

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. 3.) MARCH, 1908. NO. 622

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
MARY CARUS

"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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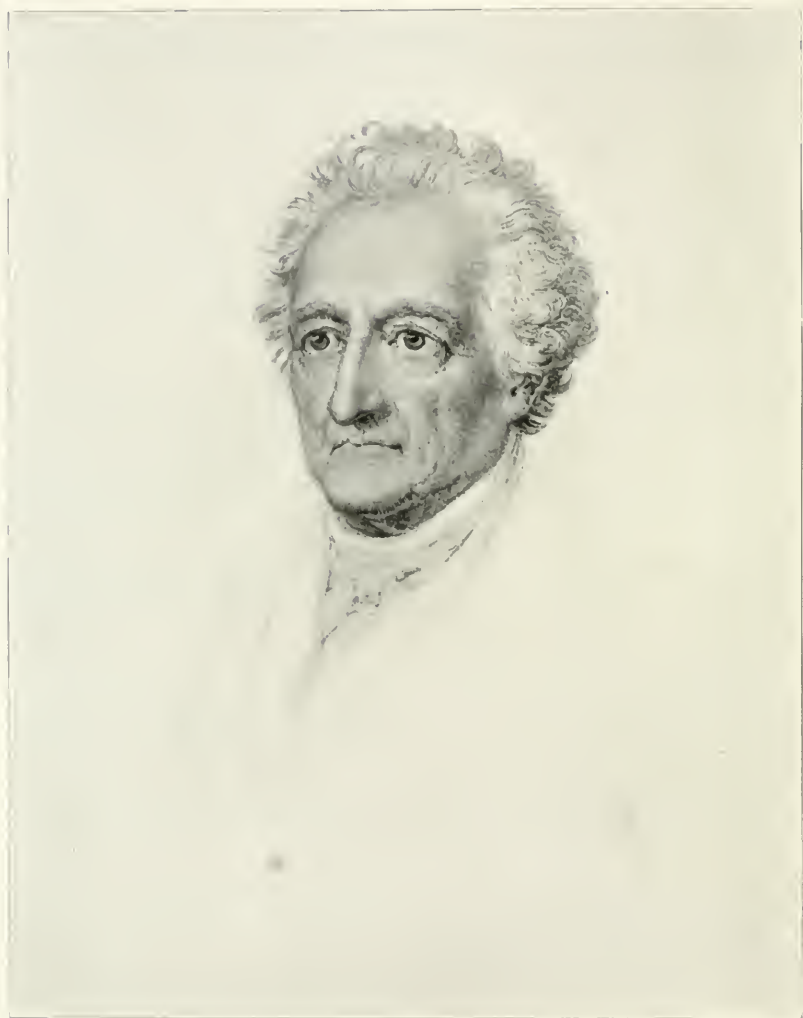
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GOETHE IN HIS LAST YEAR, 1832.
Drawn from life by C. A. Schwerdgeburth.

Frontispiece to The Open Court.

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AN EXPERIENCE AND A CHALLENGE.

BY ALBERT J. R. SCHUMAKER.

I WOULD like to bring forward for discussion a few points which I think will prove of interest to the readers of *The Open Court*. In bringing these together in this way I would emphasize the fact that we are to consider several separate issues, and that it will not be enough to reply to my position in but one instance.

In considering first, the appropriateness of your theological terminology, it may be well to begin with the history of my acquaintance with your writings. They came to my notice during my last year in high school, when a not uncommon passion for philosophical studies was becoming decidedly manifest. And as it happened, yours were the only works of the kind to which my attention was at that time directed.

I began reading them with avidity, and was shortly a willing disciple. An ardent young Christian, whose religious life was feeling the profound stirrings of adolescence, I responded eagerly and enthusiastically to the work of one who, seemingly irresistible as a philosopher, was also a devoted defender of the faith. I was convinced that historic Christianity had received a new and profound apologetic. To be sure, there was a pantheistic passage in the *Nature of the State* (p. 40), and a disturbing sentence with regard to prayer in the *Primer of Philosophy* (p. 202), but my attitude toward these divergencies was liberal.

Your distinct avowal of trinitarian convictions, your asseverations regarding the immortality of the soul, and your announcement of the finality of the Christian religion, sufficed to cover any minor departures. If you criticised the churches, you did not criticise Christ, and I was quite willing to admit that the former deserved all they received.

I was especially interested to follow up your views on immortality, and to this end, in due time, I secured the *Soul of Man*. And then the process of disillusionment began. It was a painful process, not because of doubts engendered, but because of the changed personal relations involved. It is difficult to repudiate friends and books on whom one has long relied.

It is not your fault that I read the books in the order I did, and had I read the *Soul of Man* first, there would be a different story to tell. But on the other hand, there are doubtless many young students who are in a fair way to repeat my experience.

The limitations of the average reader, for whom your books are ostensibly written, must be considered. Each work should be complete and intelligible in itself. That this is not the case, my own experience shows. It would be easy to prove it, also, by a large number of book reviews which indicate that the reviewers have often totally misapprehended your meaning.

Any one otherwise ignorant of your position would certainly conclude that the *Primer of Philosophy* sets forth individual conscious immortality. Not only would he do so, but, as language is commonly used, he would have the right to do so. The very rhetoric as well as the religious implications stated would confirm this conclusion. "True religion is based upon the immortality of the soul; and the immortality of the soul is no mere phrase, no empty allegory, no error or fraud: it is a fact provable by science. . . . it is the cornerstone of religion and the basis of ethics" (p. 189). This seems clear, but one is startled to find an equally clear, but contradictory, statement in the *Soul of Man*: "Moreover we have reason to believe that there will be a time when the chain of conscious states will be broken forever. This consummation is called death" (p. 26). Reading further, we learn that what is meant by immortality is the fact that what we are and do enters into the life of humanity and perdures. But even with this explanation, the use of "eternity" and "immortality" appears to us to be a strange inconsistency. For, according to your own statement, the humanity in which I am to have my immortality is not itself immortal. It may sometime tire of life (*S. of M.*, p. 438), our solar system in due time will fall to pieces (*Primer*, p. 171). The consolation is offered us that "there are other suns with their planets developing in which, *no doubt*,* the same principle is as active as it is in this world of ours." Granted—can my character enter into any of these developments? And if even the very matter of this earth be used over again in such a

* The Italics are mine.

process, will the second chain of sentient creatures have any connection with the first?

Not only is your immortality thus seen to be a futile evasion, but it ought to be clear that personal conscious immortality (with all the difficulties involved, such for example as are entailed by the mechanical theory of memory) which you dogmatically declare would be unbearably monotonous, would afford far greater opportunities for real development, than the ceaseless grinding out of ephemeral solar systems with their attendant perishing humanities, which, according to your assumption, is the actual case.

Not infrequently are we amazed to see the abstract conceptions which men dare to call God, and to note the absurd estimate which they place upon these conceptions. It was especially so in your case. For, after having denied the existence of the Lord of heaven and earth, you insist that your view of God as the universal norm is the only possible view and that you do not believe in a God but in God. Not to mention the sham logic by which this process is carried through, our chief contention at this point is the inappropriateness of using a term to denote synechological or validative reality, which is universally considered to denote existential reality. There is a tremendous difference between the *existence* of an eternal, infinite and unchangeable personal Spirit, of whom and in whom and unto whom are all things, and His *non-existence*,—a difference that cannot be bridged by a single term.

There are many other terms to whose misuse we would object if space permitted. That which renders you thus liable is a very common policy:—"When men leave the beaten tracks of religious belief, they usually continue to employ the familiar terms of the forsaken faith, giving them new and as they flatter themselves, higher meanings. Their motive is, apparently, an unwillingness to break altogether with sacred past, mingled, in some cases, perhaps, with a secret doubt of the security of the ground which they tread. 'It is a sad satisfaction to them to repeat the language though they have lost the faith of their forefathers.' They conceal from others as well as from themselves the fact or at least the extent of their aberration. It is, therefore, not surprising that superficial readers should find so little in them, and should wonder what others can find to which to object. It is only on close examination that we discover that their theology is one of those 'juggling' witcheries,

'That palter with us in a double sense;
That keep the word of promise to our ear
And break it to our hope';

and that their gospel is a very different one from that which we have been accustomed to hear.”*

It is not long since I read the following comment on the works of a certain writer: “There is a free use of terms which the author has carefully emptied of their commonly accepted meaning; not to mislead, of course, but because he sincerely believes the usual meaning is incorrect.” Taking this latter statement as applicable to your case, I would say that your course of action would be partially justified if Christianity were in the moribund condition which you imagine. I am not blind to certain weaknesses of the present situation, but there are other things to consider as well. Witness the reaffirmation of the evangelical basis at the great International Convention recently held in Washington.

It is surprising to note that your claim to be called a Christian is based upon the pretence that no one knows just what Christianity is. (*Open Court*, XIX, 584.) You very wisely refrain from recapitulating the history of Christianity. I am somewhat familiar with the remarkable diversities its course presents, yet I venture to affirm that to no future historian will it ever occur to describe the Religion of Science as a Christian development. It will, on the contrary, be set down, in accordance with its name, as an independent gnosticism, which had a perverse affinity for Christian forms of expression.

Your accusation against us theologians, viz., that we have committed the sin against the Holy Ghost, and have stultified our intellects in that we have not followed after you, on the path which every honest man must tread, hardly requires refutation.

It would seem that you are anticipating too much. Since your break with current Christianity (which is still very much alive) is complete and fundamental, your policy is bound to be peculiarly ineffective. Your controversies with offended dogmatists and atheists alike, will simply be endless.

I would add by way of a note a comment on your view of the freedom of the will. While not remarkably profound, the view itself is not entirely objectionable and the strange thing about it is that you seem to imagine yourself at this point especially, in conflict with the theologians. What theologians, pray? The scientific theologians are all strict determinists. For one to say “The old theological or metaphysical conception defines Freedom of Will as the freedom of a man to will whatever he wills,” is to suggest that he has never read Augustine, Calvin or Edwards.

* Dr. John Todd.

It is also remarkable that you should confuse willing with doing and fail entirely to see the force of Calvin's observation that Attilius Regulus, when confined to the small extent of a cask stuck round with nails, will possess as much free will as Augustus Cæsar when governing a great part of the world with his nod. (*Inst.* Bk. II, ch. IV, § 8).

It was my original intention to offer at this point some reflections on your ontology and epistemology, but with your permission I shall at a later time discuss these topics in a separate article. The purpose of said discussion would be largely to confirm what I present below and to make clear the fact, that while you represent that "no one who would take the trouble to let the light of science have an influence upon his convictions can escape traveling the same path" which you have, your most fundamental conclusions are singularly in want of scientific support. You have set forth your unfounded private opinions as the dicta of science. Your jaunty dogmatism rather exceeds that of the professional Christian theologians against whom you bring such grave accusations. If your propositions were as demonstrable as the first law of multiplication, as you hint in one place they are, your position would be worthy and honorable. But in view of the lack of cogency which your proofs almost invariably present your position is decidedly uncomfortable.

To deal with specific instances requires much time and labor, but to show that my staple is not innuendo merely, I will present a consideration of one of your most fundamental positions. By quoting your own words I hope to avoid misstating your position. You say:

"Our material existence is constantly changing and yet we remain the same persons to-day that we were yesterday. How is this? It is because man's life consists not of his material presence alone, but of his formal being.... The identity of memory structure does not depend upon an identity of the very same material particles, but upon an identity of form in tissues of the same kind.... The solution of the problem of memory, accordingly, solves the problem of the personality of man also. The personality of man and the continuity of his soul-life can find their explanation only in the preservation of all the living forms of his organism." (*Soul of Man*, pp. 421-422).

... "Materialism has established a most important truth by insisting upon the fact, that there is no reality but in material existence. But matter, although a most essential feature of reality, is not the whole of it. Man's personality is not his material being; he is not the sum total of the atoms of which he consists. Man's personality, his mind, his character, is the special form in which the atoms have taken shape. Break this form and his personality is destroyed. Preserve this form, or build it again, and his personality is preserved." (*Fundamental Problems*, pp. 94-95.)

It is quite manifest that the above quotations afford an explanation of our personal identity as observed by our friends. The preservation of our form and features, our ideas and purposes, guarantees our identity to the world. But can it do more than that?

"Sleep is a reduction, or total obliteration of consciousness" (*S. of M.*, p. 272).

"The existence of the central soul, it thus appears, is for a short time periodically wiped out." "In the deepest sleep all consciousness disappears." (*Ibid.*, p. 260.)

It would thus appear hypothetically possible to destroy, during time of sleep, the form in which the atoms of a certain individual's body have taken shape, and seasonably to rebuild it again, without doing violence to his personality. The destruction might be total and complete. The matter might be scattered to the four winds. Nothing can depend upon the identity of material particles, for the matter of our bodies is in a constant flux.

Now viewing the disintegration as accomplished, this man's soul, you say, is to be regained, by "building again" the form in which the atoms of his body had taken shape. Though this is far removed from the realm of practical achievement, it is by no means hypothetically impossible. But forms are duplicable, the same form may be repeated endlessly. We might therefore construct one, two, or a hundred living bodies matching each other structure for structure with perfect precision. When waking consciousness returns to each, in which instance, if in any, may we imagine that we have restored the consciousness of the first individual in question? A previous quotation shows that you are a believer in personal identity. You are also doubtless aware that identity of any kind is not duplicable. These personalities which we have imagined coming into being through the proper collocation of atoms, while alike in every respect, are just as much distinct individuals with distinct personal identities as though of dissimilar character.

If it be said that it is my place to solve this difficulty, I need only reply that I am prepared to do so. Enough has been said to show that your view of the soul is in grave need of reconsideration.

In conclusion I feel that I ought to acknowledge my indebtedness to you for the excellent introduction to philosophy which your works afforded me. That my attainments are meager does not at all detract from the credit which is due to you.

WHO IS TO BLAME?

IN ANSWER TO MR. A. J. R. SCHUMAKER.

BY THE EDITOR.

A FEW weeks ago I received a letter from Mr. Albert J. R. Schumaker, expressing his indebtedness to me as his first teacher in philosophy, and at the same time his disappointment in having finally discovered that I was not the guide in life he had expected to find. He had taken me for a good orthodox Christian in the traditional sense of the word and when he became better acquainted with my conception of God, the soul and immortality, he found my religion all hollow, and so he accuses me of having misguided, perhaps deceived, him. Now I ask myself, Who is to blame, he or I, or both of us?

After some personal remarks of how he had gradually acquainted himself with my writings Mr. Schumaker recapitulates his case thus:

"In summary, your philosophy was the first which my growing mind appropriated. After all I feel that I thus received a pretty fair introduction to the philosophical disciplines.

"I still read *The Monist* and *The Open Court*, but with very different feelings from the first. And so, while I write to thank you for the splendid introduction to philosophy your works afforded and for the impetus to study which their vigor, enthusiasm and manifest love of the subject imparted, it is to say also that I have learned to disagree with you."

One of the greatest advantages an author, and especially a philosopher, can have, is the chance of explaining all the most important misconceptions of his readers. Therefore, as a matter of mere prudence, I have published all the criticisms of my position that in my opinion were worth a hearing, and I deem it a great

privilege to receive them and to have a chance of replying to them. So far as it lies within my power I shall always be glad to explain my views more specifically or, if I find that I have made mistakes, to retract my errors. For these reasons I requested Mr. Schumaker to let me have a statement of his objections for publication and in this number I am able to submit his strictures to our readers.

It would be wrong to dispose of Mr. Schumaker's objection simply by stating that he is mistaken, for it might lead to the opinion that I am un-Christian or opposed to Christianity. I have no reason to say that I am not a Christian, only my Christianity is such as to allow also the recognition of the truth in other religions. I am perhaps just as much a Buddhist, or a pagan in the way that Goethe was. For this reason I feel inclined to be more explicit in my answer.

The main reason for Mr. Schumaker's disappointment, so far as it is not due to a mere misunderstanding on his part, may be the peculiar position which I hold in the present generation of writers, and it is this: I combine two extremes which are generally assumed to exclude one another. I am at once both radical and conservative. I rule out of court all evidence of a non-scientific nature, based upon belief either in mystic phenomena or upon special revelation. I am more radical than the agnostic who does not dare to rely on his own reasoning and is too timid to have an opinion of his own. But I believe in evolution and in growth. I believe that the history of mankind is somewhat analogous to the life of an individual and that there are successive stages in the development of religion.

Just as the age of childhood with its incompleteness and ignorance (including the love of fairy-tales), its mistakes, and even a sprinkling of childhood diseases, is a natural phase in man's life, so the mythological and dogmatic periods are indispensable in the history of the mental development of mankind. We need not repudiate our childhood. On the contrary we must utilize it and build upon it if we want to attain the full stature of manhood. For this reason we must learn to comprehend the past, but not ignore nor reject it; we must continue the work done by our ancestors, not disown their aspirations; we must build higher upon the foundations laid, not rescind them and begin the work anew.

A grave but quite unwarranted accusation is raised against my honesty, but nothing can be farther from me than the intention of misleading, deceiving, writing between the lines,* or making evasions.

* To write between the lines is a practice that has gradually become established among modern theologians who try to avoid giving offense to those

I am anxious to let all thinking men understand my position, because I am confident that I have something to say. I have a message to the world, and I want that message well understood. I clearly discern some important truths, and wish to have them generally known. Whatever I say I mean, and I have never shirked the truth. I grant that, albeit in a very limited way, I use the old religious nomenclature for a new world-conception, but I have repeatedly discussed the advisability of doing so, and I do it with a good conscience and not without weighty reasons.

Mr. Schumaker speaks of *my* "claim" of being a Christian. But certainly I have nowhere made that claim; on the contrary, I have insisted that it was for the Christians to say whether or not I was a Christian,* and in response to that statement made without any thought of eliciting replies, I received letters from orthodox Christians who claimed me as one of their own in spirit, though not in doctrine. I refer my readers to the letters of the Rev. R. J. Campbell of the City Temple, London, the Rev. John Harrington Edwards of Brooklyn, and Mme. Hyacinthe Loyson (*O. C.*, XIX, 765, 766), and also Dr. William E. Barton, of Oak Park (*XX*, p. 57).

I am pleased to know that there are Christians in the orthodox camp who have not excommunicated me, although I freely confess that I am not a Christian in the current sense of the term. Yet fear of excommunication is absolutely foreign to me. I would not alter one line in my writings for the sake of pleasing the orthodox, even if all Christians would *unisono* condemn me as a heretic, a pagan, or an infidel, and I would bear the fate without discomfiture, for there is no longer either any danger or any dishonor connected with excommunication.

On the other hand I have not changed my tactics because some unbelievers and freethinkers have reproached me for my indulgence with the faith of traditional Christianity.† If it may truly be said of their students and readers who still cling to the old way of thinking. In my article on "Modern Theology" I have explained the reason why they must do so and am prepared to defend the method. I do not say that they should mislead or pronounce untruths, but I would not deem it wrong if they are guarded in their expressions, and hold back the results of their investigations whenever they feel that their audience is not sufficiently matured for the truth. In his letter Mr. Schumaker refers to the passage in *The Open Court* (November, 1907, p. 684) and assumes that "writing between the lines" was a method practised by myself, but he is mistaken. What I deem excusable in a theologian or a teacher and educator, I would not allow a philosopher.

* See for instance my article "Pro Domo" in *The Open Court*, XIX, p. 577 ff., especially page 583, where the statement is very explicit.

† See the editorial article "Destructive or Constructive," (III, 2107), where Mr. H. B. Green's vigorous objections are quoted; and "Is Dr. Carus a Theist?" by Amos Waters, *Monist*, IX, 624.

that I am a Christian, I am a Christian of the Christianity of the future which is just developing now at the present time under the influence that science exercises upon the Christianity of the present.

I may state in this connection that I had the same experience with Buddhists. They urged me to say that I am a Buddhist, but I answered that I would not do so, for it is for the Buddhists to say whether or not I am a Buddhist. I have expounded my philosophical convictions and my views of Buddhism as I understand it, and if they agree with me, let them claim me as a Buddhist. It is not impossible that the Buddhism of the future will be very much like the Christianity of the future, and the same may come true of other religions.

I do not care to discuss here Mr. Schumaker's slurring comments on my solution of the freedom of will. He seems familiar with Presbyterian traditions only, for he says that "the scientific theologians are all strict determinists." Apparently he does not know that Calvin and his followers take an exceptional position on this special point and differ from the Roman Catholic and Lutheran views. I will only add that I no more confuse willing with doing than with mere wishing. Will is a tendency to act according to one's character; and I would not deny that even when confined to a cask stuck around with nails a man might refuse to yield to compulsion and thereby preserve the integrity of his character. Mr. Schumaker has apparently not grasped the meaning of my exposition.

From his standpoint of Christian belief, Mr. Schumaker imagines that I look with contempt upon theology and theologians. He represents me as having said that they had committed the sin against the Holy Ghost which, according to my exegetics, is a hopeless stultification of reason. Some theologians certainly are in my opinion guilty of this offense. I may even say that the stultification of reason was in certain periods deemed as the only true orthodoxy, but Mr. Schumaker is nevertheless grossly mistaken when he assumes that I condemn all theologians. I know too many truly great men among them both of the past and of the present to make so sweeping an assertion, and some theologians, both orthodox and heterodox, I count among my best and dearest personal friends. I have repeatedly called attention to the scientific labors done by the theologians and the admirable work they have accomplished.*

Mr. Schumaker requires that every article of mine should be

* See e. g. "Theology as a Science," *Monist*, XII, 544, XIII, 24; and "Heinrich Julius Holtzmann," *Open Court*, XVI, 257.

complete; I ought to state, and restate in every book all the most important points of my philosophy so as not to mislead the trustful reader. I will say in reply that so far as that is possible I do it, and I even fear that I do it more than is advisable, for I neglect to enter into the discussion of only those arguments which, I may take it for granted, are quite familiar to my readers.

* * *

I claim that the subtlest philosophical conception of to-day is nothing but the outcome of a long evolution and all its phases in mythology and dogmatic theology were not aberrations (though aberrations may have been connected with it) but necessary steps in the progress towards truth. The facts of our religious experience remain the same to-day as they have ever been. The interpretation only is different, and naturally becomes more refined, more scientific, more exact, more truthful. It discards mythology and pagan conceptions, and replaces allegorical and poetical descriptions by sober statements of fact.

I insist on the continuity of development and I feel that I myself with my own conception of religion am the product of a long history. I have discarded much that was deemed essential in former ages. There was a time in my life when I was in a state of rebellious infidelity having just discovered the untenableness of religious dogmas, but I have grown more sober, and while I retain all the radicalism of that period, while I continue to negate the literal conception of traditional symbols to the same extent as I ever did, I now understand that my own development is the last link in a long chain, and that after all as I am the son of an orthodox father, the present liberalism is but the outcome of a dogmatic past. While still correcting the errors of the past, we are apt to assume the attitude of bitterness and resentment, perhaps also of ridicule, but that is only a symptom of the irritated state of our own mind. As soon as we have passed through the crisis of the transitional state, as soon as we have to overcome the potent spell of tradition, as soon as we begin to know ourselves better and our connection with former modes of thought, we will naturally become just towards the past and will discuss with impartiality the points in which we differ from our ancestors and our objections to their doctrines, and we shall no longer overlook those very important features which are common to both sides.

Taking this standpoint it is natural that I no longer hesitate to use certain terms that have become household words in our religious life, such as "God," "soul" and "immortality." Especially the term

"God" is a word whose significance it would be difficult to rival by any new word or combination of words which after all would remain meaningless to the majority of people.

On former occasions I have justified the method of retaining old terms by calling attention to the fact that such was the natural course of our intellectual development not only in religion but also in common life and in science. When a new conception of things or phenomena dawns upon us, when new ideas sprout and throw a better light upon our interpretation of the world, we rarely coin new words but we use the old ones and fill them with new meaning. The method of progress is always that of pouring new wine into old bottles, and we do this in our interpretation of the commonest facts of our experience as well as in our more subtle scientific nomenclature. We still speak of sunrise and sunset, although we know that sunrise is caused by the rotation of the earth and not by a rising of the sun. After all the sun rises if the place where we are is taken as the point of reference. At the same time physicists still speak of electric currents, although we know very well that the ether waves which to our eye create the phenomenon of light are not currents or streams like the flowing water of a river. They are waves which are transmitted through the stationary ether. But it is justifiable to retain the old words and fill them with new meaning on the simple ground that it is easier to change the meaning of a word than to invent a new word for every new shade of meaning.

Our mental development would be poorly served if we had to change our terminology and invent a new language with every new departure in our intellectual life. The continuity of our comprehension of the world is a most significant factor, for we build upon the foundation laid by former generations. Their notions are the first and tentative statements which continue in our conceptions. Our ideas are theirs, only further developed by a deeper insight, and we can not get rid of our past without depriving ourselves of the start we have gained, which is the pedestal on which we stand.

It would have been wrong on my part if I had used any one of the traditional words with the purpose to mislead and make my readers believe that I still retained the old views, but I trust that such is not the case, and that Mr. Schumaker insinuates this simply because he has misunderstood me in the immature period of his development.

* * *

However, the most important point of Mr. Schumaker's criticism is not the question whether or not I am a Christian and whether

or not it may be right to consider me as such, but whether or not my philosophy is true; and I regret to say that I would have to repeat all the main tenets of my position in order to prove my case. I must leave the judgment of that question to those students who take the trouble to study my conception of the world, of life, of the soul, of God, of religion, of art and of ethics.

The basic issue which seems to me the main cause of all misunderstanding is the question as to the significance of form. Here lies the key to the whole situation, and I trust that a proper explanation of the significance of form will justify both my radicalism and my conservatism.

It seems strange that in spite of the bold stand I take in the line of liberalism, taking fearlessly the ultimate conclusions of free thought, I do not iconoclastically condemn the traditional forms of religious aspirations. Far from being an enemy of historical Christianity, as Mr. Schumaker thinks, I am its best friend and supporter. However, I am not willing to be limited by the institutions and views of the past, but propose to build upon them a better, higher, and truer conception of religion and so to develop a nobler future out of the best that the present has inherited from the past.

It takes a fairly well trained mind to understand the significance of the purely formal, but its effects are palpable even to the crudest intellect in spite of the subtlety of its nature, and even the savage stands in awe of that miraculous power which sways the fate of the world and also shapes his own destiny even in minute details. Man is a creature of sense, he overrates feeling, and the fleeting phenomenon of consciousness is to him the most important reality of his experience. In agreement with his sensuous nature he likewise overrates the importance of matter. We must bear in mind that matter is that something in the objective world which corresponds most closely to sensation. Matter is the sense-perceived and sensation is that subjective phenomenon which is caused through impact with a material body. There is a further similarity between the two in that both are in their very nature particular and concrete; both are located in time and space and possess a definite form. Every material object, like every sensation, is somewhere, somewhen and somehow. How different are the norms of formal relations as they appear e. g., in geometrical propositions! They are nowhere, yet apply generally; they are universal in their nature; they are not particular, not concrete, not material, yet they determine the actions and forms of all that is particular, concrete, and material.

Man being first of all a material body, concrete and particular,

is by nature a materialist. Whenever he sees effects he represents them as being due to some substance, to an entity, or a person, and if he learns to resolve his comprehension into exact scientific statements, proving them to be the result of form, he would be inclined to think that they have lost their reality, for to the unsophisticated man matter alone is real, perhaps also energy, but form to him is a mere accidental phenomenon which comes and goes and has no lasting significance. He witnesses the changeability of form but he can not perceive with his senses (only with his mind's eye) that back of all forms there is the eternality of a norm which is the formative law that dominates the formation of all single instances. This background of the eternal norm is the most potent reality in life, and so in the folk-lore state of the development of mankind it is personified in the shape of superhuman beings who are conceived as endowed with mental intelligence after the analogy of man. If now science appears in the field and explains the nature of the normative factors of existence the personification of the gods disappears, and the conservative religionists grow indignant at the impiety of the philosopher who deprives the people of their religion. Under such conditions Socrates was called an atheist and was compelled to drink the cup of hemlock. He was deemed dangerous to the religion of Athens.

Under the monistic tendency with which all thought is possessed the polytheistic conception has changed into monotheism, the belief in one comprehensive personality of whom the old gods are mere attributes. This was an important progress, but it was not yet the attainment of a scientific conception. The paganism of mythological religion was not overcome thereby, for the principle of personification has been retained. God was not conceived as God, but as a huge omnipotent monarch, as a benevolent and paternal ruler of the world. That was the solution of the God-problem satisfactory to minds who were still pagan in their souls, i. e., who still retained the need of parables and allegories, and could not yet see the truth except in a mythological symbol. But to-day we have become more and more familiar with the nature of the cosmos and comprehend that the laws of nature are intrinsically necessary norms, and this holds good not only with reference to the physical laws but also those phenomena which belong to the mental and moral spheres of our life and also those far-reaching influences in history which we may classify under the term of providence. All these profounder interrelations teach a lesson to the thoughtful, and we may call them by a phrase much used in traditional theology, "the still small voice of God." From

a rigidly scientific standpoint we can furnish an explanation of what is called divine providence, but we expect the reactionary spirit to rise up in indignation and call the philosopher who proposes these explanations an atheist. He takes away the personification of that something which governs and directs and guides the world, of that something which has molded mankind, and into the image of which man's soul has been formed, but the reason of this alarm consists simply in the lack of an appreciation of the significance of all that is formal. The man untrained in abstract thought looks upon mere form as a nonentity and so a more scientific conception of the world naturally presents itself to him as nihilism, atheism, and infidelity.

The alarm found in hyper-reactionary circles is quite excusable and I can appreciate it because I have passed through the same development. I understand that it can not be otherwise. It is the natural attitude during a transitional period. It is the counterpart of the attitude of the infidel who having found out that the symbols of our religious traditions are allegorical, and not literal truths, throws off the restraint of moral injunction and declares it to be a yoke which has been imposed upon human society by pious fraud and priestcraft. Their attitude too is natural and, since the social order of humanity is a product of experience, we ought not to grudge to them the right to have their grievances discussed and investigated. It will help us to do away with all those restrictions which have been a hindrance to the development of the human soul, while it will insist the more rigidly upon all that is essential in our moral standard.

The former factors that have swayed the world from eternity will continue to remain its norm forever and aye, and the same power that shaped human society and brought punishment upon sin in the days of savage life is as active now as it was in the past, and though we now understand that it is not an individual being, it is as truly omnipotent and irrefragable as it was to the barbarian who bent his knee before an idol in which his conception of the deity was symbolized.

We can do away with symbols in the measure that we understand the truth, but those who do not yet possess the truth had better retain the surrogate of truth in the shape of symbols. The religious symbols of the past ages have not been errors but they were tentative formations of the truth. They were frequently adulterated by errors leading to superstitions, but in the sieve of competition which in the struggle for existence selects the best for survival, the wrong forms have been discarded and mankind has developed a nobler and truer

conception of that divine omnipresence in which we live and move and have our being.

Mr. Schumaker finds special difficulty in my conception of immortality, and here I can only say that I do not expect Christians of the old type to take to it kindly until they have really acquired a thorough scientific maturity. It is the last prejudice that has to be overcome, but the time is sure to come when even this view will be generally accepted.

All religions insist on an immortality of some kind in one form or another and rightly so, for if a man regulates his life with the idea in his mind that death is a finality, and that the end of his individual career blots him out entirely, he will naturally act in a selfish and perhaps even truly thoughtless way; but even if people are not capable of understanding the nature of the soul, its origin, its destiny, and its interrelation with the society in the past and in the future, they will notice that the results of their actions are carried far beyond the range of their individual lives. The individual actually consists of his relations to his fellow men, and in main outlines other men are molded after the same pattern, a truth which in religious language is stated in the doctrine of the brotherhood of man and the fatherhood of God. Here again the formal concatenation of events is such as to force upon us the idea of a continued life.

I will not enter upon the subject itself, because I would have to repeat myself and incorporate long quotations from my booklet *Whence and Whither*. I will here only insist on the fact that the after-life of man's career is so important that any ethical system which leaves out a consideration of that vista would miss the main point and would fail to explain the ethical problem. I grant that the traditional terminology may be improved and that we might e. g., make a difference between such terms as "life after death" and "immortality," but both expressions have good sense and a true meaning even from the standpoint of a most radical conception of the nature of the soul. Every soul that has accomplished something on earth, even the babe that has died at birth, leaves some definite influence upon the living which will affect the future fate of mankind in its onward march; and on the other hand as all types of existence have their prototype in the realm of eternal norms, so too human souls are mere incarnations of eternal ideas which partake of the same divinity as the other formative factors of the world at large.

Every idea that impresses the mind of man as of special significance has become a center of myth-formation. Legends cluster

about great persons and about the discovery of important theories. Think of the tea-kettle of James Watt, of the falling apple that caused Newton to ponder over the law of gravitation, and many other instances. There are actually people who believe that if Mrs. Watt had not made tea on that momentous evening, we would have no steam engines to-day; that if the apple had not fallen just at the moment when young Newton was standing under the branches of the apple-tree we would know nothing of the law of gravitation. He who explains myths to be poetic figments need not as yet deny the historic facts for the adornment of which they have been invented. He who denies that Zeus is an actual personality does not deny that there is such a dispensation in the destiny of the world as if it were governed by a kind ruler such as Zeus was described to be by the Greek poets.

All things are what they are through form. The table is a table, because of the shape and the purpose which it serves. A watch, a steam engine, a dynamo, a motor, are what they are because they have been constructed to be what they are, and man too with all his thoughts and aspirations is a product of form. Form is not an unessential accident but the most essential feature of all concrete existence. And in the history of life there is a transformation and preservation of the forms of life, and this preservation of form by transmission from generation to generation makes evolution possible. All lives are interconnected, the life of bygone ages pulsates in the life of to-day and we ourselves build mansions for our souls in the generations to come.

The form of man's sentiments, thoughts, and strivings is called his character, and his character constitutes his personality. The very personal features of a man are preserved in the development of the race; they are incorporated in the lives of posterity, while his bodily existence, his individuality, passes away.*

This view of life and this conception of form, especially of the preservation of life-forms, of thought-forms, of aspirations (or will-forms) is no mere fancy, but it is an important fact which we must bear in mind if we wish to understand the meaning of existence.

You may answer (and the same answer has been made by several people) "What do I care for my personality if I can not have my individuality along with it, including the continuity of conscious-

* Note the difference I make between personality and individuality. Man's personality is his character. Man's individuality is that which makes him a concrete, definite and bodily being, an individual. There is no inconsistency in my statement of the transiency and finiteness of the individual, while I claim that there is a preservation of personality.

ness and a remembrance of my past in its very details?" I say, "It may be that you care more for your individuality than for your personality, but God (or whatever you may call the dispensation of the world and of the development of mankind) cares only for your personality and utilizes your individuality only for the good you accomplish. What you accomplish is your spiritual self, your soul, the quintessence of your being. Your body together with the function of feeling, of consciousness, is but a means to an end. Your soul is like the contents of a book, your individual existence (your body) is like the paper on which the book, i. e., the words and sentences possessed of a definite meaning, are written. The author who writes a book cares for the ideas which he presents, and the several individual copies are the means for rendering his thoughts intelligible. Every copy possesses a value, and some copies may possess more value than others on account of their qualities in paper, print or artistic ornamentation, but every copy is perishable while the book endures.

The contents of a book, its soul or spirit, is not a nonentity, but it is its most important feature. It is a mere relational quality, and there is no substance of which it has been made; yet it bears an analogous significance to that of a man's soul. The words of a book express meaning, they possess a tendency, a will of a definite direction, a purpose.

I will not try here to persuade Mr. Schumaker that he should accept my view of immortality; he would better retain his own until he finds it wanting and feels the need of a broader and (what is more important) a truer view. I will only point out that I am not inconsistent and know very well what I said when I insisted that the individual, the particular, the bodily, will pass away, while the personality, that which constitutes a comprehension of the universal, the spiritual, the very soul of man, perseveres.

May he who is not yet able to see face to face, see as through a glass darkly; his vision may be dim, but dim vision is better than blindness.

THE SIGNIFICANCE OF GOETHE'S FAUST.

BY THE EDITOR.

GOETHE described characteristic attitudes of himself in all his heroes. He possessed a streak of Werther's pessimism, of Goetz's romanticism, of Tasso's impatience, of Egmont's gaiety and overconfidence, of Wilhelm Meister's eagerness for self-development, etc., but in Faust the poet revealed the most intimate aspirations of his own being and of the destiny he felt to be his own. Therefore it may truly be said that Goethe's main work is his Faust, which he had begun in his early youth and finished at an advanced age.

Like Prometheus, Faust is of a Titanic cast of mind. He does not bow to God nor does he fear the Evil One. He cares not for his fate in this world nor in the next. He possesses unusual strength of mind. Him the thought of heaven does not allure, nor hell terrify. His inborn desire, even when he seems to surrender it, at bottom remains to

“...detect the inmost force
Which binds the world, and guides its course.”

Faust is anxious to dare and to do. He does not shrink from danger, or shipwreck. He will share the fate common to all mankind, will enjoy life's pleasures but also willingly endure its pain. When Faust sees the symbol of the Earth-Spirit he exclaims:

“How otherwise upon me works this sign!
Thou, Spirit of the Earth, art nearer:
Even now my powers are loftier, clearer;
I glow, as drunk with new-made wine:
New strength and heart I feel to do and dare,
The pain of life and all its joys to share,
And though the shock of storms may smite me,
No crash of shipwreck shall have power to fright me!”

This endeavor to be a man with men is expressed again when Faust has concluded his contract with Mephistopheles:

"My bosom, of its thirst for knowledge sated,
 Shall not, henceforth, from any pang be wrested,
 Whatever then to all mankind be fated
 Shall be within mine inmost being tested:
 The highest, lowest forms I mean to borrow,
 And heap upon myself their bliss and sorrow,
 And thus my own soul to all else expanded,
 With all the others shall at last be stranded!"

Faust is the representative of the spirit of the Reformation, with all that it implies, the dawn of natural science and the re-awakening of the humanities. He studies in Wittenberg, the university of Luther, and his very name identifies him with Faustus the companion of Gensfleisch-Gutenberg, the inventor of the black art of printing. Further he represents the Renaissance, the revival of a study of the classics together with Greek art and its noble ideals, pagan though they were. This is symbolized in the figure of Helen, the type of beauty whom Faust makes visible to the eyes of his audience. Incidentally Faust also shows his sympathy with the ancient Teutonic paganism by participating in the witches' festival that is celebrated in the Walpurgis night on the Brocken. But this is not all. Faust is an inquirer into the secrets of nature. In this he bears a resemblance to Roger Bacon who in a lecture before the students of Paris imitated the rainbow by letting a ray of light pass through a prism, the result being that his audience rose in a general uproar shouting that he practised magic and was in alliance with the Evil One. In compliance with the popular belief of the age, Goethe actually represents Faust as a past master in the art of magic. The Faust of the folk-legend visits foreign countries by magic means, and performs most wonderful feats; so we may say that he incorporates also the spirit of the bold explorers and navigators who in scorn of danger crossed the unknown seas, opened new regions to commerce and brought back to their home the wealth of distant countries.

Faust typifies aspiring mankind and has his predecessors in all those characters of history, literature and legend, who find no satisfaction in their surroundings but dare destiny to yield to them pleasanter, better, nobler conditions with a richer and deeper life. Thus Faust embodies all those features which Goethe endeavored to acquire and which he himself possessed in a high degree.

It is true Faust despairs of the possibility of knowledge and the usefulness of science. He says:

"I've studied now Philosophy
 And Jurisprudence, Medicine,—

And even, alas! Theology,—
From end to end, with labor keen;
And here, poor fool! with all my lore



FAUST IN HIS STUDY.

By A. von Kreling.

I stand, no wiser than before:
I'm Magister—yea, Doctor—hight,
And straight or cross-wise, wrong or right,

These ten years long, with many woes,
I've led my scholars by the nose,—
And see that nothing can be known!
Forsooth, that cuts me to the bone."

In his conversation with Wagner he exclaims (Scene II):

"O happy he, who still renews
The hope, from Error's deeps to rise forever!
That which one does not know, one needs to use;
And what one knows, one uses never."

Faust's despondency recalls an actual fact in the life of Agrippa von Nettesheim, one of his prototypes who, having written a large work *De occulta scientia*, wrote a book at the end of his career, which bore the title *De vanitate scientiarum*.

If science fails, if knowledge is impossible, and if reason can not be relied upon, mankind is left without a guide. Hence Faust's despair is well supplemented by the cynical advice which Mephistopheles gives to the student. These comments are full of satire, criticising the actual conditions of the sciences as practised by mediocre and self-seeking men.

Overcome by his despondency Faust is disgusted with the search for knowledge and simply wishes to be a man among men, expecting thereby to quench the thirst of his soul with the inane vanities of life with which common people are satisfied. In this frame of mind he concludes his pact with Mephistopheles which is important for the comprehension of Goethe's plan, and we should notice the very words of the condition under which Faust accepts the service of Mephistopheles and forfeits his soul in the next world. Since the scene is of such significance we quote its most important passage as follows:

MEPHISTOPHELES.

"Wilt thou to me entrust
Thy steps through life, I'll guide thee,—
Will willingly walk beside thee,—
Will serve thee at once and forever
With best endeavor,
And, if thou art satisfied,
Will as servant, slave, with thee abide.

FAUST.

"And what shall be my counter-service therefor?

MEPHISTOPHELES.

"The time is long: thou need'st not now insist.

FAUST.

"No—no! The Devil is an egotist,
And is not apt, without a why or wherefore,



MEPHISTOPHELES AND THE STUDENT,
By A. Liezen-Mayer.

'For God's sake,' others to assist.
Speak thy conditions plain and clear!
With such a servant danger comes, I fear.



MEPHISTOPHELES KNOCKING.

By A. Liezen-Mayer.

MEPHISTOPHELES.

*"Here, an unwearied slave, I'll wear thy tether,
And to thine every nod obedient be:*

When *There* again we come together,
Then shalt thou do the same for me.

FAUST.

"The *There* my scruples naught increases.
When thou hast dashed this world to pieces,
The other, then, its place may fill.
Here, on this earth, my pleasures have their sources;
Yon sun beholds my sorrows in his courses;
And when from these my life itself divorces,
Let happen all that can or will!



SIGNING THE CONTRACT.

By Franz Simm.

I'll hear no more: 't is vain to ponder
If there we cherish love or hate,
Or, in the spheres we dream of yonder,
A High and Low our souls await.

MEPHISTOPHELES.

"In this sense, even, canst thou venture.
Come, bind thyself by prompt indenture,
And thou mine arts with joy shalt see:
What no man ever saw, I'll give to thee.

FAUST.

“Canst thou, poor Devil, give me whatsoever?
 When was a human soul, in its supreme endeavor,
 E'er understood by such as thou?
 Yet, hast thou food which never satiates, now,—
 The restless, ruddy gold hast thou,
 That runs, quicksilver-like, one's fingers through,—
 A game whose winnings no man ever knew,—
 A maid, that, even from my breast,
 Beckons my neighbor with her wanton glances,
 And Honor's godlike zest,
 The meteor that a moment dances,—
 Show me the fruits that, ere they're gathered, rot,
 And trees that daily with new leafage clothe them!

MEPHISTOPHELES.

“Such a demand alarms me not:
 Such treasures have I, and can show them.
 But still the time may reach us, good my friend,
 When peace we crave and more luxurious diet.

FAUST.

“When on an idler's bed I stretch myself in quiet,
 There let, at once, my record end!
 Canst thou with lying flattery rule me,
 Until, self-pleased, myself I see,—
 Canst thou with rich enjoyment fool me,
 Let that day be the last for me!
 The bet I offer.

MEPHISTOPHELES.

“Done!

FAUST.

“And heartily!

When thus I hail the Moment flying:
 'Ah, still delay—thou art so fair!
 Then bind me in thy bonds undying,
 My final ruin then declare!
 Then let the death-bell chime the token,
 Then art thou from thy service free!
 The clock may stop, the hand be broken,
 Then Time be finished unto me!”

At the time when the Faust legend took shape anything extraordinary could be done only with the help of the Evil One, and the punishment for such reckless and wicked men was the doom of eternal damnation. According to the original plan of the Faust legend, Faust was indeed lost, for the old folk-lore story is written from the standpoint of orthodox Catholicism. It makes Faust conclude his pact with the Devil without any alternative and when the

time is up, his soul is forfeited and the Devil carries him away to hell.

It is strange, however, that Protestant writers took a greater interest in the story than Catholics, perhaps because they felt that the problem of the man who risked even the salvation of his soul for the sake of expanding his knowledge of and control over the powers of nature touched their own fate.

The first and most extensive treatment of the Faust legend is that of the *Volksbuch** which was dramatized by Marlowe, Shakespeare's famous contemporary. We here reproduce a rare print



FAUST AND MEPHISTOPHELES.

(1620.)

published as a title vignette in the first edition of Marlowe's drama representing Faust conjuring the Devil.

During the period of Storm and Stress almost every German poet treated the legend of Faust, and the best known of these versions is the drama by Klinger, a powerful play, but not without the faults of the vigorous but immature spirits of this time. Lessing wrote a Faust which by an unfortunate accident was lost in the mails. A

* For details of the Faust legend as treated by Marlowe and in the *Volksbuch* see the author's *History of the Devil*, pp. 422-429.

synopsis of his plan is contained in his Collected Works. Lenau's Faust is not very remarkable but it is still known and read.



THE LEGEND OF THEOPHILUS.

The motive of Faust's relation to Mephistopheles is taken from the old legend of Theophilus who in his ambition to excel all others

in fame and ecclesiastical dignity makes a contract with the Devil, but repents, does penance and is finally saved by the intercession of the Virgin Mary, who compels the Devil to surrender his claim to the soul of Theophilus. The lesson of this legend on the one hand is to warn good Christians to beware of the Devil who is on the *qui vive* to catch the souls even of the saints, and on the other hand to declare the unlimited power of the Church to rescue from distress and to save the pious from the very clutch of Satan.

The Theophilus legend has been a favorite story with pious Christians throughout the Middle Ages, and we have a thirteenth century manuscript illuminated by Monk Conrad of the Scheiern monastery which is now preserved in the Library of Munich. The picture reproduced from this medieval book shows first how Theophilus is prompted by the Devil of vanity to give alms. Repenting the contract he had made, he is shown in the second picture praying to the Virgin Mary. In the third picture he does penance and an angel delivers to him the handwriting of the contract. In the fourth picture he confesses to the bishop and delivers into his hands the document restored to him by the grace of Mary.

But while there is hope for a man like Theophilus who confesses his sin, repents, seeks the assistance of the Church, submits to discipline and does penance, there is no salvation for Faust, the representative of Protestantism. He has cut himself loose from the Church that alone can save, and so he foregoes the advantage of the Church's means of grace. Marlowe and all the many other poets who before Goethe have dramatized the Faust legend adopt the principle of the old folk-lore story in this point that Faust is lost and can not be saved. Even Goethe's original intention had been the same. In the prison scene Faust comes to the rescue of Gretchen but finds her in a dreadful state of insanity. He urges her to leave, but she answers:

"If the grave is there,
Death lying in wait, then come!
From here to eternal rest:
No further step—no, no!"

Faust tries first persuasion and then force; she does not yield but stays. In the meantime day dawns and Mephistopheles calls Faust, "Hither to me!" and he goes leaving Gretchen to her doom. This conclusion of the first part was intended to indicate that while Gretchen's soul is purified Faust remains under the influence of Mephistopheles.

Yet Goethe had made Faust too human, too ideally human, not



MARGARET IN PRISON.
By Franz Simm.

to have that redeeming feature which would make his eternal perdition impossible. It is true, he goes astray and is implicated in crimes. He becomes guilty of the death of Valentine although he slays him merely in self-defense. He is accessory to the death of Gretchen, the mother, as well as of her baby. Faust is not a criminal, but his wretched behavior implicates him in guilt; and yet not otherwise than is indicated in the stanza of the harper in *Wilhelm Meister*, the venerable protector of Mignon, who sings:

“Who never eat with tears his bread,
Who never through night's heavy hours
Sat weeping on his lonely bed,—
He knows you not, ye heavenly powers!

“Through you the paths of life we gain,
Ye let poor mortals go astray,
And then abandon them to pain,—
Since man the penalty must pay.”

Protestantism is a protest against the narrowness of the medieval Church. It is a negation of the old, and Faust likewise is a destructive spirit. He boldly curses everything which beguiles him with false illusions. He exclaims:

“Cursed be the vine's transcendent nectar,—
The highest favor Love lets fall!
Cursed, also, Hope!—cursed Faith, the spectre!
And cursed be Patience most of all!”

Faust destroys his old ideals, but he feels in himself the power to build them up again, and this is expressed by the chorus of spirits who sing:

“Woe! woe!
Thou hast it destroyed,
The beautiful world,
With powerful fist:
In ruin 't is hurled,
By the blow of a demigod shattered!
The scattered
Fragments into the Void we carry,
Deploring
The beauty perished beyond restoring.
Mightier
For the children of men,
Brightlier
Build it again,
In thine own bosom build it anew!
Bid the new career

Commence,
 With clearer sense,
 And the new songs of cheer
 Be sung thereto!"

Goethe felt that the bold progressiveness of science and the insatiate aspiration of the spirit of invention to make the powers of nature subservient to the needs of man, could be no sin. The courage of a man who truly says to himself, "Nor hell nor Devil can longer affright me," is evidence of his strength, his manliness, his



MEPHISTOPHELES BEFORE THE LORD.

By Franz Simm.

independence and even the good Lord must cherish respect for him. Therefore in spite of all the errors into which he might fall, Faust can not be lost. To err is human. Says the good Lord in the prologue:

"While man's desires and aspirations stir,
 He cannot choose but err."

But error is the inheritance of the human race. Adds the Lord:

“A good man through obscurest aspiration
Has still an instinct of the one true way.”

In this sense Goethe completed his *Faust* and justified the final salvation of Faust's soul in the Prologue, the main passage of which also deserves to be quoted in full.

The scene opens with a doxology of the archangels who praise the creation, the sun, the earth, the magnificence of nature and especially the still small voice which most of all reveals the glory of God. As Satan appeared before God to accuse Job, so Mephistopheles comes to the celestial assemblage. The scene reads as follows:

MEPHISTOPHELES.

“Since Thou, O Lord, deign'st to approach again
And ask us how we do, in manner kindest,
And heretofore to meet myself wert fain,
Among Thy menials, now, my face Thou findest.
Pardon, this troop I cannot follow after
With lofty speech, though by them scorned and spurned:
My pathos certainly would move Thy laughter,
If Thou hadst not all merriment unlearned.
Of suns and worlds I've nothing to be quoted;
How men torment themselves, is all I've noted.
The little god o' the world sticks to the same old way,
And is as whimsical as on Creation's day.
Life somewhat better might content him,
But for the gleam of heavenly light which Thou hast lent him:
He calls it Reason—thence his power's increased,
To be far beastlier than any beast.
Saving Thy Gracious Presence, he to me
A long-legged grasshopper appears to be,
That springing flies, and flying springs,
And in the grass the same old ditty sings.
Would he still lay among the grass he grows in!
Each bit of dung he seeks, to stick his nose in.

THE LORD.

“Hast thou, then, nothing more to mention?
Com'st ever, thus, with ill intention?
Find'st nothing right on earth, eternally?”

MEPHISTOPHELES.

“No, Lord! I find things, there, still bad as they can be.
Man's misery even to pity moves my nature;
I've scarce the heart to plague the wretched creature.

THE LORD.

“Know'st Faust?”

MEPHISTOPHELES.

"The Doctor Faust?"

THE LORD.

"My servant, he!"

MEPHISTOPHELES.

"Forsooth! He serves you after strange devices:
No earthly meat or drink the fool suffices:
His spirit's ferment far aspireth;
Half conscious of his frenzied, crazed unrest,
The fairest stars from Heaven he requireth,
From Earth the highest raptures and the best,
And all the Near and Far that he desireth
Fails to subdue the tumult of his breast.

THE LORD.

"Though still confused his service unto Me,
I soon shall lead him to a clearer morning.
Sees not the gardener, even while buds his tree,
Both flower and fruit the future years adorning?"

MEPHISTOPHELES.

"What will you bet? There's still a chance to gain him,
If unto me full leave you give,
Gently upon my road to train him!"

THE LORD.

"As long as he on earth shall live,
So long I make no prohibition.
While Man's desires and aspirations stir,
He cannot choose but err.

MEPHISTOPHELES.

"My thanks!* I find the dead no acquisition,
And never cared to have them in my keeping.
I much prefer the cheeks where ruddy blood is leaping,
And when a corpse approaches, close my house:
In life is sport. Thus treats the cat a mouse.

THE LORD.

"Enough! What thou hast asked is granted.
Turn off this spirit from his fountain-head;
To trap him, let thy snares be planted,
Let him, with thee, be downward led;
Then stand abashed, when thou art forced to say:
A good man, through obscurest aspiration,
Has still an instinct of the one true way."

But Mephistopheles has underrated the difficulty of his task. Faust concludes his pact without fear, because he is fully conscious

*Mephistopheles thanks for the permission of testing Faust while he still lives.

of the Devil's inability to fulfil his promise. As has been quoted above, Faust says:

"Canst thou, poor Devil, give me whatsoever?
When was a human soul in its sublime endeavor,
E'er understood by such as thou?"

Faust promises to surrender himself body and soul when he would ever be satisfied with mere enjoyment, with empty pleasures, with vanity, with lazy indolence. We here repeat the passage for it is important. Faust says:

"When on an idler's bed I stretch myself in quiet,
There let, at once, my record end!
Canst thou with lying flattery rule me,
Until, self-pleased, myself I see,—
Canst thou with rich enjoyment fool me,
Let that day be the last for me!
The bet I offer."

Mephistopheles imagines that Faust will finally succumb to man's inborn vanity, egotism, and hankering after pleasure. When Faust in his temporary despair of the efficacy of science as well as of finding satisfaction in great deeds, has concluded his pact, Mephistopheles feels sure of a final triumph. He expresses his wrong estimation of Faust in these words:

"Reason and Knowledge only thou despise,
The highest strength in man that lies!
Let but the Lying Spirit bind thee
With magic works and shows that blind thee,
And I shall have thee fast and sure!—
Fate such a bold, untrammelled spirit gave him,
As forwards, onwards, ever must endure;
Whose over-hasty impulse drove him
Past earthly joys he might secure.
Dragged through the wildest life, will I enslave him,
Through flat and stale indifference;
With struggling, chilling, checking, so deprave him
That, to his hot, insatiate sense,
The dream of drink shall mock, but never lave him:
Refreshment shall his lips in vain implore—
Had he not made himself the Devil's, naught could save him,
Still were he lost forevermore!"

Faust, however, is proof against the allurements which the Devil offers. It is characteristic of him that in Auerbach's cellar among the drunken students he takes no part whatever in their jokes or the buffooneries of Mephistopheles. Apparently he is bored,

for the only utterance he makes in this scene, besides a word of greeting when he enters, is the sentence addressed to Mephistopheles.

"I now desire to leave this place."

Mephistopheles expected to amuse Faust. He says:

"Before all else, I bring thee hither
Where boon companions meet together,
To let thee see how smooth life runs away.
Here, for the folk, each day's a holiday:
With little wit, and ease to suit them,
They whirl in narrow, circling trails,
Like kittens playing with their tails;
And if no headache persecute them,
So long the host may credit give,
They merrily and careless live."



ON THE WINE CASK.

By Franz Simm.

But Mephistopheles has misjudged Faust's taste. When the students become aggressive in their intoxication, Mephistopheles bewilders them by hallucinations and then leaves the wineshop with his companion. The drunkards recover from their confusion and one of them swears:

"I saw him with these eyes upon a wine cask riding
Out of the cellar door just now."

Mephistopheles continues to misjudge the wants of Faust. In the second part he addresses him with the question:

"So thou wilt glory earn?"

but Faust answers :

“The deed is everything, the glory naught.”

And what Faust thinks of pleasure appears from his estimate of the young emperor who thinks only of enjoyment when he should attend to the duties of government.

Says Mephistopheles :

“Thou knowest him. The while we twain, beside him,
With wealth illusive bounteously supplied him,
Then all the world was to be had for pay ;
For as a youth he held imperial sway,
And he was pleased to try it, whether,
Both interests would not smoothly pair,
Since 't were desirable and fair
To govern and enjoy, together.”



THE KEY.

Faust answers :

“A mighty error! He who would command
Must in commanding find his highest blessing:
Then, let his breast with force of will expand,
But what he wills, be past another's guessing!
What to his faithful he hath whispered, that
Is turned to act, and men amaze thereat:
Thus will he ever be the highest-placed
And worthiest!—Enjoyment makes debased.”

There is a radical difference between Faust's conception of the world and that of Mephistopheles. To Faust ideas, ideals, thoughts,

aspirations, and the endeavor to accomplish something, are all important and the material realities are merely means to an end. Mephistopheles regards only the concrete material things as realities and has a contempt for Faust's spiritual treasures as if they were mere phantoms and bubbles of a feverish imagination. Thus when Faust searches for Helen, the Greek ideal of beauty, Mephis-



WAGNER PREPARING HIS HOMUNCULUS.

By Franz Simm.

topheles hands him a key and instructs him how with its help he can find his way to the realm of the mysterious mothers—the prototypes of all existent forms.

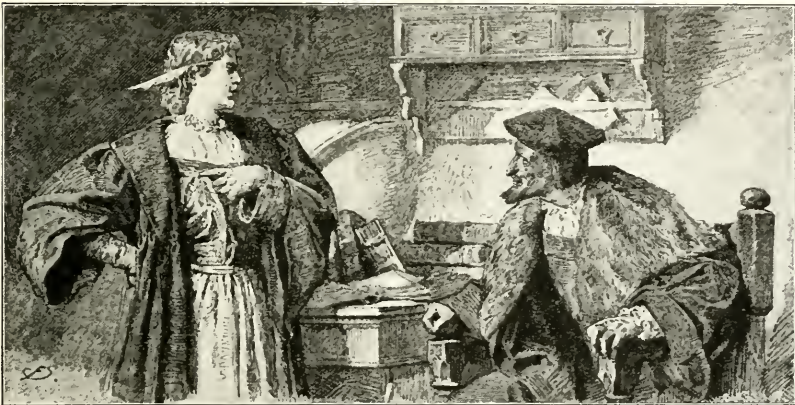
Mephistopheles sends Faust into the void. The place of eternal ideas is to him nothing. It has no bodily reality, it is nothing tangible, not concrete material. It is a region for which Mephis-

topheles expresses a very strong dislike. But Faust feels at home and at once understands the situation. He says:

"In this thy Naught I hope to find the All."

What is real to Mephistopheles is merely a transient symbol to Faust, and what is Faust's All, is Naught to Mephistopheles, an empty void, something non-existent.

Here in a mystical allegory Goethe symbolizes the existence of an ideal realm which to the materialist is a mere phantom, but the poet does not fail to criticize also the fantastic aberrations of science which are commonly pursued with noisy pretensions by immature naturalists and pseudo-scientists. Faust does not attempt the artificial procreation of a human organism. It is Wagner, his former famulus, and now his successor at the university who is bent on



SELF-SATISFIED.

The Baccalaureus explains his philosophy to Mephistopheles.

By Franz Simm.

producing an homunculus. Mephistopheles surprises him in his laboratory and Wagner with hushed voice urges him not to disturb the work.

In contrast to the extravagances of natural science, Goethe pillories the faults of the philosophy of his age in the baccalaureus, a young scholar who in the exuberance of his youth thinks that in him the climax of the world's evolution is reached; with his appearance on earth the day dawns, before him there was chaos and night. He says to Mephistopheles:

"This is Youth's noblest calling and most fit!
The world was not, ere I created it;

The sun I drew from out the orient sea ;
 The moon began her changeful course with me ;
 The Day put on his shining robes, to greet me ;
 The Earth grew green, and burst in flower to meet me,
 And when I beckoned, from the primal night
 The stars unveiled their splendors to my sight.
 Who, save myself, to you deliverance brought
 From commonplaces of restricted thought ?
 I, proud and free, even as dictates my mind,
 Follow with joy the inward light I find,
 And speed along, in mine own ecstasy,
 Darkness behind, and Glory leading me !”

Mephistopheles is dumbfounded at the conceit of this immature youth ; but the Devil has seen other generations which had behaved no better, and says to himself :

“Yet even from him we’re not in special peril ;
 He will, ere long, to other thoughts incline :
 The must may foam absurdly in the barrel,
 Nathless it turns at last to wine.”

Faust is absolutely fearless and beyond the temptations of vanity and self-indulgence ; he lives in his ideals only and finds delight in work. His highest ambition is to create new opportunities for his fellow men. He recovers a kingdom from the sea, not to rule there as a sovereign, but to be a leader who would teach a free people to work out their own salvation, and a man of this stamp can not be lost. As the Dutch have wrested great districts of new land from the ocean by damming the floods with dykes, so Faust succeeds in retrieving a large tract of swamps by drainage. This is true happiness which he procures for himself and others, yet even this happiness is no indulgence ; it is a constant struggle and must be bought by unceasing exertion. Faust himself grows old and the constant worry for the success of his plans deprives him of his sight. Care, in the shape of a haggard witch appears in his home ; she breathes upon his eyes and an eternal night sinks upon him. Still more urgently does he follow his spiritual vision and pushes the work so as to have it done. But while he imagines that the laborers are throwing up dykes and laying the drains, the Lemures, the ugly spirits of decay, are digging his grave. Faust feels elated at the thought of his plan’s completion ; he says :

“To many millions let me furnish soil,
 Though not secure, yet free to active toil ;
 Green, fertile fields, where men and herds go forth
 At once, with comfort, on the newest Earth,

And swiftly settled on the hill's firm base,
 Created by the bold, industrious race.
 A land like Paradise here, round about :
 Up to the brink the tide may roar without,
 And though it gnaw, to burst with force the limit,
 By common impulse all unite to hem it.
 Yes! to this thought I hold with firm persistence ;
 The last result of wisdom stamps it true :
 He only earns his freedom and existence,
 Who daily conquers them anew.
 Thus here, by dangers girt, shall glide away
 Of childhood, manhood, age, the vigorous day :
 And such a throug I fain would see,—
 Stand on free soil among a people free!
 Then dared I hail the Moment fleeing :
 '*Ah, still delay—thou art so fair!*'
 The traces cannot, of mine earthly being,
 In æons perish,—they are there!—
 In proud fore-feeling of such lofty bliss,
 I now enjoy the highest Moment,—this!"

Now for the first time Faust feels true enjoyment and would hold on to that moment of satisfaction. But this is not a joy which the Devil can give; it is the purest joy of ideal aspiration and indeed to Mephistopheles it appears poor and empty. This joy is not of the earth; it is no indulgence in what Mephistopheles calls the realities of life; it is purely ideal, not material, and ideals to the worldly minded are mere phantoms, "shifting shapes."

Mephistopheles adds this comment:

"No joy could sate him, and suffice no bliss!
 To catch but shifting shapes was his endeavor:
 The latest, poorest, emptiest Moment—this,—
 He wished to hold it fast forever."

Now follows the scene in which Mephistopheles loses his prize, and here it seems to me Goethe has failed to bring out the meaning of Faust's salvation. Instead of rescuing Faust by the intrinsic worth of his character and the nobility of his endeavor, Goethe makes Mephistopheles lose his forfeit by mere negligence on account of a sudden sentiment of lust that is aroused in him by the sight of angels.

The Lemures are at work to dig the grave and Mephistopheles calls all the devils of hell to his aid. He exclaims with some frantic whirling gestures of conjuration:

"Come on! Strike up the double quick, anew,
 With straight or crooked horns, ye gentlemen infernal,

Of the old Devil-grit and kernel,
And bring at once the Jaws of Hell with you!"

At the same time angels appear scattering roses before which the devils retire. Mephistopheles only remains, but the sight of the angelic figures turns his head and he falls in love with them. He says:

"The sight of them once made my hatred worse.
Hath then an alien force transpierced my nature?
What now restrains me, that I dare not curse?—
And if I take their cozening bait so,
Who else, henceforth, the veriest fool will be?
The stunning fellows, whom I hate so,
How very charming they appear to me!—
Tell me, sweet children, ere I miss you,
Are ye not of the race of Lucifer!
You are so fair, forsooth, I'd like to kiss you;
It seems to me as if ye welcome were.
I feel as comfortable and as trustful,
As though a thousand times ere this we'd met!
So surreptitiously catlike—lustful:
With every glance ye're fairer, fairer yet.
O, nearer come.—O, grant me one sweet look!

ANGELS.

"We come! Why shrink? Canst not our presence brook?
Now we approach: so, if thou canst, remain!"
(*The ANGELS, coming forward, occupy the whole space.*)

MEPHISTOPHELES

(*who is crowded into the proscenium*).

"Us, Spirits damned, you brand with censure,
Yet you are wizards by indenture;
For man and woman, luring, you enchain."

Thus Mephistopheles is defrauded and he has only himself to blame. It is no merit of Faust's that saves Faust's soul. The scene concludes thus:

(*The angles rise, bearing away the Immortal* of FAUST.*)

MEPHISTOPHELES (*looking around him*).

"But why they suddenly away are hieing?
These pretty children take me by surprise!
They with their booty heavenwards are flying;
Thence from this grave they take with them their prize.
My rare, great treasure they have peculated:
The lofty soul, to me hypothecated,
They've rapt away from me in cunning wise.

* The original manuscript reads here "Faust's entelechy," which to Goethe meant the same as "Faust's Immortal."

But unto whom shall I appeal for justice?
 Who would secure to me my well-earned right?
 Tricked so in one's old days, a great disgust is;
 And I deserve it, this infernal spite.
 I've managed in a most disgraceful fashion;
 A great investment has been thrown away:
 By lowest lust seduced, and senseless passion,
 The old, case-hardened Devil went astray.
 And if, from all this childish-silly stuff
 His shrewd experience could not wrest him,
 So is, forsooth, the folly quite enough,
 Which, in conclusion, hath possessed him."

This conclusion may be criticised for two reasons. First, according to Goethe's own plan, Faust must be saved not through a fault of Mephistopheles, but through his own merit; and secondly, the fault which Goethe here imputes to Mephistopheles is not in keeping with his character. Mephistopheles is not the Devil of lust. He is the malevolent intriguer and, with all his devilish features, would never be silly enough to be so easily duped. So we say that the passage under consideration is out of harmony with the whole. The Devil should have what is the Devil's and God what belongs to God.

We would propose to change the scene thus: As soon as Faust is dead Mephistopheles summons his army (as Goethe has it) to make good his claims; the devils claw the body of Faust without any interference on the part of angels, and while the devils try to snatch it away, the remains fall to pieces. We see the body crumble to dust, the skull and the bones fall down and the vestments turn to rags. The Lemures would sweep the remains into the grave and now would be the time for Mephistopheles to philosophize on the vanity of life. This then is the fruit of all his labors, and here he holds his prize to the attainment of which he has devoted so many years. What is Faust now? A heap of bones and ashes, and his life is past as if it never had been. The Lemures shout in chorus: "It is past." So also thinks Mephistopheles, and Goethe rightly puts these words into his mouth:

—"Past! a stupid word.

If past, then why?
 Past and pure Naught, complete monotony!
 What good for us, this endlessly creating?—
 What is created then annihilating?
 'And now it's past!' Why read a page so twisted?
 'T is just the same as if it ne'er existed,
 Yet goes in circles round as if it had, however:
 I'd rather choose, instead, the Void forever."

While Mephistopheles in his realism clings to the bodily remains of Faust the angels appear and in the place where his body had fallen to pieces there rises the transfigured effigy of Faust, the Faust idea, that spiritual self of him which survives death. It is his life's work and the blessings which he leaves to posterity, symbolized by his personality. Mephistopheles has taken the mortal remains, they are his share which shall not be taken from him; he overlooks the immortal part of Faust's being, for he is spiritually blind and does not value it. Thus Mephistopheles has only helped to free the immortal soul from the dross of all its mortal ingredients, and now the angels hail the transfigured Faust and lift him up to his home, whither the ideal of womanhood, *das ewig Weibliche*, has ever since been leading him, there to be united with all that is beautiful, good, and true,—with God.

This is the meaning of the Chorus Mysticus:*

"Things unremainable
But as symbols are meant:
The unattainable
Here grows to event:
Ineffable though be the good,
Here it is done:
Eternal womanhood
Leads upward and on!"

That eternal home which to Mephistopheles is a nonentity is after all the only true existence worthy of the name; all so-called realities are merely transient symbols of the eternal in which everything finds its final fulfilment and completion, and to find this goal is salvation.

* While in all other quotations we have used Bayard Taylor's version with very slight deviations, we prefer here to replace his lines by our own Cf. *The Open Court*, "Goethe's View of Immortality," June, 1906.

WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

III. TWO KINDS OF TEACHING.

The chief mode of approach to the personality of Jesus has always been, and must remain through his teachings. Would that we certainly knew which, and which only, are his own! We begin at once with certain immortal passages, all of which together, like so much precious gold, may be comprised within a very brief compass.¹ We have, thus, the beatitudes, the most impressive and far-reaching of all spiritual truths, gathered largely out of the scattered veins of the Old Testament ore, and here fitted as it were into a coronet. I have already raised the question who first put these great verses together. The same question arises as to the whole structure of the so-called Sermon on the Mount, as contained in Matthew.² We can hardly think it possible that all this most solid of ethical teaching was given by Jesus in a single block, either to his unlearned disciples, hardly able yet to unravel the parables, or much less to a multitude of people, in a single sitting. We have here, however, doubtless the greatest and most characteristic ideas of Jesus; about the chief end of man's life, about the relations of brotherhood, about forgiveness, about purity; about oaths and vows, about non-resistance; about alms-giving, fasting and prayer; about the true treasure; against anxiety, against harsh or hasty judgment, or perhaps even any judgment of one's fellows; about the test of character by its acts; about doing the good will of God as compared with saying the good words. The culminating sentences of the whole collection are

¹ There are about fifty verses in Mark that may be fairly called notable or universal teachings. Adding similar material found in Matthew and in Luke we may estimate the amount of this high quality at about two hundred and twenty-five verses, or four to five chapters.

² It is noticeable that the form is quite different and much more quotable than the similar material in Luke. Compare the Beatitudes with Luke vi. 20. etc.

not at the end of the section, but at the close of the fifth chapter of Matthew, where Jesus likens the divine goodness to the constancy of the sunshine, and lays down the rule that man's goodness or good will ought normally to be like God's, equally all around and constant to all men. There is no teaching higher than this. One wonders if he who first uttered it could possibly have realized how profound and far-reaching this is. Why should we insist upon thinking this?

Jesus is sometimes credited with original teaching about the Fatherhood of God. He certainly seems to have taken up, and adopted and realized this idea. Of course it was running in the thought of his people. (See 1 Chron. xxix. 10; Isa. vi. 16; Mal. ii. 10.) It was not an uncommon idea among early peoples who often assumed that men were sons of the gods. The sentences known as the Lord's Prayer bring this idea into prominence, and what is more, into familiar use. We are obliged even here, however, to notice the mixture of thought. It is a father up in heaven, a father who tempts his children, a father set over against "the evil one." The substance of the prayer is in the words "Thy kingdom come. Thy will be done."³

Outside of the Sermon on the Mount, the greatest positive teachings of Jesus may be briefly summarized as follows: First and most important of all, is the Parable of the Good Samaritan.⁴ The great law of universal love, already taught in the Old Testament, but almost buried under the mass of priestly ceremonies, ritual and ecclesiasticism, needed clear illustration which this parable very beautifully furnishes. Perhaps the beauty of Jesus's story is not so much that the conduct is new or strange, as that it is told of a despised and alien class, as if a story of heroism were told to white men of a negro or a Chinaman.

The next great parable is the story of the Prodigal Son (Luke xv). This parable has always made an appeal to the imagination of the world. It is the everlasting justification of the lover of the outcast and the fallen. It is a story of the absolute radicalism of the law of forgiveness. No atonement—no sacrifice is here called for. The single essential requirement is that the wrong-doer shall repent and return to his duty.

The parables of the kingdom of heaven (Matthew xiii; Mark iv) form a cluster by themselves. They would seem to be Jesus's own words, if anything is. The interest in them to modern minds

³ See the prayer in the revised version.

⁴ Luke x. It is curious, that the early memorabilia of Mark does not contain this story.

is the rather remarkable suggestion of the doctrine of quiet development or growth, whether of the individual character, or of social and human betterment. This goes with the familiar words "The kingdom of God is within you," or shall we say, "among you," or "here"? Note also, "The kingdom of God cometh not with observation." Luke xvii. 20, 21.) This doctrine, taken by itself, is very fine gold, but as we have presently to see, it is involved with much alien material. Indeed, the passage in Luke that follows these striking verses is one of the most tremendous warnings of how out of a quiet appearance the day of doom may suddenly sound.

"He that findeth his life shall lose it and he that loseth his life for my sake shall find it," (Matthew x. 39) carries the memorable hint of a great law, namely "To die to live." It goes with the splendid verse quoted by Paul in Acts as from Jesus, "It is more blessed to give than to receive." (Acts xx. 35.) That is, life is not in mere getting but in outgo and expression. "Whosoever will be great among you, let him be your minister" (Matthew xx. 26 to 28) is the same teaching. There is nothing greater. The familiar and tender text, "Come unto me all ye that labor and are heavy laden" (Matthew xi. 28 to 30) deserves mention here. It is to be observed however that it probably fits in with the Messianic passages, and stands or falls according to our interpretation of them.

Memorable and characteristic is Jesus's teaching about the Sabbath (Matthew xii. 1 to 14). In short, all forms and rules are for man. Likewise his teaching about things clean and unclean (Matthew xv. 11). "That which cometh out of the mouth, this defileth a man."

Closest to Jesus's heart and oftenest repeated seems to have been the doctrine of forgiveness. "I say not until seven times, but until seventy times seven," (Matthew xviii. 22). Strangely enough, however, Jesus seems to threaten, in the parable of the two servants which follows, that God himself may not always forgive, as a man ought, but being wroth, will turn over the unforgiving man to the tormentors for ever!

The grand law, "Thou shalt love the Lord thy God, and thy neighbor as thyself," (Matt. xxii. 37) is given us very interestingly in Luke x. 25 as from the mouth of the questioner, as if indeed it were already in the common teaching of Jesus's people. It draws of course from earlier prophetic traditions, as, for example, from the beautiful teaching of Jonah.⁵

The parable of the Pharisee and the Publican praying in the

⁵ See the remarkable passages in Lev. xix. 10, 15, 17, 18, 34.

temple (Luke xviii. 9 etc.) is a plain object lesson of Jesus's constant teaching against arrogance and pretense. We find here the keynote of his life, recurring like a refrain. It is the Old Testament idea, "Every one that exalteth himself shall be abased and he that humbleth himself shall be exalted." Another of Jesus's mottoes, prominent in the Lord's Prayer and emphasized in the story of Gethsemane is the word, "Not as I will, but as thou wilt," (Matthew xxvi. 39). The words, though lacking in the other Gospels, attributed here to Jesus, "Father forgive them, for they know not what they do" (Luke xxiii. 34) seem to set the crown upon our highest idea of Jesus.

We have already observed that, beautiful as the highest teachings of Jesus are, they are not to be supposed to stand as the only summits of ancient thought. Not to speak of other writings, there are passages as grand in the Old Testament, for example, the words from Micah, "What doth the Lord require of thee but to deal justly, to love mercy and to walk humbly with thy God." (Micah vi. 8.) The splendid passage from the Wisdom of Solomon about the heavenly wisdom also occurs to our minds, which "in all ages entering into holy souls maketh them friends of God and prophets" (vii). Also "For thou lovest all the things that are and abhorrest nothing which thou hast made." (Wisdom xi. 24.) The great teaching from 1 Corinthians xiii, about love, is quite as wonderful as anything in the Gospels. There are also certain remarkable verses about love in the Johannine writings: "Every one that loveth is born of God, and knoweth God." (1 John iv. 7.)

One might gladly wish that Jesus's teachings matched throughout with the remarkable and universal passages which we have already cited. But our study, if candid, must now proceed to take account of a large number of passages, greater far in volume than all which we have instanced, which stir anew very difficult questions touching Jesus's personality and doctrine.*

Take first, the text "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark, iii. 28, 29.) Even Professor Schmidt in *The Prophet of Nazareth*, free as he is in discarding many of Jesus's supposed sayings, leaves this as a genuine and characteristic utterance. But

* We find in the Synoptic Gospels besides the two hundred verses or more of greater teachings already referred to, perhaps four hundred verses or the amount of eight chapters, which must be classed as of distinctly lower, and some of it even dubious worth. Such is the considerable volume of eschatological teaching, as in Matt. xxiv, and the passages touching demonology. Some of this material, perhaps a third of it, or as much as three chapters, presents real ethical difficulty to the modern mind.

perhaps no word of Jesus has carried more terror, or imposed heavier suffering upon tender consciences. It constitutes almost a radical denial of Jesus's own doctrine of forgiveness. Here is "a sin unto death," not clearly described, which the Almighty will not bear with. God is not so good then, as man ought to be!

This is not a random teaching of Jesus. It runs through the warp and woof of the New Testament. In Jesus's common thought the world, so far from being a universe, is a theatre of divided powers, a scheme of dualism. There is heaven above and angels; there is hell below and devils. There are men like "the good seed," "the good ground," the good fish caught in the net; the good sheep. There are also bad men, as if by nature, like the tares in the wheat, the bad fish, the evil ground, the goats on the left hand at the judgment seat. There is a constant doctrine of opposition in the New Testament. Jesus loves the poor and oppressed. Does he love the Pharisees? It would seem not. But why not? This doctrine of antagonism perhaps will prove to account for the mode of Jesus's death. Toward a considerable class of his fellows, he never shows a touch of that graciousness and kindly forbearance which he inculcates among his own disciples toward one another. Is not this so? Look at some of the evidences of this fact. Thus Jesus likens the towns which reject him to Sodom and Gomorrah, and threatens them with the same fate. (Matthew x. 14 etc.) His teaching of hell and torment is as clear, full and tremendous as any hyper-Calvinistic divine could have made it. (Compare Matt. xviii. 8 etc.; xxiii. 33.) His teachings have been the inexhaustible arsenal from which passionate men have drawn their material for the inhuman and unbearable doctrine of eternal punishment. The faith of "Universalism" has its severest blows from the mouth of Jesus.

This type of teaching is just as conspicuous in the group of parables concerning the kingdom of heaven as anywhere else. (Matt. xiii.) The tares are burnt in the fire. "There shall be wailing and gnashing of teeth." This is the repeated refrain. Moreover it goes with the thought of the parables. Recall also the refrain: "Where the worm dieth not and the fire is not quenched." (Mark ix. 44, 46, 48.)

Do you try to urge that these numerous teachings were added by another hand? Even if this were possible, the fact remains that Jesus's disciples never understood him as putting aside or doubting the current popular ideas about the next life, the judgment of the world, and the overwhelming fate of the mass of human kind. "Are there few that be saved?" they enquire. And Jesus says,

"Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat." (Matt. vii. 13.) Speaking of the case of the relapse of a man from whom an evil spirit had been expelled Jesus explains that "seven other spirits more wicked than the first have entered the man. Even so," he adds significantly, "Shall it be unto this wicked generation." (Matt. xii. 45.) He teaches in parables. Why? Not, as you would suppose, in order to help people understand, but he is made to quote by way of answer to this question a tremendous passage from Isaiah, "Because they seeing see not, and hearing they hear not, neither do they understand." (Matt. xiii. 15.) Jesus warns even his disciples to "enter into life halt, or maimed, or blind, rather than to be cast with two hands or feet into everlasting fire." (Matt. xviii. 6 etc.)^o

I have mentioned three noble parables out of nearly thirty. The fact is, if you remove these three, the parable of the sower, the short ones about the kingdom of heaven, the beautiful little parable of the lost sheep, and the story of the Pharisee and the Publican in the Temple, you will have left indeed considerable interesting and suggestive matter, but you will have exhausted pretty nearly all high ethical and spiritual value from the parables.

Take, for example, the rich man and Lazarus. (Luke xvi.) There is no clear moral teaching here. The poor man goes to Abraham's bosom apparently only because he has been poor, not because he has been holy or patient. What a terrific picture of Dives in hell, where he cannot be forgiven or respited, even though his humanity is awakened to go and save his brethren! The Wedding Feast, (Matt. xxii and Luke xii), the Wise and Foolish Virgins and the Talents (Matt. xxv), picturesque as they are, are morally more or less vitiated for our use by the inhuman ending of each of them. They overshoot the ethical mark, and make the way of religion unlovely.

The parable of the Sheep and the Goats likewise blends splendid teaching, as to the true test of men's lives, with the awful and radically unjust idea of the spectacular judgment day, and the final separation of the bad and the good. (Matt. xxv.) Do these unfortunate "goats," selfish and thoughtless as they have been, deserve eternal damnation, as if they were a caste apart from the rest of humanity? Nevertheless, Jesus's mighty authority has been cited, and with overwhelming reasons, through nearly twenty Christian cen-

^o Luke is especially full of teachings quite as hard for the conscience, as the wonder-stories of the Bible are difficult for the reason. Luke iv. 24-28; vi. 23-27; x. 11-17; xi. 29-33, 46-53; xii. 9, 10, 46-49, 51-54; xiii. 2-10, 24-31; xiv. 21-27; xvi. 23-31; xvii. 26-37; xix. 22-28; xx. 9-19; xxi. 34-37.

turies for a mode of doctrine, touching our common human nature, which has helped to sanction almost every conceivable barbarity and torture. Did not God hate his enemies, as in the story of the Marriage Feast? Did he not turn over the guilty to torment? Did he not separate the bad from the good? If Jesus's word was apparently good for anything, it held good to support all this baleful eschatology. You cannot easily get rid of it and only save such material as pleases you, for example, the Sermon on the Mount. The same teaching is also explicitly in the Sermon on the Mount.⁷

I am aware that many students believe that the long chapters, especially in Matthew, touching the end of the world and the last things are a late addition to the Gospels. If this is so, Jesus surely never seems to have said a word to discourage these current ideas. You have also at once to suppose another author for a number of the parables. Grant, however, that a later hand is responsible for all this momentous teaching. This teaching had without doubt a most powerful influence in the reception and spread of the new religion. We are then confronted with another interesting problem of authorship. It was no feeble hand that composed the tremendous chapters to which we refer and these grand and awful parables. This is the hand of a prophet. It would look now, contrary to the ordinary impression, but in line with all the analogies of history, as if we had not merely the figure of one man, Jesus, all alone, but a group of remarkable personalities,—Paul, the anonymous author of the Johannine writings, the author of the Epistle to the Hebrews, besides those who put the Synoptic Gospels into shape. It may be true as Matthew Arnold has suggested, that Jesus was above the head of his disciples, but it begins now to look more as if the new religion must have owed its existence to a succession of great individualities, all of them worthy to be compared with the earlier prophets.

The supposition, however, of unknown but powerful writers, who may have supplemented Jesus's teachings with more or less fresh material, leaves the figure of Jesus himself even more obscure and fragmentary. Where does the authentic teaching of Jesus leave off and these others begin? No one knows or ever can know. How far was Jesus responsible for the more extreme and terrific doctrine, which was evidently in the air while he lived, and which he seems to have done nothing to controvert?

It is evident that the point of view to which we have come, though it may at first seem disappointing, brings immediate compensation. The common idea of Jesus's unique personality, or per-

⁷ See Matt. v. 22, 29, 30; vii. 13, 14, 22, 23, etc.

fectness of character, carries almost inevitably a subtle respect for the authority of all his teaching and for every motion in his attitude. Even when modern men will not quote the New Testament doctrines, however explicit they are, about devils and hell, they still use Jesus's mighty example for treating their fellows with antagonism and denunciation. There has thus been a profound ethical difficulty in the theory of Jesus's uniqueness from which we are now relieved. The fact is that our highest spiritual ideal will not permit us to believe that the sanguinary words put into Jesus's mouth could proceed from a man wholly possessed with the spirit of God. We shall have occasion to refer to this fact again.

In the recent report of a minister's farewell sermon he says: "We, all of us, forget what manner of man Jesus was." He goes on to say: "That same Jesus pronounced upon the aristocracy of Jerusalem such woes as have never been matched in the world's language of doom. That same Jesus, finding the money changers in the temple, lashed the sordid crew out of the holy place and hurled their money after them. If a minister to-day following his Master should do any of these things, he would not only be pronounced uncharitable, but ungoverned in temper, possibly insane." We ask, would not this be a fair judgment upon such a minister? Unfortunately, this use of Jesus's words and example is too common, even with most estimable people. Did such use of Jesus's authority ever do any humane service or help to overcome evil? Is it not well to free men from the bondage of a theory which thus sets up antagonisms and alienates them from one another?

[TO BE CONCLUDED.]

WILHELM BUSCH.

BY THE EDITOR.

BIOGRAPHICAL NOTES.

WILHELM BUSCH was born April 15, 1832, in Wiedensahl near Stadthagen in the kingdom of Hanover, as the son of a small merchant. Having passed through the preparatory schools, he attended the Polytechnic Institute of Hanover to study engineering, but he changed his mind and decided to become a painter, whereupon he visited the art academies of Düsseldorf, Antwerp and Munich. In the latter place he worked for some time in the studio of Professor Lenbach. But nature had not intended him for an artist, and he was not successful with his paintings.

Wilhelm Busch had views of his own which seemed to incapacitate him for a career on any of the traditionally prescribed lines; and it was not easy for him to find his proper place in the world. He was neither an engineer nor an artist. He disliked the exactness needed for a draftsman, and he lacked the love of beauty that would enable him to become a distinguished painter. He was easy going, and yet he was talented, full of original wit and thought, and he felt that he could accomplish something in the world, if he would only understand his own nature.

At last, in his twenty-eighth year, he began to become conscious of the possibilities that were slumbering in him.

In 1859 he was engaged for the *Fliegenden Blätter*, and here he found a field for his talent which consists of a peculiar combination of caricature and satire. His work found admirers, and so he was at once encouraged to write books of funny verses with illustrations of rough humorous drawings executed in his own ingenious style.

The best known works of his hand are *Max und Moritz*, *Schnurrdbur*, *Der heilige Antonius*. *Hans Huckelbein der Un-*

glücksrahe, Die fromme Helene, Pater Filucius, and Plisch und Plum. But he has also written unillustrated books such as *Die Kritik des Herzens* and *Zu guter Letzt*, both containing poems filled with humorous contemplations of various incidents in life.

The value of Busch does not so much consist in the details of his stories, nor their plots, not even in his drawings, but mainly in the contemplative comments which are incidentally thrown in by way of moralizing. They characterize Busch and are evidence of the good nature of his misanthropy.

We quote a few instances culled from his books at random.

Of bad people Busch says with reference to Fipps the monkey :

*"Auch hat er ein höchst verrucht Gelüst
Grad' so zu sein wie er eben ist."*

"The bad one maliciously listeth, you see,
Just such a one, as he is, to be."

But the evil doer who succeeds rises in the estimation of those whom he has worsted. So Busch says of Fipps after having exhibited a proof of his superiority over the dog and the cat :

*"Seitdem war Fipps bei diesen zweien
Als Meister verehrt und angesehen."*

"Since then Fipps was by both these two
Respected as master and honored too."

When the pious Helen drowns her misery in drink, Busch suggests :

*"Es ist ein Brauch von Alters her,
Wer Sorgen hat, hat auch Likör."*

"An ancient rule 't is and still true,
Who worry has, takes liquor too."

How humorous is the following observation :

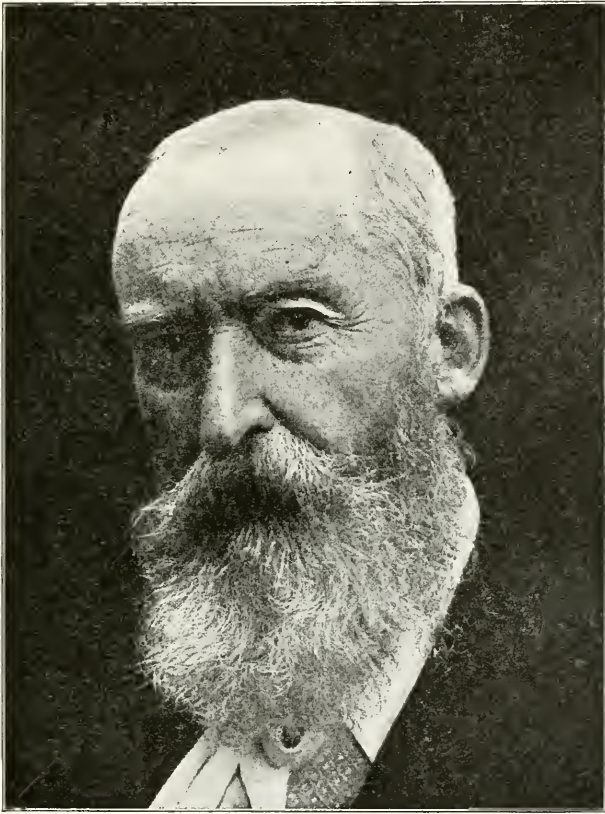
*"Ein guter Mensch giebt gerne acht,
Ob auch der Andre was Böses macht."*

"A good man loves indeed to guess
That others too sometimes transgress."

The only work of Busch that can be called philosophical is a fantastic exposition of his world-conception in the shape of a reverie called *Eduards Traum*, which proves that the great humorist was more of a thinker than might appear at first sight.

Wilhelm Busch's fame spread rapidly all over Germany, and it seems that he might have enjoyed the respect and honors which

were justly paid him by his innumerable admirers; but he hated publicity and preferred a life of retirement among the peasantry of a sequestered village in the Harz mountains. No wonder that in the opinion of many he was a misanthropic pessimist and a *Sonderling*, an odd fellow. He lived in solitude and succeeded well in keeping out of sight. In spite of his fame he was little molested by the curious and his private affairs remained unknown and unheeded.



WILHELM BUSCH.

From his latest photograph taken at Mechtshausen, July, 1906.

He died in his hermitage at Mechtshausen in the Harz on January 11 of the current year, 1908.

Rumors have gained currency that Wilhelm Busch had become pious in his old age, but it is not impossible that he was never impious as his satires made him seem to be. Many a jovial visitor who expected to find a jolly, perhaps even a frivolous, witticist was

shocked at meeting a man of unusual earnestness of life and their reports ought to be interpreted in the light of their disappointment, for we shall see that the humor of Busch had its serious background.

A PERSONAL REMARK.

I myself have never been an enthusiastic admirer of Wilhelm Busch. I read his humerous productions as they came out, but never paid any special attention to them. His wit is not of the style in which I would indulge if I were a humorist. Nevertheless I recognize in him a genius of uncommon originality and his fame is not due to accident.

A friend of mine, a university professor and a man of high scientific standing, finds more in Wilhelm Busch's works than idle jokes or droll pleasantries. As good Christians fall back on the Bible, he quotes pertinent lines from Busch in all the diverse situations of life, finding in them consolation, or advice, or helpful suggestions, as the case may be, and I was surprised to note how well my friend's method worked. Certainly he accomplished the same purpose in spite of the fact that the authority to which he resorted was different from the Psalms or the Gospels. How quickly did he recover from a mishap through a reference to a doggerel from *Hans Huckelbein*; how mild was his judgment of an all too human villainy after the recitation of a rhyme from *Plisch und Plum*, and when one of his dearest hopes remained unfulfilled, how much comfort he took in a line from *Max und Moritz*! Thus I had an opportunity to observe that any book may serve us as a Bible if we only learn to quote passages from it according to our needs.

Wilhelm Busch's satirical works have not been rendered into English so far as I know, nor should they be translated into any language. They can only lose thereby. The flavor of his wit and the finest shades of his sarcasm would be gone. Much that is quite unobjectionable in German would appear improper or even coarse in English, and so we believe that the best translation would be unfair to the author and could only in parts do justice to the original.

THE SIGNIFICANCE OF HUMOR.

Humor is a rare treasure which we need not hesitate to prize most highly among the very best things of life. It is none of the ponderous gifts of heaven, such as the serious religious ideals; it

is not a virtue in the narrow sense of the word; it is not a sister of that noble trio, Faith, Hope and Charity; it is not sublime and lofty, nor is it grand and noble; it does not keep aloof from the common people in the humble walks of life; on the contrary it mingles freely with all and in its democratic judgment even seems to prefer the association of the lowly. And yet the roots of humor go down into the most secret recesses of the human heart and are nourished by thoughts of a broad and profound comprehension of life.

The more we investigate the nature of humor, the more shall we understand that this its substratum—we may call it the philosophy of humor, or if you prefer the religion of humor, or the serious background which unnoticeably gives humor its setting—is an indispensable part of it. Without it humor would be stale and unprofitable; it would fall flat, be like a joke that has no point, it would be trite like words without meaning, like a game without a purpose; it would merely be nonsense.

Humor as a rule appears frivolous and flippant to the narrow-minded bigot who glories in vinegar, and scowls at the silver ring of a laugh as an impious demonstration; but experience will teach us that humor is the child of grave, often of sad, experience, that it originates through the wholesome reaction of a strong heart against all the hosts of sorrows and cares of life, which vampire-like suck from out our souls all vitality and the very joy of life, and would leave us moral wrecks sicklied over with melancholia, pessimism and misanthropy.

Humor has a great task to perform, for to humor we owe the silver linings of the clouds of life. Humor offers us the invigorating tonic that restores our spirits and buoys us up when fatigue threatens to overcome us. But in order to be effective humor should be the expression of a conviction; it ought to reflect the world-conception of a thinker, it must be backed by moral purpose. This serious element of humor need not, nay it should not, be in ostentatious evidence, but it can not be missing, and I would even go so far as to insist that no humorist has ever been successful unless he was at the same time consciously or unconsciously a philosopher.

Humor comes to us as a liberator. When we meet with reverses, or are perplexed by untoward circumstances, we are annoyed and suffer bitterly. It is as if a poisonous infection had gained entrance into our psychical system, but we are cured as soon as we can laugh at our own faults and follies. Our laugh proves that humor has entered our soul, and humor comes only to the man who can rise above himself. Humor is the reward of a philosophical

attitude in life. Yea, we might say it is the triumph of a moral victory we have won.

In my childhood I once met a carpenter who did odd jobs around the house. He was humor incarnate for he seemed to be able to elicit smiles wherever he went. His eye beamed with mirth and he saw quickly the funny side of everything. People said of him: "How happy he is! He must never have seen misfortune." But when the question was put to him he grew very serious and answered: "I wish it were so, but I would better forbear to tell the tale of my sorrows." This incident made a deep impression on me for it proved that his gaiety merely reflected the ills of adversity.

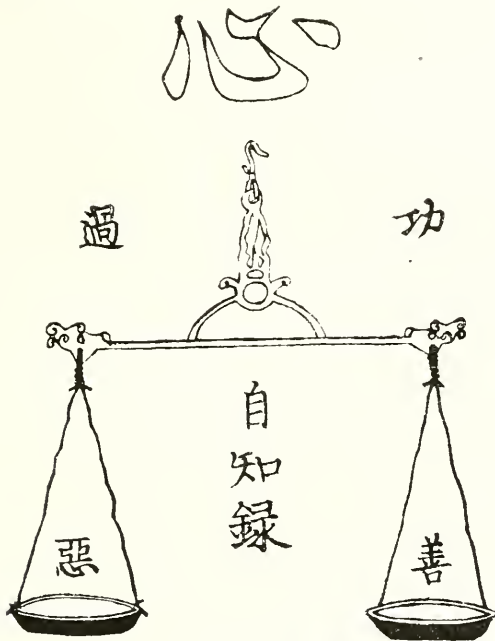
It is not necessary that the background of humor should always be misfortune or sad experiences, but it seems to me that it will always be a recognition of the serious aspect of life, either in thought, sentiment or in action. And that this is so may be seen in the humor of Wilhelm Busch, the greatest humorist of modern Germany.

Wilhelm Busch's humorous writings are the expression of a world-conception which teaches us to smile at the ills of life, and the author has reached his point of view by rising above himself and by looking down upon the world from a standpoint of good-natured and sympathetic irony.

MISCELLANEOUS.

THE BALANCE OF THE HEART.

Different nations have different methods of teaching morality, and to show the Chinese way of inculcating the principles of right and wrong, and of good and bad conduct, the Open Court Publishing Company has published translations of the main ethical treatises of China, called "The Treatise on Response and Retribution" and "The Tract of the Quiet Way" (*T'ai-Shang*



THE BALANCE OF THE HEART.

Kan-Ying P'ien. Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago: Open Court Pub. Co., 1906. *Yin Chih Wen*. The Tract of the Quiet Way. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago: Open Court Pub. Co., 1906.) On page 133 of the former work it is mentioned that the Chinese kept on hand a table of merits and demerits,

and the tract in which it is incorporated is called *Kung Kuo Ko*. An edition of it lies before us, and the whole principle of this little tract is incorporated in an illustration on its title page which is here reproduced. It is interesting to look at it and consider the spirit in which it has been conceived. The idea is to keep a record of one's own deeds whether good or evil, and to note them down according to a special valuation embodied in the book, and in this way exercise a kind of control over one's behavior. Care must be taken that good should outbalance evil, and this is illustrated in the balance of the heart. The character on top of the balance reads "heart." The inscription between the two balances reads "self-knowledge record." On the scale at the left hand is written the character "evil"; on the scale at the right hand, the character "good," and above we read over the former "demerit," over the latter, "merit." We may smile at the ingenuous device of the Chinese to scrutinize their own deeds, and yet we will not ridicule the method if we consider how much good it has done and how much good it is still doing to a large number of people.

P. C.

THE GERMAN MONISTIC ALLIANCE.

The second leaflet of the German Monistic Alliance contains an article by Dr. Heinrich Schmidt, which proposes the following three theses:

1. Christianity as a world-conception is in a complete decay and dissolution. As ethics it is practically insufficient to-day.

2. We are able to replace the old antiquated view by a new world-conception which is capable of development, which is the result of scientific and philosophical thought, and promises in its application to the individual as well as to society the most favorable results.

3. The new and the better view has not only the right but also the duty to win for itself, in the face of the old organized view, that position in the individual life of mankind which it owes to its cultural significance.

Dr. Schmidt is a young and aspiring naturalist, who is in close contact with Professor Haeckel, and with great ability enters into a propaganda of the monistic world-conception of his teacher, and we hope that their criticism of the old view, and their insistence on the respect for scientific truth, will be beneficial for the development of mankind; but we wish that both he and his great master would bear in mind the truth of evolution, when they would see that their own world-conception has developed out of the old one which they attack so vigorously. It would be wise if they would cut out from their progress all negations, if they would not denounce any religion, either Christianity, Judaism or whatever it be, and would simply limit themselves to a statement of the truth as they see it. Christianity is at present in a promising state of growth, and in our opinion the liberal party and the free-thinkers hurt the cause of progress more than they advance it by sweeping and indiscriminating attacks which condemn the old because it is not quite up to date in every respect.

BOOK REVIEWS AND NOTES.

PSYCHOLOGIE DU LIBRE ARBITRE. By *Sully Prudhomme*. Paris: Felix Alcan, 1907. Pp. 175. Price, 2 fr. 50.

Sully Prudhomme, known through his former works on *The True Religion According to Pascal* and *The Problem of Final Causes*, here presents

an empirical investigation of the psychology of free will. The book consists of two distinct parts. The first is a treatise on free will, which purposely ignores all *a priori* considerations and takes the facts of man's consciousness as a starting-point. The author finds that this consciousness establishes the feeling of a free will beyond any reasonable doubt, and this speaks in favor of the reality of free will. The second part supplements his theoretical explanations by a number of fundamental definitions, the vocabulary being given not alphabetically but in a logical order, and serves the purpose of rendering the author's ideas more definite and clear. It may help the reader to find out where he would differ from the ideas here presented.

SMETANA. Par *William Ritter*. Paris: Alcan, 1907. Pp. 241. Price, 3 fr. 50.

Another volume of the series "Les maîtres de la musique" is William Ritter's *Smetana*, devoted to a man whose name even is probably unknown in the English speaking world, perhaps to a great extent even in Europe. Smetana was a Czech, born in 1824 in Bohemia, took an enthusiastic part in the national revival of his people and endeavored to make the Czech music renowned at home as well as in the neighboring countries. He is commonly characterized as the founder of a Czech school of music in which he endeavors to give to music an independent and typically national character, but his compatriots did not encourage his enterprise. Their contempt and ingratitude embittered his life and were the cause of much suffering, which finally caused a nervous disease accompanied with sickness. He died in 1884, a discontented man. Recognition has come to him since his death, and his tragic fate is admirably retold by his enthusiastic Homer, William Ritter. His book quotes many instances of his leading musical notations so as to give the reader a clear idea of the character of his work.

LIBERTÉ ET BEAUTÉ. Par *Fr. Roussel-Despieres*. Paris: Alcan, 1907. Pp. 390. Price, 7 fr. 50.

M. Roussel-Despieres is an enthusiastic advocate of the ideals of liberty and beauty, and upon these conditions he proposes to build the future of mankind. He addresses his book not to those who believe in revealed religion nor to those others who accept the gospel of humanity and of science, but to skeptics who are in a state of unrest and seek for a stable philosophy upon which they can take a firm stand. Our author claims, and rightly so, that an affirmative practical philosophy is needed, and we only do not understand why he does not add to his ideals the most indispensable of the three which is truth to be ascertained by plain and scientific inquiry. But his skepticism is not the skepticism of indifference which abandons all hope and resigns itself to inactivity, but it is rather the condition of open-mindedness which would accept an ideal such as he covers in the present treatise.

A great part of his work is devoted to a definition of the rights of the individual and autonomous consciences, the relation of the individual to the different forms of associations, and reciprocity among social groups. He finds his ideal in a liberty reconstructed through the cooperation of the individual with other individuals; liberty is only the means, not the end of many efforts. The end to him is of an esthetic character. It is the realization of duty, and so he may be regarded as a prophet of a religion which finds its highest aim in an esthetic civilization.

Dr. Rodolphe Broda, of Paris, has undertaken a great work of international importance. It is the publication of an international journal to be published simultaneously in three languages, under the title "Documents of Progress" (*Les documents du progrès*). Its main center is apparently in Paris under the direction of its founder, M. Broda, while the French edition is published by Felix Alcan. The English edition is published by T. Fisher Unwin, and the German one by Georg Reimer. The editor-in-chief is Felix Regnault. First it is mainly devoted to the spread of international good will and a mutual understanding. The leading article of the first number is written by Francis de Pressensé on The Conference of the Hague; Professor Lamprecht writes on Nationalism in Germany, Abbé Naudey on the Pope's Encyclical; Camille Saint-Saëns of Museums, and other topics of international interest such as Woman's Suffrage in Finland and Norway, the Destiny of Morocco, Socialistic Experiments in Austria, Negro Poetry of Haiti, Ancient and Modern Art of Japan, etc.

THE TRUTH ABOUT THE CONGO. The Chicago Tribune Articles by *Frederick Starr*. Chicago: Forbes, 1907. Pp. 129.

Frederick Starr, the well-known anthropologist of the University of Chicago, has written a book entitled *The Truth About the Congo*. The title is not his own choice, but he lets it stand because he claims that he can verify all the statements made in his book. It is a good word put in for the inhabitants of the Congo whose friend he is, and he says they are his friends as well. He wishes to have their cause better known to thoughtful and sympathetic men and women.

The book is illustrated, and some of the pictures are very interesting, showing the inhabitants of the Congo in their daily work and giving us an impression of their actual life. Among them is one picture of seven half naked savages chained between two soldiers of their own race on their way to execution, having been sentenced to death for murder and cannibalism. Professor Starr's defence of European government is made not without some flings at the American government for the same treatment which the Filipinos receive at their hands. He concludes his book with the following sarcastic comment: "We are still young in the business of grabbing other people's lands. England could teach us many lessons. The latest one may well be worthy our attention, since, in a certain sense, it deals with a district where we naturally possess an interest."

THOUGHTS ON EDUCATION. By *Thomas T. Watts*. Highlands, N. J., 1907. Pp. 86.

This little booklet is an earnest protest against certain principles and practices that prevail in the schools of to-day, and an advocacy of a teaching mainly industrial in its methods and service. Although the author advances a number of theorems that cannot be admitted without important qualifications, there is much that is true and forcible; much that every sagacious educator will readily confess. But when, after all, we come to sum up the whole case, does it amount to more than what every educator is painfully aware of, which is, that the science and art of teaching is still very far from being any exact knowledge or craft? What cannot and what can be taught, what ought not and what ought to be taught, and how what ought not to be

taught may be avoided and how what ought to be taught may be best imparted, are all of them questions fruitful in questions as yet unsettled, in any final way, with no immediate prospect of final solution.

The author insists again and again that our youth should be taught those things they ought to do when they reach adult life. This is true enough, but how is it useful in any concrete way? Any attempt at its application leads only to the same complex of questions that is ever besetting the minds of educators. What ought a definite individual boy to do as means of livelihood when he becomes a man? Who can tell in most of the cases? Shall all else than ability for bread winning be subordinated to that ability? In view of past experience who can say that poring over the Latin Grammar and thumbing the Latin Lexicon is useless in fostering ability for bread-winning? Such is a brief sample of the questions that arise. The educational question is by no means a simple one.

F. C. R.

PRAGMATISM. By *William James*. New York: Longmans, Green & Co., 1907. Pp. 309.

Pragmatism is now the most fashionable philosophy and enjoys great popularity among laymen and even professional philosophers. Prof. William James, of Harvard, is the recognized leader of this movement, and he has formulated its main axioms in a series of eight lectures, which now lie before us in book form. At present we propose only to announce their publication, and will add that we hope to find the necessary leisure to devote to them a special and careful investigation.

PSYCHOLOGY. General Introduction by *Charles Hubbard Judd, Ph.D.* New York: Scribners, 1907. Pp. 289.

The author is professor of psychology and director of the psychological laboratory at Yale University. This volume is intended to be the first of a series of textbooks designed to introduce the student to the methods and principles of scientific psychology. Professor Judd adopts the genetic method in the treatment of his subject. After a brief introduction he explains the nervous system, sense organisms and their relations, visual and tactual space, experience, instinct, memory and ideas, language, the concept of self, and finally a chapter on general applications.

THE MASTER OF THE MAN. By *Ursula N. Gestefeld*. Chicago: The Exodus Publishing Co., 1907. Pp. 406. Price, \$1.50.

This book differs somewhat in scope from Mrs. Gestefeld's previous works. Instead of aiming at the presentation of any part of a philosophical system it is a study of the Bible in the spirit of the mystical spiritualism for which Mrs. Gestefeld's particular trend of New Thought stands. "Transference of immaculate conception from the physical and physiological to the metaphysical and mental plane, then its application to the recorded life of Jesus, gives a key that opens the lock of contradictions and mysteries." It is true the author considers the injustice of the scheme of vicarious atonement as revolting, and says that "the humanizing of God has darkened the whole way from beginnings to ultimates"; but in spite of her lofty ethical ideas and some clear expressions with regard to the true value of traditional Christianity, she forces by a far-fetched symbolism the simplest incidents of

Biblical narrative as well as the familiar terms of theology into an entirely unrelated mystical significance.

Mario Calderoni, the author of a series of philosophical books such as "Metaphysics and Positivism," "The Postulates of Positive Science and Penal Law," and also of some books on pragmatism, and translator of Professor James's *Varieties of Religious Experience*, has published a treatise entitled *Disarmonie Economiche E Disarmonie Morali* in which he points out the difficulties of the realization of our ideals in both political economy and morality.

LEIB UND SEELE. Darstellung und Kritik der neueren Theorien des Verhältnisses zwischen physischem und psychischem Dasein. Von Dr. Rudolf Eisler. Leipzig: J. A. Barth, 1906. Pp. 217.

Dr. Rudolf Eisler discusses in this little volume the relation between body and soul. His own standpoint is monistic and he accepts the theory of parallelism, rejecting on the one hand crude materialism and on the other the dualism of a spiritualistic solution. He follows Leibnitz in attempting to sum up the psychological problem in presenting the uninterrupted processes of natural phenomena in which human action is included. He discusses (1) the theory of dualism, (2) materialism, (3) the theory of identity, (4) the theory of parallelism and finally the problem of immortality. According to his own view the problem is metaphysical and therefore lies beyond the pale of solution.

LIBRARY OF THE WORLD'S BEST MYSTERY AND DETECTIVE STORIES. Edited by Julian Hawthorne. New York: Review of Reviews Co., 1907. 6 vols.

From the literature of all nations Mr. Hawthorne has gathered together the best stories which treat of mysterious problems including detective stories, all of which make extremely fascinating reading. Mr. W. T. Stead, of London, Editor of the *Review of Reviews* there, has always taken a deep interest in psychology and all the mysteries connected therewith so that this enterprise of the American branch is quite in line with his sympathies.

The stories contained in this library are grouped in American, English, Scotch, Irish, French, Italian, Spanish, Latin, German, Russian, Scandinavian and finally Oriental tales. Among the many authors we find such well-known names as Balzac, Voltaire, Apuleius, the younger Pliny, Kipling, Conan Doyle, R. L. Stevenson, Bulwer Lytton, Thackeray, Hawthorne, Poe, Irving, etc. Even the critical aspect of mediumistic phenomena is not missing. It is represented by extracts from David P. Abbott and Hereward Carrington.

Behind the Scenes with the Mediums, by Mr. David P. Abbott is already in its second edition. This is an exact duplicate of the first edition with the exception of a few pages in the form of an Addenda, in which Mr. Abbott has incorporated an additional billet test which he considers very excellent, and also an improvement on the swinging pendulums. In order that purchasers of the first edition may miss none of the benefit of this new material, Dr. A. M. Wilson, editor of *The Sphinx*, of Kansas City, Mo., has printed Mr. Abbott's Addenda in full in the February issue of that paper, taking care that the article is so arranged that those who wish can cut it out and paste into their copy of the first edition.

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

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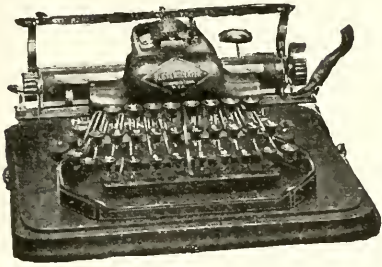
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Yin Chih Wen, The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

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THE CHINESE LANGUAGE AND HOW TO LEARN IT

A Manual for Beginners, by SIR WALTER HILLIER, K. C. M. G., C. B.

A NEW Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. The author says in the preface: "The present work is intended to meet the wants of those who think they would like to learn Chinese but are discouraged by the sight of the formidable text-books with which the aspiring student is confronted; is especially intended for the use of army officers, of missionaries, and of young business men connected with the trade interests of China who wish to commence the study of the language in England with a view to continuing it in the country itself." *Pp.* 263. *Price,* \$3.75 net.

THE OPEN COURT PUBLISHING COMPANY, 1322 Wabash Ave., CHICAGO



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

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

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

of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

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

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

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

The Rise of Man. A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. 100. Boards, cloth back, 75c net. (3s. 6d. net.)

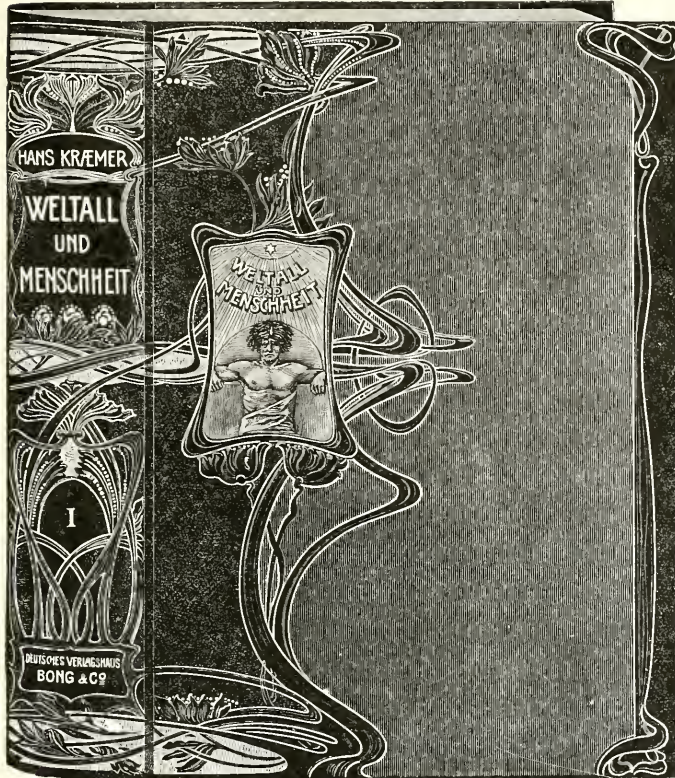
Paul Carus, the author of *The Rise of Man*, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against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

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Weltall und Menschheit

Geschichte der Erforschung der Natur und der Verwertung der Naturkräfte im Dienste der Völker. Herausgegeben von Hans Kraemer u. a. 5 vols. Berlin: Bong & Co. Edition de luxe. The Open Court Publishing Co. is prepared to take orders for the work, to be mailed by parcels post from Germany direct to your address on receipt

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This is one of the best works on the development of life in the universe, the evolution of mankind, and the history of civilization, the sciences and industries. In fact, so far as we know it is the very best, the most scientific, most comprehensive, and at the same time the most popular work of its kind. It consists of five stately volumes in royal octavo, each of nearly 500 pages, and written by different leading German scientists. It is profusely illustrated not only with a view of explaining and elucidating the subject matter treated, but also and especially for the purpose of presenting historical pictures from the history of the sciences and civilization. In addition to innumerable

illustrations in the text, there are a large number of colored plates of every description, reproduced from valuable paintings and artistically executed.

The first volume contains essays on the crust of the earth by Karl Sapper, and on terrestrial physics by Adolf Marcuse.

The second volume contains a treatment of the several anthropological problems by Hermann Klaatsch, the development of the flora by H. Potonie, and of the fauna by Louis Beushausen.

In the third volume we find an article on astronomy by W. Foerster; and the first part of one on geography by K. Weule. The latter is continued in the fourth volume, which also contains an essay on the ocean by William Marshall; and a treatise on the shape, magnitude and density of the earth by A. Marcuse. The fifth and last volume discusses the use which man makes of his knowledge of nature, the subject being divided into an essay on the beginning of technology by Max von Eyth and Ernst Krause (perhaps better known as Carus Sterne). Prof. A. Neuburger writes on the general utilization of the natural forces in our industries, physics, chemistry, transportation, etc., and also the use of natural forces in private residences.

Three shorter articles on the difficulties of scientific observation, on the influence of civilization upon the health of man, and a conclusion by the editor, Hans Kraemer, close the last volume of the work. The index is exceptionally well done. An English translation would be highly desirable, but considering the enormous expense which it would involve will scarcely be undertaken.

We will add that this great work is attractive not only because its contents are instructive, but also on account of its numerous and well-executed illustrations, for which reason it will be welcome even to those who do not read German, and we can recommend it to our readers as an appropriate and valuable Christmas present.

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Schiller's Gedichte und Dramen Volksausgabe zur Jahrhundert= feier, 1905

Mit einer biographischen Einleitung.
Verlag des Schwäbischen Schillervereins.

This fine work was issued in Germany at the cost of one mark by the Schillerverein of Stuttgart and Marbach on the occasion of the Schiller festival, in May of last year. The work is published in one volume, in large German text, on good paper, with frontispiece, cloth binding, and tinted edges, 588 pages, large octavo.

The cost of ocean freight, customs entry, handling and postage is equal to double the published price, increasing the actual cost in America to seventy-five cents. Owing to the limited number of copies available, the book is offered only to regular subscribers of The Open Court, or The Monist—new subscribers not excluded—at 75 cents delivered. Orders executed as received, until supply is exhausted. Unfilled orders to be promptly returned to senders.

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CHICAGO, ILL.

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*Being a Treatise upon the Antiquity and Influence of the Avesta, for
the most part delivered as University Lectures.*

By DR. LAWRENCE H. MILLS, Professor of Zend Philology in the University of Oxford, Translator of the Thirty-first Volume of the Sacred Books of the East, Author of the Five Zarathushtrian Gathas, etc. Part I.—ZARATHUSHTRA AND THE GREEKS. Part II.—ZARATHUSHTRA, THE ACHAEMENIDS AND ISRAEL. Composed at the request of the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay. 8vo. Pp. xiii, 208; xiv, 252, two parts in one volume, cloth, gilt top, \$4.00 net.

Shortly before the death of Professor James Darmesteter, of Paris, the great authority on the "Zend-Avesta," he surprised the general public by changing his views concerning the antiquity of the Zoroastrian literature, maintaining that the "Gathas" were largely influenced by the writings of Philo, and were written about the beginning of the Christian era. This change of view on his part led the Parsees of India to engage Dr. Mills to write a book upon the great antiquity of the "Avesta." After several years of continuous devotion to the subject, the present volume is put forth as the result, and it amply meets all expectations. The antiquity of the Zoroastrian literature is successfully maintained, and in such a manner that ordinary readers can appreciate the argument.

"The Avesta in no sense depends upon the Jewish Greeks. On the contrary, it was Philo who was in debt to it. He drank in his Iranian lore from the pages of his exilic Bible, or from the Bible-books which were then as yet detached, and which not only recorded Iranian edicts by Persian Kings, but were themselves half made up of Jewish-Persian history. Surely it is singular that so many of us who 'search the scriptures' should be unwilling to see the first facts which stare at us from its lines. The religion of those Persians, which saved our own from an absorption (in the Babylonian), is portrayed in full and brilliant colors in the Books of the Avesta, because the Avesta is only the expansion of the Religion of the sculptured edicts as modified. The very by-words, as we shall later see, are strikingly the same, and these inscriptions are those of the very men who wrote the Bible passages. This religion of the Restorers was beyond all question historically the first consistent form in which our own Eschatology appeared" (pt. i. pp. 206-207).

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