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-: THE BOOK OF KOHELETH :-

- GRADUATION THESIS -

By

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—: THE BOOK OF KOHELETH :—

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-: CHAPTER 1 :--: THE TITLE :-PARAGRAPH 1.OUR INTREPRETATION.

The name Koheleth, קֹהֵלֶת, by which the book before us is commonly known, is in its grammatical form the active participle feminine, Kal, from the verb Kahal (קָהַל), to call together. to assemble, to collect. The verb is invariably used in the sense of gathering persons, especially for religious purposes (see Exodus XXXV. 1; Numbers 1, 18; VIII. 9; XVI. 19, et al.), but never in the sense of gathering things. The natural signification of קֹהֵלֶת therefore is an assenbler of scattered people into the more immediate presence of God; a gatherer of those afar unto God. So Ginsburg p.2; Aquila; Symmachus; Midrash Yalkut; Van der Palm, p.50; Wangemann, p.44.

This being the definition of *חֵכֶלֶת*, we will now readily understand why our author coined so unusual a word -it occurs nowhere else in the whole range of O.T. literature- as a designation for his impersonated hero; simply because of its being suggestive, and to a certain extent even descriptive, of the purpose of the book itself. That he chose to give it the feminine gender may be explained on the ground that Solomon -and none other is to be understood under the appellation of Koheleth- was regarded by all as wisdom incarnate; and wisdom is in Hebrew as in other languages a feminine noun (comp. Prov. 1.20; VIII.1-4, et al.). Ewald, Hitzig, Ginsburg, and others.

PARAGRAPH 11.

OTHER INTERPRETATIONS.

Numerous other interpretations of this word have been proposed, a few of which may find a place here;

1) It means Preacher, and Solomon obtained this name because his discourses were delivered before (לפני) the congregation. See Midrash Rabba, Koh. 1.1. The same rendering is also adopted by Luther, Coverdale, the Geneva Version, the Authorized Version, and many modern commentators.

2) It means Debater. So Plumptre, p.17. that both these renderings are false is evident from the fact that the very Kahal does not at all include either the idea of preaching or that of debating.

3) It signifies gatherer or acquirer of wisdom, and Solomon is designated thus "because he gathered much wisdom, just as he is called else where "gatherer son of Jakeh" because he gathered all the wisdom, and gave it out again." So Rashi, also Rashbam in loco.

4) Collector, compiler; Solomon is called so "Because

he collected together in this book diversified experience and various views and maxims for the benefit of mankind."

Grotius, Annot. 1.1; Mayer, p.771; Mendelssohn, p.130;

Friedländer, p.91; Heinemann, p.3.

These renderings conflict with the meaning of the verb Kahal, which, as stated already, never denotes to gather things, or to compile, but invariably means to gather people, to convene an assembly.

Equally untenable is the translation;

6) Accumulated wisdom, "because wisdom was accumulated in him (Solomon)," Ibn Ezra in loco. This view is contrary to the grammatical form of לְהָלַח which is the active participle and can therefore not be taken in a passive sense.

The same violation of grammar incurs also the rendering;

7) The re-united, The gathered soul. Cartwright, fol.1;

Reynolds, vol.1V.p.38; Granger.

8) It means concessus, an assembly, an academy. Döderlein,

p.XV; Nachtigal, p.20; laab, p.48. That this interpre-

tation is utterly inconsistent is quite patent, for ac-

cording to it Ch. 1.12. would have to be rendered; "I,

0 academy, was King over Jerusalem," thus making Solomon

in form the members of the society, over which he was

president who and what he was, as if they did not know

it.

9) Other more far fetched interpretations, (1) resting

on hazardous Arabic etymologies, as that the word meant

"Penitent," or "the old man." or "the voice that cries,"

may be dismissed, as not calling for any serious consid-

erations.

(1) According to Auerbach Koh. means Philosophy, while Luzzatto thinks it was the proper name of the writer, & his fraud in assuming the name of Solomon was detected by the wise men of his time, who struck out the assumed name and substituted Koh., leaving however the words "son of David, King in Jerusalem" as a record of the imposture.

-: CHAPTER 11. :--: AUTHORSHIP :-PARAGRAPH 111.THE TRADITIONAL VIEW.

The Solomonic authorship has in its support the unanimous verdict of both the Rabbinic (1) and Patristic literatures. Of the former the most important one is the Midrash Koheleth (written between the 6th and 12th centuries), representing, as it does, not an individual opinion, but that of a large number of Jewish savants, all of whom base their interpretations on the assumption that Solomon was the writer. The Targum (beginning of the 6th C.), which by the way is the first entire commentary upon this book, based its explanations

(1) The remark in the Talmud (Baba Bathra, 15a), that King Hezekiah and his associates wrote this book, as well as Isaiah, Proverbs and the Song of Songs, does by no means contradict our statement, since this remark simply refers to the final editorship (Ginsburg p.244).

upon the same view. A long line of Jewish commentators, of whom we mention only Rashi (1040 - 1105,) Rashbam (1085 1155), Ibn Ezra (1092-1167), Maimonides, in his *More Nebochim*, ll. 28 (1135-1204), the Zohar (1270), Jedajah Penini (1298-1370), author of the celebrated *Bechinoth Olam* (edited by Stern, Wien, 1847), Elisha Galicho (1548), EL. Loanz, known to fame as Baal-Shem (1631), Mendelssohn (1770), David Friedländer (1788), M. Heinemann (1831), S. H. Auerbach (1837), L. Herzfeld (1838), N. Rosenthal (1858), J. S. Block (1872), M. Friedländer (1889), --- they all wrote on the same assumption.

The testimony of Patristic literature is as unanimous as that of Rabbinic. Gregory Thaumaturgus (210-270), Gregory of Nyssa (331-396), St. Jerome (338), St. Augustine (354-430), Olympiodorus Diaconus (550), Elias of Crete (787), --- they all maintained the Solomonic

authorship. Likewise their medaeval successors, to wit:- Hugo of St. Victor (1096-1140), Richard of St. Victor (1100-1173), Ronaventura (1221-1274), and Nicholas de Lyra (1270-1340), whose testimony, as having been born a Jew, comes with a twofold weight. The solomonic authorship is accepted also by Th. Cartwright (1580), John Piscator (1612), Cornelius Jansenius (1664), Theo. Preston (1845), John Kitto (1854), the protestant Dr. Wangemann (1856), Dr. Buchanan (1859), Bishop Wordsworth (1872), Prof. Taylor Lewis (1872), W. T. Bullock (1878), D. A. Johnston (1880), and others more.

PARAGRAPH 1V.

ARGUMENTS IN FAVOR OF THE
TRADITIONAL VIEW.

- 1) The title of the book ascribes the words therein contained to Koheleth, son of David, King in Jerusalem.

In the twelfth verse of the first chapter Koheleth is said to have been "King over Israel in Jerusalem."

The Kings subsequent to Solomon however, reigned only over Judah, and not over Israel; hence none but Solomon is to be understood by the designation of Koheleth.

2) Koheleth speaks of his great wisdom as of an undisputed fact, and it is on this ground that he claims confidence and faith in the results of his investigations.

None but King Solomon could speak in this way. He had prayed for wisdom, and God told him that his prayer for wisdom was granted (II, Chron. 1.12; 1 Kings X,23).

3) The luxury, wealth and extravagance spoken of in Ch.II,8, can apply only to King Solomon, who was enabled to spend thirteen years in building his house (I.Kings, VII.1); no other King subsequent to his reign could boast

Of such a wealth.

4) Koheleth appears to indicate that it was towards the close of a long reign that he uttered these philosophical doctrines (Ch.II.12). Solomon reigned forty years.

5) There are numerous passages in the book of Koh. that betray a near relationship with other Biblical books ascribed to King Solomon. The idea of the dependence of man's success on the will of God, so often and so emphatically declared in the Book of Koheleth, is found also in the allegedly Salomonic Psalm CXXVII.1-2, as likewise in the Book of Proverbs at different places, e.g. XVI, I, 9, 33; XXIX.26; XXI.31. etc. In both books, Eccl. and Prov., we are told that the wicked can not prosper, see Eccl., II.26 & Prov., XIII.22. Koheleth and Solomon, both give frequent utterance to their feeling

of uneasiness when, desirous to lift the veil that hides the future, they become aware of their short sightedness (Eccl.,X.14, Prov., XXVII,1). Both advise us to entrust ourselves unconditionally to the Divine guidance almost in the same words (Eccl.VIII.5, Prov.XIX.6). Koh. exhorts us to enjoy life, to be glad, and "to rejoice in our own works" (III.22). The same we are taught in the Book of Proverbs (XII.25). It is also noteworthy that both Koheleth and Solomon, in demonstrating that wisdom excels strength, employ the past tense, illustrate, as it were, the lesson by some past event (Koh. IX.14, Prov.XXI.22). The belief in the immortality of the soul, expressed in Koh. XII.7, is implied also in several sayings of the Book of Proverbs (e.g. XII.28). It furthermore deserves to be noted that the word ~~לֵב~~ is met with only in Koh., and in Prov., and is unknown

to all other Biblical writers. The tenth verse of Ch. XII runs as follows; "Koheleth sought to find out acceptable words, and that which is written is upright, even words of truth." Similarly we read in Proverbs XXII.20, at the conclusion of one of its sections, "Have I not written to thee excellent things in counsels and knowledge, that I might make thee known the certainty of the words of truth?" Lastly it may be noted that both books conclude with an exhortation to fear the Lord.

PARAGRAPH V.

THE MODERN VIEW.

The first one who ventured to deny the Solomonic authorship was the great reformator, Martin Luther. He says in his Table Talk (p.400, Förstermann & Birdseil's edition), "This book wants more completeness; it is too abrupt --- Solomon himself has not written the book of Eccl., it was compiled by Sirach at the time of the

Maccabees....It is like the Talmud, made up of many books, which perhaps belonged to the library of King Ptolemy Energetes in Egypt." More than a century later, the great Dutch scholar, Hugo Grotius, was the first to adopt Luther's novel opinion and also assigned some critical arguments in support of it. "I believe" says he, "that the book is not the production of Solomon, but was written later in the name of that King as one who was moved by repentance to do it. For it contains many words which can not be found except in Ezra, Daniel & the Chaldee paraphrasts." (Opera vol.I.p.258). It took however another century before the seed of criticism sowed by Luther and Grotius bore any fruit. The objections urged especially by the latter were revived again first by John David Michaelis in 1751, then by Bishop Lowth in 1753, Döderlein, 1784, Jahn (a Roman Catholic!), 1793,

J. E. Chr. Schmidt, 1794, Gaab, 1795, Adam Clarke, 1813, & G. H. A. Ewald, 1828, "From that time onward," to use Dean Plumptre's words (Koh. p.24), "the stream of objections to the Solomonic authorship has flowed with an ever-increasing volume. Among them we find not only those who are conspicuous for a bold and destructive criticism, but men whose position in German theology is that of orthodox conservatism. Hengstenberg, Keil, Delitzsch, Vaihinger, are in this point at one with Ewald and with Hitzig. In America Noyes and Stuart, in England Davidson & Ginsburg & Cox, have followed in the same track."

PARAGRAPH VI.

ARGUMENTS IN FAVOR OF THE MODERN VIEW.

1) The proper name of Solomon is prefixed to all his genuine writings (Prov.I.I, Song of Songs I,I, Psalms CXXII & CXXVII); had this book professed to be Solomon's, his name

would surely have appeared at least in the superscription, which, however, is not the case. The theory that Solomon purposely used the non de plume of Koh. in order to conceal his real identity is untenable, since his acts & wisdom spoken of in the first two chapters would undoubtedly have betrayed him any way.

2) Solomon could not have spoken in the perfect tense, "הָיִיתִי" I "was" King, but am no longer (Ch.I,12), since his rule continued uninterruptedly until the very day of his death.

3) Koh. says (I,16): Behold I have gathered wisdom more than all that were before me over Jerusalem;" and again (II.9), "I have collected treasures more than all that were before me in Jerusalem." If Koh. were identical with King Solomon, he would not have uttered these words, since there was only one Israelitish King in Jerusalem

before Solomon. To explain these words as referring to the old Cananitish Kings who reigned over Jerusalem previous to the Israelitish conquest of the country, is simply gratuitous, as Jewish history does not mention any line of Kings who reigned in Jerusalem. The incidental and solitary mention of Malchizedek, King of Shalem (Gen. XV.), - Shalem supposed to be identical with the later Jerusalem - is too mysterious and circumscribed to justify a comparison with a succession of Kings in Jerusalem.

4) Chapter II, 18, 19, unquestionably imply that Koh. had no children of his own to inherit his possessions; King Solomon, however, had an heir-apparent eagerly waiting to succeed him, consequently Solomon could not have been the writer of these words.

5) The most important facts of his reign are passed over in silence. Not one word is said concerning the building

of the Temple, not a single allusion is made throughout the book to that sin of idolatry, whereby he provoked God to anger, nor to the adversaries who were raised up to chastise him on account of that transgression, and whose actions embittered his last years. Had Solomon written this book, as a kind of an auto-biography, he certainly would not have omitted to make some allusion, at least, to these very important facts of his life.

6) Solomon could scarcely complain so bitterly against unrighteous government, concerning oppressions, the arbitrary acts of judges, and the elevation of fools and slaves to high honors, to the neglect of the righteous and the noble, -- unless he had wished to write a satire on himself. For was he not himself the ruler, who easily could have put a stop to such tyranny and wrong ?

7) However, the whole description of oppression, misery

and violence, as given in this book, is in sharpest contrast to the description of the Solomonic age given by the writer of I Kings, where the people are spoken of as eating, drinking and making merry (I.Kings IV.20), and his reign is depicted as a time in which Judah and Israel "dwelt safely, every man under his vine & under fig-tree, from Dan even to Beer-sheba, all the days of Solomon" (I.Kings, IV.25).

8) The strongest argument, however, against the Solomonic authorship of this book, is its vitiated language and style. Delitzsch gives a list of about a hundred words and forms either peculiar to Ecclesiastes or found only in the post-exilic books of the O. T., or even not appearing till the time of the later Aramaic of the Mishnah literature. ■ His summing up of the results of the induction is that "if the Book of Koh. be of old Solomonic

origin, then there is no history of the Hebrew language" (Delitzsch, *Introd.* p.190); and Ginsburg (p.253) asserts, with equal emphasis, that "we would as easily believe that Chaucer is the author of *Rasselas* as that Solomon wrote *Kohелеth*.

Impelled by the cogency of the reasons enumerated above, most of the modern scholars declare themselves in favor of a non-Solomonic authorship. They admit that the word *Kohелеth* is used as a designation for Solomon, but insist that he was introduced merely as a dramatic personation of the real author, - a fact not necessarily involving any *animus decipiendi*. The speeches in *Herodotus* & *Thucydides*, the *Apologies* written in the name of *Socrates* by *Xenophon* & *Plato*, the *Dialogues* of *Plato* throughout, are instances in which no one would dream of imputing fraud to the writers, though in all these

cases we have, with scarcely a shadow of a doubt, the thoughts and words of the writers and not of the man whom they represent as speaking. Another instance in point is the Book of Job, which can hardly be supposed to be the report of an actual dialogue. The truth of the matter is that dramatic personation has, in all times and countries, been a legitimate method of instruction, and our author has done nothing more than employed the same well-probed method in his impersonating the historic figure of Solomon as the writer. The reason why he chose just Solomon and no body else is simply because the personality of the great monarch, as handed down by tradition, was exceptionally well adapted to the purpose of his book.

-: CHAPTER III :--: DATE :-PARAGRAPH VIIDIFFERENT VIEWS.

We have stated in the preceeding chapter the reasons advanced by the two parties to the controversy as to the authorship of the book before us. We have seen that the concurrent voice of tradition, and some modern scholars as well, are strongly in favor of the Solomonic authorship. But we have also seen that the opposing party, though of comparatively recent origin, is not less strong, consisting, as it does, of by far the greater part of all modern scholars, and supported by the probed weapons of up-to-date biblical criticism. On the whole, then, weighing both the facts themselves, and the authority of the names which are arranged on either side as to the conclusions to be drawn from them,

the balance seems to incline somewhat decisively to another than Solomonic authorship.

Assuming this conclusion as established, we have to ask to what later period, then, in Jewish history is this book to be referred, and here the opinions of scholars diverge very greatly. The book was written according to:

Nachtigal, between the time of Solomon & Jeremiah,
B.C. 975-588.

Döderlein, about the time of the Babylonian captivity,
B.C. 586-536.

Umbreit, Hengstenberg, a.o., at the time of the Persian period,
B.C. 538-333.

Bradley, B.C. 538-140.

Grotius, J.D. Michaelis, Gaab, Luzzato, Eichhorn, about
about the time of Zerubabel, B.C. 536-500.

Keil, at the time of Ezra & Nehemiah, B.C. 459-420.

E. Elster, E. Meier, Herzfeld, Vaihinger, Knobel, de Wette,

Ewald, Ginsburg, S. Davidson, Wright, W. Barthauer,

Cheyne, Fr. Delitzsch, at the time of the end of the

Persian and the beginning of the Macedonian rule,
B.C. 350-300.

Zirkel, at the time between Alexander and Antiochus,
B.C. 333-164.

Watke, at the Syrio-Maccabean time, B.C. 300-100.

Plumptre, about the time between the date of Zeno's death
and that of Ptolemy Epiphanes, B.C. 240-181.

Hitzig, Cornil, Geiger, Nöldeke, Kuenen, Zeller, at the
time of Ptolemy V, Epiphanes, B.C. 204.

Kumer, Wildeboer, Driver, Rothstein, B.C. 200.

Luther, at the Maccabean time. B.C. 167- 37.

Renan, at the time of John Hyrkan, B.C. 135-106.

Siegfried, B.C. 100.

Koenig, at the time of Alexander Jeneus, B.C. 100.

Leimdoerfer, B. C. 64.

Graetz, P.Haupt, Ed. Koenig, at the time of Herod the Great.
B.C. 40-2, C.E.

PARAGRAPH VIII.THE MOST PROBABLE DATE.

To determine the exact date seems to us impossible, as it depends almost exclusively on internal evidence, and such evidence can, at the best, serve as the basis for conjectures only and hypotheses, but never for certainties. However, we can state with probability that the book must have been written about the time of the end of the Persian and the beginning of the Macedonian rule (B.C. 350-300). Our reasons for this supposition may be summed up in the following points:

- 1) The style and language of the book represent the latest stage in the development of the Old Hebrew (Siegfried, Delitzsch, a.o.).
- 2) The two apocryphal books of Ecclesiasticus and the Wisdom of Solomon, which were written, at the latest, about B.C. 180 & 150 respectively, presuppose the Book

of Ecclesiastes (Wright, Plumptre, etc.).

3) The book contains words that belong to the Persian period, such as those for "orchards" (עֲרֻכִּים, II.5) and "province" (וִיחָדָיוֹת, II.8), a.o.

4) The tone of the book, in its questionings and perplexities, indicates a general spiritual condition of the people like that which Malachai reproves. The "robbery" in "tithes & offerings" (Mal.III.8) agrees with the "vowing and not paying" of ch.V.5 of Koheleth.

5) The political situation described in chs. IV.1, VII.7, VIII.24, the hierarchy of officials, the tyranny, corruption and extortion of the governors of provinces (V.8), the supreme authority of the great King practically issuing in the despotism of a queen, a minister or a slave, the revelry and luxury of the court (X.16), are all painted with a vividness which implies experience of misgovern-

ment, such as that which meets us in Neh. V.15, IX.36,37, Esther I.7,8, III.9, etc. (See Plumptre p.29).

6) The book contains also some specific references and allusions to certain historical facts, commensurate with the Persian rule, such as to the influence of the eunuch Bagoas (X.5) under Artaxerxes Octus, to the treatment of that King's corpse in ch.VI.3, to Artaxerxes Mnemon as one whose likeness we may recognize in the "old and foolish King" of ch.IV.13, (Plumptre p.30).

It must be admitted that neither of the reasons enumerated, if taken alone and separate, is strong enough to establish the point; in their accumulative force, however, they seem to us sufficient to confirm our supposition that the book was written about the time B.C. 350-300. A more definite date cannot be assigned for the reason that Jewish history is almost a blank from

the death of Nehemiah (about B.C. 415) down to the accession of Antiochus Epiphanes in B.C. 175. The annals of the Persian empire, too, are very deficient from the death of Xerxes in B.C. 485 down to the appearance of Alexander the Great on the stage of history.

-: CHAPTER IV :--: THE DESIGN OF THE BOOK :-PARAGRAPH IX.CONFLICTING THEORIES.

The theories and opinions advanced by scholars as to the design and contents of the Book of Koh. are as numerous as they are contradictory. No two commentators perfectly agree upon the point. Each and every one considers all of his predecessors as having utterly misunderstood the true purport of the book -- only to fall himself a victim to the same charge preferred by his nearest successor. It would lead us far beyond the range of our present treatise, were we to attempt to give even a cursory sketch of all these theories and hypotheses. We, therefore, confine ourselves to reproduce here the following passage from Ginsburg's Introduction to his

Koheleth, in which he sums up the result of his exhaustive critical survey of the Koheleth literature down to the year 1860.

"What lessons of humility and forbearance" says this learned critic, "ought we to learn from the sketch of what has befallen this book, when we see that the pious and the learned, both among Jews and Christians, have, with equal confidence, advanced the most opposite and contradictory theories about its meaning! We are positively assured, as we have seen, that the book contains the holy lamentations of Solomon, together with a prophetic vision of the splitting up of the royal house of David, the destruction of the Temple, and the captivity; and we are told that it is a discussion between a refined sensualist or hot-headed worldling, and a sober sage. -- That Solomon makes known in it his

repentance to all the Church, that thereby he might glorify God, and strengthen his brethren, thus imitating his father David in the fifty-first Psalm; and that he wrote it "when he was irreligious and sceptical, during his amours and idolatry." -- That "the Messiah, the true Solomon, who was known by the title Son of David, addresses this book to the saints;" and that a profligate, who wanted to disseminate effectually his infamous sentiments, palmed it upon Solomon. It teaches us to despise the world, with all its pleasures, and flee to monasteries; it shows that sensual gratification are man's greatest blessings upon earth. -- It is a philosophical lecture delivered to a literary society upon topics of the greatest moment; it is a medley of detached and heterogeneous fragments belonging to various authors and different ages. -- It describes the beautiful order of God's

moral government, proving that all things work together for good to them that love the Lord; it proves that all is disorder and confusion, and that the world is the sport of chance. -- It is a treatise upon the summum bonum; it is "a chronicle of the lines of the Kings of the house of David, from Solomon down to Zedekiah." -- Its object is to prove the immortality of the soul; and to deny a future existence.-- It is designed to comfort the unhappy Jews in their misfortunes; it contains the gloomy imaginations of a melancholy misanthrope. -- It "is intended to open Nathan's speech (I Chron.17) touching the eternal throne of David;" it propounds the modern discoveries of anatomy, as well as the Harveyan Theory of the circulation of the blood. -- "It foretells what will become of men or angels to eternity (as found rebelliously fixing in their first-creation life and state

of vanity, or obediently surrendering it for the second), in eternal life or death;" it propounds a view of life inclining to fatalism, scepticism, and epicureanism!

What a solemn lesson for the pious and for the learned to abstain from dogmatism, and what an admonition not to urge one's own pious emotions or ingenious conceits as the meaning of the Word of God!"

The commentators subsequent to the year 1860 are equally divided in their judgment concerning the design of Koheleth. According to Renan the book teaches a cultivated Epicureanism, discouraging all zeal on the one side, all excess on the other (1); while Delitzsch maintains that Eccl. may fairly be called The Canticles of the Fear of God, -- a view in which Bickell readily concurs. Grätz, again, thinks that Eccl. is a politico-

(1) P. Haupt seems to be of the same opinion. See Orient, Studies, p.244.

religious satire levelled against King Herod the Great, with the especial object of correcting certain evil tendencies among the Jews of that age, particularly the asceticism of the Essenes. Tyler is equally sure that the book is an exposition of Stoic and Epicurean doctrines, which the unknown author of the book deliberately set over against each other, in order by the clash of opposites to deter the reader from dangerous and unsatisfying investigation. The goal of the author's philosophising thus becomes the negation of all philosophy, and this "sacrificio dell' intelletto" he insinuatingly commends by the subtlest use of artifice. Plumptre, and more recently Stanley, revert to the theory, first advanced by Herder, of the two laternate voices. As we will have something more to say of this theory later on,

we content ourselves here with merely mentioning it.

PARAGRAPH X

SELF-CONTRADICTIONS.

The reason why Eccl. has been interpreted in so many different and opposite ways lies partly in the character of the book itself. It has no proper arrangement, no method and no comprehensive plan. It seems to be more a collection of thoughtful epigrams than a formal logical disquisition. Often it is rather difficult to establish any connection between its individual verses; it seems like a conglomeration of disjecta membra, or, as Graetz remarks, like hieroglyphics or cuneiform characters where some words or clauses are intelligible, but the whole without any sense whatever. Nor are inconsistencies and self-contradictions very seldom; thoughts and sentiments are given emphatic expression

to in one verse, only to be squarely contradicted in the next one. The Rabbins of old have already been puzzled by these self-contradictions of the book....

"The sages," says a passage in the Talmud (Sabbath, 30 b.),

"wanted to declare Koh. apocryphal, because its state-

ments contradict each other. And why have they not

declared it apocryphal ? Because it begins with the

words of the Law and ends with the words of the Law" (1),

By the "beginning" the Jewish doctors meant Koheleth's

(1) Similarly we read in Midrash Vayikra Rabba, 161 b., "the sages wanted to declare Koh. apocryphal, because they found sentiments in it tending to infidelity."

In this connection it may be remarked that the controversy in the Rabbinical Schools concerning the Book of Koh., of which mention is made, besides in the passages already quoted, also in Yedayim, III.5; Ediyoth, VIII (9 a), and in Megilla, 7 a. was not as to whether this book should be received for the first time into the Canon of Scriptures, but whether, having been admitted into the Canon at an earlier date, it had been properly so admitted, and whether there was not sufficient proof from internal evidence to justify its exclusion from that Canon. That Koheleth had been regarded as an integral part of the Canon long before the final sanction by the second synod (held about 118 C.E.), is

assertion that "all a man's toil which he toileth under the sun (i.e. all earthly, unspiritual toil) is unprofitable" (I.3), and by the "close" the emphatic injunction and dogmatic declaration of the epilogist in ch.XII, 13,14. The "wise men" thus solved the puzzle to their own satisfaction, and strange enough, this solution was

evident from Baba Bathra pp.13 & 14, where, in discussing the order of the sacred books, the Talmud mentions as one of them the Book of Koheleth. Simeon ben She-tach and his brother-in-law, King Alexander Jannaeus (B.C. 105-79), were as familiar with Koheleth as the young men of Alexandria, and Simeon, according to the Talmudic story (Bereshith Rabba, c.91. See Schiffer, pp.100-102), quoted Ecclesiastes VII.12a with a prefix (דכתיב "as it is written") proper to Biblical quotations. From another Talmudic narrative (Baba Bathra, 4a) it would seem that Koh. was cited in the time of Herod the Great as of equal authority with the Pentateuch, and from the one quoted in our text (Sabbath, 30b) it would appear that Gamaliel permitted quotations from our book equally with those from canonical Scriptures.

For further information on the question of the canonicity of the Book of Ecclesiastes see Wright, pp. 3-27, Christian Ginsburg, pp. 9-17, Cheyney, pp.279-284, Delitzsch and others.

subsequently accepted by both Rabbinic and Patristic literature. Again it was Luther who first deviated from the beaten path; he explained the contradictory statements contained in Koheleth on the ground that "it is like the Talmud made up of many books." The same explanation was advanced later on, with certain inessential modifications, also by Grotius, Georg Wachter, M. Heineman, and others. J. E. Chr. Schmidt tries to settle the difficulty by stating that the book consists of twelve essays, written under different states of mind and in different periods, while Doderlein and Nachtigall are of the opinion that the apparent contradictions are due to the fact that the book is in reality a dialogue with questions and answers. Closely allied to this solution is that offered by Gregorius Magnus, Herder and Eichhorn, who find in

Koheleth a disputation between an impassionate student and a calm teacher. Hengstenberg believed he heard the voice of the spirit in opposition to the voice of the flesh, and Schenkel, in his Bible Lexicon, says we hear two voices, the voice of Hassekel and the voice of Hadimyon. The Zohar, N. Rosenthal, Prof. Salmon (in Bishop Ellicott's Commentary), and Siegried, see in the book a controversy between philosophy (hokhma) and religion (yir'ath elohim). All the heterodox sentiments expressed in the book are of course those of the "voice of the flesh," the "voice of Hadimyon," and the "voice of Hokhma" respectively. More plausible is the theory advanced by Tyler. According to this acute critic the inconsistencies of the book are due to the fact that its author deliberately contrasted in it Stoic and Epicurean maxims in order to show that all philosophy is

useless, and to inculcate the fear of God.

PARAGRAPH XI.

THE INTEGRITY OF
THE BOOK.

Many modern scholars, however, dissatisfied with either of the solutions mentioned above, resorted to more radical theories in order to unravel the enigma presented by Koheleth in having two opposite tendencies of thought running through it. They explain it on the hypothesis that the book in its present form is not genuine, is not in that shape in which its original author has first written it, but has been tampered with by later redactors. As to how far this vandalic act has been carried on — in this the doctors disagree. Some would admit only dislocations and transpositions of certain passages, while others go so far as to declare that half of the book consists of later interpolations.

Van der Palm was the first to conjecture that certain passages have been misplaced --- a view which was later on adopted and more elaborately expounded by Graetz (Koh.p.40-43). It remained, however, to the lot of the Jewish Rabbi Rashbam, who lived in the eleventh century at that, to first advance the theory of interpolations, though he admits as such only the first two verses of ch.I. and the Epilogue (XII.8.14. Ginsburg, p.42). That the Epilogue is a relatively late addition is conceded furthermore by Döderlein, Bertholdt, Umbreit, Knobel, DeJong, Geiger, Reuss, Kleinert, Derenbourg, and others. Paul Haupt goes still further and says that about "one-half of the book consists of subsequent additions" (Orient. Studies, p.244), while Luzzato, Kalisch and Noeldecke would regard as such only the following three qualifying half verses of

orthodox character, viz. ch. XI.8b; XII.1a; XII.8b.

Cheyney admits numerous transpositions and dislocations, but evidently cannot understand himself to concessions of interpolations, and Hengstenberg, Ewald, Hitzig, Klosterman, Delitzsch and others, simply confine themselves to occasional emendations of the text.

PARAGRAPH XII

BICKELL'S THEORY.

One of the boldest and most startling hypotheses advanced for the purpose of establishing a logical plan in this apparently so obscure book is that of Bickell. This critic starts from the observation that continuous passages of some extent are suddenly closed by an abrupt transition, and that such passages are pretty equal in length. His explanation of this is a purely mechanical one. The troubles

of the commentators have arisen principally from an accident which happened to the standard MS., called by Bickell "die Unfallshandschrift" (the Accident-manuscript). This manuscript seems to have consisted of 21 or 22 leaves, with an average of 518 to 535 letters to a leaf. To speak more precisely, it was composed of fasciculi of four double leaves each; the book began on the sixth leaf of the first fasciculus, and ended on the second, or more probably, on the 3rd leaf of the 4th. Through a loosening of the two middle fasciculi, a dislocation took place, and an almost entirely new order arose, though in one exception the leaves which had been placed in pairs remained together. But the story of the fortunes of Ecclesiastes has not yet been told. Three hands, besides the original writer, have worked on this ill-fated book.

One of these is considered to have been a downright "enemy" who tampered with the text before the dislocation had taken place. From him proceed "the protests against Koheleth's principles on the obedience due to the King in VIII.I,5a, as well as the offensive expressions in XI.5, XII.4,5, by which he sought to make the book ridiculous and contemptible. Subsequently to him, and after the leaves had been thrown into confusion, another writer made "well-meaning additions," and so brought the book into nearly its present form. Among these additions was the Epilogue. His aim was "to brighten Koheleth's gloomy view of the world, partly by emphasising the doctrine of a present retribution, but still more by pointing to a future judgment in which inequality should be rectified." The third hand is that of the so-called pseudo-Solomonic inter-

polator. He must have gone to work after the Epilogist, for the latter simply knows Koheleth as a wise man skilled in proverbial composition. Bickell also claims to make transpositions on a small scale, and offers many emendations sometimes based on the Septuagint.

This, in short, is Bickell's famous theory.

We have given it here so wide space because of its boldness and extreme originality. It seems to us one of the most ingenious hypotheses in the history of Biblical criticism. But, we fear, it is a little too ingenious to be correct. However, it is not our purpose to enter here into a refutation of it; this has been done by one much better prepared for the task, and we refer the reader to the excellent work of S. Euringer, Der Massorahstext des Koheleth, in which

he shows conclusively the utter improbability of Bick-
ell's Unfalls-Theory.

PARAGRAPH XIII.

TWO VOICES.

The most plausible theory, however, thus far advanced in order to account for the many apparent inconsistencies of the book, is that first advanced by Herder, accepted by Friedlaender, and made popular by Plumptre, and more recently, by Dean Stanley. It is the theory, already mentioned above. of the "two alternate voices." "There are two voices," says Herder, "to be distinguished in this book; the one is of a subtle inquirer who searches after truth... whilst the other... frequently interrupts him, upbraids him with the temerity of his inquiry.... There are, indeed, no proper questions and answers, doubts and

solutions; but still a something proceeds out of one and the same mouth which resembles both and is to be distinguished by interruptions and continuations. (1)

Friedlaender, following in the wake of Herder, says "the difference ... between the philosopher and our author is that in this book two voices, as it were, speak; or, in other words, that he candidly places before the eyes of the reader all the objections which he makes, and all that transpires in his inmost soul; he is not afraid to think aloud " (Der Prediger, pp.82-

86) According to Plumptre "the "Two Voices" of our own poet (Meaning Tennyson) were there; or rather the three voices of the pessimism of the satiated sensualist, and the wisdom, such as it was, of the Epicurean thinker, and the growing faith in God, were heard in

(1) Briefe Ueber das theologische Studium, Elster's Kommentar, pp.18, 19.

strange alternation; now one, now another uttering itself, in an inharmonious discord, to the very close of the book "(Eccl. p.53). And Stanley eloquently describes Eccl. as "an interchange of voices, higher and lower, within a single human soul. It is like the perpetual strophe and antistrophe of Pascal's *Pensees*. But it is more complicated, more entangled, than any of these, in proportion as the circumstances from which it grows are more perplexing, as the character which it represents is vaster and grander and more distracted" (Jewish Church II.256).

This theory seems to us the most plausible and the most correct one. It furnishes an easy solution of the perplexing problem, and is, besides, exceedingly rational. It has for itself the support of psychology and the experience of every-day life.

To be sure, the book contains many inconsistencies and self-contradictions --- but what of that ? Ecclesiastes is, as every book ought to be, nothing else but the depository of its author's soul-life, --- and how many souls are there that never harbor contradictory thoughts, and are never swayed by opposite sentiments ? Not a single one, we dare say. Why, then, resort to hazardous reconstructions and arbitrary transpositions, when the solution is so easy and near at hand ? We must simply divest ourselves of the notion that Eccl. is a philosophical book, and take it rather as a document of a human soul's struggle, with a minute record of its varying oscillations, and the book will be a mystery no more and no enigma. Koheleth was indeed a thinking man, but he was no philosopher. He had no preconceived transcendental problems in mind, which he

was going to solve with the weapons of logic and metaphysics; the problems, such as he treats of, are those that confront every human being and obtrude upon the consciousness of every thinking person, if he wills it or not. And Koheleth tries to solve these problems with his heart rather than with his mind, more by means of intuition than by means of logic. He thinks with his soul, and not with his intellect; and his arguments are instinctive rather than philosophical. He is pre-eminently a man of emotions, and therefore, easily susceptible to outward impressions. These impressions, however, are, as life itself, of varied and contradictory character; Koheleth absorbs them all for the time being, and his soul reflects each and every one with equal truth. Hence his many inconsistencies, his frequent self contradictions, his constant groping in the

darkness. But, behold! **אור** light arises in the midst of darkness. It shines at first very dimly, indeed, and is often threatened to be extinguished by the blast of life. But gradually it grows stronger and stronger, ever increasing in both volume and power, till at last it ^{becomes} ~~grows~~ like the sun at noon-tide. It shines into the heart of Koheleth, and warms it with a fire divine, and sheds light into the most secret chambers of his soul. The man so sorely tried has emerged triumphantly. His way is clear before him, he is in the darkness no more. The summum bonum for which he was striving and searching --- he has found it at last; Fear God and keep his commandments, for this is the universal law for man....

PARAGRAPH XIV.THE SUMMUM BONUM.

We repeat our statement made in the last paragraph; Eccl. is not a philosophical treatise, but a document of a human soul's struggle; not a formal metaphysical disquisition, but a record of psychic oscillations. It is a presentation in cold type of the intense mental struggle its author has experienced while searching for the summum bonum, that Supreme Good, the attainment of which would secure his troubled soul lasting peace and happiness. Every human being, consciously or unconsciously, strives for that same chief good, but only a few succeed in attaining it. Koheleth was one of those few. He has, indeed, found his summum bonum, but at the cost of many a bitter disappointment, and at the price of a misspent life-time. He had dis-

covered the whatness of life's highest boon, when life was at its wane, when the days came and the years of which man says, I have no pleasure in them (XII.1).

But he would at least save others from thus misdirecting their best aspirations; he would warn those who were yet in quest of the chief good against the many shoals and rocks and quicksands on which he had well-nigh made utter shipwreck himself; he would point out to them its real essence, and thus spare them the humiliation resulting from interminable failures.

As a result of this his determination we have before us the Book of Ecclesiastes. In it Koheleth records, not, indeed, only the results of his life-long search, but also the whole process by which he arrived at it, every phase of it and every stage. He conceals nothing and reveals everything. He lays bare before us

the deepest secrets of his inmost heart, and displays before our spiritual eyes the most subtle thoughts and all but etherial emotions that moved and swayed his soul. Aye, the book is his soul, his visible, speaking soul. He speaks to us through its pages with a frankness and immediateness that goes straight to our hearts. Some times his words are those of cautious wisdom, and sometimes those of merry recklessness; now he speaks in a voice trembling with righteous indignation, and then in accents triumphant with faith; --- but behind it all, there is always the same man, the same thinking and feeling, weeping and laughing, crying and rejoicing, human soul. Behind it all, there is the one undertone of longing for the highest good, the good that would serve him as a guiding star through the labyrinth of life. One subjective tendency runs

through the whole, -- the tendency towards the summum bonum. Often it is diverted from its right channel, and its progress towards the goal is rather spiral. But what progress runs in a straight line ? The voyage of the best ship is a zigzag line of a hundred tracks. But see the line from a sufficient distance, and it straightens itself to the average tendency. To look only at its zigzags is microscopic criticism. We must mount the height and view it from there, and we will perceive that, in spite of its many deviations and aberrations, its course is straight and its progress steady. The Book of Ecclesiastes is the record of Koheleth's voyage towards the summum bonum; the stress and storm of life often impedes his progress, and glittering phantoms and fatae morganae entice him away from the right path more than once. But again and

again he returns to it, till at least he is safely harbored.

In this sense, then, Eccl. presents a unity, notwithstanding all its apparent contradictions. But it is a unity more psychological than logical, subjective rather than objective. It presents a harmonious whole, if looked upon as what it really is - a record of a human soul's spiral progress towards its goal, the summum bonum. Every soul that aspires after that same goal, invariably traverses the same road, because governed by the same psychological laws. Men, i.e. aspiring men, men who do strive for the highest in life, they all go through the same process: first wisdom and knowledge, then wealth and pleasure, and find their peace at last in faith in God. Koheleth is the classic example of this onward and upward striving of the

soul. Let us pursue his progress carefully, and trace his advance step by step --- and we will recognize in it the wanderings of our own souls.

:- CHAPTER V. :-:- WISDOM :-PARAGRAPH XV.WISDOM AND NATURE.

Let us picture to ourselves a high-minded youth, of generous but impulsive character, of noble enthusiasm, but of a burning impatience, and possessed of a soul yearning for the lasting in life, and the highest and noblest, the summum bonum --- and we have before us Koheleth the youth. His standard of life is high, his ideals lofty, his aspirations pure, and his longings intense. Oh, how he yearneth and longeth for the very truest and noblest, the richest and purest, there is in life! If he only knew what that consists in, what its nature and what its character -- how fain would he embrace it. "I searched in my heart," he tells us, "that I should discover what is

this good for the sons of men, which they may do under the heavens throughout the number of the days of their life" (II.3). And the first object that obtruded upon his consciousness as being that chief boon so longed for was WISDOM AND KNOWLEDGE. He had heard its praise sounded by the fathers, its glory exalted by philosophers, and its power eulogized by poets and singers (VIII. 1, X.2,12). WISDOM AND KNOWLEDGE, this must be that Supreme Good for which his soul yearneth so eagerly. If he could but acquire this, his soul would feel at ease. It would enlarge his vision and broaden his horizon. His concept would be all-comprehensive and include within its range the whole universe. He would have a clear insight into Nature's deepest mysteries, and all its secrets would be disclosed to him. No more miracles for him, and no startling phenomena.

He would perfectly understand the workings of the laws governing both heaven and earth, and, surely, he would be able to use them to his own advantage. Ah, what vistas of happiness, what prospects of strength and power!

Accordingly, Koheleth applied himself to close study and research, ransacked all libraries and read every book he could possibly get ahold of --- books new and old, holy and profane, scientific and philosophical --- till at last he had accumulated more wisdom and knowledge than any one possessed in his age, or in ages past. "Behold"- he says- "I have become great, and have accumulated wisdom, above all who were before me over Jerusalem; for my heart had become abundantly acquainted with WISDOM AND KNOWLEDGE" (I.16). Armed thus with the science and learning of all ages,

he now boldly started on his predetermined inquiry into the mysteries of nature, desirous, like Faust, to know "was die Welt im innersten zusammenhaelt." Says he, "I set my heart on investigating and making search with wisdom concerning all which is done under the sun" (I, 12). His wisdom, he thought, has furnished him with the key to the laws regulating this vast universe, and that, therefore, he would be able to exploit them and govern in accordance with his own interests. But alas! he soon discovered that with all his wisdom he was scarcely able to even comprehend nature's laws, much less to control them. It soon dawned upon him that human knowledge, even the widest and profoundest, is utterly impotent in the face of those unchangeable laws fixed to last for eternity by some mysterious power which can be discerned only, but never known.

This power has established the world and all that is therein once and for all; from it nothing can be taken away, to it nothing can be added. "I perceived" -he humbly acknowledges- "that everything God doeth, it is to be forever; there is no making addition to it, and there is no taking away from it" (III.14). God's work is final and unchangeable. It cannot even be improved upon, be it ever so crude and imperfect. "What is crooked cannot be straightened, and what is wanting cannot be supplied" (I.15). And again in ch.VII.13, "Behold the work of God; for who can straighten what He hath made crooked?"

All the skill and science of man avail him nothing. They only enable him to recognize the stern unchangeableness of Nature, its weary monotony and cruel indifference. The unwearied sun pants through

his daily round, unmoved by the wrecks of human lives.

The winds revolve, and circle and shift and blow with a

hateful monotony. What to them those stormy seas and

cruel tornadoes, those sinking ships and praying hands ?

Downwards from their inexhaustible sources flow the

streams through time-worn channels into a changeless

sea, a sea whose shores are strewn with the wrecks of

empires. All Nature tells of this weary, unvarying

round. No tongue can tell, no eye can see, nor ear

can catch the full range of this depressing, self-

repeating endless cycle (I.5-8). There is neither

advance nor progress, neither evolution nor develop-

ment, in Nature. "Whatever hath been, it had been

long ago before, and what is to be already has been"

(III.15). And the page of history tells the same

tale. There is no onward movement there, no "one

increasing purpose running through the ages" in the story of mankind. "What hath been, that is which will be; and what hath been done, that it is which will be done, and there is nothing new under the sun. Suppose there is a thing as to which some one may say, Behold this, it is new; it has been long ago in the olden time which was before us" (I.9,10). Man can produce nothing new. Neither can he accomplish anything out of the time and season fixed and determined for all human affairs and pursuits. "For everything there is an appointed time, and a season for every matter under heaven; a season for giving birth and a season for dying; a season for planting and a season for rooting up what was planted; a season for playing and a season for healing," and so on (III.1-8).

Yes, the order of Nature and the actions of

man, both are predetermined, both beyond his will, with no power to affect either in the least. With all his wisdom he is doomed to be a passive spectator only, nothing more. And yet, how he longeth to be active in this world, to accomplish something, to co-operate, as it were, with the plans of God, --- if he only knew them, if he only understood the design of his Providence and the rules of his government! But alas! these are hidden from him, veiled in impenetrable obscurity. "I have seen the travail which God hath given to the sons of men to be exercised therewith; He hath put eternity into their hearts, but so that man cannot find out the work which God has wrought, from the beginning even to the end" (III.11). Such is the tragic in human life; an intense and irrepressible longing for "eternity" on the one hand,

and a limited vision, scarcely comprising the most immediate things, on the other. It is the depressing eternal inadequacy between desire and strength, will and power, -the latter invariably falling short of the former.

And amidst such great longings and little actions man's life passes away, and he entereth into the Great Beyond without leaving any trace behind him. "There is no remembrance of those who went before; and even of those coming after, who are to be, there will be no remembrance of them with those who will be afterwards" (I.11). The world is an immense stage, with men as its actors; they appear on the scene for a while, and soon disappear -- forever. The scenery is continually shifting, but the stage remains the same throughout the ages. "Generation cometh and

generation passeth, but the earth abideth forever"

(I.4). The earth, the unthinking, unfeeling earth, she abides forever, while man with all his plans, with all his ambitions, and with all his ideals,--- he lives his brief day and dies. All things human, even the greatest and loftiest, are soon forgotten, and sink into the great gulf of oblivion and decay; but the clumsy, brutal earth, she abides. Vanity of vanities, all is vanity. It is a dreary world.

It is a dreary world, especially for those who by means of their accumulated wisdom and knowledge are possessed of keener sensibilities and quicker cognitions, and, therefore, recognize all the more -- their ignorance and impotence. For "that which is far off and exceeding deep, who can find it out?"

(VII.23-24)? And "though the wise man should think

to know it, yet shall he not be able to find it" (8, 16,17). The wider vision brings him only wider vistas of sadness, and his added knowledge only added sorrow. Wisdom, the wisdom which consists in knowledge, brings no balm to the disquiet of the human heart. It is not the Supreme Good for which the soul yearneth. On the contrary, it is a burden and a vexation of spirit. "For in much wisdom is much grief, and he who increaseth knowledge, increaseth sorrow" (I.18).

PARAGRAPH XVI .

WISDOM AND FOLLY.

But if wisdom is impotent in the face of Nature, is it, therefore, worthless altogether ? Does it hold out no promise, no advantage at all ? Shall we suppress our longings for it, because its possession cannot satisfy everything ? Is it not an object devoutly to

be wished, even though it can neither disclose the mysteries of Nature nor lift the veil of Providence ? Is it not a thing worth striving for simply on account of the practical benefits accruing therefrom ? for the sake of its enabling us to be more useful in every-day life, more beneficial to humanity, society and ourselves as well ? And here we discern two voices, as it were, struggling for supremacy in the soul of Koh., an optimistic and a pessimistic one, which, for convenience sake, we shall call voices O. and P.

Says voice O: Wisdom is after all one of life's main desiderata. It is the key to success. Compare it with folly, and its benefit will be obvious. "For when I turned myself to contemplate wisdom and folly.. then I saw that wisdom excelleth folly as far as light excelleth darkness." "The wise man's eyes are in his

head," he is cautious and circumspect, and success follows his effort; "but the fool walketh in darkness," is rash, hasty and thoughtless, and failure is his lot (XII, 13,14a). Ah, replies voice P, that is very nice in

theory, but it is altogether different in practise.

"What advantage has there the wise more than the fool? "

or the poor man that has understanding, in walking before the living ?" (VI.8). "I returned and saw under

the sun that the race is not to the swift, nor the bat-

tle to the strong, neither yet bread to the wise, nor

yet riches to the men of understanding, nor yet favor

to the men of discernment; but seasons and accidents

happen to them all." All their forethought will help

them nothing. "For man also knoweth not his season;

like fishes that are caught in an evil net, and like

birds that are caught in a snare, so they, the sons of

men, are ensnared by an evil season, when it falleth upon them suddenly (IX.11,12).

But, resumes voice O again, you will surely admit that wisdom has at least a temporary advantage, in that it secures its possessor the respect and admiration of his fellow-citizens ? For I myself saw a wise youth who has become king in the very land where he was born low and poor; and there was no end of the people that surrounded him in joy and gladness.(IV,13, 14). That is true, retorts voice P, but, I pray thee, how long did that joy and gladness last ? Did not the next generation already desert the so muchly beloved King and hail his supplanter, the second youth, with the same love and enthusiasm ? And ere long, they turned against the second one too, and threw slur and slander upon him whom only a little while ago they

exulted and glorified. Surely this also is vanity and a striving after wind (IV.15,16).

But voice O is not to be silenced so easily.

It resorts to a little narrative to show the intrinsic value of wisdom. "I have also seen," it says, "wisdom under the sun in this wise, and it seemed great to me. There was a little city, and a few men within it; and there came a great King against it and besieged it and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city (IX.13-15a). Oh yes, replies voice P ironically, I remember this nice little incident, but you forgot to add the end of it; namely, that no man remembered the same poor man. His wisdom was despised and his words not listened to right after he had accomplished his saving deed. Nay, this was not all; there

came a fool along and destroyed all the work the wise man had done. Thus it happens often that folly and madness outweigh wisdom and knowledge (IX.15b-X,1).

Once more voice O argues: If wisdom can secure its possessor neither popular recognition nor the silent satisfaction of having benefitted mankind,--- surely it can make his own life more secure and solid.

"For wisdom is as good as an inheritance, and better too to those who see the sun. For wisdom serveth as a protection, and money serveth as a protection; but knowledge hath an advantage; wisdom preserveth in life those who possess it (VII.11,12)." No! bursts out

voice P, no, it does not! The wise man dieth even as the fool dieth. One fate befalleth them all.

There is no memorial in perpetuity of the wise man more than of the fool, and ere long both are forgot-

ten. Nay, still worse; his fate is not a bit better than the fate of the beast. For the lot of the sons of men is also the lot of beasts; and there is one lot to them; as is the death of the one so is the death of the other; and there is one spirit to them all, and pre-eminence of man over the beasts there is none; for they are all vanity. All are going to one place; all were from the dust, and all are returning to the dust. Who knoweth as to the spirit of the sons of men whether it goeth up on high, or as to the spirit of the beasts whether it goeth down beneath the earth, who knoweth ? (II.14b-17; III.18-22). In the face of death the wise and the fool and the beast, all are alike; all go down to that dark inn, the grave; none can escape it. And the life after death, immortality of the soul, the only comfort and solace to the oppressed

human heart, --- ah, that is surrounded with such a mystery that even the greatest wisdom cannot penetrate into it. Who, then, will claim that this same "wisdom" which cannot fathom what is most common and most horrible to the sons of men, even death -- who will claim that this is the Supreme Good which makes life glad and happy? No, not this. Wisdom in its perfection is a phantom that can never be reached, and the little that can be acquired is vexation only and a burden to the soul. Vanity of vanities, all is vanity.

And thus, with the shadow of death enveloping his soul, ends the first experiment of Koheleth to find the Supreme Good, --- the experiment he undertook in his youth, when full of noble enthusiasm.

-: CHAPTER VI. :--: PLEASURE :-PARAGRAPH XVII .SENSUALITY ANDSPIRITUALITY.

Koheleth had spent the best years of his life in experimenting with wisdom, only to be at last utterly disillusioned of all his hopes, plans and ambitions. The disappointment was keen and painful, and under its depressing influence Koheleth the youth, noble and aspiring, vanished away, and Koheleth the man, life-loving and enjoyment-hunting, appeared instead. Wisdom and knowledge have proved a phantom, perhaps pleasure and enjoyment will prove more real. And thus we see now Koheleth abandoning himself to a life of self-indulgence and self-gratification, refined and artistic, to be sure, but egotistic and sensual for

all that. "I said in mine heart, Go to now, I will prove thee with mirth, and thou shalt enjoy pleasure...

I searched in mine heart how to cheer my flesh with wine, mine heart yet guiding me with wisdom, and also how to seize upon folly, untill I should discover what is this good for the sons of men, which they may do under the heavens throughout the number of the days of their life. I engaged in great works, I built me houses, I planted me vineyards. I made me gardens and parks, and planted in them fruit-trees of all kinds... I procured me singers both male and female, and the voluptuous pleasures of the sons of men, a wife and a harem. And I became great, and I accumulated, more than any one who had been before me in Jerusalem; moreover, my wisdom remained with me. And nothing that my eyes desired did I keep from them; I de-

erred my heart from no enjoyment" (II.1-10).

In short, our philosophising author has now

arrived at a stage at which every man in whose heart
 there is no living faith in a just and righteous and
 only God necessarily arrives, -- at the stage of self-
 ish enjoyment and voluptuous indulgence; and being pos-
 sessed of abundance, he was able to gratify his desires
 without stint and to empty the cup of pleasures to the
 very dregs. But soon he discovered that this too is
 vanity and a striving after wind. Aye, even worse;
 "I said of laughter it is mad, and of mirth, what doeth
 it?" (II.2). Oh, it accomplished very much, indeed,
 more even than he expected or desired. It unnerved
 his system, brought upon him a premature old age, and
 left him wretched and miserable; miserable all the
 more, as deep down in his soul there still lurked some

of his youthful aspirations. Amidst the "cheering of the flesh" the soul sobbed and cried, and while the body was indulged, the intellect yearned and hungered. "All man's toil is for his mouth, yet his soul is not satisfied" (VI.7).

PARAGRAPH XVIII.

WOMAN A SNARE,

MAN A TYRANT.

Thus sated but not satisfied, jaded with voluptuous delights, but without the peace of the soul, distracted in body and mind, Koheleth now looked upon the world with haggard eyes and through the spectacles of a life-weary misanthrope. In his sad melancholy everything irritates him; he is disposed to criticise and even scoff at anything he sees or thinketh of, -- sometimes justly, but more often unjustly. He begins with womankind, the immediate cause of his present

mood, and in the following not altogether flattering words sums up his opinion concerning them; "I find a thing more bitter than death, even woman; her heart is nets and snares, and her hands are bonds" (VII.28a).

Here again we hear voice 0, protesting against this unmanly denunciation, and telling him that woman, far from being bitterer than death, is on the contrary the only sustaining factor in man's existence, the only thing that sweetens the otherwise bitter cup of life, and makes life worth living. "Live joyfully," says this gallant defender of the fair sex, "live joyfully with the woman whom thou lovest, during all the days of thy vain life, which he hath given thee under the sun, during all the days of thy vanity; for that is thy portion in life, and in thy toil whereat thou toilest under the sun" (IX.9). But,

retorts voice P rather sadly, I have discovered no such woman. Behold, this I found~~---~~ one man out of a thousand I found, but a woman in all these I found not (VII.27,28).

His opinion of men, as is to be seen, is not exceedingly flattering either. He could find only one man among a thousand. They are, when rich and powerful, cruel tyrants; when poor and impotent, base slaves (VIII.3,4). Folly they set in great dignity, and the wise have to walk in low places (X.5-7). They pervert justice and mock at righteousness. "I then returned", Koheleth tells us, "and saw the acts of oppression which were being wrought under the sun; and lo, there was the tear of the oppressed, and they had no comforter; and on the side of their oppressors there was might, but they, the

poor, had no comforter" (IV.1,2). And this heartless oppression of the weak by the strong prevails throughout all grades and classes of social life.

"If thou seest in a country the oppression of the poor and the perversion of right and justice, marvel not at the matter; for one higher than the high one doeth the same, and the king excelleth all" (V. 8). The whole system of both society and government is rotten to the core; every body is bent but on his own aggrandisement, and looks upon all others with eyes of suspicion and distrust (X.20).

PARAGRAPH XIX.

RETRIBUTIVE JUSTICE.

This depressing sense of the injustice and wrong which are being daily inflicted by man upon man, fills Koheleth with such abhorrence that he feels weary of life, and despairingly exclaims, "Where-

fore I hated life, and ¹⁰⁸pronounced the dead who had
already died, more fortunate than the living who
were still alive, and more blessed than both, him
who had not yet existed, who had not seen the grie-
vous work which was wrought under the sun" (IV.2,3).
And here again we hear voice O, trying to soothe his
pain and avert his despair by the following consol-
ing words: Surely, God shall judge the righteous and
the wicked, for there is a time for every purpose
and for every work - there, in the world to come
(III.17). Why, then, despair at the prevailing injus-
tice ? The wicked may prosper for a time, but even-
tually their fate will overtake them; likewise with
the righteous, though they suffer for a while, in
the end they will reap a bountiful harvest. Retribu-
tive justice prevails, if not here on earth, yet sure-
ly in the world beyond. Thou must look at things

from a higher view point, from that of eternity, and the justice of God's government will be revealed unto you. Yes, God's government! "For I laid all this to my heart, even to investigate all this, that the righteous and the wise, and their works, are in the hand of God; yet men discern neither love nor hatred in all that is before them" (IX.1). There is a just providence, but men in their short-sightedness discern it not. Therefore be thou not impatient because the sentence against an evil work is not executed speedily, for although the sinner doeth evil a hundred times, and prolongeth his days, yet surely I know that it will be well with those who fear God, who fear before him. But it will not be well with the wicked man, neither will he lengthen out his days like the shadow; because he feareth not before God (VIII.9-13).

But voice P bitterly retorts: All that I have seen is that "all things come alike to all; there is one lot to the righteous and to the wicked, to the good and to the pure, and to him that is defiled, and to him who sacrificeth, and to him who sacrificeth not; as is the good man, so is the sinner; he who sweareth as he who feareth an oath. This is an evil in all that is done under the sun, that there is one lot to all; therefore, indeed, the heart of the sons of men is full of evil, and madness is in their heart during their life; and afterward they go to the dead" (IX.2,3). Death ends all; the wicked as well as the righteous, both land in the grave, and the earth covereth the acts of all. There is thus no divine discrimination perceivable between the life and death of the righteous on the one hand, and the

life and death of the wicked on the other. As for the judgment to be pronounced in the life after death, in a future existence, - well, of that I am not sure. For who can tell a man what will become of him after he has departed from the sun? Here in this life there is no trace of retributive justice; aye, very often the reverse is noticeable; for not seldom there is a righteous man unto whom it happeneth according to the work of the wicked, and again there is a wicked man unto whom it happeneth according to the work of the righteous (VIII.14). A life of such perversities and moral distortions can be of no attraction to a noble and aspiring mind; it will rather turn away from it with horror and disgust, and look longingly forwards to the negation of life, even to death, the Nirwanah, the nothingness. Vanity of vanities,

all is vanity.

And thus gloomily, with the sad ray of hope that death alone affords, ends the second experiment of Koheleth in his search for the Supreme Good.

Pleasure, then, is not this summum bonum; for if indulged in unrestrainedly, it devours itself, and when enjoyed even moderately and "guided by wisdom," it is marred by the cruel sight of the injustice and oppression prevailing throughout this valley of misery, called world.

-: CHAPTER VII :--: WEALTH :-PARAGRAPH XX .WEALTH AND CHARITY.

Wisdom and knowledge, the ideal of his youth, had proved a phantom; pleasure and enjoyment, the objects of his strivings as a man, became disastrous to both his body and mind; what, therefore, remained yet to be tested were wealth and riches. These, perhaps, might prove more real and tangible than either wisdom or pleasure. May be that the consciousness of being able to gratify one's desires, will prove more satisfactory than the act of gratification; for while the latter always necessarily results in ennui, the sensations of the former can be prolonged and intensified ad infinitum. Besides, the possession of wealth enables one to cause enjoyment to others, and this, sure-

ly, is something well worth striving for. If, then, neither wisdom nor pleasure, it must be wealth, that constitutes life's highest boon, its Supreme Good.

Actuated by such thoughts and reflections, we see now Koheleth, towards the sun-set of his life, concentrating all his energies on heaping up wealth and riches. The varied experiences of his life have taught him that selfish enjoyment, be it intellectual or physical, affords no lasting satisfaction. He has now advanced one step higher; he will try to find enjoyment himself by causing enjoyment to others. But in order to be in a position to do this effectively, he must accumulate riches. Little does he know that kindness, real and genuine, and charity, pure and simple, have their source in the heart, and can, therefore be practised by the poorest even and the humblest

towards the very richest and the proudest. To that depth of insight Koheleth has not attained yet; to him, as to so many others, charity is equivalent with the dispensation of alms, and kindness convertible into a few yellow coins. Hence his desire for wealth. It will enable him to distribute those coins with lavish hands, and thus bring joy to others, and, at the same time, derive satisfaction therefrom himself also. The idea of doing good for the good sake and showing kindness for kindness sake, is foreign to his mode of thinking. Even the practise of charity must result in equivalent returns: "Cast thy bread upon the face of the waters, for in the process of time thou mayest find the profit of it; give a portion thereof to seven and even to eight, for thou knowest not what misfortune there may come upon the

earth" (XI.1,2). We are to help, but our diffusive liberality, as many as we possibly can, since we know not what the future may bring forth; reverses may come upon us, and we may then be relieved by the very objects of our former benevolence.

PARAGRAPH XXI .

WEALTH AND GREED.

Such then is the ethics of Koheleth, these his ideas about the practise of charity. And in doing such selfish good he expects to find satisfaction of the soul! What wonder, then, that ere long he experienced another disappointment, and his soul became again the prey of unrest and doubt. He had striven and toiled for wealth and riches, not for the purpose of gratifying his lusts, but to the end that he might bring gladness to others, and he had succeeded indeed

in doing this, -- and yet his soul was not at peace. A mind less distracted than that of Koheleth would easily have detected the cause of this puzzling failure; it would have scrutinized itself, analyzed its motives, and thus found that acts, however beneficial objectively, fail to give subjective satisfaction, if performed with a selfish after-thought. But Koheleth, who had just emerged from a state of riotous revelry and sensual indulgence, was not ripe enough for such self-analysis. He sees only his failure, without noticing the cause of it, and in the bitterness of his soul issues forth another one of his pessimistic tirades. This time his harangue is directed against the tendency of accumulating wealth and riches. Such a tendency is a snare and a delusion, however unselfish the underlying motive be. Let a

man direct his energies towards heaping up measures, even though with the ultimate purpose of benefitting others thereby, and he will become a worshiper of money for money's sake. The original motive soon disappears, and the man becomes egotistic and greedy. With the increase of wealth, avarice and cupidity grow more intense. The passion for money, if once aroused, knows no bounds; it is unsatiable and unquenchable. "He who loveth silver is not satisfied with silver, nor he who delighteth in abundance, with increase" (V.10). Besides, "when wealth increaseth, they increase who eat it; and what advantage hath the owner thereof, except the beholding it with his eyes?" (V.11). One source of dissatisfaction to the money-lover arises from the fact that when his wealth increaseth, his outlay also increaseth--- children,

relations, friends, servants, all flock around him to take part in its consumption; where the carcas is there the eagles gather together. The poor laborer who earns his bread by daily toil, and enjoys at night refreshing repose, may have an advantage over the man of abounding wealth; "Sweet is the sleep of the laborer, whether he eat little or much; but as the satiety of the rich man, it doth not allow him to sleep" (V.12). He toils and labors incessantly and unrelentingly, passès his days in pains and in harassing occupation, and even in the night his heart resteth not (II.23). --- and why all this ? What for ? for whom ? "There is one, but there is not a second; moreover he hath neither son nor brother, and yet there is no end to all his toil; also his eye is not satisfied with riches." But let him ask

himself, "For whom am I toiling and depriving myself of enjoyment ?" - and he will be at a loss to answer. He has neither family nor relations, nor friends, nobody to provide for, and yet he heaps riches upon riches, though not knowing who will gather them. Nor has he any time to enjoy them himself, for he must run breathlessly after more and ever more riches, to heap bundle upon bundle and add house to house and field to field. He has become a money machine; his personality has melted into the yellow coin. Vanity of vanities, all 'is vanity.

PARAGRAPH XXII .

WEALTH AND EXTRAVAGANCE.

But there is another one, a man, not alone, but possessed of wife and children. He loves them both with unspeakable tenderness and affection. He

would fain provide for their wants liberally and luxuriously; he would not have them suffer the slightest privation either while he is among them or after he will have departed. He, therefore, resolves to concentrate all his energies to acquire wealth and riches, not for his own sake, but for the benefit of his wife and children. After many years of hard toil and labor, with all his fibres bent upon the one supreme object, he at last succeeds. Fortune and wealth come to him, indeed, but to his own hurt. His wife, corrupted by the evil influences of luxury and extravagance, becomes a "snare and a net," and his children, owing to the same agencies, grow to be idlers and spend-thrifts. What the father has amassed with so much labor and toil, wisdom and knowledge, and skillfulness, they impudently and wantonly squander away, and ere

long are reduced to paupers. Oh, what a disappointment! What a cruel reward for the incessant work of so many years! Surely, this also is vanity and a great evil(III.18-23).

PARAGRAPH XXIII.

THE UNSTABILITY

OF WEALTH.

And there is yet another one. He, too, has wife and children, and they are good and true, honest and upright, saving and economical. By hard drudgery and constant application to labor he succeeds in gaining a considerable fortune, and exults in the consciousness that his loved ones are provided for, and will lack nothing even after he will be no more. But an unforeseen calamity comes and consumes his so hard-earned wealth, and both he and his family are left in abject

poverty. "There is a distressing evil which I saw under the sun; riches kept by its owner to his injury. For the riches perished in some unfortunate occurrence, and he hath begotten a son, and there is nothing in his hand." The profits of a life-long weary struggle have gone up in smoke, and with them also the hopes of an anxious father and the anticipations of expectant children. Every one of them "as he came forth from his mother's womb naked, so shall he go back again, even as he came; and he shall take nothing from his toil, which he may carry away as his possession. And this also is a distressing evil; that altogether as he came, so he should go; and what profit is it to him that he should labor for the wind? Yet he eateth all his days in darkness, and suffereth much vexation, and endureth grief and affliction" (V.13-17).

Vanity of vanities, all is vanity.

PARAGRAPH XXIV.

WEALTH AND "ETERNITY."

But worst of all is he off who, notwithstanding that his wealth and riches remain with him until the very day of his death, and his wife and children cause him but joy and gladness, is yet unable to derive satisfaction from all this, because his soul longeth for things higher and loftier. It is the man whose thoughts soar in purer regions and in whose soul, there is implanted the sense of eternity, the desire to encompass all the world from the beginning even unto the end (III. 11). To a man of such ambitions and desires, of such all-comprehensive flights of intellect --- what to him the petty comforts of wealth and riches and the little joys of wife and children ?! They can afford no peace

to his soul which yearneth to embrace all Nature. Such characters are the most unfortunate of men. They throw away the practical joys of life for the sake of some inaginary ideal, which, though knowing they can never reach, they nevertheless pursue with unrelenting persistency. They are conscious of chasing a phantom, and yet are unable to change their course. They are driven on and on continually by some mysterious power within them, and are impotent to resist either its urging or its tempting pictures. Again and again these pictures prove but mental delusions and mere phantasms, and yet the very next hour they will suffer themselves to be deceived anew by these very same enticing ideals. They are continually building air castles in some weird intellectual realm, and neglect the

sweet joys of this snuggest of all worlds. Unhappy creatures! They live not, they dream only and dream and dream, and experience disappointment after disappointment, and each succeeding one is more bitter than the former. Their life is one continuous chain of disillusion, and ends only with that greatest of all disillusion, - death. "There is an evil which I have seen under the sun, and it weigheth heavily upon men: a man to whom God giveth wealth and riches and honor, so that he lacketh nothing for himself of all that he desireth; yet God giveth him not power to eat therefrom, but a stranger eateth it; as for this it is vanity and a grievous affliction. And though a man should beget a hundred children, and live many years, so that the days of his years should be abundant; yet if his soul be not satisfied with good, and

even if there be no grave waiting for him, I say that an abortion is better than he" (VI.1-4). No matter whether one has riches or not, and whether these riches will go down to his own family or be absorbed by strangers, in either case he will derive no lasting satisfaction from them, if "God hath not given him the power to eat thereof, and his soul be not satisfied with the good."

The capacity to enjoy presupposes the absolute concentration of the soul upon the object to be enjoyed. A soul distracted by intellectual phantasms and mental illusions lacks this power of concentration. It will, therefore, fail to derive joy from the things presented in actual life, and it will certainly fail to draw satisfaction from its short-winged flights into the spheres of the "eternal." Koheleth was a man pos-

sessed of such a soul. By nature analytically inclined, but without the mental equilibrium of the real philosopher, he weighed carefully all the phenomena of life, and found them wanting. The joys of life appealed not to him, because God had put "eternity" into his soul; and he could find no peace in the realm of his metaphysical "eternity," because he had too much in him of physical temporality (III.11). He had struggled long and hard to perfect a union between these two elements, but had failed. Pained and disappointed he utters his great cry of despair: "And I hated life, for grievous unto me is the work that is wrought under the sun; for all is vanity and a pursuit of the wind" (II.17). "And I esteemed happy the dead who have died long ago, more than the living whilst still alive; and happier than both, him who hath not been born" (IV.2-4). Yes, better

off than all is "an untimely birth. For it cometh in vanity and departeth in darkness, and the name thereof is covered with darkness. It doth not even see the sun, nor know it. It is better with this than with the other" (VI.4,5).

Death, then, is better than life, better than wisdom and knowledge, better than pleasure and enjoyment, better than wealth and riches; death is the Supreme Good, death the redemption of life.....

PARAGRAPH XXV.RECONCILIATION.

Yet, is it really so ? Is this the final solution of life's vexing problems, this the Nirwanah, the nothingness ? Is it possible that life's highest boon should consist in its own negation ? that death should constitute the highest object of man's aspirations ?... No! replies voice O, the optimistic voice of Koheleth, and this time it backs its "no" with quite persuasive arguments. No, death is not "der Gueter Hoechstes," life, however painful, is still better than death. "For to him who is joined with all the living there is hope, at least; but the dead know not anything; their love as well as their hatred and their envy hath long ago perished; and they have no more forever a part in anything that is done under the son" (IX.4-7). No, death is not all,

life is more. "For truly the light is sweet, and it is pleasant for the eyes to behold the sun (XI.7). Oh, life is, after all, well worth living, you must only know how to live. And I, your better self, your real soul, the soul which God hath implanted within you, - I will reveal unto you the secret of life. It is simple, very simple, indeed: cheerful and moderate enjoyment of whatever the present gives you, coupled, however, with a sincere faith and trust in God (II.24-26; III.12-13; V.17-19; IX.7-10).

But you will answer me, there is no God, for if there were one, how could he allow so much injustice and wrong and oppression to be done by man unto man, the sight of which mars even the most moderate enjoyment of life... Well, I will answer you, and you shall be satisfied. I say, there is

a God. Your very objection confirms this. For it shows that you are possessed of the sense of justice and righteousness, and whence I pray you, have you obtained it ? From the teachings of your father ? But who imparted such instruction unto your father ? Your grandfather ? But who implanted it into him ? If you pursue the genesis of mankind back to the very first man, you will find that he already shaped his actions in accordance with his sense of justice and righteousness, - and whence has he gotten it ? Must you not rather admit that this sense can have its source only in a being which has no cause outside of itself and whose very essence is necessarily justice and righteousness ? And this being we call God.

Your answer shows furthermore that you feel within you, down in the very bottom of your

heart, the moral law, das Sittengesetz, whose command is absolute and categorical; justice must be done, which necessarily implies that justice can be done. You know, however, that here in this world justice is often perverted and righteousness trampled upon; hence the logical conclusion that there must be a life after death, an existence beyond the grave, in a world to come, where redress is done and retributive justice dispensed; where the wicked and the righteous are given according to the fruit of their labor and the import of their deeds (III.17; VIII.6-13). But you also know that the body dissolves after death and becomes annihilated; hence that which survives death must be something different from transient matter, must be soul, and part and parcel of a being that is eternal and ever-

lasting (XII.7). And this being we call God.

Thus you perceive that your very answer of disbelief implies, though unconscious to yourself, a belief in the existence of a God who is eternal and everlasting and whose very essence is justice and righteousness. Therefore, do not fret yourself on account of the evil prevailing in this world, for from the view-point of eternity it might present quite a different aspect (VII.12,14,15; XI.5,6). Commit your ways unto the Lord and trust in Him, for surely He will deal with equity (II.26). Do not try to get behind the secrets of Providence, for although you are a part of God, yet no more than a part only; and the part cannot discern what the whole perceives. Go, do acquire wisdom and knowledge, - it will help you to recognize your limitations and your dependance

upon God your Creator, and in the consciousness of his absolute justice and righteousness your life will be quiet and content. Go, accumulate riches and enjoy pleasures, but do it moderately and with the consciousness of a supreme Heavenly Judge unto whom you will have to answer for all your actions; then your life will be joyful, glad and happy, and your death serene and peaceful

PARAGRAPH XXVI .

CONCLUSION.

These were the words of voice O, the optimistic voice of Koheleth, the voice of his soul implanted into him by the Lord his Creator. And this voice of the soul prevailed and completely silenced the other, the pessimistic voice, so that it was heard no more. And Koheleth, having thus

regained his peace and harmony of mind, became young once again; his soul again glowed with enthusiasm, and his heart with love. And because of such feelings of love for mankind, because of an intense desire to benefit struggling humanity by the example of his own personality, he wrote down, with trembling hands, but with a cheerful heart, the varied experiences of his eventful life, as embodied in the book before us. It is a wonderful record of a human soul struggling through the excesses of intellectualism, sensualism and materialism - unto the rock of faith, firm and everlasting. It is a classic exemplification of the truth that, when all is said and heard, man has no better guide and support than God and his Law; "Fear God and keep His commandments, for this is the universal law for man. For all God's work will He

bring into judgment, concerning everything hidden,
whether it be good, or whether it be evil" (XII.13-14).

