guter Letzt*. His philosophical views are expressed in the little book called "Edward's Dream," to the exposition of which we devoted an article in *The Open Court* several years ago (Vol. viii, 4266, 4291 and 4298) under the title "The Philosophy of a Humorist."

BOOK REVIEWS AND NOTES.

BIBLISCHE LIEBESLIEDER. Von *Paul Haupt*. Leipsic: J. C. Hindrichs, 1907
Pp. 135.

Paul Haupt published in *The Open Court*, Vol. XVI, p. 291, an English translation of choice poems selected from that Biblical book which commonly goes under the title "Song of Songs," and has been long recognized as a collection of love ditties. It has since been published in the form of a small pamphlet.

We are now in receipt of a German edition of the same love lyrics, which together with the whole critical apparatus and an introduction with notes and appendices constitutes a book of 135 pages.

The present number of *The Open Court* contains articles which broach important problems into an editorial discussion of which we hope to enter in forthcoming numbers. Dr. Dole treats the problem of Jesus which is of constantly growing interest. His exposition thus far will appear to many very iconoclastic for a clergyman, for it shows both the humanity of Jesus and the shortcomings of the Gospel writers, but we may say that we have here one aspect only of a reform presented, the constructive counterpart of which will be seen to be the establishment of the Christ ideal.

The Rev. H. W. Foote and the Rev. A. Kampmeier discuss the problem of modern theology from different aspects of practically the same standpoint, and we hope to be able to take up in the future some points of their contentions. The editorial article on "Christ and Christians" has been written in reply to an inquiry from one of our readers. Though the etymology of names is perhaps not of great importance, an acquaintance with their history and gradual adoption will throw some sidelights upon the origin of Christianity.

The editor's illustrated article "Olympian Brides" has been written upon a suggestion to hear more of the pagan prototypes of the story of "The Bride of Christ" which appeared last year in the August number.

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BY

GUSTAV THEODOR FECHNER

TRANSLATED BY

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Gustav Theodor Fechner was a professor of physics, but he took great interest in psychology and by combining the two sciences became one of the founders of the science of "psychophysics," based upon the obvious interrelation between sensation and nerve-activity. While he did much creditable work in the line of exact psychology, he devoted himself with preference to those problems of the soul which touch upon its religious and moral life and its fate after death. His little book *On Life After Death* is his most important publication in this line.

Fechner believes in the immortality of the soul, but his treatment is of especial interest because he uses a distinctive scientific method in dealing with the subject. Though the thoughtful reader may often find the ideas expressed at variance with his preconceived notions of the after life, he cannot fail to be impressed with the importance and suggestiveness of Professor Fechner's thought.

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Worshiping not at the call of a bell, but at the call of my soul;
Singing, not at the baton's sway, but to the rhythm in my heart;
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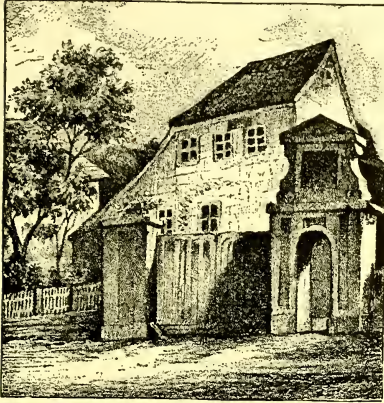
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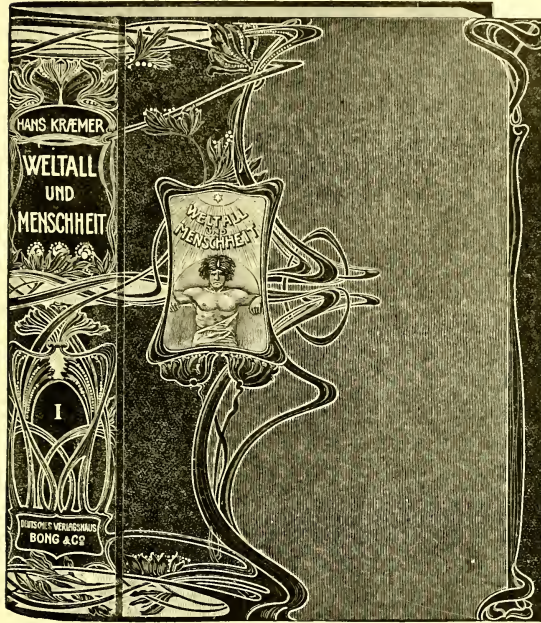
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