

backwards, starting with our Spanish War, or, perhaps better, the Anthracite Coal Strike, and concluding with the Reindeer, Palafitte, and Hallstattian epochs; advocates even of the "sidewise" method have not been wanting. But begun, it should be finished; and it seems odd that the Committee of Seven of the American Historical Association should have been destined to wait till 1899 to divulge the need of a study of the connecting links of history, so sadly neglected, for example, in the early Middle Ages, the Byzantine and late imperial epochs.

Dr. Botsford's work is "adapted to beginning classes in the high school, and furnishes material for a year's work"; it is "intended for pupils who have never studied history before," the story being simply told, all unfamiliar terms explained, and proper names syllabified and accented on their first occurrence. "Myth. . . . receives due attention. . . . and the effects of geographical conditions and the causal relation of events are explained in an elementary way." Prehistoric conditions are briefly—perhaps too briefly—indicated; Egypt and the Asiatic nations (including China) receive rather scant treatment in some 37 pages; Greece gets 213 pages; and Rome from Romulus to Charlemagne, 216 pages. In all the external aids that modern photographic and cartographic art can supply the book is extremely rich and reflects great credit on author and publisher. The maps have been specially made for their purposes, and are themselves distinct contributions to the educational side of the subject, whilst the photographs of ancient art and architecture, of ancient landscapes, etc., etc., lend a life and charm to the book that cannot be underrated. We can, in fine, unqualifiedly recommend Dr. Botsford's work, both for school and home instruction. We only regret that several pages could not have been devoted to prehistory, on which even the bibliographies, otherwise excellent, give no references.

T. J. McC.

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## TWO PHILOSOPHICAL POEMS OF GOETHE.

TRANSLATED BY P. C.

(Under the title "God and World," Goethe published several philosophical poems from which Prof. T. B. Wakeman, President of the Liberal University of Silverton, Oregon, and editor of *The Torch of Reason*, has selected two for publication, adding thereto a literal translation. Mr. Wakeman, we ought to add, is an admirer of Goethe, whose poems he suggests should be studied in the original as a religious and ethical school-book, and the transliteration of the two poems in question is a chip from his workshop. At his suggestion, the writer has ventured to translate in verse the two poems entitled: "One and All" and "Bequest." The original texts are easily found in every German edition of Goethe's poems under the collective heading: *Gott und Welt*.)

It will be noticed that the first poem, "One and All," ends with the lines:

"And into naught we all must fall  
If e'er in life we shall remain ;"

while the poem "Bequest" makes the opposite statement, saying:

"No being into naught can fall ;  
The eternal liveth in them all."

This contrast is intentional on Goethe's part; he had written the poem "One and All" in a mood which Mr. Wakeman appropriately calls "Goethe's Nirvâna." But Goethe found himself misunderstood. A German naturalist association took the

lines as a motto in a connection which seemed to interpret the idea that death ends all; so Goethe found himself urged to show the reverse to his statement of self-surrender and therefore wrote the poem "Bequest" to prove that while the individual must identify itself with the All, his very individuality is preserved in the evolution of soul.

We have further to add that the lines offer some difficulties in interpretation, especially verse two, line four, of "Bequest," where "the Wise One" has been differently construed by different interpreters of Goethe's works. Some believe they find in the passage an endorsement of Kant's subjective notions that it is the astronomer who prescribes to the planets their orbits, and in that case "the Wise One" would be Copernicus; otherwise, we ought to understand by "Wise One" the Omniscient Architect of the world,—a masonic idea;<sup>1</sup> and the meaning in that case would be that truth comes from God who prescribes their courses to the celestial bodies.

Verse three of the same poem contains indeed an echo of Kant's doctrine of the *a priori*, including the categorical imperative, viz., that the soul contains *a priori* all the rules and laws of purely formal thought, and also the standard of the moral ought. It is (as verse four declares) pure reason which enables us to utilise all sense-material; the senses are reliable if regulated by reason.

Our translation is as literal as possible, while preserving also the run of the original.)

## ONE AND ALL.

"Into the limitless to sink,  
No one, I trow, will ever blink,  
For there all sorrow we dismiss.  
Instead of cravings and wants untold,  
Fatiguing demands and duties cold,  
Surrender of one's self is bliss.

"O, World-soul, come to fill our lives,  
For he who with thy spirit strives  
Attains the height of his vocation.  
Then, sympathetic spirits, speed us;  
Great masters, gently higher lead us  
To the Creator of creation.

"In re-creating the created,  
Lest fossilise the animated,  
Aye, active power, is manifest;  
The non-existent actualising,  
In younger worlds and suns is rising,  
But never, nowhere, can be rest.

"In active deeds life proves unfolding;  
It must be moulded and keep moulding;  
Sometimes but seeming rest 'twill gain.  
The eternal stirreth in us all,  
And into naught we all must fall;  
If e'er in life we shall remain."

<sup>1</sup> Goethe was a Mason and used to write poems for Masonic festivals.

## BEQUEST.

"No being into naught can fall,  
The eternal liveth in them all ;  
In being, therefore, be thou blessed,  
Being is eternal, for fixed measures  
Preserve its ever-living treasures,  
In which the world is nobly dressed.

"The Truth of yore has been decried,  
And noble spirits has allied.  
To dear old Truth we must adhere !  
'Tis to the Wise One Truth we owe :  
To Him who did their orbits show  
To earth and to her brother-sphere.

"First, friend, within thyself thou enter,  
For 'tis within that lies the center ;  
No noble thinker will gainsay.  
No rule there's missing. So rejoice,  
That conscience' independent voice  
Serves duty as its solar ray.

"We on our senses must rely,  
And if our reason we apply,  
Sensation never error yields ;  
With open eyes do all observing,  
And roam with confidence unswerving  
Through this world's rich and wondrous fields.

"Temper your joys with moderation,  
With reason keep in consultation,  
When life is beaming with life's glee.  
The past will thus become enduring,  
E'en now the future life-securing ;  
The moment gains eternity.

"Born, as of old, of patient love,  
Whenever may the spirit move,  
Are bard's and thinker's great creations ;  
With highest favors they are fraught.  
Forefeel of noble souls the thought ;  
'Tis the most enviable of vocations."

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 THE DISCOVERY OF NEPTUNE.

The appearance of a new edition of Miss Clerke's well-known *Popular History of Astronomy*<sup>1</sup> affords us a welcome opportunity of calling to the attention

<sup>1</sup> Fourth Edition, Revised and Corrected. New York : The Macmillan Co.; London : Adam and Charles Black. 1902. Pp., 489. Cloth, \$4.00.